

ברוך אתה יהוה
אלהינו מלך העולם
אשר קדשנו במצותיו
וצונו לעסוק
בדברי תורה.

Barukh Atah Adonai
Eloheinu melekh ha-olam
asher kidshanu b'mitzvotav
v'tzivanu la'asok
b'divrei Torah.

Blessed are You, YHVH,
our God, eternal sovereign, who
sanctifies us in God's connecting
command to busy ourselves
in words of Torah.

Genesis 45:1-9

ולא-יכל יוסף להתאפק לכל הנצבים
עליו ויקרא הוציאו כל-איש מעלי ולא-
עמד איש אתו בהתנדע יוסף
אל-אחיו ויתן את-קלו בבכי וישמעו
מצרים וישמע בית פרעה:

1-2. Joseph could not restrain himself from all
who stood before him. He called out [to the
Egyptians], "Everyone get away from me." No
one stood with him as Joseph made himself
known to his brothers. He gave his voice to tears.
The Egyptians heard; Pharaoh's house heard.

monotheism:
Pharaoh ain't all that



ולאמר יוסף אל-אחיו אני יוסף העוד אבי
חי ולא-יכלו אחיו לענות אתו כי נבהלו
מפניו: ולאמר יוסף אל-אחיו גשו-נא אלי
ויגשו ולאמר אני יוסף אחיכם
אשר-מכרתם אתי מצרימה:

3-4. Joseph said to his brothers: "I am Joseph. Is
my father still alive?" His brothers were so
startled by him that they couldn't answer him.
Joseph said to his brothers: **"Please come near
me." They came near.** He said: "I am Joseph your
brother, whom you sold into Egypt.

silence → speech

did Egypt
hear?

ועתה אל-תגעצבו ואל-יחר בעיניכם
כי-מכרתם אתי הנה פי למחיה שלחני
אלהים לפניכם: כי-זה שנתים הרעב
בקרב הארץ ועוד חמש שנים אשר
אין-חריש וקציר:

5-6. "So don't be grieved or angry at yourselves
that you sold me here: it was to save life that God
sent me ahead of you. Famine has been in the
land for these two years, yet for [another] five
years there will be no plowing or harvest.

Moses to flip the
script: adopted son.

ז וישלחני אלהים לפניכם לשום לכם
שארית בארץ ולהחיות לכם לפליטה
גדלה: ועתה לא-אתם שלחתם אתי הנה
כי האלהים וישמני לאב לפרעה ולאדון
לכל-ביתו ומשל בכל-ארץ מצרים: מהרו
ועלו אל-אבי ואמרתם אליו כה אמר בנך
יוסף שמני אלהים לאדון לכל-מצרים
רדה אלי אל-תעמד:

7-9. "God sent me ahead of you to grant for you a
posterity on this earth, to save your lives by great
rescue. **So now it wasn't you but God who sent
me here: [God] made me like a father to Pharaoh,
lord of all his household,** ruler in all the land of
Egypt. Hurry and ascend to my father. Say to
him, "Thus said your son Joseph: "God made me
lord of all Egypt. Come down to me; do not
delay.""

If Pharaoh
is God, who's
God's dad?

"holy chutzpah!"

Pshat (פשוט)	<ul style="list-style-type: none"> Private and public revelation First impulse: the familial love, the 'lost' connection restored?
Remez (רמז)	<ul style="list-style-type: none"> Joseph opens up, immediately after Judah offered himself as a slave
Drash (דרש)	<ul style="list-style-type: none"> Otherworldly compassion: all that preceded was divinely inspired Forgiveness / absolution Strategy – Joseph's relationship with brothers turns on father's survival? Tikkun to Cain & Abel Continuation of younger-sibling superiority / leadership
Sod (סוד)	<ul style="list-style-type: none"> God in 'fate'? In journey toward Shleimut God in US in our roles God in rising above ourselves...

RELATIONSHIP MAP #1: JOSEPH'S REACTION

Genesis 45:1a

וְלֹא-יָכַל יוֹסֵף לְהִתְאַפֵּק לְכָל הַנֹּצְבִים
עָלָיו וַיִּקְרָא הוֹצִיאוּ כָל-אִישׁ מֵעָלָי...
... וידעו שיש בזה איזה ענין גדול....

Joseph could not restrain himself from all who stood before him. He called to [the Egyptians], "Everyone get away from me...."

