

We know that יוסף had two dreams. Regarding the first dream, the בית הלוי points out that the פסוק says (37:8): וַיֹּסֶפֶּי עוֹד שָׂנֵא אֹתוֹ עַל חֲלֹמָתוֹ וְעַל דְּבָרָיו. The pasuk uses a לשון of שנאה - hatred him. By the second dream, however, it says (37:11): וַיִּקְנְאוּ בּוֹ אֶחָיו - the brothers were jealous of him.

The פסוק makes a sharp distinction between the two חלומות: the first mentions שנאה, while the second mentions קנאה. The first dream represents that יוסף would be greater than his brothers in עושר והצלחה in matters of עולם הזה. It depicts them bowing to his אלומה, his sheaf of wheat, which indicates that they would be dependent on him - יהיו נצרכים לו ללחם ולפרנסה - for sustenance and livelihood. This is why the dream specifically uses the imagery of תבואה, representing פרנסה, and it says that יוסף's אלומה stood upright while theirs bowed to his. This is the תורה of פרנסה.

In contrast, the second dream reveals that יוסף himself would rise above the brothers in רוחניות. The dream describes (37:9) הַשָּׁמַיִם וְהַיָּרֵחַ וְהַכּוֹכָבִים מִשְׁתַּחֲוִים לִי - the celestial bodies bowing to יוסף himself. (According to the בית הלוי, the twelve מזלות hinted at here represent the סדר הנהגת העולם, the divine order by which הקדוש ברוך הוא governs the world. יוסף would be at the center of this order, demonstrating his elevated role in the הנהגת העולם, as we know עֲדִיק יְסוֹד עוֹלָם.

The בית הלוי delves deeper into this distinction. He explains that עושר והצלחה, material wealth and success, do not fundamentally change a person. A wealthy person is not inherently better than a poor person; he simply has more. This concept is illustrated with many משלים. Wealth does not alter a person's מהות - his essence. However, when a person achieves מעלות of רוחניות, when he grows in מצות, מעשים טובים, and תורה, he undergoes a fundamental transformation. His נשמה ascends to a higher level, and he becomes a different בְּרִיָּה altogether - a greater person with a higher מדרגה.

This distinction is reflected in the dreams. In the first dream, which represents physical dependence, it says that the brothers' אלומה bowed to יוסף's אלומה, not to him personally. Their dependence was on his resources, not his person. As the saying goes, people bow to money, not to the individual who possesses it. However, in the second dream the brothers are shown bowing directly to יוסף himself. This signifies his superiority in רוחניות. He would rise to a higher מדרגה through his spiritual accomplishments.

Thus, the reactions differ. In the first dream, the brothers felt שנאה, hatred, because no one wants to feel dependent on another person. In the second dream, it says קנאה, jealousy, which is associated with קנאת - positive jealousy that inspires growth. They saw his spiritual elevation and wanted to emulate it.

קנאה and שנאה are generally negative traits. Yet, as the חכמים teach us, everything created by הקדוש ברוך הוא has its time and place. Even קנאה and שנאה can serve constructive purposes. Focusing on קנאה, we learn that seeing others excel should inspire us to strive harder, learn more תורה, and improve ourselves. We should let this קנאה motivate us to be more kind to our friends and neighbors, to care for our families, and to always speak and think positively about them. By doing so, may we merit שלום בית and the ultimate גְּאוּלָּה אֱמֵתִית בְּמַהֲרָה בְּיָמֵינוּ אָמֵן!