

hAvRuTa: a Pardes Torah / Art Encounter Series

Ties that Bind

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PART II: Mothers and Sons

Genesis 24:54-59

בראשית כ"ד: נ"ד-נ"ט

Then he and the entourage under him ate and drank, and they spent the night. When they arose next morning, he said, "Give me leave to go to my master."

But her brother and her mother said, "Let the maiden remain with us some ten days; then you may go."

He said to them, "Do not delay me, now that יהוה has made my errand successful. Give me leave that I may go to my master."

And they said, "Let us call the girl and ask for her reply."

They called Rebekah and said to her, "Will you go with this man?" And she said, "I will."

So they sent off their sister Rebekah and her nurse along with Abraham's servant and his entourage.

וַיֹּאכְלוּ וַיִּשְׁתּוּ הוּא וְהָאֲנָשִׁים אֲשֶׁר-עִמּוֹ וַיְלִינוּ וַיִּקְוֹמוּ
בֹּקֶר וַיֹּאמֶר שְׁלַחְנִי לְאֲדֹנָי:

וַיֹּאמֶר אָחִיהָ וְאִמָּהּ תִּשְׁבּוּ הַנֶּעֱר אִתָּנוּ יָמִים אֹז עֲשׂוֹר
אַחֵר תֵּלֶךְ:

וַיֹּאמֶר אֲלֵהֶם אֶל-תְּאֲחָרוּ אֹתִי וַיהוָה הַצְלִיחַ דְּרָכִי
שְׁלַחֵנִי וְאֵלֶכָה לְאֲדֹנָי:

וַיֹּאמְרוּ נִקְרָא לַנֶּעֱר וְנִשְׁאַלָה אֶת-פִּיהָ:

וַיִּקְרְאוּ לְרִבְקָה וַיֹּאמְרוּ אֵלֶיהָ הֲתֵלְכִי עִם-הָאִישׁ הַזֶּה
וְתֹאמְרִי אֵלָיו:

וַיִּשְׁלַחוּ אֶת-רִבְקָה אֶחָתָם וְאֶת-מִנְקֵתָהּ וְאֶת-עֶבֶד
אֲבִרָהֶם וְאֶת-אֲנָשָׁיו:

Genesis 27:42-45

בראשית כ"ז: מ"ב-מ"ה

When the words of her older son Esau were reported to Rebekah, she sent for her younger son Jacob and said to him, "Your brother Esau is consoling himself by planning to kill you. Now, my son, listen to me. Flee at once to Haran, to my brother Laban. Stay with him a while, until your brother's fury subsides—until your brother's anger against you subsides—and he forgets what you have done to him. Then I will fetch you from there. Let me not lose you both in one day!"

וַיַּגֵּד לְרִבְקָה אֶת־דְּבָרֵי עֵשָׂו בְּנֵה הַגָּדֹל וַתִּשְׁלַח וַתִּקְרָא לְיַעֲקֹב בְּנֵה הַקָּטָן וַתֹּאמֶר אֵלָיו הִנֵּה עֹשֵׂי אָחִיךָ מִתְנַחֵם לָךְ לְהַרְגֶּךָ:
וַעֲתָה בְנִי שָׁמַע בְּקוֹלִי וְקוּם בְּרַח־לְךָ אֶל־לָבָן אָחִי חָרָה:
וַיֵּשְׁבֶתָ עִמּוֹ יָמִים אַחָדִים עַד אֲשֶׁר־תָּשׁוּב חֲמַת אָחִיךָ:
עַד־שׁוּב אֶף־אָחִיךָ מִמֶּךָ וְשָׂכַח אֶת אֲשֶׁר־עָשִׂיתָ לוֹ וְשָׁלַחְתִּי וְלָקַחְתִּיךָ מִשָּׁם לָמָּה אֲשַׁכֵּל גַּם־שְׁנֵיכֶם יוֹם אֶחָד:

Exodus Chapter 2:1-10

שמות ב': א'-י'

A certain member of the house of Levi went and took [into his household as his wife] a woman of Levi. The woman conceived and bore a son; and when she saw how beautiful he was, she hid him for three months. When she could hide him no longer, she got a wicker basket for him and caulked it with bitumen and pitch. She put the child into it and placed it among the reeds by the bank of the Nile. And his sister stationed herself at a distance, to learn what would befall him. The daughter of Pharaoh came down to bathe in the Nile, while her maidens walked along the Nile. She spied the basket among the reeds and sent her slave girl to fetch it. When she opened it, she saw that it was a child, a boy crying. She took pity on it and said, "This must be a Hebrew child." Then his sister said to Pharaoh's daughter, "Shall I go and get you a Hebrew nurse to suckle the child for you?"

