

YHS Review.com – RMM Chumash רש"י Review

פרקים ל"ז – מ"ג

Review 1 בקיאות

Part 1 פרק ל"ז

1. What are the two explanations that רש"י provides for the juxtaposition of the end of וישלח and the beginning of וישב?

a. We finished of וישלח with the lineage of עשו. This lineage was mentioned quickly. In the beginning of וישב we start the discussion of the lineage and offspring of יעקב. It is very long (takes up the rest of בראשית). This is to teach us that ה' mentions his cherished ones (יעקב) for a while and for the one who despised (עשו) he mentions very little.

b. יעקב saw all of the lineage of עשו which was just mentioned and said, "Who can conquer all of them?" Now, the תורה says, "These are the offspring of יעקב: יוסף." This shows that יוסף will be the solution to the problem and destroy עשו and his lineage.

2. יעקב תולדות of יוסף is listed as the fact that only יוסף provides four explanation for the fact that only יוסף is listed as the תולדות of יעקב. One explanation is פשט. The others are found in a מדרש. What are they?

a. It doesn't mean "these are the offspring of יעקב." It means "these are of the offspring of יעקב."

The story of יוסף is coming up now so that is why it only says יוסף.

b. There are many parallels between יעקב and יוסף. יוסף's sole purpose in working for לבן was to marry רחל יוסף's mother. Therefore, יוסף was the cause of all of יעקב's offspring.

c. Furthermore, everything that happened to יעקב happened to יוסף. Both were hated by their brothers. Both of their brothers want to kill them

d.

3. רש"י cited a מדרש that explains the significance of the word וישב. What is it?

יעקב wanted to settle (וישב) בשלווה – in tranquility. But comes along יוסף and this whole ordeal and now there is no tranquility. This is because ה' does not little the righteous settle in tranquility. They will have it in עולם הבא.

4. What were the “evil reports” that יוסף told his father and how was he punished for each report?

- a. יוסף told his father that his brother tore a limb from a living animal and ate it (אבר מן החי). For this יוסף was punished by the goat being slaughtered and the blood of it used to trick יעקב into thinking that he was dead.
- b. He said that they would mock the sons of the secondary wives by calling them servants. For this, יוסף was punished by being sold into servitude.
- c. He said that they were suspect of sexual immorality. For this, Potifar’s wife wanted יוסף and eventually caused יוסף to be put in jail.

5. Why does the תורה stress that יוסף was a “נער” (a youth)?

He would do things associated with youth like play with his hair and groom his eyes so he would look attractive.

6. Give three explanations of "בן זקנים".

- a. יוסף was born at the time of יעקב’s old age.
- b. בן זקן here means תורה scholar. All that יעקב learned was given over to יוסף.
- c. בן זקנים is a contraction of the Aramaic words בן זקנים which means that he had the splendor of יעקב, his father.

7. What is strange about the phrase מעמק חברון (from the valley of Hebron). How does the מדרש explain it?

It’s strange because חברון is on a mountain, not in a valley. The מדרש explains that עמק here doesn’t mean valley, but rather it means deep council. יוסף consulted with אברהם who was buried there. What was discussed was the fulfillment of the ברית which states that אברהם’s offspring will live in a foreign land. יוסף is about to start the process by being sold by the brothers.

8. What is significant of the fact that יוסף arrived at שכם?

שכם was a bad place. The brothers sold יוסף there, Dina was raped there and the kingdom was divided there (ישראל and יהודה).

Review 2 בקיאות

Part 2 פרק ל"ז

1. Where did the brother journey from? And where did they journey to? Two explanations.

- a. They journey from brotherhood
- b. They went to Dothan – meaning that they were trying to find legal pretext to kill יוסף.

2. Who said, "ונראה מה יהיה חלמותיו" (See what will be of his dreams)? Prove your answer.

ה' said this. The brothers are saying, "Let us kill him!" ה' said "See what will be of his dreams" as if to say "We shall see whose words will become true, Mine or yours." It could not have been the brothers who said this because they were going to kill him and therefore the dreams would be nullified.

3. Why did ראובן plan to save יוסף?

He thought to himself that because he was the בכור, he would be blamed by יעקב if anything happened to יוסף.

