שפיר קאמר לך דכתיב ויכר יוסף –

## He answered you properly, for it is written and Yosef recognized

## **OVERVIEW**

The גמרא cites the story of the two brothers, that when מרי said he did not recognize the newcomer, ר' הסדא (seemingly) supported his claim, by saying he is justified in not recognizing you, etc. אווע will explain why it was necessary to justify his claim; did רב הסדא know whether or not he was the (missing) brother?!

זה שבא נולד כאן והלך עם אביו למדינת הים<sup>1</sup>

This new brother that came, was born here and lived here together with his brother מרי, and he later went with his father overseas -

- מעתה בשחזר ואמר לא ידענא לך מיחזי כשיקרא - מרי משחזר ואמר לא ידענא לך מיחזי כשיקרא And now when he returned and מרי told him, 'I do not know you', it appears as a lie -

כי היה לו לידע אם הוא אחיו אם לאו כיון שמכירו קודם -

For מרי should have known definitely whether he is his brother or not, since he recognized him previously when he lived here with his father; מרי should not have equivocated -

להכי קאמר רב חסדא דשפיר קאמר ליה שאינו מכירו כדאשכחן ביוסף:

Therefore אבר said that (nevertheless מרי is not necessarily lying for) he answered you correctly that he does not recognize you, as we find by יוסף.

## <u>SUMMARY</u>

מרי knew his brother when the brother was younger.

## THINKING IT OVER

If מרי would have said, 'he is definitely not my brother'; what would/could/should have been the response of רב הסדא?

<sup>&</sup>lt;sup>1</sup> This must have been a known fact that the father left with another son (since we are comparing it to the story of יוסף).

<sup>&</sup>lt;sup>2</sup> This does not seem to be an outright denial that he is not a brother, but rather he claimed that he was doubtful whether he was his brother.

<sup>&</sup>lt;sup>3</sup> Perhaps רב חסדא should deal more harshly with מרי (סדנא or (חנא for equivocating and not being truthful.