וַיֵּלֶךְ אִישׁ מִבֵּית לֵוִי וַיִּקַּח אֶת־בֵּת־לֵוִי:
וַתֵּהֵרָה הָאִשָּׁה וַתֵּלֶד בֵּן וַתֹּרֶא אוֹתוֹ כִּי־טוֹב הוּא וַתַּצְפְּנֶהוּ שְׁלֹשָׁה יָרֵחִים:
וְלֹא־יָקֹלָה עוֹד־הַצְפִּינוֹ וַתִּקַּח־לוֹ תֵּבֶת גִּמָּא וַתַּחְמֶרָה בַּחֲמֹר וּבַזָּפֶת וַתִּשֶׂם בָּהּ אֶת־הַיֶּלֶד וַתִּשֶׂם בֶּסוּף עַל־שַׁפֹּת הַיָּאֵר:
וַתַּתְּצֵב אַחֲתוֹ מִרְחֹק לְדַעָה מֶה־יַּעֲשֶׂה לוֹ:
וַתֵּרֶד בֶּת־פַּרְעֹה לְרַחֵץ עַל־הַיָּאֵר וַנַּעֲרֹתֶיהָ הִלְכֹת עַל־יַד הַיָּאֵר וַתֹּרֶא אֶת־הַתֵּבָה בְּתוֹךְ הַסּוּף וַתִּשְׁלַח אֶת־אֹמֶתָה וַתִּקְחָהּ:
וַתַּפְתַּח וַתֹּרֶאֶהוּ אֶת־הַיֶּלֶד וְהִנֵּה־נָעַר בֶּכֶה וַתַּחֲמַל עָלָיו וַתֹּאמֶר מִי־לִדִּי הָעֶבְרִים זֶה:
וַתֹּאמֶר אַחֲתוֹ אֶל־בֶּת־פַּרְעֹה הַאֵלֶךְ וְקִרְאתִי לָךְ אִשָּׁה מִיִּנְקֹת מִן הָעֶבְרָיִת וַתִּינֶקֶךָ לָךְ אֶת־הַיֶּלֶד:
וַתֹּאמֶר־לָהּ בֶּת־פַּרְעֹה לָכִי וַתֵּלֶךְ הָעֹלָמָה וַתִּקְרָא אֶת־אָם הַיֶּלֶד:
וַתֹּאמֶר לָהּ בֶּת־פַּרְעֹה הִילִיכִי אֶת־הַיֶּלֶד הַזֶּה וְהִינֵקְהוּ לִי וְאֲנִי אֶתֵּן אֶת־שִׂכְרֹךְ וַתִּקַּח הָאִשָּׁה הַיֶּלֶד וַתִּינֵקְהוּ:
וַיִּגְדַּל הַיֶּלֶד וַתְּבֹאֵהוּ לְבֶת־פַּרְעֹה וַיְהִי־לָהּ לִבָּן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן־הַמִּיִּם מְשִׁיתֶהוּ:

And Pharaoh's daughter answered, "Yes." So the girl went and called the child's mother.

And Pharaoh's daughter said to her, "Take this child and nurse it for me, and I will pay your wages." So the woman took the child and nursed it.

When the child grew up, she brought him to Pharaoh's daughter, who made him her son. She named him Moses, explaining, "I drew him out of the water."

Genesis 37:31-36

Then they took Joseph's tunic, slaughtered a kid, and dipped the tunic in the blood.

They had the ornamented tunic taken to their father, and they said, "We found this. Please examine it; is it your son's tunic or not?"

He recognized it, and said, "My son's tunic! A savage beast devoured him! Joseph was torn by a beast!"

Jacob rent his clothes, put sackcloth on his loins, and observed mourning for his son many days.

All his sons and daughters sought to comfort him; but he refused to be comforted, saying, "No, I will go down mourning to my son in Sheol." Thus his father bewailed him.