4. What is problematic with the expression והבור רק אין בו מים (The pit was empty, there was no water in it)?

If it's empty, why does the תורה need to tell me there's no water in it? This is to say that there was no water in it but there were scorpions and snakes in it (it wasn't empty except for the fact that it had no water).

5. Why does the תורה tell us what merchandise the caravan was carrying?

Usually, the Arab caravans carried malodorous (bad smelling, Latin roots!) stuff like petroleum and resin. Here, the caravan is carrying nice smelling spices as a reward to יוסף who was righteous.

6. What is the meaning of יהודה's words, מה בצע (what gain)?

He was not asking, "What gain is there in killing יוסף," but rather he was asking, "what financial gain can we make off the death of יוסף?"

7. How do we know that יוסף was sold many times?

Because it mentions a different caravan, the Midianites, implying that יוסף was sold many times.

8. Why was ראובן not present at the time of the sale of יוסף (two explanations)?

- a. It was his day to serve יעקב so he couldn't be at the sale.
- b. He was busy fasting and wearing sackcloth for moving his father's bed.

9. Why didn't ה' reveal to יעקב that יוסף was alive? Why didn't יצחק tell him?

Because the brothers made a curse to the person who reveals to יעקב what happened to יוסף. ה' was a partner in this curse so he didn't tell יעקב. יצחק said, "How can I reveal it to יעקב if not even ה' will reveal it?"

10. How many years did יעקב mourn יוסף. Prove it. Why this particular number of years?

22 years: יוסף was 17 when he was sold, 30 when he stood before פרעה and add the 7 years of plenty and two years of famine. It was 22 years because for 22 years יעקב did not fulfill his commandment of honors his parents (20 years with לבן and 2 years on the road).

11. Who are the daughters who attempted to console יעקב (two explanations)?

- a. יעקב's own daughters (twins were born to every tribe).
- b. His daughters-in-law.

12. Why was יעקב inconsolable?

When someone dies, a heavenly decree is made that the dead person be forgotten from the hearts of those who survive. But, since יוסף is not dead, there is no decree and יעקב cannot be comforted.

13. Explain the words אבל שאלה – to the grave mourning (two explanations).

- a. יעקב is saying that he will be buried in his mourning.
- b. יעקב was promised that if doesn't see any of his sons die, he will not go to גהנם. He thinks he lost a son so he will go to גהנם.

14. Who does the crying in the phrase ויבך אתו אביו?

יצחק, but he wouldn't mourn because he knew יוסף was alive.

Review 3 בקיאות

פרק ל"ה

1. Why does the story of תמר and יהודה interrupt the story of יוסף?

To teach you that יהודה was taken down from his greatness when they saw he distressed his father. The brothers rebuked him, "If you would've told us to bring him back to יעקב, we would've listened to you!"

2. What kind of relationship did יהודה have with the איש עדלמי?

He became business partners with this non-Jew.

3. What is the significance of the name כזיב? How does the מדרש רבה support this explanation of the name?

She stopped giving birth here. The מדרש רבה says that the name שלה, her son, meant that she stopped [giving birth].

4. What evil to ער commit? How do you know? What was his motivation?

He would spill his seed. It says by the death of his brother, “and he caused him to die also.” Also implies the same reason for death, which was spilling of the seed. They did this because they didn’t want to get תמר pregnant because she was so beautiful.

5. Which מצווה did יהודה tell אונן to perform? Why didn’t he carry out his father’s wishes?

יבום – marrying your brother’s wife and having children with her to continue the legacy of your brother. He did it “as not to provide offspring for his brother.”

6. Although שלה was a קטן, יהודה was insincere when he told תמר to wait in her father’s house until he grew up and then he would allow her to marry him. Why?

He was afraid that שלה would die like his two older children, by spilling his seed instead of impregnating her.

7. What is the meaning of פתח עיניים (two explanations)?

a. At the crossroads on the way to Timah.

b. She sat at the entrance to the tent of אברהם. It was called פתח עיניים because people loved to see it because of the hospitality that was extended by אברהם.

8. Why did תמר make herself available to יהודה?

She saw that שלה had grown up and she wanted to marry him.

