

פירוש

Rabbi

Soloveitchik

בראשית, מקץ

מב, 8-9

and spoke with
them roughly;

וַיִּדְבֹּר אֲתָם
קָשׁוֹת

and he said unto
them:

וַיֹּאמֶר אֲלֵהֶם

Whence come ye?

מֵאֵיזוֹ בָּאֲתֶם

And they said:

וַיֹּאמְרוּ

From the land of
Canaan

מֵאֶרֶץ כְּנָעַן

to buy food.

לְשֹׂכֵר-אֶבֶל:

8. And Joseph knew

8 וַיִּכְרַת יוֹסֵף

his brethren,

אֶת-אֶחָיו

but they did not
know him.

וְהֵם לֹא הִכְרָהוּ:

(1)

7-5

מב, 7-5

בראשית, מקץ

he (was) the gov-
ernor

הוּא הַשְׂלִיטָה

over the land;

עַל-הָאָרֶץ

he (it was) that sold

הוּא הַמֹּשְׁבִיר

to all the people of
the land;

לְכָל-עַם הָאָרֶץ

and Joseph's breth-
ren came,

וַיָּבֹאוּ אֶת־יֹסֵף

and bowed down to
him (with their)
faces

וַיִּשְׁתַּחֲווּ-לּוֹ אַפַּיִם

to the earth.

אֶרֶצָה:

7. And Joseph saw

7 וַיַּרְא יוֹסֵף

his brethren,

אֶת-אֶחָיו

and he knew them,

וַיִּכְרָם

but made himself
strange unto
them,

וַיִּתְנַבֵּר אֲלֵיהֶם

2) Rabbi Soloveitchik 35 →

Studying their faces, however, he discovered a change. Levi and Simeon's faces softened; they did not reflect the same ferocity. They had a different look; the steely gray eyes turned blue, dreamy. Judah's face had matured; there was firmness and determination in his features. The brothers looked depressed, as if they lacked inner peace, as if some grisly fear haunted them. They came with a contrite heart.

Joseph suddenly realized that the ten people who appeared before him were not the same people who had sold him into slavery. His ire subsided.

בראשית, ויגש

מה, 6-11

(4)

8. So now

8 וְעַתָּה

(it was) not you
that sent me
hither,

לֹא-אַתָּם שְׁלַחְתֶּם
אֶת־יְהוָה

but God;

כִּי הָאֱלֹהִים

and He hath made
me

וַיַּשְׁלִיכֵנִי

(for) a father to
Pharaoh,

לְאָב לְפָרְעֹה

and (for) lord of all
his house,

וְלֵאדֹנָן לְכָל-בֵּיתוֹ

and ruler

וּמֶשֶׁל

over all the land of
Egypt.

5. And now, be not
grieved,

5 וְעַתָּה | אַל-
תַּעֲצֹבוּ

nor be angry with
yourselves,

וְאַל-יִחַר בְּעֵינֵיכֶם

that you sold me
hither;

כִּי-מִכְרַתֶּם אֹתִי
הֵנָּה

because to preserve
life

כִּי לְמַחְיָה

did God send me
before you.

שְׁלַחַנִי אֵלֵיכֶם
לְפָנֵיכֶם:

And the goodwill of Him that dwelt in the bush;	וּרְצוֹן שְׁכֵנִי סִנְיָה	15. And for the tops of the ancient mountains,	15 וּמִרְאֵשׁ הַרְרֵי-קָדִם
Let (the blessing) come upon the head of Joseph,	תְּבוֹאָתָהּ לְרִאֵשׁ יוֹסֵף	And for the precious things of the everlasting hills,	וּמִמְנוֹד נִבְעוֹת עוֹלָם:
And upon the crown of the head of him that was separated (from among) his brethren.	וּלְקִדְקֹד וְזִיר אֶחָיו:	16. And for the precious things of the earth and the fulness thereof,	16 וּמִמְנוֹד אֶרֶץ וּמְלֵאָהּ
17. His firstling bullock,	17 בְּכוֹר שׁוֹרֹו		

2)

But now do not be sad, and let it not trouble you that you sold me. Because Joseph did not display vindictiveness towards his brothers, Moses, in

his blessings before his death, bestowed upon the tribe of Joseph the title of saintliness—זִיר—
(Deut. 33:16). (Vision, p. 45)

