

1

MIKETZ

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לה ניהי הם מריקים שקיהם והנה איש צרור כספו בשקו ויראו את
 לו צררות כספיהם המה ואביהם ויראו: ויאמר אליהם יעקב אביהם
 אתי שבלתם יוסף איננו ושמעון איננו ואת בנימין תקחו עלי היו
 לו בלנה: ויאמר דאובן אל אביו לאמר את שני בני תמית אם לא
 לה אביאנו אליך הנה אתו על ידי ואני אשיבנו אליך: ויאמר לא ירד בני
 עמכם פי אחיו מת והוא לבדו נשאר וקראוהו אסון בדרך אשר
 א תלכו ביה והורדתם את שיבתי בגיון שאולה: והרעב פבד בארץ:
 ב ניהי כאשר כלו לאכל את השבר אשר הביאו ממצרים ויאמר
 ג אליהם אביהם שבו שברו לנו מעט אכל: ויאמר אליו יהודה
 לאמר העד העד בנו האיש לאמר לא תראו פני בלתי אחיכם אתכם:
 דה אם ישב משלח את אחינו אתנו נרדה ונשברה לה אכל: ואם אינך
 משלח לא נרד כי האיש אמר אלינו לא תראו פני בלתי אחיכם
 ו אתכם: ויאמר ישראל למה הרעתם לי להגיד לאיש העוד לכם אה:
 ו ויאמרו שאול שאל האיש לנו ולמולדתנו לאמר העוד אביכם חי
 היש לכם אח ונגד לו על פי הדברים האלה הידוע נדע כי יאמר
 ה הורידו את אחיכם: ויאמר יהודה אל ישראל אביו שלחה הנער
 אתי ונקומה ונלכה ונחיה ולא נמות גם אנחנו גם אתה גם טפנו:
 ט אנכי אערבנו מידי תבקשנו אם לא הביאתיו אליך והצגתיו לפניך
 י וחסאתי לה כל הימים: כי לולא התמהמהנו פי עתה שבנו זה פעמים:
 יא ויאמר אליהם ישראל אביהם אם כן אפוא זאת עשו קחו מזמרת
 הארץ בכליכם והורידו לאיש מנחה מעט צרי ומעט דבש נכאת ולט
 יב בטנים ושקדים: וכסף משנה קחו בידכם ואת הכסף המושב בפי
 יג אמתחתיכם תשיבו בידכם אולי משגה הוא: ואת אחיכם קחו וקומו
 יד שובו אל האיש: ואל שדי יתן לכם רחמים לפני האיש ושלח לכם את
 טו אחיכם אחר ואת בנימין ואני כאשר שכלתי שכלתי:

2

וישאל להם לשלום ויאמר השלום אביכם
 כח הזקן אשר אמרתם העודנו חי: ויאמרו שלום לעבדך לאבינו עודנו חי
 כט ויקרו וישתחו: וישא עיניו וירא את בנימין אחיו בן אמו ויאמר הנה
 ל אחיכם הקטן אשר אמרתם אלי ויאמר אליהם יחנה בני: וימהר יוסף
 פי נכמרו רחמיו אל אחיו ויבקש לבכות ויבא החדרה ויבך שמה:
 לא לב וירחץ פניו ויצא ויתאפק ויאמר שימו לחם: וישימו לו לבדו ולהם
 לבדם ולמצרים האכלים אתו לבדם פי לא יוכלון המצרים לאכל
 לג את העברים לחם כיתועבה הוא למצרים: וישבו לפניו הבכר
 לד בבכרתו והצעיר כצערתו ויתמהו האנשים איש אל רעהו: וישא
 משאת מאת פניו אליהם ותרב משאת בנימין ממשאת כלם חמש ידות
 א וישתו וישפרו עמו: מר

3
RASHI

7. למולדתנו means - ABOUT US AND ABOUT OUR RELATIVES. The word למשפחותינו - Even the
 about our families. Its midrashic interpretation is: ומדרשו - Even the type of wood of our cribs
 אפילו עצי עריסותינו - he revealed to us.¹
 □ AND WE TOLD HIM - שיש לנו אב ואח - that we have a father and a brother.²
 □ ACCORDING TO THESE WORDS. - על פי הדברים האלה - According to his
 questions that he asked, - we had to tell.

4

RASHI

35. This means - קשר כספיו - his tied-up packet of money.
 36. - that he was suspicious of them, - I AM THE ONE WHOM YOU BEREAVED. - שחשדן - that they might have killed [Simeon]
 or sold him² - או מכרוהו - שמת הרגוהו - as they had done to Joseph.³
 □ - Whoever's sons are missing - קרוי שכול - שכלתם - YOU BEREAVED.