9. יהודה thought תמר was a prostitute כי כסתה פניה (because she covered her face). Why did this make him think she was a prostitute (two explanations)?

a. He didn’t recognize her.

b. When she lived with יהודה, she dressed very modestly. Therefore, יהודה didn’t suspect תמר of being the prostitute. When the תורה said she covered her face, it means she used to cover her face and now that she didn’t cover her face, יהודה didn’t recognize her.

10. Why is a prostitute called קדשה?

She is called קדשה, which means separated, because she is designated and prepared for licentiousness.

11. What is the accurate translation of כמשלש חדשים? According to this translation, how much time actually passed?

It means the greater portion of the first month of pregnancy and the greater portion of the last month of the first trimester and the entire middle month. This expressions means, “when the months became three.” Therefore, three months passed.

12. Why did יהודה decide that תמר should be executed by burning? Include in your answer the identity of תמר's father.

She was the daughter of שם, who was a כהן. Therefore, the punishment for a daughter of a כהן who commits adultery is burning. (Side note: יהודה decided that she be put to death because one of the sins that caused the great flood was sexual immorality. Therefore, נח promised that a woman who is waiting for the brother-in-law to marry her and sleeps around is to be put to death. This is what תמר did.)

13. What do we learn from the fact that תמר sent a message to יהודה stating, לאיש אשר אלה לו אנוכי הרה?

She did not want to go outright to יהודה and says, “You impregnated me.” Rather, she said, “The person who owns these things is the one who got me pregnant.” Her plan was: if יהודה admits that it was him, let it be. But if he doesn't and they burn me, so be it because I don't want to embarrass him. This shows that one should throw themselves on a fire rather than embarrass someone.

14. יהודה declared: "צדקה ממני". Give two explanations of ממני.

- a. That the baby is from me.
- b. A divine voice went out and said, “From Me [ה'] did the matter emerge. I was the One who brought it about that תמר be impregnated by יהודה. I decree that kings should come forth from her (the tribe of יהודה).

15. The words ולא יסף עוד לדעתה can either mean that יהודה refrained from having relations with תמר or these words can mean the opposite – hat he continued to have relations with her. Bring a proof from the תורה that the second explanation is a possibility.

There is an example in the תורה of לא יסף meaning didn't stop. It's said by Eldad and Meded, “they didn't stop” "לא יספו".

16. Regarding תמר the תורה states והנה תאומים where as regarding רבקה the תורה states והנה תומים. Why the difference?

By רבקה, one was righteous and one was wicked, so they took out the א.

17. What the word יד appear four times in the description of the births of פרץ וזרה (two explanations)?

- a. The 4 mentions of the word יד correspond to the four violations by עכן (he was the one who stole the חרם from יריחו).
- b. The 4 mentions of the word יד correspond to the four things stolen by עכן (a Babylonian clock, two pieces of silver, and a gold ingot [bar of gold].)

Review 4 בקיאות

פרק ל"ט

1. The story of יהודה and תמר interrupts the story of יוסף's sale into slavery in the middle. Why? Two explanations.

- a. It interrupts it to say that because of יוסף, יהודה was taken down from his position of greatness.
- b. It interrupts it to juxtapose פוטיפר's wife to תמר. They both did what they did for the sake of heaven. פוטיפר's wife saw through the stars that she was destined to have sons through יוסף but she didn't know if it was through her daughter or herself.

2. How did פוטיפר know that G-d was with יוסף?

יוסף would regularly refer to G-d in his conversations.

3. פוטיפר entrusted everything that was his to יוסף with one exception. What was it? What expression does the תורה use to describe this exception? Why?

His wife was the only thing he did not give to him. The תורה uses the expression "the bread" to describe her. This is because it's a chaste (morally pure) expression.

4. At the end of the פסוק that describes the extent of יוסף's authority, the תורה tells us that he was handsome. What is the relevance of this description at this point?

When יוסף was in power, he began to curl his hair and eat and drink. ה' got angry at him and says, "Your father is mourning and you curl your hair? I will provoke the bear (פוטיפר's wife) against you.

5. The expression כהיום הזה is unusual because of the כ. What does it suggest?

It suggests a special day, the day of the festival of idols. פוטיפר's wife thought to herself, "There's no other day as fitting to carry out my plan as (כ) this day."