בראשית, ויגש

מה, 26-24

and they came (into) the land of Canaan	וַיָּבֹאוּ אֶרֶץ כְּנָעַן	laden with corn	נִשְׂאת בָּר
unto Jacob their father.	אֶל-יַעֲקֹב אֲבִיהֶם:	and bread and victual for his father by the way.	וְלֶחֶם וּמִזֶּן לְאָבִיו לְדֶרֶךְ:
26. And they told him, saying:	26 וַיֹּדְּעוּ לוֹ לֵאמֹר	24. So he sent away his brethren, and they departed;	24 וַיִּשְׁלַח אֶת-אֶחָיו וַיֵּלְכוּ
Joseph (is) yet alive, and (that) he is ruler over all the land of Egypt.	עוֹד יוֹסֵף חַי וְכִי-הוּא מֶשֶׁל בְּכָל-אֶרֶץ מִצְרַיִם	and he said unto them:	וַיֹּאמֶר אֲלֵהֶם
And his heart fainted,	וַיִּפֶּן לִפְנֵי	Do not quarrel on the way.	אֶל-תִּרְגְּזוּ בַדֶּרֶךְ:
		25. And they went up out of Egypt,	25 וַיַּעֲלֵוּ מִמִּצְרַיִם

for he believed them not.

27. And they told him

all the words of Joseph,

which he had said unto them;

and (when) he saw the wagons

which Joseph had sent

to carry him,

וַתְּחִי רוּחַ יַעֲקֹב אֲבִיהֶם: חֲמִישׁ



4)

5)

And they told him all of Joseph's words. The brothers recounted the kind and conciliatory words that Joseph used in addressing them after he revealed his identity. Jacob stopped doubting that his son was alive when he realized that only the offspring of Abraham could have so completely forgiven his brothers after everything Joseph had been through. (Moriah, 1974)

(3)

סדר תפילות

משרשי המצוה. שידע האדם ויתן אל לבו כי כל אשר יקרהו מטוב עד רע, הוא סבה שתבוא עליו מאת השם ברוך הוא. ומיד האדם מיד איש אחיו לא יהיה דבר בלתי רצון השם ברוך הוא, על כן כשיצטערהו או יכאיבהו אדם ידע בנפשו כי עונותיו גרמו, והשם יתברך גזר עליו בכך, ולא ישית מחשבותיו לנקם ממנו, כי הוא אינו סבת רעתו, כי העון הוא המסבב, וכמו שאמר דוד עליו השלום (שמואל ב טז יא) הניחו לו ויקלל כי אמר לו יי. תלה הענין בחטאו ולא בשמעי בן גרא. ועוד נמצא במצוה זו תועלת רבה להשבית ריב ולהעביר המשטמות מלב בני אדם, ובהיות שלום בין אנשים יעשה השם יתברך שלום להם.

It is from the roots of the commandment that a person know and put into his heart that everything that happens to him - good and bad - the cause of it coming to him is from God, blessed be He. And from the hand of man - from the hand of a man to his brother - there would not be anything without the will of God, blessed be He. Hence, when a person caused him pain or hurt him, he should know for himself that his [own] sins caused [it], and that God, may He be blessed, ordained this for him. And he should not place his thoughts to taking vengeance from [the one who pained him], since he is not the cause of his evil, but rather the sin is the cause; like David, peace be upon him, stated (II Samuel 16:11), "leave him to curse, since the Lord told him [so]" - he made the matter depend upon his [own] sin, and not upon Shimei ben Gera. And there is also a great benefit found in this commandment, in quieting a dispute and removing enmity from the heart of people. And when there is peace among people, God, may He be blessed, will make peace for them.

(Talmud, Rosh Hashanah 17a).

רבא אמר) כל המעביר על מדותיו מעבירין לו על כל פשעיו שנאמר נושא עון ועובר על פשע למי נושא עון למי שעובר על פשע

מדרש תנחומא (ורשא) פרשת ויחי סימן יז

((יז)) ויראו אחי יוסף כי מת אביהם ומה ראו עתה שפחדו אלא שראו בעת שחזרו מקבורת אביהם ראו שהלך יוסף לברך על אותו הבור שהשליכיהו אחיו בתוכו וברך עליו כמו שחייב אדם לברך על מקום שנעשה לו נס ברוך המקום שעשה לי נס במקום הזה

Rebbe Elimelech of Listensk (1717 - 1786)

- *Aderaba, ten belibeinu Shenireh kol echad mal'as chavereinu Velo, velo chesronom*

On the contrary, place in our hearts the ability to see only the good in our friends and not their shortcomings

Veshenidaber kol echad es chavairo Bederech hayashar vehartzui lefonecha Ve'al ya'aleh belibeinu, shum sin'ah Me'echad al chavairo cholilah

May we speak to each other in a way that is proper and desirable in Your eyes and may there be no hatred between friends, Heaven forbid.