

פסוקים ז' – י"ב

Topic:

- פרעה brings יוסף to פרעה and he presents him before פרעה.
(פסוק ז') (פרעה greets יעקב) פרעה blesses יעקב
- פרעה says to יעקב, "How old are you?" (פסוק ח')
- פרעה says to יעקב, "The days of my years of my travels are 130 years. They were few and bad (in terms of attaining good,) and I did not reach the days of the years of the lives of my fathers in their travels. (פסוק ט') explained that he aged prematurely because of the difficulties in his life.)
- פרעה blesses יעקב and takes leave from him. (פסוק י')
- יוסף settles his father and his brothers.
He gives them a possession of land in מצרים, in the best part of the land, in רעמסס, as פרעה commanded. (פסוק י"א)
- יוסף supports his father, his brothers, and the entire household of his father [with] bread according to [the needs of] the young children. (פסוק י"ב)

Skills:

פסוק ז'

ו' ההפוך + פעל, זמן עתיד (גוף שלישי, יחיד):
ויבא*, ויברך
שם עצם + י' יתירה + סופית: אביו
ו' ההפוך + פעל, זמן עתיד (גוף שלישי, יחיד) +
סופית: ויעמדהו
מלת יחס: לפני

פסוק ח'

ו' ההפוך + פעל, זמן עתיד (גוף שלישי, יחיד):
ויאמר
מלת יחס: אל
מלת שאלה: כמה
שם עצם (רבים) + סמיכות: ימי, שני
שם עצם (רבים) + סופית: חייך

פסוק ט'

ו' ההפוך + פעל, זמן עתיד (גוף שלישי, יחיד):
ויאמר
מלת יחס: אל
(תחלית +) שם עצם (רבים) + סמיכות: ימי, בימי
שם עצם (רבות) + סמיכות: שני**
שם עצם (רבים) + סופית: מגורי, חיי, אבות***

פסוק י'

ו' ההפוך + פעל, זמן עתיד (גוף שלישי, יחיד):
ויברך, ויצא, ויתן
תחלית + מלת יחס: מלפני

פסוק י"א

ו' ההפוך + פעל, זמן עתיד (גוף שלישי, יחיד):
ויושב, ויתן
שם עצם + י' יתירה + סופית: אביו
תחלית + את: ואת
שם עצם (רבים) + סופית: אחיו
תחלית + סופית: להם
תחלית + שם עצם: בארץ מצרים, הארץ^ו, בארץ
רעמסס
תחלית + שם עצם (יחיד) + סמיכות: במיטב
זמן עבר (גוף שלישי, יחיד): עבר

פסוק י"ב

ו' ההפוך (+ פעל, זמן עתיד (גוף שלישי, יחיד):
ויכלכל

שם עצם + י' יתירה + סופית: אביו
תחלית + את: ואת

שם עצם (רבים) + סופית: אחיו
שם עצם (יחידה) + סופית: בית^ו
תחלית + שם עצם: הטף^ו

* וַיָּבֵא, וַיָּבֵא *

In this set of פסוקים, the word וַיָּבֵא appears. (In the previous set of פסוקים, the word וַיָּבֵא appears.)
Notice the difference in נקודות between the two words. The שרש is the same, but the difference in נקודות creates a difference in meaning.

The word וַיָּבֵא means "and he came."

The word וַיָּבֵא means "and he brought."

** The word שנים is רבות. A word in זכר or נקבה is always determined by its singular form.

When a סמיכות is added to the word שנים it follows the rules for סמיכות of רבים.

*** The word אבות is זכר/רבים. A word in זכר or נקבה is always determined by its singular form.

° At times, a word in זמן עבר begins with a "ה".

°° ה' הידיעה

°°° זכר - The word בית is יוצא מן הכלל.

• ויעמדהו

Review with the children the translation for the סופית "הו".

Answer: him, it/its

Ask the children if the סופית is רבות, רבים, יחידה, יחיד.

Answer: יחיד - Emphasize that the סופית is יחיד, and not רבים.

• י' לפני סופית

Ask the children to look at י" - פסוקים to find words that have a "י" before the סופית.