6. יוסף entered the house to "do his work." What does this refer to (two explanations)?

- a. It means literally the work he had to perform.
- b. It means that he needed to fulfill his needs with her.

7. Ultimately, what stopped יוסף from sleeping with her?

He stopped because an image of his father appeared to him and said, “Do you want your name etched on the חושן with the words: one who frequents harlots?”

8. ה' was with יוסף in Prison ויט אליו חסד. What does חסד mean in this context? There is an expression in the Talmud in which חסד is used in a similar way. What is it?

It means that יוסף was well received by all who saw him. This is related to a bride who is well received by all.

Review 5 בקיאות

פרק מ'

1. Why does the תורה introduce the story of the butler and baker with the expression ויהי אחרי הדברים האלה (two explanations)?

a. People all over were talking about the incident with פוטיפר's wife and יוסף. ה' wanted to stop this so he imprisoned the butler and baker so the subject of the conversation would be them and not יוסף.

b. יוסף will be saved through the butler and baker (interpreting their dreams).

2. What were the specific crimes of the butler and baker?

The butler served a drink with a fly in it and the baker baked bread with a stone in it.

3. Explain the phrase ויהלמו חלום שניהם (two explanations – provide support for the מדרש explanation).

a. The two of them dreamt a dream.

b. Each one dreamt his own dream and the interpretation of the other's dream.

4. The תורה says that the butler and baker were זעפים. What does this mean?

This means aggrieved (angry, distressed).

5. The phrase כפרחת עלתה נצה הבשילו אשלתי ענבים refers to three stages in the development of the fruit.

What are they and which word refers to each stage?

פורחת – It blossomed

עלתה נצה – The fruit began to sprout.

הבשילו – It ripened.

6. יוסף predicts that the butler will be restored to his post. This is expressed as ישא פרעה את ראשך (which literally means that פרעה will raise your head). How does the expression come to mean that he will be restored to his post?

This implies counting. The butler will be included in the counting of the servants.

7. Why is a birthday called יום הולדת (as opposed to יום לידה)?

The word הולדת means caused to be born. A child is not born except through the actions of other. This is why it's הולדת and not לידה.

8. What is added by the word וישכחהו? Why did this happen to יוסף?

The תורה used the word forgot, not the phrase did not remember, to show that he forgot it deep into in memory. This is because יוסף depends on the butler and not on ה' (he remained in prison for an extra two years).

Review 6 בקיאות

Part 1 פרק מ"א

1. Why is the Nile the only river called a יאור?

It means a canal. This is because the whole land is made into man-made canals and the Nile fills them. The reason they need that is because rains do not regularly fall in Egypt.

2. What is יפות מראה a sign of? Why?

It's a sign for days of abundance because people will act kindly towards one another, not miserly.

3. "And the cows of ugly appearance...ate." What is this a sign of?

That all the joy and excitement of the years of abundance would be forgot in the years of famine.

4. What does the expression והנה הלום suggest?

It suggests a new development: That it is one, entire dream and it needs interpretation.

5. What word is used to describe פרעה's agitation? What about the word indicated agitation? What word is used to describe Nebuchadnezzar's agitation after his dream? Why the difference?

The word is ותפע רוחו. His spirit was stirred like the clappers of a bell (פעמון). But by Nebuchadnezzar's dream it says ותתפעם רוחו. The difference is that there were two causes of agitation, the failure to remember the dream and the lack of interpretation, for Nebuchadnezzar.

6. What is the specific form of magic practiced by the חרטומים? How do you see this in the word?

They disturb the bones of the dead. In Aramaic, the word טימי are bones. This corresponds to חרטומים.

7. “But there was no one who could interpret them לפרעה.” What the word לפרעה add?

It adds that there were many explanations posed to פרעה but none of them appealed to him.

8. The butler refers to יוסף as נערי עברי עבד. What does this indicate about the butler and why did he use each of these descriptions?

Each of these is a disparaging term towards יוסף. A youth indicated a fool meaning that he too stupid to be a king, a Hebrew indicated not familiar with our language and therefore cannot be a king, and a slave to say that he can never be king because a slave cannot be a king. This shows that the butler is evil because even his compliments are insincere.

