

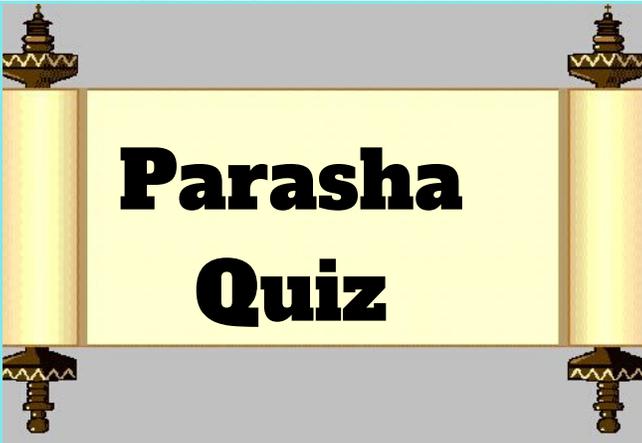


# KMS Family Parasha

LEARN ABOUT THE PARASHA WITH THE KMS YOUTH DEPARTMENT

VaYigash: וַיִּגַּשׁ

1.4.20



## Elementary:

- 1) What beautiful expression does the Torah (44:30) use to show how much Yaakov loved Binyamin?
- 2) After Yosef revealed himself to his brothers what question did he ask and what was their response?
- 3) What promise did Hashem make to Yaakov in Be'er Sheva on his way down to Egypt?
- 4) According to Rashi (46:29) what did Yosef do to honor his father?
- 5) How old was Yaakov when he came down to Egypt?

## Middle/High School:

- 1) According to Rashi (45:14) what were Yosef and Binyamin each crying for when they cried on each other's necks? And what did Yaakov do (46:29) when Yosef cried on his neck?
- 2) According to Rashi (45:24) what is the pshat meaning of the words "אל תרגזו בדרך"?
- 3) According to Rashi (45:27) what sign did Yosef send to Yaakov to prove that he was really alive?
- 4) According to Rashi (46:26) how do we arrive at the total of 70 family members in Egypt if the pasuk says only 66 came down?
- 5) According to Rashi (46:28) why did Yaakov send Yehuda ahead down to Egypt?

## What would you do?

Discussion starter for your Shabbat table..

Would you rather be the worst player on the winning team or the best player on the losing team?

## Did You Know?

The Tenth of Tevet marks the onset of the siege of Jerusalem by Nebuchadnezzar, the King of Babylonia, and the beginning of the battle that ultimately destroyed Jerusalem and the Temple of Solomon, and sent the Jews into the 70-year Babylonian Exile. However, there are other commemorative days that fall immediately before the Tenth of Tevet and their memory has been silently incorporated in the fast day of the Tenth of Tevet as well.

On the eighth of Tevet, King Ptolemy of Egypt forced 70 Jewish scholars to gather and translate the Hebrew Bible into Greek. Even though the Talmud relates to us that this project was blessed with a miracle -- the 70 scholars were all placed in separate cubicles and yet they all came up with the same translation -- the general view of the rabbis of the time towards this project was decidedly negative. The Talmud records that when this translation became public "darkness descended on the world."

The ninth day of Tevet is held to be the day of the death of Ezra the Scribe. This great Jew is comparable even to Moses in the eyes of the Talmud. "If the Torah had not been granted through Moses, it could have been granted to Israel through Ezra." Ezra led the return of the Jews to Jerusalem from their Babylonian exile. It was under his direction and inspiration, together with the help of the court Jew, Nechemiah, that the Second Temple was built, albeit originally in a much more modest scale and style than the grandeur of Solomon's Temple. Ezra also renewed the covenant of Moses between Israel and God, staunchly opposed the flow of intermarriage that afflicted the Jews returning to Jerusalem, strengthened public and private Sabbath observance, and created the necessary schools and intellectual tools for the furtherance of the knowledge and development of the Oral Law of Sinai within the Jewish people. A man of incorruptible character, great compassion, deep vision and erudition and inspirational charisma, Ezra the Scribe is responsible for the survival of Judaism and the Jews till this very day. It is no wonder therefore that Jews marked the day of his death as a sad day on the Jewish calendar. (Aish.com)



### Why Was I Sent Here? - Sivan Rahav-Meir

We cannot always influence reality, but we can always influence its interpretation. When Yosef and his brothers meet, reality is harsh and bitter. After all, the brothers sold him and abandoned him to his fate. And still, Yosef manages to unite the family by giving positive interpretation to the dry facts through looking at reality with an optimistic look, one which is full of faith. Pay attention to the amazing words he says to the brothers, when he reveals to them that he is Yosef:

“וַעֲתָה אֵל תַּעֲצְבוּ וְאֵל יַחַר בְּעֵינֵיכֶם כִּי מִכְרַתֶּם אֹתִי הִנֵּה, כִּי לְמַחִיָּה שָׁלַחֵנִי אֱלֹדִים לִפְנֵיכֶם...  
וַעֲתָה, לֹא אַתֶּם שָׁלַחְתֶּם אֹתִי הִנֵּה כִּי הָאֱלֹדִים”

“And now be not grieved, nor angry with yourselves, that you sold me hither; for G-d did send me before you to preserve life... it was not you that sent me hither, but G-d.”

Yosef explains to them how he was actually SENT to Egypt to rise to power there, so that he could save the family and the entire region in the time of famine. The brothers cannot undo what they did, Yosef cannot erase the tragedy he went through – but he can decide how to look at it. Should he complain, seek revenge, hold a grudge? Or should he find the blessing within the curse? He chooses an outlook that can benefit us too, in any situation in which we may find ourselves: “for G-d did send me before you to preserve life”. If I was sent here, I must think how I can derive benefit from this – for myself and for others.