Ask them what function the "י" before the סופית has.

° In general, a "י" before a סופית can be either a יתירה "י" or it can tell you that the שם עצם to which it is attached is רבים/רבות.

° To determine the correct translation, one must look at the context of the word.

מלה	פסוק	
אביו	ז', י"א, י"ב	"י" יתירה
חיך	ח'	The "י" is part of the שרש. (The "ה" of the שרש changes into a "י".)
מגוריהם אָחִיו	ט' י"א, י"ב	רבים/רבות to which it is attached is שם עצם.

• סופיות סמיכות

Review the basic rules of a סמיכות ending.

1. A סמיכות ending is translated as של/of.

2. שם עצם: יחיד + סמיכות

The letters remain the same, at times the נקודות change.

3. שם עצם: יחידה + סמיכות

◦ When a שם עצם ends with a "ה", the "ה" is replaced with a "ת" סמיכות.

◦ When a שם עצם ends with a "ת" the letters remain the same, at times the נקודות change.

4. שם עצם: רבות + סמיכות

The letters remain the same, at times the נקודות change.

5. שם עצם: רבים + סמיכות

When a שם עצם is רבים, the "ים" is replaced with a "י" סמיכות.

Lesson Pointers:

• יוסף brings יעקב to meet פרעה. This was a meeting of two monarchs. Emphasize how great, unusual, and unique this meeting was; it included the monarch of Torah and the monarch of a world power. During this meeting, פרעה realized he was speaking with an extraordinarily righteous person.

In מצרים, יוסף was accorded great honor for the remaining seventeen years of his life.

• ויבא יוסף את יעקב (פסוק ז')

Compare and Contrast:

Here is an opportunity to teach the children to have a discerning eye when learning תורה. *Reiterate that the תורה is always specific when using different לשונות. Emphasize that there never is an extra נקודה, letter, or phrase in the תורה.*

Ask the children to look at 'ב' פסוק and find the לשון the פסוק uses when יוסף brought his brothers to פרעה.

Answer: "ומקצה אחיו לקח"

Then ask them to find the לשון the פסוק uses when יוסף brought his father to פרעה.

Answer: "ויבא יוסף את יעקב אביו"

The word "ויבא" = brought is a more respectful term than "לקח = took", because the word "לקח" implies that the one who is "bringing" is the one in charge. (רב הירש)

Note the כבוד אב that יוסף had for his father.

• ויעמדהו (פסוק ז')

Tell the children that there are two ways to spell the word "ויעמדהו". Call on a child to come up to the board and write the word "ויעמדהו". Then call on another child and ask them to write the word in another way.

Point out that the word can be written "מלא" or "חסר". Ask the children if the word ויעמדהו in פסוק ז' is written מלא or חסר.

Answer: חסר

We know the that תורה always is very specific when it uses different לשונות and spelling. Why is the word ויעמדהו written "חסר"?

Answer: Because something was *missing* in the way יעקב stood.

From here we learn that יעקב אבינו was very frail and looked extremely old. He was therefore unable to stand on his own and needed יוסף to support him.

"שיעקב היה זקן והיו צריכים לסמכו כדי שיוכל לעמוד" (בעל הטורים)

Refer to page 104.

• ויברך יעקב את פרעה (פסוק ז')

This was a blessing of *greeting*, which was customary to bestow upon the king when presenting oneself before him. (רש"י)

Continue to develop the children's discerning eye and deeper understanding of חומש by noting the difference in the type of ברכה that was being given.

In פסוק ז' the word "ויברך" is translated as a *greeting* and in פסוק י' the word "ויברך" is translated in its literal sense, that פרעה *blessed* יעקב. (רש"י)

• כמה ימי שני חיך (פסוק ח')

° asks יעקב how old he is. It is unusual for anyone, let alone a king, to ask this of an older person. What caused פרעה to do so?

Answer: פרעה never saw someone who looked as old as יעקב did. He was so struck by יעקב's elderly appearance, that he asked him his age. יעקב replied that he had not yet lived nearly as long as אברהם or יצחק, but he had aged prematurely due to his suffering. (רשב"ם, רמב"ן)

° Why did פרעה ask יעקב, "כמה ימי שני חיך"? Would it not have been enough to ask "כמה ימי שני חיך"?