Radak, Gen. 45:1

לא יכול יוסף להתאפק - מלבכות ויתן את קולו בבכי, ר"ל קול זה שקרא הוציאו ... כלם נודע להם שיוסף נתן קול בבכי, וידעו שיש בזה איזה ענין גדול....

Joseph could not restrain himself – From crying, as in (Gen. 45:2), "He gave his voice to tears." It means that this voice, by which he "called out to [the Egyptians], 'Everyone get away from me!,'" was lest it be known that Joseph had cried, for it was a big deal [for a leader to cry].

Sforno, Gen. 45:1

[Joseph could not] restrain himself from all who stood – Restraint, meaning enough patience to address the business of everyone standing before him [awaiting an audience].



Father (Jacob/Israel) • ancestral wounding / healing?

Ramban, Gen. 45:1

וְלֹא יָכַל יוֹסֵף לְהִתְאַפֵּק לְכָל הַנֹּצְבִים עָלָיו ... והנכון בעיני שהיו שם מבית פרעה ומן המצרים אנשים רבים יחלו פניו למחול לבנימין כי נכמרו רחמיהם על תחנוני יהודה ולא יכול יוסף להתחזק לכלם.

Joseph could not restrain himself from all who stood... – It was correct to the House of Pharaoh, and many of the Egyptians advocating to him, who heard about [the brothers'] concern for Benjamin, that their mercy roused for Judah's pleas and Joseph could not restrain himself against *them*.

Malbim, Gen. 45:1

(Meir Leibush ben Yehiel Mikhel, 1809-1878 [Ukraine])

וְלֹא יָכַל, כיון שהזכיר כמה פעמים רעת אביו שימצאנו נכמרו רחמיו עליו ולא יכול להחזיק עצמו מלבכות, ובעבור כל הנצבים עליו קרא, הוציאו כל איש מעלי, ואותם שקרא להם להוציא יצאו גם כן עם האחרים לפי שאמר להם כל איש

[Joseph] could not [restrain himself] – Even as he was reminded of the evil his brothers had done, his compassion towards them was kindled such that he could not restrain himself from weeping. So as not to make a public spectacle of himself in front of people whom it did not directly concern, he ordered, "Everyone get away from me...."

Rashi, Gen. 45:1

וְלֹא יָכַל יוֹסֵף לְהִתְאַפֵּק לְכָל הַנֹּצְבִים - ל'א הָיָה יָכוֹל לְסַבֵּל שְׂיָהוּ מִצָּרִים נֹצְבִים עָלָיו וְשׂוֹמְעֵין שְׂאֲחָיו מִתְבַּשְׂיֵין בְּהִנָּדְעוֹ לָהֶם:

Joseph could not restrain himself from all who stood... - He could not bear that Egyptians would stand by him hearing how his brothers would be embarrassed when he made himself known to them.

RELATIONSHIP MAP #2: THE BROTHERS' REACTION

Genesis 45:3

וַיֹּאמֶר יוֹסֵף אֶל-אֶחָיו אֲנִי יוֹסֵף הָעוֹד אֲבִי
חַי וְלֹא-יָכְלוּ אֶחָיו לַעֲנוֹת אֹתוֹ כִּי נִבְהָלוּ
מִפְּנָיו: Joseph said to his brothers: "I am Joseph. Is my
father still alive?" His brothers were so startled
by him that they couldn't answer him.

Rashi, Gen. 45:3

נבהלו מפניו. מִפְּנֵי הַבוֹשָׁה: *Startled by him* – Out of shame.

Hizkuni, Gen. 45:3

נבהלו מפניו. יראו ודאגו על אשר עשו לו. *Startled by him* – They were afraid, worrying
about what they had done to him [that might
inspire Joseph to take revenge against them].

Da'at Zekeinim, Gen. 45:3

נבהלו מפניו...מאמינים ואינם מאמינים.
מאמינים שהרי הזכיר שמו יוסף ואינם
מאמינים לשעבר לעבד נמכר יוסף בכבל
ענו רגלו ועכשיו הוא מושל בכל ארץ
מצרים: *Startled by him* – They believed [Joseph] and
didn't believe [him]. They believed him that his
name was Joseph. And they didn't believe him
that he was the [Joseph] who had become a slave
after they sold him, and that meanwhile he rose
to stand as ruler over all of the Land of Egypt.

