

Theme:

Care and Sharing: The creation of the **מדת יסוד**, vehicle of sharing; The significance of Yosef as “**משביר**” and how this defines his position both to **מצרים** and to the brothers in similar ways. Sharing for Egyptians and Yisrael is made possible by translating possessiveness and jealousy into the jealous protection of special possession.

Structure:

An analysis of the parasha's theme of **לחם**
 Yosef as **משביר** in his essence
 The political impact of Yosef in Egypt
 Yosef's parallel impact upon **מצרים** and upon his brothers
 His ability to change **קנאות** to **קנאה**
 Understanding the **מדה** of **יסוד** and the need for a vehicle of sharing
 Learning to care for Yisrael through Yosef

– OUTLINE –

THEME

The content should really be part of the parasha before or after:

What is the new theme here?

The section about coming clean with the brothers is part of the previous story, in late **מקץ**

The section about the hunger is part of the previous story, and should come before the brothers' appearance in early **מקץ**

The part about the settlement in Egypt is clearly part of the **ויחי יעקב בארץ מצרים** and the settlement in Goshen next week

And the last **פסוק** seems to exist in a vacuum, to have nothing at all to do with what precedes it

And belongs strongly with next parasha – in fact it should end **ספר בראשית** and introduce **ספר**

שמות

Yet we have a **קבלה** that it *ends* a parasha

THE THEME OF **לחם**

The common denominator is food!

The **למחיה שלחני** which seems so unreal to us is very real indeed to Yosef

It is especially unreal to us because we view the entire **רעב** as merely a way to bring the brothers to Yosef

As soon as Ya'akov comes it is all over, which means that he was *not* sent **למחיה** at all!

Yet see how seriously the Torah takes it

ITEMS:

החייתנו! מז:כה

כי זה שנתיים ימים (מה:ה--ח)

וכללתי אותך שם...פן תורש

כי אין מרעה לצאן אשר לעבדיך

ויכלכל יוסף את אביו ואת אחיו ואת כל בית אביו **לח"ם** לפי הטף מז:יב

ולח"ם אין בכל הארץ

הבה לנו לח"ם

וינהלם בלח"ם

ברכוש גדול

Yosef is מכלכל אחיו and מכלכל מצרים

He is called *kalkol* in the Torah! (מ"א ה:יא) וכלכול ודרדע

מצרים אינה כשכם! מיד ולא יכול להתאפק

Ya'akov hears ברור הקודש שבִּרְשׁוֹ , Yosef's existence is שבר

מדרגת יוסף כמשביר

ז' מדות is one of the archetypes of the יוסף

He needs to deal with two, ostensibly distinct issues: מצרים וישראל

Note the development of Yosef the individual

Why he has to have his children and call him those names: נשנ"י והפרנ"י

Just as ויפר"ו וירב"ו מאד is the ארץ גושן

פריין-אחיו הקטן-וידגו לרוב בקרב הארץ

DEALING WITH מצרים

What is the meaning of מצרים אין בכל ארץ מצרים?

כסף means that money has no value because it cannot buy survival

The original בקשה is that you owe us לחם; למה נמות נגד"ך; what we will eat

FROM ENTITLEMENT TO CARE

The second is a request for זרע; למה נמות לעיני"ך; the needs of the *land*

At first they are trying to find a way to get something; in the second request they are offering him an option of getting them זרע

How he changes the thoughts of entitlement to thoughts of תשם לא תשם!

Obviously it is not merely a change from שוה כסף לכסף for then that becomes the way to measure money

At first, he sells; then, he gives – food is priceless. It becomes וינהלם, whatever you have

First time לחם! Before we thought only of לח"ם!

What is the meaning of this change?

ASK NOT WHAT YOUR COUNTRY CAN DO FOR YOU, BUT WHAT YOU CAN DO FOR YOUR COUNTRY

I do not owe you הבה לנו

A country owes concern for its citizens only because they *are* the country

If that is the case, what is the level of your commitment

After a year of ניהול they are willing to sell themselves – not to *live* but for the land! If we have זרע then our country has a future!

This is exactly what his dream suggested – he wasn't giving an עצה to Pharaoh

Everything in מצרים was defined by the individual worrying about his own skin

SUPERSTAR IN מצרים

He must come to represent מצרים within himself

This is why it was Pharaoh himself who gave אסנת to Yosef

שור, בנות צעדה עלי שור

See how he does the same with his brothers!

CONFRONTATION WITH YEHUDA**THE COMPLETE INVERSION OF YEHUDA!**

The things that they resented the most are the things that they are now ready to die for

שנים ילדה לי אשתי ופירוש רמב"ן

One child of two died

כל שאר הבנים אינם אלא כבני פילגשים

Whatever you could possibly get out of it, I will serve your needs better

Yosef's need for בנימין vs. Ya'akov's need is the story of הרש

What Yehuda is expressing is קנאה

THE TWO USES OF קנאה

ויקנא ה' לארצו (יואל ב:יח) רש"י: נכנסה בלבו צרתה ונלחם במלחמתה ונתעסק בצרכיה

מלבי"ם: כל קנאה שאחריו למ"ד היינו בשבילו

The exact opposite meanings

Also in English which is amazing: jealous vs. jealously protective

TWO MAGICAL INVERSIONS

Both re. מצרים and re. the brothers he achieves the same thing

Changing the brothers resentment to protection

Changing the Egyptian entitlement to commitment

This must be the essence of his מדרגה

SHARING THROUGH

In both cases, his approach was the same

Changing ownership to having one's own

קונה-קנאה-קנין

Difference between קנין אישות וקנין שדה

אשה אינה נקנית בחליפין

In English we also have the same double meaning: to "own" as בעלות and my "own" as חביבות, specially mine

חמשה קנינים להקב"ה בעולמו פסחים פז: (גרסת מהרש"א עיין פרקי דר"א)

See Rashi who explains it in terms of לקנות דבר החביב לו--לקרותם קנין ל"ו

The recognition that possession is destructive: they killed their father

Changing from wanting to possess the father to wanting the father

Now they really care about whatever it is that Ya'akov cares about

The change is accomplished through forcing *defense, protection* – for then the same desire for connection is transformed into protection.

