

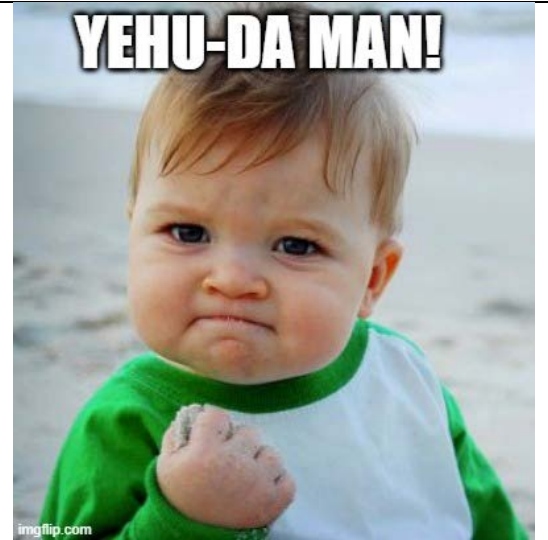


Parent Child Learning

פְּרִשְׁת וַיִּגַּשׁ

Topic:

Who's da Man? Yehu-da Man!



- Read through the second half of Yehuda's powerful speech to Yosef...

²⁵ “Later our father said, ‘Go back and procure some food for us.’ ²⁶ We answered, ‘We cannot go down; only if our youngest brother is with us can we go down, for we may not show our faces to the man unless our youngest brother is with us.’ ²⁷ Your servant my father said to us, ‘As you know, my wife bore me two sons. ²⁸ But one is gone from me, and I said: Alas, he was torn by a beast! And I have not seen him since. ²⁹ If you take this one from me, too, and he meets with disaster, you will send my white head down to Sheol in sorrow.’ ³⁰ “Now, if I come to your servant my father and the boy is not with us—since his own life is so bound up with his— ³¹ when he sees that the boy is not with us, he will die, and your servants will send the white head of your servant our father down to Sheol in grief. ³² Now your servant has pledged himself for the boy to my father, saying, ‘If I do not bring him back to you, I shall stand guilty before my father forever.’ ³³ Therefore, please let your servant remain as a slave to my lord instead of the boy, and let the boy go back with his brothers. ³⁴ For how can I go back to my father unless the boy is with me? Let me not be witness to the woe that would overtake my father!” ¹ Joseph could no longer control himself before all his attendants, and he cried out, “Have everyone withdraw from me!” So there was no one else about when Joseph made himself known to his brothers. ² His sobs were so loud that the Egyptians could hear, and so the news reached Pharaoh’s palace. ³ Joseph said to his brothers, “I am Joseph. Is my father still well?” But his brothers could not answer him, so dumfounded were they on account of him.

בראשית פרק מד: כה – מה: ג

(כה) וַיֹּאמֶר אָבִינוּ שְׁבוּ שָׁבְרוּ לָנוּ מֵעַט אֲכָל: (כו) וַנֹּאמֶר לֹא נוּכַל לָרֶדֶת אִם יֵשׁ אַחֵינוּ הַקָּטָן אֲתָנוּ וְנִרְדְּנוּ כִּי לֹא נוּכַל לָרְאוֹת פְּנֵי הָאִישׁ וְאַחֵינוּ הַקָּטָן אֵינְנוּ אֲתָנוּ: (כז) וַיֹּאמֶר עֲבַדְדָּךְ אָבִי אֵלֵינוּ אַתֶּם יְדַעְתֶּם כִּי שְׁנַיִם יָלְדָה לִּי אִשְׁתִּי: (כח) וַיֵּצֵא הָאֶחָד מֵאֵתִי וְאָמַר אֵדָּ טָרַף טָרַף וְלֹא רָאִיתִיו עַד הַנְּהָ: (כט) וּלְקַחְתֶּם גַּם אֶת זֶה מֵעַם פְּנֵי וְקָרְהוּ אֶסוֹן וְהוֹרְדְתֶם אֶת שִׁיבְתֵי בְרַעַה שְׂאֵלָה: (ל) וְעַתָּה כָּבֹאִי אֶל עֲבַדְדָּךְ אָבִי וְהַנְעַר אֵינְנוּ אֲתָנוּ וְנִפְשׁוּ קְשׁוּרָה בְּנַפְשׁוֹ: (לא) וְהִנֵּה כְּרָאוֹתוֹ כִּי אִין הַנְעַר וְמַת וְהוֹרִידוּ עֲבַדְדֶיךָ אֶת שִׁיבַת עֲבַדְדֶיךָ אָבִינוּ בְּגִוּוֹן שְׂאֵלָה: (לב) כִּי עֲבַדְדֶיךָ עָרַב אֶת הַנְעַר מֵעַם אָבִי לְאֹמֶר אִם לֹא אָבִיאֲנֹו אֶלֶיךָ וְחִטָּאתִי לְאָבִי כָּל הַיָּמִים: (לג) וְעַתָּה יֵשֶׁב נָא עֲבַדְדֶיךָ תַּחַת הַנְעַר עֲבַד לְאֹדְנִי וְהַנְעַר יַעַל עִם אַחֵיו: (לד) כִּי אֵיךְ אֶעֱלֶה אֶל אָבִי וְהַנְעַר אֵינְנוּ אֲתִי פֶן אֶרְאֶה בְּרַע אֲשֶׁר יִמְצָא אֶת אָבִי: (א) וְלֹא יָכַל יוֹסֵף לְהִתְאַפֵּק לְכָל הַנְּצַבִּים עָלָיו וַיִּקְרָא הוֹצִיאֵו כָּל אִישׁ מֵעַלְי וְלֹא עָמַד אִישׁ אִתּוֹ בְּהִתְרַדֵּעַ יוֹסֵף אֶל אַחֵיו: (ב) וַיִּתֵּן אֶת קְלוֹ בְּכִי וַיִּשְׁמַעֻ מִצָּרִים וַיִּשְׁמַע בֵּית פְּרַעֲה: (ג) וַיֹּאמֶר יוֹסֵף אֶל אַחֵיו אֲנִי יוֹסֵף הַעוֹד אָבִי חַי וְלֹא יָכַלוּ אַחֵיו לַעֲנוֹת אֹתוֹ כִּי נִבְהָלוּ מִפְּנֵיו:

- Discuss the following questions based on the text you read.
 - 1) How did Yehuda try to convince “Yosef” to let Binyamin go?
 - 2) How does Yehuda describe the special relationship Yaakov has with Binyamin in *Pasuk* 30? How would you describe their relationship in your own words?
 - 3) After listening to Yehuda, it says that Yosef couldn't hold it in anymore. What was it exactly that Yehuda said that made Yosef feel this way?
 - 4) Why isn't Yosef angry with his brothers? If you were Yosef, how would you feel?
 - 5) [Middle School question] Why does the Torah report Yehuda's review of the events until now? Don't we know them already? Why was this necessary?
See Ramban

רמב"ן

MY LORD ASKED HIS SERVANTS. I know no reason for this lengthy speech of Judah in which he relates that which has already transpired between them...

It therefore appears to me, in line with the plain meaning of the text, that Judah's words are nothing but please to inspire Joseph's compassion, for Judah thought that he (Yosef) was a man who fears G-d, as he had told him (Bereisheet 42:18), and since he had conducted himself mercifully towards them in the manner of one who fears sin, by consoling them for the trouble he had caused them (Bereisheet 43:23).

And this is the meaning of the story. Judah said to him: "As a consequence of my lord's inquiry, we were forced to tell you about this brother of ours, and we also did not consent to bring him down before you as you commanded at first, but we said that the lad cannot leave his father. However, at the peril of our lives, because of the severity of famine, we brought him, for you said, Ye shall see my face no more. But our father did not want to listen and permit us to return to buy a little food until we were all in danger, and then he agreed with fear and worry. But now when he sees that the lad is not with us, he will die in bitterness of soul. Therefore, let my plea, I pray to you, be presented before you, to have pity upon us and the aged father, and take me in place of the lad as a permanent servant, for I am better than he, and it shall be righteousness for you. This is the meaning of the entire section.

אדני שאל את עבדיו. לא ידעתי טעם לאריכות דברי יהודה בספור מה שהיה כבר ביניהם...

ואשר יראה לי על דרך הפשט, שאינם רק תחנונים להעיר רחמיו, כי חשב יהודה כי האלהים הוא ירא כאשר אמר לו, וכאשר נהג עמהם חמלה כירא חטא לנחם אותם על הצער שעשה להם (לעיל מג כג):

וזה ענין הסיפור, אמר לו אנחנו באונס הגדנו באחינו זה מפני שאלת אדני, ולא הודינו גם כן להורידו לפניך כמצותך הראשונה, רק אמרנו: כי לא יוכל הנער לעזוב את אביו, אבל בנפשינו נביא אותו מפני זלעפות רעב, כי אמרת לא תוסיפון לראות פני. לא רצה אבינו לשמוע עד היותינו כולנו בסכנה לשוב לשבר מעט אכל, ואז הודה בפחד ובדאגה, ועתה כראותו כי אין הנער ימות בנפש מרה. ולכן תפול נא תחנוני לפניך לרחם עלינו ועל הזקן, וקח אותי תחת הנער לעבד עולם כי טוב אני ממנו, ולך תהיה צדקה. וזה טעם כל הפרשה.