³⁵ Then, as they were emptying their sacks, behold! — every man's bundle of money was in his sack. When they and their father saw their bundles of money, they were terrified. * ³⁶ Their father Jacob said to them, "I am the one whom you bereaved! Joseph is gone, Simeon is gone, and now you would take away Benjamin? Upon me has it all fallen!"

³⁷ Then Reuben told his father, saying, "You may slay my two sons if I fail to bring him back to you. Put him in my care and I will return him to you."

³⁸ But he said, "My son shall not go down with you, for his brother is dead and he alone is left. Should disaster befall him on the journey which you shall take, then you will have brought down my hoariness in sorrow to the grave."

43

The brothers
request that
Jacob send
Benjamin
to Egypt

¹ The famine was severe in the land. ² When they had finished eating the provisions which they had brought from Egypt their father said to them, "Go back, buy us some food." ³ But Judah told him, saying, "The man sternly warned us saying, 'Do not see my face unless your brother is with you.' ⁴ If you are ready to send our brother with us, we will go down and buy you food. ⁵ But if you do not send, we will not go down, for the man said to us, 'Do not see my face unless your brother is with you.' "

⁶ Then Israel said, "Why did you treat me so ill by telling the man that you had another brother?"

⁷ And they said, "The man persistently asked about us and our relatives saying, 'Is your father still alive? Have you a brother?' and we responded to him according to these words; could we possibly have known that he would say, 'Bring your brother down?'"

⁸ Then Judah said to Israel his father, "Send the lad with me, and let us arise and go, so we will live and not die, we as well as you as well as our children.

⁹ I will personally guarantee him; * of my own hand you can demand him. If I do not bring him back to you and stand him before you, then I will have sinned to you for all time. ¹⁰ For had we not delayed, by now we could have returned twice."

¹¹ Israel their father said to them, "If it must be so, then do this: Take of the land's glory in your baggage and bring it down to the man as a tribute — a bit of balsam, a bit of honey, wax, lotus, pistachios, and almonds. ¹² And take with you double the money, and the money that was returned in the mouth of your sacks return in your hands; perhaps it was an oversight. ¹³ Take your brother, and arise, return to the man. ¹⁴ And may El Shaddai* grant you mercy before the man that he may release to you your other brother as well as Benjamin. And as for me, as I have been bereaved, so I am bereaved."

¹⁵ So they took their brother Benjamin with them, and they took double money in their hand, as

when Joseph came to the house they brought the tribute that was in their hands to him to the house, and they prostrated themselves to him toward the ground. ²⁷ He inquired after their welfare, and he said, "Is your aged father of whom you spoke at peace? Is he still alive?"

²⁸ They replied, "Your servant our father is at peace; he still lives," and they bowed and prostrated themselves.

²⁹ Then he lifted up his eyes and saw his brother Benjamin, his mother's son, so he said, "Is this your 'little' brother of whom you spoke to me?" And he said, "God be gracious to you, my son."

³⁰ Then Joseph rushed because his compassion for his brother had been stirred and he wanted to weep; so he went into the room and wept there.

³¹ He washed his face and went out, fortified himself and said, "Serve food."

³² They served him separately and them separately and the Egyptians who ate with him separately, for the Egyptians could not bear to eat food with the Hebrews, it being loathsome to Egyptians. ³³ They were seated before him, the firstborn according to his seniority and the youngest according to his youth. The men looked at one another in astonishment.

³⁴ He had portions that had been set before him served to them, and Benjamin's portion was five times as much as the portion of any of them. They drank and became intoxicated with him.

3
VAYIGASH

and your servants will have brought down the hoariness of your servant our father in sorrow to the grave. ³² Because your servant took responsibility for the youth from my father saying, 'If I do not bring him to you then I will have sinned to my father for all time.' ³³ Now, please let your servant remain in place of the youth as a servant to my lord, and let the youth go up with his brothers. ³⁴ For how can I go up to my father if the youth is not with me, lest I see the evil that will befall my father!"

