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דבר אחר: משלם הקדוש בריון הוא לכני אדם מדה כנגד מדה וכו'. אפילו לצדיקי עולם משלם מדה כנגד מדה, [ד]עקב אבינו רמה באביו [פ]שקבל הברכות בעורות גדי העזים, וכניו רמו בו בגדי העזים, [ד]כתיב: "וישחטו שעיר עזים ויסבלו את הכתנת בדם".

[מדרש]

2

and they dipped the coat in the blood. Most parents try to hide their preferences in the interests of good parenting. Jacob not only made no effort to hide his preference for Joseph, but even gave him the coat of many colors to show his other sons that he considered Joseph their leader. A visible proof of this proclamation of leadership may be found in the fact that the brothers felt compelled to take the coat from Joseph and damage it—by tearing it and staining it with blood—to such an extent that it could never be worn again. (Darosh Darosh Yosef, p. 94)

The Rav's chumash
כ"ט א' 58

3

וְעֵלְיָהּ
כְּתֹנֶת פָּסִים כִּי בֵן תִּלְבָּשֶׁן בְּנוֹתֶיךָ
הַמֶּלֶךְ הַבְּתוּלָה מְעִילִים וַיֵּצֵא אוֹתָהּ
מִשְׁרָתוֹ הַחוּץ וַנַּעַל הַדֹּלֶת אַחֲרֶיהָ:
וַתִּקַּח תָּמָר אֶפֶר עַל־רֹאשָׁהּ וּבְתִנֶּת
הַפָּסִים אֲשֶׁר עָלֶיהָ קָרְעָה וַתִּשֶׂם יָדָהּ
עַל־רֹאשָׁהּ וַתִּלְךְ הָלוֹךְ וַזְעָקָה:

ש"ס
צ"ק

4

ויבא קין מפרי האדמה מהו מן מותר מאכלו, ורבנן אמרו זרע פשתן היה, והבל הביא גם הוא מבכורות צאנו ומחלביהן לפיכך נאסר צמר ופשתים שנא' (דברים כב) לא תלבש שעטנז וגו' ואמרו הקב"ה אינו דין שיתערב מנחת החוטא עם מנחת זכאי לפיכך נאסר.

midrash Tanchuma

5

The ketonet atoned

for those who wore a mixture of wool and linen, as it says, "And he made him a ketonet passim" (Bereishit 37);

ו'קט' נכ"ב

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לב. וישלחו את כתנת הפסים. [ועם מי שלחו הכתנת? אלא] היו מפסיין [מטילים בורל] זה עם זה מי יטל אותה ויוליכה אל יעקב אביהם, וכיון שהפסיו, בא [הבורל] ליהודה, ושלחו אותה בידו, שנאמר: "וישלחו את כתנת הפסים וגו'".

[אגדת בראשית [פס'] פס"א]

7

All this was done by them in order to establish their non-involvement in the matter. – For if they had remained silent, [Jacob] would have suspected them, saying, "You killed him!" – For he knew about their jealousy of [Joseph].

[Ramban cites another interpretation:]

There are those¹²³ who interpret the word וישלחו to mean that they stuck a sword (שליח) into [the tunic] to tear it in many places, so that it should have something like the semblance of marks left by the teeth of wild beasts. – It is derived from the word שלח in They will pass away by the sword [שליח] (Job 36:12).¹²⁴

Ramban
כ"ט א' 58

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depicts the loss of his son, whereas טרף טרף expresses the horror of the event. He sees his son, his beloved child, the blooming youth, between the teeth of a beast of prey. "Yosef has been torn! Torn!"

Rav Hirsch
כ"ט א' 58

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But why didn't any of them attempt to sprinkle soothing balm upon the wound? Why didn't they reveal to him: "Yosef is alive!"? The answer: because that would have been the greatest cruelty of all. In the minds of parents, a child who was torn by wild beasts is never lost, but a child who is wicked is worse than lost. Therefore, he who would not aggravate the father's grief a thousandfold would have to remain silent until the day when Yosef would return and the joy of the reunion would mitigate in the father's mind even the crime that had been committed by his other sons. Had they told Ya'akov at that time the truth about what had been done to Yosef, Ya'akov would have felt as though he had lost not only one son, but ten sons at one time.

Rav Hirsch 28:38 מעורר

10

Perhaps the Torah wishes to stress that the comfort was not expressed in words but in the demonstration of how many sons and daughters Jacob had left. They had first observed their father rend his garments, wear sackcloth and carry on mourning for an inordinately long period. This would have been appropriate if Jacob had lost an only son, or even one of relatively few children. Since Jacob had many children, he should have remembered what he had left instead of only harping on what he had lost. His children brought this to Jacob's attention without uttering a word by surrounding him with their combined presence. This was supposed to provide some comfort. Jacob, however, refused to accept comfort, saying that the reason he would mourn Joseph until his own death was that Joseph was one of a kind and there was no substitute for him.

Or HaChaim

מעורר
28:38

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וַיִּבֶךְ אִתּוֹ אִבְרָהָם — And his father wept for him. Isaac wept that Jacob had assumed lifelong mourning, which would have the effect of keeping the Divine presence (Shechinah) away from him.

Sforno Berachit 28:38

12

Five points summarize Yaakov's inconsolability:

- Paternal Loss
- Funeral Farce
- The Demise of Incomparable Yosef
- Heavenly Dread
- Metaphysical Rupture

Summary of
Abarbanel

13

אַל-תִּבְכּוּ לְמַת וְאַל-תִּגְדּוּ לוֹ — Do not cry for a deceased, and do not shake your head for him.^[36] This is interpreted to mean: אַל-תִּבְכּוּ לְמַת — Do not cry for a deceased to excess; וְאַל-תִּגְדּוּ לוֹ — and do not shake your head for him beyond the measure. וְהָאֵלֶּיךָ — How so? What is the measure for mourning? שְׁלֹשָׁה יָמִים לְבָבִי — Three days for weeping,^[35] וְשִׁבְעָה יָמִים לְהִתְקַפֵּר — seven days for lamenting, וְשְׁלֹשִׁים יָמִים לְהִיחֹץ וּלְהִתְקַפֵּר — and thirty days to refrain from pressing clothes^[38] and haircutting.^[37] מִמָּה וְאֵילָךְ — From

Med Kattan
27b

that point and on, אֱמֹר תִּקְרֹשׁ בְּרוּךְ הוּא — the Holy One, Blessed is He, says: אֵי אֲתָם רַחֲמָנִים בּוֹ יוֹתֵר מִמֶּנִּי — "You are not more compassionate on [the deceased] than I am."^[39]