פרעה is stressing that פרעה realized that יעקב was an exceptionally righteous person. פרעה understood that a man of such great stature lives every **day** of his years to its fullest. פרעה **let יעקב know that he recognized that יעקב had made the most of his days, when he asked him how old he was.** (רב הירש) See Practical Application.

Ask the children if they remember from which words in the פסוק we also learn that all of שרה's days were productive.

Answer: ויהיו חיי שרה מאה שנה ועשרים שנה ושבע שנים" (רש"י כ"ג:א)

• ימי שני מגורי שלשים ומאת שנה מעט ורעים היו ימי שני חי ולא השיגו את ימי שני חי (פסוק ט')

יעקב explained that he had aged prematurely because he had a difficult and hard life. (רשב"ם, רמב"ן)

Refer to page 105.

- לא השיגו את ימי שני חיי אבתי בימי מגוריהם (פסוק ט')

explains to אברהם and יצחק that he did not “reach” the same “good” in his life as his fathers. The hardships he faced were harder than the hardships of אברהם and יצחק. Refer to page 105.

- ויברך יעקב את פרעה (פסוק י')

Because of the ברכה that יעקב gave to פרעה, the רעב ended immediately after only two years, instead of after seven years as יוסף had interpreted from פרעה's dreams. Some say that the other five years of famine continued after יעקב died. (מדרש)

- ויכלכל יוסף... לחם לפי הטף (פסוק י"ב)

What does it mean when the פסוק says that יוסף supported his family according to the “needs of the children”?

- (רש"י) provided enough food to satisfy the needs of *every* member of *each* household.
- יוסף realized that children often can spill or waste food. Therefore, he took extra care to give enough food for the children, so that in case any food would be wasted, there would still be enough for them. (מזרחי)
- יוסף took care to provide his family only with that which they actually required. He thereby showed sensitivity to the rest of the people in מצרים who were suffering from the רעב. (ספורנו)

Discuss with the children what they can learn from the way יוסף supported his family “according to the needs of the children.” Refer to page 106.

- ויתן להם אחוזה בארץ מצרים (פסוק י"א)

From here it is understood that פרעה settled them as full-fledged citizens, making sure they had houses, field, vineyards and property. (רמב"ן)

- במיטב הארץ בארץ רעמסס (פסוק י"א)

(רש"י) גשן רעמסס was part of.

רש"י:

- ויברך יעקב (פסוק י')

◦ יעקב would not depart from פרעה without first giving him a ברכה and asking for permission to leave. Emphasize how יעקב **had tremendous humility and respect for nobility - although they were gentiles.**

It is important to emphasize that our אבות had proper etiquette (as long as it did not conflict with the תורה laws), specifically when dealing with noblemen and kings.

From here we can learn that when dealing with nobility or people of great importance - even gentiles - we too should show them proper respect and proper etiquette.

- What was the ברכה that יעקב gave to פרעה?

That whenever פרעה approaches the נילוס it will overflow and irrigate the land (as it did before the famine began). (משכיל לדוד)

ידיעות כלליות:

- רעמסס settled in בני ישראל.
- גשן was part of רעמסס.
- מצרים was the best and most fertile land in גשן.

Critical Thinking:

ויכלכל יוסף... לחם לפי הטף

What can you learn from this? Refer to page 106.

Practical Application:

- כמה ימי שני חייך (פסוק ח')

From these words we learn that פרעה understood that יעקב was a man of great stature, who had lived every **day** of his years to its fullest. Each and every day of יעקב's life was productive.

Just as יעקב's days were productive, so too should **we strive for our days to be productive.**

Discuss with the children how they can do this. Ask the children to write how they can "fill" their "days" so that they too will be productive - just as יעקב's was.

Refer to page 104.

- ויברך יעקב את פרעה (פסוק י')

Emphasize to the children the **great** זכות a person can gain when receiving a ברכה from a צדיק. ה' designed the world so that "צדיק גזור וה' מקיים".

