

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' חסדא (seemingly) supported his claim, by saying he is justified in not recognizing you, etc. תוספות will explain why it was necessary to justify his claim; did רב חסדא know whether or not he was the (missing) brother?!

זה שבא נולד כאן והלך עם אביו למדינת הים¹ -

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

ועתה כשחזר ואמר לא ידענא לך² מיחזי כשיקרא³ -

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

SUMMARY

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 חסדא?

¹ This must have been a known fact that the father left with another son (since we are comparing it to the story of יוסף).

² 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.

³ Perhaps רב חסדא should deal more harshly with מרי (or חנא) for equivocating and not being truthful.