45 ¹ Now Joseph could not endure in the presence of all who stood before him,

והורידו עבדיך את שׂיבת עבדך
אבינו בַּיְגוֹן שְׂאֵלָה: כִּי עֲבָדְךָ
עָרַב אֶת־הַנְּעָר מֵעַם אָבִי לֵאמֹר
אִם־לֹא אָבִיאֲנֹו אֵלֶיךָ וְחָטָאתִי
לְאָבִי כָל־הַיָּמִים: וְעַתָּה יִשְׁבֶּ־נָא
עֲבָדְךָ תַּחַת הַנְּעָר עָבֵד לְאֲדֹנָי
וְהַנְּעָר יַעַל עִם־אֶחָיו: כִּי־אֵיךָ
אֶעֱלֶה אֶל־אָבִי וְהַנְּעָר אֵינְנֹו
אִתִּי כִּן אֲרָאָה בְרַע אֲשֶׁר
מֵה א יִמָּצָא אֶת־אָבִי: וְלֹא־יִכְלֹ יוֹסֵף
לְהִתְאַפֵּק לְכָל הַנְּצַבִּים עָלָיו

so he called out, "Remove everyone from before me!" Thus no one stood with him when Joseph made himself known to his brothers. ² He gave [forth] his voice in weeping. Egypt heard, and Pharaoh's household heard. ³ And Joseph said to his brothers, "I am Joseph. Is my father still alive?" But his brothers could not answer him because they were left disconcerted before him. ⁴ Then Joseph said to his brothers, "Come close to me, if you please," and

וַיִּקְרָא הוֹצִיאוּ כָל־אִישׁ מֵעֵלָי
וְלֹא־עָמַד אִישׁ אִתּוֹ בְּהִתְנַדַּע יוֹסֵף
אֶל־אֶחָיו: וַיִּתֵּן אֶת־קֹלוֹ בִּבְכִי
וַיִּשְׁמְעוּ מִצְרַיִם וַיִּשְׁמַע בֵּית
פְּרָעֹה: וַיֹּאמֶר יוֹסֵף אֶל־אֶחָיו אֲנִי
יוֹסֵף הָעוֹד אָבִי חַי וְלֹא־יִכְלֹוּ אֶחָיו
לַעֲנוֹת אֹתוֹ כִּי נִבְהָלוּ מִפְּנָיו:
וַיֹּאמֶר יוֹסֵף אֶל־אֶחָיו גִּשׁוּ־נָא אֵלַי

6

EFER
TACHINUCH

MIDAH
KNEELED
MIDAH
MEASURE FOR
measure

מִשְׁרָשֵׁי הַמִּצְוָה, שִׁיחַח דְּמִיּוֹן בְּנַפְשׁוֹ בְּהִרְחַקְתּוֹ מִבְּנֵי-אָדָם כִּי בְסִפְתָּ הַחֹטֵא
יִחַסֵּק הָאָדָם מִכָּל טוֹב, לְמַעַן יָשׁוּב מִדְּרַכּוֹ הָרָעָה. וְזֶהוּ אֲמָרָם זְכוּרֹנָם לְבָרְכָהּ:
הוּא הַבְּרִיל בְּלִשׁוֹן הָרַע בֵּין אִישׁ לְאִשְׁתּוֹ, בֵּין אָדָם לְחֵבְרוֹ, וּלְפִיכֶךָ מֵחֻזַּן לְמַחְנֶה
אֲהֵלוֹ. וְלָכֵן דָּאוּי שִׁיחַרְא לְכָל אָדָם שִׁיטוּרוֹ מִמֶּנּוּ.

וּכְלָל גְּדוּל בְּכָל הַדְּבָרִים: בְּמִדָּה שֶׁאָדָם מוֹדֵד בָּהּ מוֹדְדִים לוֹ. וּפְרוּשׁ דָּבָר זֶה
לֹא יִדְעוּהוּ רַבִּים, כִּי יִחְשְׁבוּ לְפָרֵשׁ דָּבָר זֶה אֲצֵל הַשֵּׁם בְּרוּךְ הוּא בְּדִגְמַת גְּמוּל
בְּנֵי-אָדָם, שֶׁכָּל אֶחָד יִשְׁלַם אֶת חֵבְרוֹ גְּמוּל כְּפִי הַטּוֹבָה שֶׁעָשָׂה עִמּוֹ אוֹ כְּפִי
הָרָעָה; וְלֹא כֵן הַעֲנִין אֲצֵל הַשֵּׁם בְּרוּךְ הוּא חֲלִילָה, כִּי אֵין עִם הַשֵּׁם בְּרוּךְ הוּא כִּי
אִם טּוֹבָה וְנִחְסָד וְנִחְמָים לְעוֹלָם, וּבְכָל עֵת וּבְכָל שְׁעָה טוֹבוֹ מוֹכֵן אֵל כָּל הַרְאוּי
לְקַבְּלוֹ, וְלֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל. וְזֶה שֶׁאָמְרוּ זְכוּרֹנָם לְבָרְכָהּ אֲצֵלוֹ
בְּרוּךְ הוּא "בְּמִדָּה שֶׁאָדָם מוֹדֵד בָּהּ מוֹדְדִין לוֹ", הַפְּנִינָה לומר כִּי כְּפִי מַעֲשֵׂה

הָאָדָם, אִם לְטוֹבָה אִם לְרָעָה, יִתְכַּן לְקַבֵּלָתָהּ גְּמוּל, כִּי לְעוֹלָם בְּאוֹתוֹ הַעֲנִין
שִׁישִׁים כָּל מַחְשְׁבוֹתָיו וְעֲשֵׂה מַעֲשָׂיו, בְּדִגְמַתוֹ מִמֶּשׁ תַּמְשֻׁךְ עָלָיו הַבְּרָכָה אוֹ
הַחֶפֶז.