It is important to point out that a ברכה a person receives is coming from ה' in the זכות of the צדיק who is giving it.

- ויכלכל יוסף... לחם לפי הטף (פסוק י"ב)

Note the wisdom and sensitivity of יוסף.

Just as יוסף was sensitive to and understanding of the needs of the Jewish children and to the feelings of the מצריים who were suffering, so too should **we be sensitive to and understanding of the needs of children, and try not to do anything that will make someone's suffering more difficult.**

ניבים/יסודי יהדות:

"צדיק גזור וה' מקיים"

פרק מ"ז

פסוקים ז' - י"ז

and Yosef brought	וְיֹסֵף הֵבִי'א	וַיָּבֵא יוֹסֵף	ז'
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my sojourns	הַמְּגוּרִים	מְגוּרֵי	ט'
and they did not reach		וְלֹא הִשִּׁיגוּ	

and Yosef caused his father to sit	וְיֹסֵף הֵשִׁיב אֶת הָאָבָא שָׁמוֹ	וַיֹּשֶׁב יוֹסֵף אֶת אָבִיו**	י"א
a holding		אֶחָזָה	
in the best (part)		בְּמִיטֵב	

* Pay attention to the נקודות of a word. The נקודות can change its translation.

וַיָּבֵא = וְהֵבִי'א – and he brought

וַיָּבֵא = וְהֵבִי'א – and he came

** ה'י' = "י" קִיְתָרָה



”וַיָּבֹא יוֹסֵף אֶת יַעֲקֹב אָבִיו וַיַּעֲמֵדְהוּ לִפְנֵי פַרְעֹה” (3)

"להבין
ולחשוב
המקרא"



"וַיַּעֲמֵדָהוּ" (ז')

The word וַיַּעֲמֵדָהוּ is written חסר (without a "י" after the "א").

וַיַּעֲמֵדָהוּ = חסר

וַיַּעֲמֵדָהוּ = מלא

Why?

וַיַּעֲמֵדָהוּ was very frail and looked extremely old. He was unable to stand on his own. He needed עֹסֵף to support him.

"שִׁיעָקֹב הָיָה זָקֵן וְהָיָה צָרִיכִין לְסוּמְכּוֹ (to support him) כְּדִי שְׂיוּכָל לַעֲמֹד." (צַעַל הַטּוֹרִים)



"להבין
ולחשוב
המקרא"



"בַּמָּה יָמִי שְׁנֵי חַיִּיד" (ח')

- Why did עֲרָא ask אַקָּה his age?

עֲרָא appeared to עֲרָא as an unusually old and frail person. Never did עֲרָא see such an "old-looking" man. He, therefore, asked him how old he was. (רמז, רש"י)

- Why did עֲרָא ask אַקָּה "בַּמָּה יָמִי שְׁנֵי חַיִּיד"?
Would it not be enough to ask "בַּמָּה יָמִי שְׁנֵי חַיִּיד"?

עֲרָא realized that אַקָּה was an exceptionally righteous person. עֲרָא understood that a man of such great stature lives every **day** of his years to its fullest.

עֲרָא wanted to know if אַקָּה's "days" were productive. (ר' דוד)

How can you "fill" your days so they will be productive?

פרק מ"ז

פסוקים ז' - י"ז

להבין
ולחשוב
במקרא

"יְמֵי שְׁנֵי מְגוּרֵי שְׁלֹשִׁים וּמֵאָת שָׁנָה מָעוֹט וְרַעִים הָיוּ יְמֵי שְׁנֵי חַיֵּי... (ז')

יֶצְקָה explained that he had aged prematurely because he had a difficult and hard life. (רש"י, רמב"ן)

להבין
ולחשוב
במקרא

"וְלֹא הִשְׁיְגוּ אֶת יְמֵי שְׁנֵי חַיֵּי אֲבֹתַי" (ט')

Can you imagine?!

יֶצְקָה's life differed from those of אֲבֹרָה and יֶצְחָק. The hardships יֶצְקָה faced throughout his life were greater than the hardships of אֲבֹרָה and יֶצְחָק!



