



My Name:..... Year: 4
Calendar notes for שבֹּת and next week:

ask your children questions!



Summary of the פָּרָשָׁה, by עליות

פרק settled in כְּנָעַן. יוֹסֵף, at the age of 17, was a shepherd with his brothers. He would bring bad reports about them to their father. יַעֲקֹב loved יוֹסֵף more than his other sons, because he was “the son of his old age,” and he gave יוֹסֵף a colourful gown made of fine wool. יוֹסֵף’s brothers hated him because of this. יוֹסֵף had a dream in which his brothers’ sheaves of corn bowed down to his sheaf. His brothers hated him more when he told them. In his next dream the sun, moon and eleven stars were bowing down to him. His brothers now became jealous, “וְאַבְיֵי שָׂמְרוּ אֶת-הַדְּבָר:” - but his father kept the matter in mind.

פסוק sent יוֹסֵף to find out how his brothers were getting on, shepherding in שְׂכֵם. A man told יוֹסֵף that his brothers had gone to דוֹתָן. As יוֹסֵף approached, his brothers plotted to kill him and tell their father that a wild beast had eaten him, “וְנִרְאָה מִה-יְהִי חֲלֹמְתֶיךָ,” “and then we will see what will come of his dreams!” יוֹסֵף’s brothers told them not to kill יוֹסֵף, but just to throw him into a pit. He intended to rescue יוֹסֵף and return him to their father.

שלישי When יוֹסֵף arrived his brothers took his coat off him and threw him into the pit. They then sat down to eat. As a caravan of יִשְׁמַעְאֵלִים passed by, יהוָדָה convinced his brothers that they should sell יוֹסֵף rather than kill him. They sold him for twenty pieces of silver and the יִשְׁמַעְאֵלִים brought him down to the מִצְרַיִם. יוֹסֵף returned to the pit and found יוֹסֵף had gone. He tore his garments in grief. The brothers slaughtered a goat and dipped יוֹסֵף’s coat into its blood. They returned and showed the coat to their father, who tore his clothes and mourned for many days. Meanwhile, יוֹסֵף had been sold to פוֹטִיפָר, a courtier of פְּרַעֲוֹה.

רביעי married יהוָדָה. שוֹעַ bore three sons, called עֵר, אֹנָן, and שֵׁלָה. עֵר married תָּמָר.

חמישי was with יוֹסֵף, and he became successful. His Egyptian master noticed that ה' was with him, and he appointed יוֹסֵף over his household. Once פוֹטִיפָר had appointed יוֹסֵף over his house, ה' blessed him for יוֹסֵף’s sake, both “in the house and in the field.” פוֹטִיפָר was happy for יוֹסֵף to be in charge of his whole household. יוֹסֵף was of very handsome appearance.

ששי יוֹסֵף’s master’s wife wanted to become very friendly with יוֹסֵף, but יוֹסֵף always refused to listen to her. One day, when he came to do his work in the house, and no servants were present, פוֹטִיפָר’s wife caught hold of his garment. יוֹסֵף ran away, leaving his garment in the woman’s hands. פוֹטִיפָר’s wife called to the men of the house, telling them that יוֹסֵף had attacked her but ran away when she screamed. She told her husband the same story upon his return home. פוֹטִיפָר put יוֹסֵף in prison. ה' was with יוֹסֵף and the prison warden liked him. He was put in charge of all the inmates and everything that happened in the prison.

“...and whatever he did, ה' made him successful.” “וְאֲשֶׁר-הוּא עֹשֶׂה ה' מִצְלִיחַ”

שביעי The שַׂר הַמְּשָׁקִים (chief butler) and the שַׂר הָאֻפִּיקִים (chief baker) sinned against their master, פְּרַעֲוֹה, and he threw them into the prison where יוֹסֵף was. Each of them had a dream. יוֹסֵף interpreted their dreams to mean that in three days the שַׂר הַמְּשָׁקִים would be returned to his post, but the שַׂר הָאֻפִּיקִים would be hung on a tree. יוֹסֵף asked the שַׂר הַמְּשָׁקִים to mention him to פְּרַעֲוֹה, so that he could get out of prison. On the third day it was פְּרַעֲוֹה’s birthday. He made a feast for his servants. פְּרַעֲוֹה returned the שַׂר הַמְּשָׁקִים to office (to his job) but the שַׂר הָאֻפִּיקִים was hung, just as יוֹסֵף had interpreted. However, the שַׂר הַמְּשָׁקִים did not remember יוֹסֵף to פְּרַעֲוֹה.