וְכֵן אָמַר הַפְּתוּב: כִּי לֹא עֲנָה מִלְּבָבוֹ וַיִּגַּה בְּנֵי אִישׁ, וַיִּכְתִּיב גַּם-כֵּן: כִּי לֹא אֵל
חֶפֶז רָשָׁע אֲתָהּ, כְּלוּמַר שֶׁהַשֵּׁם יִתְבָּרַךְ לֹא יִחְיֵיב בְּרִיָּה מִחֶפְצוֹ בְּחַיּוּב, כִּי הָאֵל
הַטּוֹב חֶפֶז כְּטוֹב לְעוֹלָם; אֲבָל הָאָדָם הוּא שֶׁמְחַיֵּב אֶת עַצְמוֹ בְּנִטּוֹתוֹ מִן הַיִּשְׁרָר
וַיִּסִּיר מִגּוּפוֹ הַתְּכַנּוּת הַמְּכַשִּׁירוֹת אוֹתוֹ לְקַבֵּל הַטּוֹבָה. וְהַמְשָׁל עַל זֶה הַהוֹלֵךְ
בְּדֶרֶךְ יִשְׂרָאֵל וּפְטוּי מֵאֲבִינִים וּמִכָּל דָּבָר הַמְּכַשִּׁיל וַיֵּשׁ לְדֶרֶךְ בְּדֶרֶךְ קוֹצִים מִכָּאֵן
יִמְכָּאֵן, וְעֵבֶר אֶחָד וְנִחְסָפֵךְ בְּבִגְדוֹ וְנִכְנָה. בְּאֲמַת אֵין לומר עַל הָאִישׁ הַזֶּה שֶׁהַשֵּׁם
חֶפֶז בְּכוֹתוֹ, אֲבָל הוּא הַגּוֹרֵם, כִּי לֹא נִזְהַר לְלַכֵּת בַּיִשְׁרָר.

At the root of the precept lies the purpose that a person should realize the analogy in his soul, as he withdraws from people, that on account of a sin a person withdraws from all good—so that he should turn back from his evil way. In this vein our Sages of blessed memory said:³ With his evil gossip he brought division between a man and his wife, between a man and his fellow; therefore let his tent be outside the camp.⁴ And it is therefore fitting that he should call out to every man to turn away from him.

One great rule prevails in all these matters: By the yardstick with which a man measures, by that is he measured.⁵ Now, many do not know the meaning of this apothegm, for they believe it is to be explained in regard to the Eternal Lord, blessed is He, by the example of human recompense: because everyone pays his fellow back according to the good that he does for him, or according to the evil. But this is *not* the case with the Eternal Lord (blessed is He)—perish the thought! For with the Eternal Lord, blessed is He, there is nothing but goodness, kindness and mercy always. At every time, at every hour, His goodness is prepared for everyone who is worthy to receive it; *the guardian of Israel neither slumbers nor sleeps* (Psalms 121: 4). Hence, when the Sages of blessed memory said about Him (blessed is He),⁵ "By the yardstick with which a man measures, by that he is measured," it was meant to convey that according to a man's action, whether for goodness or for

the opposite, he is gauged to receive reward. For always, within that subject on which a person sets all his thoughts and does his activity, by his very example will blessing be drawn to him, or the reverse.

Thus Scripture states, *For He does not afflict out of His heart or grieve the sons of men* (Lamentations 3: 33); and it is written, likewise, *For Thou are not a God who delights in wickedness* (Psalms 5: 5). In other words, the Eternal Lord (be He blessed) will not declare any human being guilty out of a desire of His for condemnation, since the good God delights in goodness for the world. It is but man who sentences himself when he swerves from the upright path and removes from himself the preparations that made him ready to receive goodness. An illustration for this would be a man walking on a straightforward path free of stones or anything that might cause stumbling, but the path had a fence of thorns on either side; along he came and scratched himself on the fence, and he was bruised. It truly cannot be said about this man that the Eternal Lord had any wish for his bruise. Rather, he was the cause,