יַעֲקֹב



יִצְחָק



אַבְרָהָם

"להבין
ולחשוב
המקרא"



"וַיִּבְלֶל יוֹסֵף... לֶחֶם לְפִי הָטָף" (י"ב)

What is the significance of knowing that יוֹסֵף supported his family according to the "needs of the children"?

- יוֹסֵף was wise and thoughtful when dispensing food to his family. יוֹסֵף realized that often children can spill or waste their food. He took extra care to give enough food to the children so that in case any food would be wasted there would still be enough for them to eat. (מִזְרָחִי)

What can you learn from this?

- יוֹסֵף took care to provide for his family only that which they actually required. He, thereby, showed sensitivity to the rest of the people in מִצְרָיִם who were suffering from the רָעָב. (סְפִירָנו)

What can you learn from this?



פרק מ"ז

פסוקים ז' - י"ג

תרגום את דברי הפסוק.

ז'

1. וַיָּבֵא יוֹסֵף אֶת יַעֲקֹב אָבִיו** =

ע ו'וסל ה'ב'א א'ת 'עקב, ה'אב'א שלו

and Yosef brought Yaakov, his father

E

2. וַיַּעֲמֵדְהוּ לִפְנֵי פַרְעֹה =

ע ו'ה'א ה'ע'מ'ד א'ור'ו ל'פנ' פ'רע'ה

and he stood him before Pharaoh

E

3. וַיְבָרֶךְ יַעֲקֹב אֶת פַּרְעֹה =

ע ו'עקב ה'ר'ב א'ת פ'רע'ה

E and Yaakov blessed Pharaoh

ח'

1. וַיֹּאמֶר פַּרְעֹה אֶל יַעֲקֹב =

ע ו'פ'רע'ה א'מ'ר ל'עקב

E and Pharaoh said to Yaakov

how much/many

2. כַּמָּה = E

3. יְמֵי*** שְׁנֵי*** חַיֶּיךָ =

ע ה'י'מ'ס ש'ל ה'שנ'ס ש'ל ה'ח'י'ס ש'ל'ך?

the days of the years of your life (How old are you?)

E

ט'

1. וַיֹּאמֶר יַעֲקֹב אֶל פַּרְעֹה =

ע ו'עקב א'מ'ר ל'פ'רע'ה

E and Yaakov said to Pharaoh

2. יְמֵי שְׁנֵי מְגֻרֵי =

ע ה'י'מ'ס ש'ל ה'שנ'ס ש'ל ה'מ'ג'ור'ס ש'ל'

the days of the years of my sojourns (travels)

E

130 years

3. שְׁלֹשִׁים וּמֵאָה שָׁנָה = E

few and bad

4. מְעַט וְרָעִים = E

5. הָיוּ יְמֵי*** שְׁנֵי*** חַיֵּי =

ע ה'ו' ה'י'מ'ס ש'ל ה'שנ'ס ש'ל ה'ח'י'ס ש'ל'

were the days of the years of my life

E

and they did not reach

6. וְלֹא הִשְׁגִּיחוּ = E

* Remember to pay attention to the נקודות of a word. The נקודות can change its translation.

וַיָּבֵא = וְהוּא הָבֵא – and he brought

** "ו" = "ו" ב'תע'ר

וַיָּבֵא = וְהוּא בָּא – and he came

ע'ס צ'צ'ס: ר'ב'ס + ס'א'כ'ו'ת ***

פרק מ"ז

פסוקים ז' - י"ז

7. אֶת יְמֵי שְׁנֵי חַיֵּי אֲבֹתַי =

ע את הימים של השנים של החיים של האבות שלי

the days of the years of the lives of my fathers

E

8. בְּיָמֵי מְגוּרֵיהֶם ** =

ע בימים של המגורים שלהם

in the days of their sojourns (travels)

