

KMS Family Parsha Sheet

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VaYigash - וַיִּגַּשׁ

Parsha Questions

(Answers on the back)

- 1) What did Yehuda mean when he described (44:30) the relationship of Yaakov to Binyamin as "ונפשו קשורה בנפשו" - "His soul is bound up with his soul?"
- 2) What sign did Yosef send Yaakov to prove he was alive?
- 3) "עוד יוסף בני חי אלכה ואראנו בטרם אמות" - "My son Yosef is alive; I will go to see him before I die." (45:28). The word עוד seems superfluous. What does it teach?
- 4) Why was Pharaoh so impolite asking Yaakov his age? (47:8)
- 5) Where in this parsha do things not add up?
- 6) What part of the body is mentioned 4x in this parsha?
- 7) What bracha did Yaakov give Pharaoh when he left him?
- 8) Yosef resettled the land of Egypt, moving the people from city to city. What were his 2 motives for this?
- 9) How old was Yaakov when he came down to Egypt?
- 10) Yaakov lived for 147 years, unlike his father Yitzchak, who lived to 180. Why did he die 33 years earlier?



Words of Wisdom

Pirkei Avot 1:15

הוֹי מְקַבֵּל אֶת כָּל הָאָדָם בְּסִבֵּר פְּנִים יְפוֹת
Receive all people with
a pleasant face

Did You Know?

Asarah Harugei Malchut (Chabad.org)

"וינשק לכל אחיו ויבר עליהם"

"He kissed all his brothers and cried upon them." (45:15)

QUESTION: The word "aleihem" appears superfluous?

ANSWER: In the Musaf prayer of Yom Kippur, there is a section dedicated to the Asarah Harugei Malchut — ten Torah giants who were killed due to a heavenly decree. The Roman king called them and inquired, "What is the law regarding one who kidnaps a person and sells him as a slave?" They answered, "According to Biblical law, the perpetrator should be put to death." "If so," the king said sternly, "this punishment should have been meted out to the brothers who kidnapped Yosef and sold him into captivity!" The Rabbis were unable to offer an explanation, and the king declared, "Ten eminent sages will be put to death in place of those who participated in the kidnapping and selling of Yosef."

When Yosef revealed himself to his brothers, he kissed them all and was moved to tears. Moreover, he also cried because of "aleihem" (עליהם), which is an acronym for "עתידיים להיות הרוגי מלכות" — "There will be ten martyrs." He saw through Ruach Hakodesh — Divine inspiration — that in the future ten great sages would be slain by the Roman government, because he was sold. (קרבן העני)



JOSEPH PRACTICES THE BIG REVEAL



Parsha Answers:

- 1) In Gematria the word קשורה equals 611, as does the word תורה. Yaakov taught Binyamin Torah which connected their souls.
- 2) Rashi 45:27 - Yosef sent Yaakov wagons to remind him of the Eglah Arufah, the last thing they had studied together.
- 3) Yosef became viceroy at 30 and died at 110. The word עוד equals 80. Yaakov was hinting that, though Yosef suffered much, he could look forward to living 80 more years of accomplishments and tranquility.
- 4) Kli Yakar - When Yaakov arrived, the Nile began to overflow and the famine ended. Yaakov looked very old, and Pharaoh feared that the blessing would not last long. So he asked Yaakov his age. Yaakov understood and told Pharaoh, "Don't worry: though I look old, in reality I am quite young and have many more years ahead of me."
- 5) 66 of Yaakov's descendants went down to Egypt (46:26). 3 (Yosef and his 2 sons) were already there. Yet the Torah states the total number as 70. [Rashi - Yocheved was born between the walls on the way to Egypt.]
- 6) The neck is mentioned 4x in this parsha: Yosef cries on the neck of Binyamin, and Binyamin cries on the neck of Yosef (45:14). Yosef falls on the neck of Yaakov, and then cries on his neck (46:29).
- 7) Rashi 47:10 - That the waters of the Nile should rise to greet Pharaoh.
- 8) Rashi 47:21 - In order to remind them that they no longer owned the land, and to help his family by removing the stigma of being strangers.
- 9) Yaakov was 130 years old when he came down to Egypt (47:9).
- 10) Daat Zekeinim 47:8 - When Pharaoh asked Yaakov how old he was Yaakov complained about his hard life. For every word of complaint (there were 33), 1 year of his life was deducted. Others explain that when Lavan accused Yaakov of stealing his terafim, Yaakov said that whoever took it should not live (31:32). The word "live" - יחיה has the gematria of 33. Since he put this curse down he was punished.



Tefilla Insights

Three steps forward before the Amidah (Hadar.org)

In Sefer Ha-Rokei'ah, Rabbi Elazar of Worms makes a connection between three places in the Tanakh where the word, **וַיִּגַּשׁ** (va-yigash, he approached), appears: When Avraham pleads with God not to destroy the city of Sodom (Bereishit 18:23), when Yehudah approaches Yosef, here in the very beginning of our parashah (Bereishit 44:18), and when Eliyahu confronts the prophets of Ba'al (Melakhim Alef 18:36). From these three instances of approaching, the Sefer Ha-Rokei'ah teaches that a person should take three steps forward before beginning the Amidah. The Rema (Orah Hayyim 95:1) also mentions this practice, and it is very common today.



This Week In Jewish History

Tevet 8 (Aish.com)

This date marks the completion of the Septuagint, the Greek translation of the Hebrew Bible in the third century BCE -- the oldest Bible translation. The Septuagint derives its name from the Latin word for 'seventy,' alluding to the 72 Jewish scholars drafted by Egyptian King Ptolemy to translate the Bible for inclusion in the Library of Alexandria. The project was viewed tragically by the rabbis, as it promised to drain Jewish vitality and increase the ability of non-Jewish sects to proselytize the Jews. Legend says that the rabbis tried to disrupt the project: Although the translators were kept in separate chambers, they all produced identical versions of the text -- including 15 intentional "mistranslations." On the positive side, the Septuagint opened up the Bible to the masses -- helping to spread Jewish ideals of monotheism, peace and justice, which became the basic moral standards of the civilized world.



Key Number or Word In The Parsha

רגז - Rogez

Yosef tells his brothers "אל תרגזו בדרך" (45:24), not to argue on the way home about whose fault it was that they sold Yosef as a slave. Rather than hold onto grudges and focus on past mistakes, they should move forward.

The word **ברוגז**, which refers to holding a grudge, literally means to shake. As we say in Az Yashir, "שמעו עמים ירגזון," the people heard and trembled. Perhaps the connection is that feeling upset often is a result of an inner fear. For example, the brothers might argue to cover up their fear of punishment. By acknowledging and naming that fear we can let go of the grudge and heal.