סֵפֶר בְּרֵאשִׁית

בְּרֵאשִׁית

נח

לֵד-לֵד

וַיֵּרָא

חַיֵּי שָׂרָה

תּוֹלְדֹת

וַיֵּצֵא

וַיִּשְׁלַח

וַיֵּשֶׁב

מִקְצֵץ

וַיִּגְשׁ

וַיַּחֲיוּ

מִצְוֵה גּוֹרֶרֶת מִצְוֵה, וְעֵבֶרֶה גּוֹרֶרֶת עֵבֶרֶה (פְּרָקִי אֲבוֹת: ד: ב)

Now read these פְּסוּקִים and the translations beneath them:

בְּרֵאשִׁית ל"ז
כּו וַיֹּאמֶר יְהוֹדָה אֶל־אָחָיו מִה־בְּצַע כִּי נִהְרַג אֶת־אָחִינוּ וְכִסִּינוּ אֶת־דָּמּוֹ:
כּז לָכוּ וְנִמְכְּרנוּ לַיִּשְׁמַעְאֵלִים וְיִדְנוּ אֶל־תְּהִיבוּ כִּי־אָחִינוּ בְּשָׂרְנוּ הוּא וַיִּשְׁמְעוּ
אָחָיו:

26 יהודה said to his brothers, "What gain will there be if we kill our brother and cover up his blood?"

27 "Come, let us sell him to the יִשְׁמַעְאֵלִים, but let our hand not be upon him, for he is our brother, our own flesh."

לב וַיִּשְׁלְחוּ אֶת־כֶּתֶנֶת הַפִּסִּים וַיָּבִיאוּ אֶל־אָבִיהֶם וַיֹּאמְרוּ זֹאת מְצָאנוּ הַכֶּר־נָא
הַכֶּתֶנֶת בְּנֶדֶךָ הוּא אִם־לֹא:

32 They sent the fine woolen tunic and they brought it to their father, and said, "We found this; identify, if you please: is it your son's tunic, or not?"

What, exactly, do you think יהודה means by " וְכִסִּינוּ אֶת־דָּמּוֹ "? There are different explanations. One way we can look at it is like this:

יהודה's use of the words 'cover it up' shows that the action is wrong and will eventually lead to more wrongdoing. After selling יוֹסֵף they 'cover up' this action by deceiving their father and pretending that יוֹסֵף has been killed by a wild animal.

Under the summary, above, you can see a lesson from פְּרָקֵי אֲבוֹת which teaches us that "one מַצָּוָה leads to another מַצָּוָה, and one עֲבֵרָה leads to another עֲבֵרָה." We must be very careful with our actions, and carefully consider what they may lead to.

- *Why did יוֹסֵף love יַעֲקֹב more than his other sons?*
- *What is the meaning of "וַיִּרְאֶה מִה־יָהוּי חִלְמוֹתָיו" and who said it?*
- *How was it that יוֹסֵף was successful in everything he did?*
- *What did the שָׂר הַמִּשְׁקִים forget to do?*

Pirkei Avot - Chapter : 1 Mishnah 17

from the wisdom

פְּרָקֵי אֲבוֹת א: י"ז

of the Rabbis...

שמעון, his son says: All my days I have been raised among the חֲכָמִים and I found nothing better for oneself than silence. Not study, but practice is the main thing, and one who talks too much brings on sin."

יז שְׁמַעוֹן בְּנוֹ אוֹמֵר, כָּל יְמֵי גִדְלָתִי בֵּין הַחֲכָמִים, וְלֹא מְצָאתִי לְגוֹף טוֹב אֵלָּא שְׁתִּיקָה. וְלֹא תַמְדָּרֵשׁ הוּא הָעֵקֶר, אֵלָּא תַפְעֻשָׁה. וְכָל תַּמְדָּרְבָּה דְּכָרִים, מְבִיא חַטָּא:

שְׁבֵת שְׁלוֹם!