Rabbeinu Bahya, Gen. 45:3

Bahya ben Asher ibn Halawa (1255-1340 [Spain])

נבהלו מפניו. לבשם חרדה ואשתקל
מלולם מפני שמכרו אותו לעבד והיו
רואים אותו כמו מלך, ועוד נבהלו כי יראו
לנפשם שמא יגמלם רעה. *Startled by him* – They were dumbstruck when
they realized that they'd sold him into slavery
and now he was like a king. They also were
startled that they feared for their souls: perhaps
he might cause them harm [in retribution].

Proverbs 14:10

לֵב יוֹדֵעַ מִרְתַּת נַפְשׁוֹ וְבִשְׂמֹחֹתוֹ לֹא-יִתְעַרֵּב
זָר: The heart knows the bitterness of the soul, and
no outsider can fully share in its joy.

* * *

Pirkei Avot 1:6

והוי דן את כל האדם לכף זכות. Judge everyone from the side of merit.

Rashi, Pirkei Avot 1:6

על כל שתשמע עליו אמור שנתכוון
לטובה עד שתדע בבירור שאינו כן שאם
אתה תדין כן ידונו אותך מן השמים
לזכות. On all you hear of someone, say they intended it
for good until you know for sure that it is not so.
Judge thus and heaven will judge you in merit.

BRIDGE TO EXODUS

Berakhot 60b

חַיִּיב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֶׁם שֶׁמְבָרֵךְ
עַל הַטּוֹבָה? ... אָמַר רַבָּא: לֹא נִצְרְכָה אֶלָּא
לְקַבּוּלֵינָהּ בְּשִׂמְחָה...

One is obligated to bless for the bad just as for the good. **What** does it mean? ... **Rava said:** It is needed only that we should receive it [*i.e.* any happening] with joy...

וְרַבְּנָן אָמְרִי, מִהֲכֵא: "ה' נָתַן וְה' לָקַח יְהי שֵׁם ה' מְבָרָךְ."

The Rabbis said: [The proof is] (Job 1:21), "God has given and God has taken. Blessed be the Name of God."

אָמַר רַב הוּנָא אָמַר רַב מְשׁוּם רַבִּי מְאִיר,
וְכֵן תֵּנָא מְשָׁמִיָּה דְרַבִּי עֲקִיבָא: לְעוֹלָם יְהֵא
אָדָם רְגִיל לומר: "כָּל דְּעֵבִיד רַחֲמָנָא לְטַב
עֵבִיד."

Rav Huna said that Rav said that R. Meir said – and it was taught in the name of R. Akiva: One always must accustom oneself to say: All that the Merciful One does is for the best.

כִּי הָא דְרַבִּי עֲקִיבָא דְהוּהוּ קְאָזִיל בְּאוּרְחָא.
מִטָּא לְהָהִיא מְתָא, בְּעָא אוּשְׁפִיזָא לָא
יְהִיבִי לֵיהּ. אָמַר: "כָּל דְּעֵבִיד רַחֲמָנָא לְטַב."
אָזַל וּבֵת בְּדַבְרָא, וְהוּהוּ בְּהַדְיָה תְּרַנְגוּלָא
וְחַמְרָא וּשְׂרָגָא. אֶתָּא זִיקָא כְּבִיָּה לְשְׂרָגָא.
אֶתָּא שׁוּנְרָא אַכְלִיה לְתְּרַנְגוּלָא. אֶתָּא אַרְיָה
אַכְלִיה לְחַמְרָא. אָמַר: "כָּל דְּעֵבִיד רַחֲמָנָא
לְטַב." בֵּיה בְּלִילְיָא אֶתָּא גִּיּוֹסָא, שְׂבִיָּה
לְמִתָּא. אָמַר לְהוּ: לָאוּ אָמְרִי לְכוּ כָּל מַה
שְׁעוּשָׂה הַקְדוּשׁ בְּרוּךְ הוּא הַכֹּל לְטוֹבָה.

Like this: when R. Akiva was walking along the road and came to a certain city. He asked about lodging and they did not give him any. He said: All that the Merciful One does is for the best. He went and slept in a field, and he had with him a rooster, a donkey and a candle. Wind came and extinguished the candle; a cat came and ate the rooster; and a lion came and ate the donkey. All that the Merciful One does is for the best. That night, an army came and took the city into captivity. He said to them: Didn't I tell you? Everything that the Holy Blessed One does is for the best?