

9. וַיִּזְכֹּר יוֹסֵף אֶת הַחֲלוֹמוֹת אֲשֶׁר חָלֵם לָהֶם – JOSEPH RECALLED THE DREAMS THAT HE HAD DREAMED ABOUT THEM

[Ramban cites Rashi's comment on this phrase:]

עליהם – עליהם here means "about them," although לָהֶם literally means "to them" or "for them." And, upon recalling the dreams, he realized that they were now fulfilled, for indeed they had bowed to him, as foreseen in the dreams.

לשון רש"י – The above is a quote from Rashi.

[Ramban takes issue with Rashi's interpretation:]

בי יאמר – In my opinion, however, the matter is exactly the opposite. For Scripture is saying that when Joseph saw his brothers bowing to him, וידע שלא נתקנים אחד מהם בפעם הזאת, וידע שנתקומו, שהרי השתחוו לו – he remembered all the dreams that he had dreamed about them and he knew that not even one of [the dreams] was yet fulfilled at of this time. For he knew, based on [the dreams'] interpretation, that all his brothers would bow to him first,²⁸ as was evident from the first dream, of which it is written, *Behold, we were binding sheaves ... and your sheaves ... bowed down to my sheaf* (above, 37:7), for the word *we* alludes to all eleven of his brothers. And the second time, his father with his household and all his eleven brothers, as represented by *the sun and the moon and eleven stars*, would bow to him, as was evident from the second dream (above, 37:9).²⁹ And since [Joseph] did not see Benjamin with them, thus preventing the complete fulfillment of even the first dream, he devised this scheme, namely, that he would level a false accusation against them, so that they would bring his brother Benjamin to him as well, to fulfill the first dream first.³⁰ "אני יוסף אחיכם" – This is why he did not want to tell them immediately, "I am Joseph your brother," and say, "Hurry, go up to my father," and

send the wagons to him, as he did the second time they came to him (below, Chap. 45). For had he done so his father would have undoubtedly come to him immediately.³¹ But after the first dream was fulfilled, [Joseph] told [his brothers] all these things in order to fulfill the second dream by bringing Jacob to Egypt.³²

[With this understanding,³³ Ramban resolves another difficulty with our narrative:]

Were this not so, Joseph would have been committing a great sin in causing grief to his father, keeping him in bereavement and mourning over Simeon³⁴ and over himself. And even if you would say that his desire was to pain his brothers a little for what they had done to him,³⁵ how could he not have pity on his father's suffering in old age? Rather, "he did everything well in its proper time"³⁶ in order to fulfill the dreams, for he knew that they would surely be fulfilled.³⁷

Ramban ענין נבואה

(2)

אוי לנו – Abba Kohen Bardela said:^[145] Woe to us from the day of judgment, woe to us from the day of rebuke.^[146] Balaam, the wise man of the idolaters, could not withstand his she-donkey's rebuke; thus it is written, "... Have I been accustomed to do such a thing to you?" He said, "No" (Numbers 22:30).^[147] Joseph was the youngest of the progenitors of the Tribes, and yet [his brothers] could not

withstand his rebuke,^[148] for thus it is written, *But his brothers could not answer him because they were left disconcerted before him.*^[149] When the Holy One, blessed is He, will come and rebuke each and every one according to what he is,^[150] as it states, *I will rebuke you and lay it clearly before your eyes!* (Psalms 50:21), how much more so will we not be able to withstand His rebuke!^[151]

הוא יבא ויפטר כל אחד ואחד מהם
93:10