9. “You hear a dream to interpret it.” What does the word תשמע suggest?

It suggests comprehension of the dream.

10. What was יוסף expressing by using the word בלעדי (beyond me).

The wisdom to interpret the dreams is not mine, but rather comes from ה'.

11. The word צמנות means withered. Provide two sources for this definition.

1. In Aramaic, צומנא means rock. This shows that the wheat is hard and without moisture.
2. The word נצן means nothing in them. This means that nothing was left in the husk; it had been emptied of the kernel.

Review 7 בקיאות

Part 2 פרק מ"א

1. How does רש"י know that seven years mentioned twice refers to the same seven years?

The fact that the dream repeated itself and it had the same seven years shows the urgency of the situation. The dream is about to come true,

2. יוסף uses different verbs to tell פרעה that ה' has informed him of his intentions. Why?

The seven good years are “told” to פרעה but the seven bad years are “shown” to פרעה. This is because the famine was far in the future and the word showing applies here.

3. “And all the abundance in the land of Egypt will be forgotten.” Which part of the dream indicated this?

This is when the sick cows swallow the fat cows.

4. “And the abundance will not be known” (the abundance will be forgotten during the famine). Which part of the dream suggests this?

The fact that when the sickly cows ate the fat ones, they looked no better than they did before.

5. רש"י translate הנמצא כזה in accordance with the תרגום. What is his translation and what is the alternative meaning?

(אונולוס) תרגום reads it as “Can we find one like him?” רש"י accepts this opinion and rejects the alternative which is “The one found like this man.”

6. What does the word ישק mean? Provide another example (include the context) of the usage from ספר בראשית.

It means will be sustained (all the needs of the people will be sustained). This is similar to what אברהם says about ה' ה' will sustain my household.

7. What is the significance of פרעה removing his ring and placing it in the hand of יוסף?

The one who receives the ring is to be second to the king (like מרדכי during פורים).

8. Translate and explain the derivation of the word אברך (three explanations).

- The patron of the king (אב רך – father and רך which is the equivalent of rex)
- The father in terms of wisdom yet tender in years (אב רך – tender father)
- People would bend their knees to acknowledge his authority (ברכיים – knees)

9. פרעה states, אני פרעה. Give two explanations to this expression.

- I am Pharaoh and I have the wherewithal to issue a decree that no one may raise his hand without your permission.
- This means that I will be king and you will be second to the king. This is to remind יוסף that even though he has the ring, he is still second in command.

10. What is the meaning of, “No man may lift his hand of foot?”

This means that no man may wage war (lift his hands up with sword or put their foot on a horse to ride it) without consulting יוסף.

11. What is the meaning of יוסף's Egyptian name? Which part of the name indicated this?

His name is צנפת פענה. This means decipherer of the cryptic. We know this because there is no word similar to פענה in scripture.

12. Why is פוטיפרע referred to as פוטיפרע?

He becomes impotent because he wanted to have homosexual relations with יוסף. The word פרע means to disarrange, mutilate.

13. Why does the תורה stress that יוסף had children before the onset of the famine?

Because it is forbidden for a person to have marital relations during a famine (Beit Misrash!)

14. Why were the Egyptians starving if they had stored so much grain during the years of plenty?

All the produce which they stored rotted away (except יוסף's)

15. The Egyptians cried out to Paroh for bread but Paroh told them to go to יוסף and do whatever he says. Relate the dialogue that took place between Paroh and the Egyptians.

יוסף told them to get a ברית מילה. They came to Paroh and he responded, "Do whatever he says! Did he not tell you the years of famine are coming?" They responded, "We gathered much but it rotted!" He responded, "If so, whatever he tells you, do! See, he made a decree against the produce and it rotted. What if he were to make a decree against us?"

16. The famine spread על כל פני הארץ. What is the פני הארץ?

The rich people.

Review 8 בקיאות

Part 1 פרק מ"ב

1. And יעקב saw that there was grain in Egypt." What is unusual about this sentence? What is the explanation for the unusual choice of words?

How could he see that there was grain? He was in Canaan! It means that he saw through a holy lens that there was still hope in Egypt. But he did not see that יוסף was there.