בראשית ל"ז: ל"א-ל"ו

וַיִּקְחוּ אֶת־כְּתֹנֶת יוֹסֵף וַיִּשְׁחָטוּ שְׂעִיר עִזִּים וַיִּטְבְּלוּ
אֶת־הַכְּתֹנֶת בַּדָּם:

וַיִּשְׁלְחוּ אֶת־כְּתֹנֶת הַפָּסִים וַיָּבִיאוּ אֶל־אֲבִיהֶם וַיֹּאמְרוּ
זֹאת מִצְאָנוּ הַכְּרֹזָה הַכְּתֹנֶת בְּנוֹךְ הוּא אִם־לֹא:

וַיִּכְרָה וַיֹּאמֶר כְּתֹנֶת בְּנִי חַיָּה רָעָה אָכְלָתָהוּ טָרֶף טָרֶף
יוֹסֵף:

וַיִּקְרַע יַעֲקֹב יְעַקֵּב שְׂמֹלֹתָיו וַיִּשֶׂם שָׁק בְּמַתְּנָיו וַיִּתְאַבֵּל עַל־בְּנוֹ
יָמִים רַבִּים:

וַיִּקְמֻ כָּל־בָּנָיו וְכָל־בָּנוֹתָיו לִנְחָמוֹ וַיִּמָּאֵן לְהִתְנַחֵם וַיֹּאמֶר
כִּי־אֶרְדּוּ אֶל־בְּנִי אֲבָל שְׂאֵלָה וַיִּבְרַךְ אֹתוֹ אָבִיו:

Genesis 45: 1-11; 25-28

בראשית מ"ה:א'-י', כ"ה-כ"ח

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.

His sobs were so loud that the Egyptians could hear, and so the news reached Pharaoh's palace.

Joseph said to his brothers, "I am Joseph. Is my father still well?" But his brothers could not answer him, so dumbfounded were they on account of him.

Then Joseph said to his brothers, "Come forward to me." And when they came forward, he said, "I am your brother Joseph, he whom you sold into Egypt.

Now, do not be distressed or reproach yourselves because you sold me hither; it was to save life that God sent me ahead of you.

It is now two years that there has been famine in the land, and there are still five years to come in which there shall be no yield from tilling.

God has sent me ahead of you to ensure your survival on earth, and to save your lives in an extraordinary deliverance.

So, it was not you who sent me here, but God—who has made me a father to Pharaoh, lord of all his household, and ruler over the whole land of Egypt.

"Now, hurry back to my father and say to him: Thus says your son Joseph, 'God has made me lord of all Egypt; come down to me without delay.

You will dwell in the region of Goshen, where you will be near me—you and your children and your grandchildren, your flocks and herds, and all that is yours.

There I will provide for you—for there are yet five years of famine to come—that you and your household and all that is yours may not suffer want.'

וְלֹא-יָכַל יוֹסֵף לְהִתְאַפֵּק לְכָל הַנֹּצְבִים עָלָיו וַיִּקְרָא הוֹצִיאוּ
כָל-אִישׁ מֵעָלַי וְלֹא-תָעֲמֵד אִישׁ אִתּוֹ בְּהִתְנוּדַע יוֹסֵף
אֶל-אָחָיו:

וַיִּתֵּן אֶת-קֻלּוֹ בִּבְכֵי וַיִּשְׁמְעוּ מִצְרַיִם וַיִּשְׁמַע בֵּית פַּרְעֹה:

וַיֹּאמֶר יוֹסֵף אֶל-אָחָיו אֲנִי יוֹסֵף הָעוֹד אֲבִי חַי וְלֹא-יָכְלוּ
אָחָיו לַעֲנוֹת אֹתוֹ כִּי נִבְהָלוּ מִפָּנָיו:

וַיֹּאמֶר יוֹסֵף אֶל-אָחָיו גִּשׁוּ-נָא אֵלַי וַיִּגָּשׁוּ וַיֹּאמֶר אֲנִי יוֹסֵף
אֲחֵיכֶם אֲשֶׁר-מָכַרְתֶּם אֹתִי מִצְרַיִמָּה:

וַעֲתָה אֶל-תַּעֲצְבוּ וְאֶל-יִחַר בְּעֵינֵיכֶם כִּי-מָכַרְתֶּם אֹתִי
הֲנֵה כִּי לִמְחִיָּה שָׁלַחֲנִי אֱלֹהִים לִפְנֵיכֶם:

כִּי-זֶה שְׁנָתַיִם הָרָעַב בְּקָרֶב הָאָרֶץ וְעוֹד חֲמִשׁ שָׁנִים
אֲשֶׁר אֵין-חֵרִישׁ וְקָצִיר:

וַיִּשְׁלַחֲנִי אֱלֹהִים לִפְנֵיכֶם לְשׁוֹם לָכֶם שְׂאֵרֵית בָּאָרֶץ
וְלִהְיוֹת לָכֶם לְפָלִיטָה גְדֹלָה:

