



Shidduchim Disclosures

Shiur# 348 | Dec 4th 2021

קדושת לוי בראשית פרשת מקץ

ויבאו אחי יוסף וישתחוו לו אפים ארצה וירא יוסף את אחיו ויכירם ויתנכר אליהם (מב, ו - ז). ויש להבין מה בא להשמיענו בזה שכתוב 'ויתנכר אליהם'. ונראה, דהכתוב בא להשמיענו בזה צדקת יוסף הצדיק, כי הנה יוסף חלם לו שאחיו ישתחוו לו, כדכתיב 'והנה אנחנו מאלמים' כו' (לז, ז - ח), 'והנה השמש' כו' (שם פסוק ט), ואחיו לא רצו במלוכת יוסף עליהם. והנה דרך הטבע כשאדם מנצח את חבירו, וזה יודע שהוא מנצח אותו, דהיינו שיודע שמזה האדם היה לו הנצוח, אזי רע לו ויש לו עגמת נפש גדול, אבל כשהוא מנצח ואין חבירו יודע ממי הוא מנוצח, אז אין לו רע כל כך.

והנה בכאן יוסף נצח את אחיו בקיום החלומות אשר חלם לו שאחיו ישתחוו לו, ובאמת הם לא רצו בזה שיוסף ינצח אותם ויצטרכו להשתחוות לו. וזה היה צדקת יוסף הצדיק, שבשעה שהשתחוו לו ונמצא הוא נצח אותם, אילו היו יודעים שזה שהשתחוו לו הוא יוסף, היה רע להם, לכן יוסף הצדיק בשעה שהשתחוו לו אחיו התנכר אליהם, כדי שלא ירע בעיניהם על הניצוח שהוא מנצח אותם בקיום החלומות, וידמו שהם משתחווים לאחר, ובאמת יוסף הוא מלך, ולא יהיה להם עצבות על השתחוויה, כי יבינו שהם משתחווים למלך אחר. וזה שאמר הכתוב 'וישתחוו לו' וכו', 'ויכירם' שיהיה להם עגמת נפש, 'ויתנכר אליהם' שלא יהיה להם עגמת נפש וצער על שהוא נצח אותם.

ואפשר לומר שזה היה כוונת יוסף הצדיק שלא הודיע לאביו שהוא מלך ושהוא חי (עי' רמב"ן להלן מב, ט; בעלי התוס' לעיל פסוק א), שיוסף ידע שיקיים החלומות אשר חלם לו על אחיו שיבואו וישתחוו לו, ואילו היה מודיע לאביו והיו באים אחיו והשתחוו לו, היה להם צער מזה שנצח אותם, כי ידיעת אביו היה גם ידיעה להם, לכן לא הודיע לאביו כדי שלא יצער את אחיו, כדי שיבואו וישתחוו לו ולא ידעו למי משתחווים, וידמו שמשתחווים למלך אחר:

Selected audio from our listeners

Answers to the Questions

Answers to the Question 1 *click here*

Answers to the Question 2 *click here*

Answers to the Question 3 *click here*

Comments on the Shiur

Comments on the Shiur 1 *click here*

Shiur Suggestions

Shiur Suggestions 1 *click here*

Shiur Suggestions 2 *click here*

Selected emails from our listeners

Answers to the Questions

The sifse chachomim explains that they thought yosef still held they were spy's, so he wanted them to drink so they can say all the truth. Being that, if they will refuse to drink he will be sure he's right. That's why they agreed to drink.

Isaac Saban

One of the mefarshim say the reason they got drunk was so that way they can prove to Yosef that even when they're drunk they're telling the truth about their identity (as in the Gemara טו א צא ין נכנס).

Mike Kosoy

It was said that the brothers refrained from drinking from wine since they sold Yosef. It was asked how can they drink wine now even though it wasn't known to them that they found Yosef?

There could be two approaches to this question. One approach- we assume that the drinking was a drinking of simcha and we have to answer that how did they feel the simcha of "finding Yosef" if they haven't yet found him (or so they thought).

The second approach is to assume that really the brother's weren't drinking the wine from simcha purposes, and they still felt the pain that they had after Yosef had been sold. Perhaps, something in the current circumstances caused them to drink even though they may not have wanted to.

In the first approach we ask- how can they have felt the simcha if they didn't know that they found Yosef? There could be a couple of answers:

(1) Since the brothers were together for the first time in over 20 years, there was a certain sense of "togetherness" which was felt in their presence, even if the brother's were unable to explain it. Whether it be due to a small amount of Ruach Hakodesh that gave the brother's the simcha as if they found Yosef and therefore they drank (אשך) or the feeling was caused by the fact that Yosef did know and that feeling

outwardly portrayed itself and affected the brother's simcha. Either way, the brother's had felt the simcha despite the fact that they didn't know yet that they found him.

(2) If the brother's had a feeling that Yosef was in Egypt (Chazal say that the brothers entered in different gates of the city to search for him which implies they had a feeling he was in Egypt), the fact that the second in charge of all the land has shown kindness to the brothers was a very good sign. The search for Yosef would be successful having the ruler of the country on their side and the special friendly attention the brothers received with the feast and all, it gave the brothers the simcha of a successful mission.

In the second approach, we assume the brothers were still saddened by not finding Yosef and we have to find a reason why now was the time to drink.

It seems like there is only one way to look at this approach- through the "fear of malchus". Yosef had just accused the brothers of being spies and all of a sudden throws a feast for them. And part of this feast, Yosef was bringing a lot of wine to be drunk.

(1) The brothers figured that this leader who just accused them of being spies was still suspicious of them. They thought that Yosef wanted them to become drunk so they will reveal any secrets about them. נכנסו יין יצא סוד. They got drunk to show the truthness of their words to Yosef. Not drinking at this point would have been dangerous in that they were afraid of being accused of being spies again.

Gavriel

Dear Reb Aril

1. The גור אריה explains that Yosef was testing them to see if they were spies. So they couldn't refuse to drink wine as that would indicate that they had something to hide. נכנסו יין יצא סוד.

2. The קב חן writes that when the brothers saw that they had no feelings of jealousy towards Benjamin - who was also from Rachel - when he received 5 times the gifts that they received, they realized that their regret and Teshuva for what they did to Yosef was complete.

Kol Tov, Levi Silman