2. למה תתראו רש"י provides three explanations for the expression. What are they?

- Why do you show off in front of the עשו's descendents and ישמעאל's descendents?
- Why do you have to be so conspicuous?
- Why should you be made lean by hunger?

3. What is the רמז in the phrase שמה ורדו?

There is a hint to the 210 years of slavery (the גמתרייא of רדו).

4. Why are the brothers referred to as אחי יוסף and not בני יעקב?

The brothers regretted their sale of יוסף. They thought he was still in slavery and that they would pay to have him back.

5. Why does the תורה need to inform us that there were ten brother since the next verse informs us that בנימין didn't accompany them?

It says ten brothers to show that they had ten different opinions regarding יוסף. But in regards to buying grain, they all agreed with each other.

6. Why was יעקב concerned that an accident might befall בנימין on the road?

Intercity travel is a dangerous journey and therefore יעקב didn't want בנימין to go.

7. What do we learn from the fact that the תורה emphasizes that the brothers arrived in Egypt בתוך הבאים?

They were hiding themselves so people should not recognize them. יעקב told each brother to enter through different entrances so that the עין הרע should not effect them because all of the brothers were handsome and mighty.

8. The תורה contrasts the fact that יוסף recognizes his brothers with the fact that they didn't recognize him. Provide two explanations.

a. יוסף had grown a beard so they didn't recognize him.

b. יוסף recognized them and was in a position of power over them and had mercy on them. They didn't recognize him means that they treated him in a brotherly way.

9. Why did יוסף remember his dreams when the brothers bowed to him?

He realized that his dream had been fulfilled.

10. What is the land's "nakedness?"

They found out where the land's exposures are, from where it is easy to be conquered (the vulnerabilities).

11. What is the comment of the מדרש on the words בני איש אחד נחנו?

Divine Inspiration flickered in them, and they included that יוסף was their brother. "We, everyone in the room, are all brothers."

12. What is the meaning of אנחנו?

This means truthful (like the word כן means yes).

13. What arguments does יוסף use to support his accusation that the brothers are spies?

They all came in from different gates. Why did the brothers not enter through one gate?

14. יֹסֵף responded to the brothers' protestation of innocence, הוּא אֲשֶׁר דִּבְרַתִּי וְכוּ'. Provide two explanations.

- a. That what I've been saying is true, that you are spies.
- b. יֹסֵף said to them, "Had you found your brother and his captors had set for you an exorbitant price, would you pay it?" They responded yes. יֹסֵף then asked, "What if they wouldn't sell your brother to you for any price?" They responded, "We will kill or be killed." יֹסֵף then says, "**This is what I've been saying**, that you came here to kill us like you did to שָׂכָם."

Review 9 בקיאות

Part 2 פרק מ"ב

1. What does the phrase האמת אתכם mean when the ה is vowelized with a פתח? What if it was a קמץ?

With a פתח it means whether truth is with you. If it was a פתח it would mean "Is truth with you?"

2. In the word באה the accent is on the first syllable of the word. What does it mean? What would it have meant if it was on the second syllable?

It means anguish had come upon us, in the past tense. If the accent was on the second syllable, it would mean anguish is coming upon us, in the present tense.

3. In the phrase וגם דמו הנה נדרש גמ the word גם includes something. What?

יַעֲקֹב is saying that he is being punished for what they did to יֹסֵף. The word גם means that if יַעֲקֹב dies because of grief, then the brothers will **also** get punished.

4. Who was the מליץ?

The מליץ, interpreter, was מְנַשֵּׂה. It says **the** interpreter meaning he was mentioned before in the תורה.

5. Why did יֹסֵף cry?

Because he heard them regretting having sold him.

6. Why did יֹסֵף imprison שמעון (two explanations)?

- a. He is the one who threw יֹסֵף in the pit. He is the one that said, "Look! That dreamer is coming." (mocking יֹסֵף)
- b. He wanted to separate him and לֵוִי because they can kill him, just as they destroyed שָׂכָם.

7. What do we learn from the word לעיניכם?

He only imprisoned him before the brother's eyes, but when the brothers left, he fed him and let him out.

8. Which brother discovers the money in his sack? How do you know?

לוי. He was the one who remained alone because שמעון was his best friend. (It says **the** one implying loneliness).