מדת יסוד

Yosef as מדת יסוד

The need for a "passage," a צינור, for השפעה is what Yosef showed them: he was the vehicle

There can be no *existential* sharing, but there is sharing through similarity

We never share each other, only through אחד והיו לבשר אחד, creating together

Because there is no way to share with the שכינה

What kind of answer is it to say be close to תלמידי חכמים?

They certainly also have the same question of אש אוכלה

ולי מה יקרו ריער א-ל (תהילים קל"ט-יח)

בשבילי נברא עולם

Why not just tell Adam that he has opportunity for מצוות?

Why not show him י"ג נהרות אפרסמון

מים ומתוקנים implies that you need to care about the beauty of the world as it is
 Creation needs to achieve common involvement
 Specifically through bringing לעולם, פרנסה לעולם, פרנסה לעולם
 לעבדה ולשמרה

This is the real meaning of the מכסא כבוד חוצבה
 הוא דומה לו=מכסא כבוד חוצבה

Exactly what it is that the הקב"ה tells Ya'akov himself: ישדמות דיוקןך חקוק על הכסא שלי!
 את יעקב אביהם בני ישראל shows that the children became ישראל by caring for Ya'akov

THE ברכות OF YOSEF

The entire life of Yosef is bringing water
 ברכות שמים מעל ברכות תהום רובצת תחת

ברכות שדים ורחם – ויפרו וירבו מאד!

Sharing through a vehicle

Yosef as *Yesod* becomes the *vehicle* of sharing

נמצא חן בעיני אדוני והיינו עבדים לפרעה מזכה

Exactly as Ya'akov is able to end the רעב--but only *through* Yosef!

The productivity at the end of the parasha is the essence of the parasha!

The ברכה and achievement of Yosef and no other!

THE אומות העולם

יצב גבולות עמים למספר בני ישראל

Similarity to סוכות which is the equivalent of the שבעים נפש that is found specifically here!

A fascinating coincidence is the fact that the שבעים פרים revolve around the water of פרנסה

And that concern for the אומות is evidenced here, the source of the שבעים נפש יעקב שבעים!

As a result of building the world together, no matter how busy we were, we built the entire relationship: that is שמיני עצרת

The double meaning: רעיון ורעים are essentially the same according to this: that which is חביב

to You gives me the opportunity to be יקר myself

ישראל נקראים יקרים: ולי מה יקרו רעך אל-

THE DIFFERENCE BETWEEN עבודה בגן עדן AND עבודה בגירוש

One mode of עבודה is בזיעת אפיק

Two different approaches: כי כבוד הרעב ותלה כל ארץ מצרים וארץ כנען מפני הרעב

to make it work you need workers

But לא כארץ מצרים explains that ארץ ישראל is

originally meant להכיר בטובתן של גשמים ולדעת שהם צורך לבריאות וכל שיח השדה טרם יהיה בארץ

רעב בכנען ובמצרים

vs. לא כארץ מצרים היא

HAVING A PLACE IS THE ESSENCE OF בשבילך

Now we can understand why this is the place where חו"ל וא"י is so important

אין נכסי חו"ל כדאין לי (רש"י מו:)

And they did not accept Pharaoh's offer!

Saying שמע קריאת for the first time only here

Ya'akov without Yosef is paralyzed, in exactly the same way that Pharaoh without Yosef was paralyzed

It is impossible to share with Ya'akov without a vehicle, and Yosef is the vehicle

A mode of interacting so that your concerns, your יקרות, your חביבות is translated into Yisrael's concerns and יקרות

This is why Ya'akov ends the רעב: he never would have been able to do that without Yosef, and that is the whole point

Only Yosef allowed Ya'akov to end the רעב: even in this he is being מכלכל

THIS IS THE מקור OF THE CARE FOR YISRAEL

בנים מעשה אבות סימן לבנים means that this is the parasha that gives us all a connection to Yisrael

The story begins with a קנאה for a relationship, and ends with a קנאה over a relationship.

Changing קנאה to קנאות

The fact that they originally argued about whether they are brothers or spies is now very clear: if the object was protection, then Yosef (or anyone else) would have no objection. But of the object was to achieve a goal at the cost of others then they were spies.

People think that there is some romantic racial consciousness about Jew not killing Jew

Here is the source of the connection as long as the דת משה וישראל – עיקרי ישראל is the same, we

have ממש קנאות to protect for the same reason that we have the קנאה to possess all the אמת

Anyone who is attacked הם ישראל are מעורר the קנאה to protect them among all who are ישראל

The חביבות for ישראל per se

Rambam: defining the שונא from ישראל

התורה הקפידה על נפשות ישראל בין רשעים בין צדיקים – נלויים אל ה'!

This is the parasha that makes possible השראת השכינה and שמע ישראל