E

1. וַיְבָרֶךְ יַעֲקֹב אֶת פַּרְעֹה =

ע ויעקב ברכ את פרעה

E and Yaakov blessed Pharaoh

2. וַיֵּצֵא מִלִּפְנֵי פַרְעֹה =

ע והוא יצא מלפני פרעה

and he went out from before Pharaoh

E

1. וַיּוֹשֶׁב יוֹסֵף אֶת אָבִיו ** וְאֶת אֶחָיו ** =

ע ויוסף הושיב את האבא שלו ואת האחים שלו

and Yosef caused his father and his brothers to sit (settle)

E

2. וַיֵּתֶן לָהֶם אֶחָזָה בְּאֶרֶץ מִצְרַיִם =

ע והוא נתן להם אחזה בארץ מצרים

and he gave them a holding in the land of Egypt

E

in the best (part) of the land, in the land of Ramses

3. בְּמִיטֵב הָאָרֶץ ° בְּאֶרֶץ רַעַמְסֵס = E

as Pharaoh commanded

4. כַּאֲשֶׁר צִוָּה פַּרְעֹה = E

1. וַיְכַלֵּל יוֹסֵף אֶת אָבִיו ** =

ע ויוסף כלכל את האבא שלו

and Yosef supported his father

E

2. וְאֶת אֶחָיו ** =

ע ואת האחים שלו

E and his brothers

3. וְאֶת כָּל בֵּית ° אָבִיו ** =

ע ואת כל הבית של האבא שלו

and the entire house of his father

E

bread, according to (the needs) of the young children

4. לֶחֶם לְפִי הַטָּף ° = E

* עֲצָן: רָגַס + סְאִיכוֹת

** At times, when there is a "י" before the סופית, the עֲצָן is רבות/רגס.

*** הַיְתֵרָה "י" = "ו"

° ה"ה" = "ה" הַיְתֵרָה °

עֲצָן: מִיֵּצֵה + סְאִיכוֹת °

ב כתב או צַחַר חַת הַתְּשׁוּבָה הַנִּכּוֹנָה.

(1) בן כַּמֶּה הָיָה יֶעֱקֹב הַצֶּמֶד? לִפְנֵי פִּרְעֹה? _____

(2) רַב הַשָּׂנִים שָׁחַ יֶעֱקֹב הָיוּ:

○ טוֹבִים ○ מְלֹאִים אֶשֶׁר וְכֶבֶד

○ מְלֹא שְׂמֵחָה ○ מְעַט וְרָצִים

(3) הַחַיִּים שֶׁל יֶעֱקֹב הָיוּ:

○ גְּרוּעִים (worse) מֵהַחַיִּים שֶׁל אֲבוֹתָיו ○ יוֹתֵר טוֹבִים מֵהַחַיִּים שֶׁל נָשִׁיו

○ גְּרוּעִים מֵהַחַיִּים שֶׁל נָשִׁיו ○ יוֹתֵר טוֹבִים מֵהַחַיִּים שֶׁל אֲבוֹתָיו

(4) מָתַי יֶעֱקֹב הִרָא: אֶת פִּרְעֹה? (2)

1. _____

2. _____

ג על מי או על מה נִחְמַר?

(1) ¹ וַיִּתֵּן ² לִפְנֵי אֲחִיכֶם 1. _____ 2. _____

(2) בְּאֵשֶׁר צָוָה _____

(3) וַיִּבְלֶכְלַךְ... אָבִיו וְאֶת אֲחִיו _____

ד צַחַר חַת הַתְּשׁוּבָה הַנִּכּוֹנָה.

(1) = וַיִּצְמָדָהוּ

○ תַּחֲלִית + שָׁרָה

○ ו' הַהֶפְסֵק + אֲחֻזָּתוֹת "אֵיתָן" + שָׁרָה + סוּפִית

○ ו' הַהֶפְסֵק + שָׁרָה צָצָק

○ שָׁרָה צָצָק: רַבִּים + סְמִיכוֹת

(2) שָׁרָה:

○ שָׁרָה צָצָק: רַבִּים + סוּפִית

○ שָׁרָה צָצָק: רַבּוֹת + סוּפִית

○ שָׁרָה צָצָק: יְחִיד + סְמִיכוֹת סוּפִית

○ שָׁרָה צָצָק: יְחִידָה + סְמִיכוֹת סוּפִית