9. What we derive from יעקב's accusation, אותי שלכם?

He was suspicious that the brothers may have sold or killed שמעון just like they did to יוסף.

10. What was יעקב's reaction to ראובן's offer?

He rejects it. He calls him foolish. He doesn't even respond directly to him!

Review 10 בקיאות

Part 1 פרק מ"ג

1. שאול שאל האיש לנו ולמודתנו – give two explanations, one simple and one midrashic, for the word ולמודתנו.

a. יוסף told us about our family.

b. יוסף even told us about the wood used in making our cribs!

2. What logic did יהודה employ to argue that יעקב should agree to send בנימין with him?

We are uncertain if they will seize בנימין when we bring him. But we are certain that we will die of hunger if we do not bring him. Better that you disregard uncertainty and let him go!

3. What does the superfluous word וניחה imply?

Divine Inspiration flicked it in. Through this the spirit of יעקב will be revived because he will find out that his son is alive and well.

4. יעקב pledges to return בנימין to יהודה. What does he add by saying והצגתיו לפניך?

I will not bring him to you dead, but rather, alive.

5. Explain the term ממזמרת הארץ (not just the literal translation).

It literally means "from the song of the land." This means we will bring to יוסף things that are most praiseworthy about the land, the stuff that people sing about when they see our land.

6. Why did יעקב instruct his sons to take כסף משנה (double money)?

In case the food price doubles, they should have enough money to but it.

7. Why does יעקב invoke א-ל שדי in his prayer on behalf of his son (two explanations)?

- a. The word שדי means sufficient. He asking ה', who has sufficient mercy, to have mercy on his sons.
- b. According the meaning of שדי from above, יעקב is saying, "Enough! I have had sufficient troubles in my life! From לבן to רחל to דינה to יוסף and now to שמעון and בנימין."

8. Who is (are) אחיכם אחר?

- a. שמעון
- b. יעקב had divine inspiration and included יעקב when he said "may He free (reunited in this case) your other brother."

Review 11 בקיאות

Part 2 פרק מ"ג

1. How does רש"י know that the correct translation of the word וייראו is "they become frightened?"

It has a double י. If had one word, it would be ויראו – and they saw.

2. Why should being brought to the house of יוסף be a source of fear?

This was unusual. Normally, those who bought grain slept in the inns. Here, they thought that יוסף was brining them into his house in order to bring them to prison.

3. Provide two translation of the expression ולהתנפל עלינו עלינו.

- a. The false charge about stealing money will be rolled on us and it will fall on us.
- b. They will libel us and be domineering.

4. What is the implication of ירדנו ירדנו?

It is a descent for us. We had been accustomed to help other; now we need your help.

5. Why does it say ויבא האיש after we have already been told that the brothers were brought into יוסף's house?

The brothers kept pushing the man to the side, thinking that he was taking them to a bad place. But once he said שלום עליכם, they let themselves be taken and followed him.

6. What is the difference between ויקדו & וישתחוו?

ויקדו means bending the head. וישתחוו means to bow down to the ground.

7. Why did יוסף say to בנימין בנימין: בן יוסף יחנך בנימין?

The other brothers were already blessed with graciousness from ה'. בנימין wasn't born at that time so now יוסף blesses him with graciousness from ה',

8. What stirred יוסף's emotions so deeply when he spoke to בנימין?

Because he named his sons after all the hardships which יוסף had gone through (I didn't list them all here, but if you want to find them yourself, it's on page 484 in the Artscroll (רש"י).

9. Why was it loathsome for the Egyptians to eat with the brothers?

The brothers ate certain animals which were worshiped as gods in Egypt, such as lamb and sheep.

10. What astonished the brothers about the seating arrangement?

יוסף ordered all the brothers according to their mother and according to their age without even knowing them. When he came to בנימין, he said, "Sit next to me," because both he and בנימין had no mother.

11. Why did יוסף give בנימין five portions?

The five share are: his brothers, the portions of יוסף and of Osnat, and of מנשה and אפרים.

12. What is the implication of וישכרו עמו?

יוסף had not had alcohol since he was sold, and בנימין never had alcohol. Now, they drink together.

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