וַעֲתָה לֹא-אַתֶּם שָׁלַחְתֶּם אֹתִי הֲנֵה כִּי הָאֱלֹהִים וַיְשִׁימֵנִי
לְאֵב לַפְּרֹעָה וּלְאֹדוֹן לְכָל-בֵּיתוֹ וּמָשַׁל בְּכָל-אֶרֶץ מִצְרַיִם:

מִהֲרֹו וְעָלוּ אֶל-אָבִי וְאָמַרְתֶּם אֵלָיו כֹּה אָמַר בְּנִי יוֹסֵף
שְׁמִנִי אֱלֹהִים לְאֹדוֹן לְכָל-מִצְרַיִם רַדָּה אֵלַי אֶל-תַּעֲמֹד:

וַיִּשְׁבֹּת בָּאָרֶץ-גֹּשֶׁן וְהָיִיתָ קְרוֹב אֵלַי אֲתָה וּבְנֶיךָ וּבְנֵי בְנֶיךָ
וּצְאֲנֶךָ וּבְקָרְךָ וְכָל-אֲשֶׁר-לָךְ:

וְכָלכֹּלְתִי אֹתְךָ שָׁם כִּי-עוֹד חֲמִשׁ שָׁנִים רָעַב פֶּן-תִּוָּרֶשׁ
אֲתָה וּבֵיתְךָ וְכָל-אֲשֶׁר-לָךְ:

.....

They went up from Egypt and came to their father Jacob in the land of Canaan.

And they told him, "Joseph is still alive; yes, he is ruler over the whole land of Egypt." His heart went numb, for he did not believe them.

But when they recounted all that Joseph had said to them, and when he saw the wagons that Joseph had sent to transport him, the spirit of their father Jacob revived.

"Enough!" said Israel. "My son Joseph is still alive! I must go and see him before I die."

.....

וַיַּעֲלוּ מִמִּצְרַיִם וַיָּבֹאוּ אֶרֶץ כְּנָעַן אֶל־יַעֲקֹב אָבִיהֶם:

וַיִּגְדּוּ לוֹ לֵאמֹר עוֹד יוֹסֵף חַי וְכִי־הוּא מִשָּׁל בְּכָל־אֶרֶץ
מִצְרַיִם וַיִּפְגַּע לְבָבוֹ כִּי לֹא־הֶאֱמִין לָהֶם:

וַיִּדְּבְרוּ אֵלָיו אֶת כָּל־דִּבְרֵי יוֹסֵף אֲשֶׁר דִּבֶּר אֲלֵהֶם וַיֵּרָא
אֶת־הַעֲגָלוֹת אֲשֶׁר־שָׁלַח יוֹסֵף לְשֵׂאת אֹתוֹ וַתְּחִי רוּחַ
יַעֲקֹב אָבִיהֶם:

וַיֹּאמֶר יִשְׂרָאֵל רַב עוֹד־יוֹסֵף בְּנִי חַי אֵלַי וְאֶרְאֶנּוּ בְּטָרֶם
אֲמוֹת:

Shabbat 134a

שבת קלד'א

And on Shabbat **one may not make a pouch** to place over the circumcision as a bandage *ab initio*. **Abaye said: My mother**, actually his foster mother who was the nursemaid who raised him, **told me:** With regard to **that pouch**, placed as a bandage over the circumcision **of a baby, let one place it on the upper side** with the threads below, **lest a thread from it stick to** the place of circumcision and cause the baby **to become** one with a **severed urethra**. The Gemara relates that **Abaye's mother would make a pouch** that covered **half** the place of circumcision so that it would not be damaged through contact with the threads emerging from the edge of the pouch. **Abaye said:** If **this baby does not have a pouch** to put on the place of the circumcision, **let one bring a worn-out garment with a hem, and wrap the hem under, and fold**

אין עושין לה חלוק כו'. אמר אבאי, אמרה לי אם: האי חלוק דינוקא, לפסיה לסיטריה לעילאי, דילמא מידביק גרדא מיניה, ואתי לידי כרות שפכה. אימיה דאבאי עבדא כיסתא לפלגא. אמר אבאי: האי ינוקא דלית ליה חלוק — לייני בליתא דאית ליה שיפתא, וליכרכיה לשיפתא לתתאי, ועייף ליה לעילאי.

the garment over , so that the threads from the worn-out garment will not adhere to the wound.	
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Berachot 62a

ברכות ס"ב'-א'

Abaye's nursemaid raised a lamb to accompany him to the bathroom.	אָבֵי מְרִבָּא לִיה אַמִּיה אֶמְרָא לְמִיעַל בְּהֵדִיה לְבֵית הַכֶּסֶּא.
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