



DISCUSS AT THE SHABBOS TABLE!

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ספר בראשית

בראשית  
נח  
לד-לד  
וירא  
חיי שרה  
תולדת  
ויצא  
וישלח  
וישב  
מקץ  
ויגש  
ויחי

Summary of the פרשה, by עליות

**פרק** settled in יעקב. יוסף, at the age of 17, was a shepherd with his brothers. He would bring bad reports about them to their father. יעקב loved יוסף more than his other sons, because he was “the son of his old age,” and he gave יוסף a colourful gown made of fine wool. יוסף’s brothers hated him because of this. יוסף had a dream in which his brothers’ sheaves of corn bowed down to his sheaf. His brothers hated him more when he told them. In his next dream the sun, moon and eleven stars were bowing down to him. His brothers now became jealous, “וַאֲבִיו שָׁמַר אֶת-הַדְּבָר” - but his father kept the matter in mind.

**לוי** sent יוסף to find out how his brothers were getting on, shepherding in שכם. A man told יוסף that his brothers had gone to דתן. As יוסף approached, his brothers plotted to kill him and tell their father that a wild beast had eaten him, “וְנִרְאָה מִה-יְהִי חֲלֹמֹתָיו” “and then we will see what will come of his dreams!” יוסף told them not to kill יוסף, but just to throw him into a pit. He intended to rescue יוסף and return him to their father.

**שלישי** When יוסף arrived his brothers took his coat off him and threw him into the pit. They then sat down to eat. As a caravan of יִשְׁמָעֵאלִים passed by, יהודה convinced his brothers that they should sell יוסף rather than kill him. They sold him for twenty pieces of silver and the יִשְׁמָעֵאלִים brought him down to מצרים. יוסף returned to the pit and found יוסף had gone. He tore his garments in grief. The brothers slaughtered a goat and dipped יוסף’s coat into it’s blood. They returned and showed the coat to their father, who tore his clothes and mourned for many days. Meanwhile, יוסף had been sold to פוֹטִיפָר, a courtier of פרעה.

**רביעי** married יהודה bore three sons, called יוסף, יוסף and יוסף.

**חמישי** was with יוסף, and he became successful. His Egyptian master noticed that he was with him, and he appointed יוסף over his household. Once פוֹטִיפָר had appointed יוסף over his house, he blessed him for יוסף’s sake, both “in the house and in the field.” פוֹטִיפָר was happy for יוסף to be in charge of his whole household. יוסף was of very handsome appearance.

**ששי** יוסף’s master’s wife wanted to become very friendly with יוסף, but יוסף always refused to listen to her. One day, when he came to do his work in the house, and no servants were present, פוֹטִיפָר’s wife caught hold of his garment. יוסף ran away, leaving his garment in the woman’s hands. פוֹטִיפָר’s wife called to the men of the house, telling them that יוסף had attacked her but ran away when she screamed. She told her husband the same story upon his return home. פוֹטִיפָר put יוסף in prison. יהודה was with יוסף and the prison warden liked him. He was put in charge of all the inmates and everything that happened in the prison. “...and whatever he did, יהודה made him successful.”

**שביעי** The שר המושקים (chief butler) and the שר האופים (chief baker) sinned against their master, פרעה, and he threw them into the prison where יוסף was. Each of them had a dream. יוסף interpreted their dreams to mean that in three days the שר המושקים would be returned to his post, but the שר האופים would be hung on a tree. יוסף asked the שר המושקים to mention him to פרעה, so that he could get out of prison. On the third day it was פרעה’s birthday. He made a feast for his servants. פרעה returned the שר המושקים to office (to his job) but the שר האופים was hung, just as יוסף had interpreted. However, the שר המושקים did not remember יוסף פרעה.

from the wisdom of the Rabbis...

<p>Pirkei Avos - Chapter : 1 Mishnah 17</p> <p>שמעון, his son says: All my days I have been raised among the חכמים and I found nothing better for oneself than silence. Not study, but practice is the main thing, and one who talks too much brings on sin.”</p>	<p>פרקי אבות א: יז</p> <p>יז שמעון בנו אומר, כל ימי גדלותי בין החכמים, ולא מצאתי לגוף טוב אלא שתיקת. ולא המדרש הוא העקר, אלא המעשה. וכל המרבה דברים, מביא חטא:</p>
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