חוּמָּשׁ עִם רַשִׁ"י · ויחי · שִׁשִּׁי

Complete Word-for-Word Interlinear · Navy & Gold Edition

VAYECHI · 6TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Yaakov Avinu finishes his brachos to his sons with the bracha to Binyamin. Having completed his tzavah to all the Shivtei Kah, Yaakov gives his final command regarding his kevurah. He charges his sons to carry him out of Mitzrayim and bury him in Me'aras HaMachpelah alongside Avraham, Sarah, Yitzchak, Rivkah, and Leah. Upon completing these instructions, Yaakov gathers his feet into the bed and his neshama ascends to the Haishkama Shel Ma'alah.

Following Yaakov's petirah, Yosef falls upon his father with tears and directs the physicians to embalm him. After the mourning period in Mitzrayim, Yosef asks Pharaoh's permission to fulfill the shevua he made to his father. Yosef, his brothers, and a massive entourage of Egyptian dignitaries and chariots journey to Eretz Kenaan to bury Yaakov, holding an immense hesped at Goren Ha'Atad. Upon returning to Mitzrayim, the brothers express fear that Yosef might now take revenge for their past actions, but Yosef warmly reassures them of his complete forgiveness, recognizing Hashem's hashgacha in every step of the story.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

פָּסוּק א

Pasuk 1

בִּנְיָמִין זְאֵב יִטְרָף בַּבֹּקֶר יֹאכַל עַד וְלָעֶרֶב יְחַלֵּק שָׁלָל׃

spoil he divides and in evening prey he consumes in the morning that tears is a wolf Binyamin

רַשִׁ"י

בנימין זאב יטרף. זְאֵב הוּא אֲשֶׁר יִטְרָף; נִבָּא עַל שֶׁיִּהְיוּ עֲתִידִין לִהְיוֹת

to be destined that they will be concerning he prophesied shall tear who he is a wolf shall tear a wolf Binyamin

חַטְפָנִין, וַחֲטַפְתֶּם לָכֶם אִישׁ אִשְׁתּוֹ בְּפִלֶגֶשׁ בְּגִבְעָה שופטים כ"א ,

21 Shoftim in Givah in the concubine his wife each man for yourselves and you shall grab grabbers

וְנִבָּא עַל שָׁאוּל שֶׁהָיָה נוֹצֵחַ בְּאוֹיְבָיו סָבִיב, שֶׁנֶּאֱמַר וְשָׁאוּל לָכַד

captured and Shaul as it is said all around over his enemies victorious who was Shaul concerning and he prophesied

הַמְּלוּכָה וַיִּלָּחֶם בְּמוֹאָב וְגוֹ' וּבֶאֱדוֹם וְגוֹ' וּבְכֹל אֲשֶׁר יִפְנֶה יַרְשִׁיעַ

he put to worse he turned that and wherever and so forth and against Edom and so forth against Moav and he fought the kingship

שמואל א י"ד :

14 1 Shmuel

רַשִׁ"י

בבקר יאכל עד. לְשׁוֹן בִּזָּה וְשָׁלָל, הַמְתֻרְגָּם עֲדָאָה, וְעוֹד יֵשׁ לוֹ

to it there is and further ada'ah which is translated and plunder spoil an expression of prey he eats In the morning

דּוֹמֶה בִּלְשׁוֹן עִבְרִית אָז חֻלַּק עַד שָׁלָל יש"י ל"ג , וְעַל שָׁאוּל הוּא

he Shaul and concerning 33 Yeshayahu spoil prey of was divided then Hebrew in the language of a similar case

אוֹמֵר שֶׁעָמַד בִּתְחִלַּת פְּרִיחָתָן וּזְרִיחָתָן שֶׁל יִשְׂרָאֵל:

says who arose at the beginning of their flourishing and their shining of Yisrael

רַשִׁ"י

וּלְעֶרֶב יַחְלֹק שָׁלָל. אַף מִשֶּׁתִּשְׁקַע שִׁמְשָׁן שֶׁל יִשְׂרָאֵל עַל יְדֵי נְבוּכַדְנֶצַּר,

and at evening he will divide spoil even after sets their sun of Yisrael upon hands of Nevuchadnezzar

שֶׁיִּגְלֵם לְבָבֶל, יַחְלֹק שָׁלָל, מָרְדְּכַי וְאֶסְתֵּר שֶׁהֵם מִבִּנְיָמִין יְחַלְּקוּ אֶת שְׁלַל

who exiled them to Bavel he will divide spoil Mordechai and Esther who are from Binyamin they will divide — spoil of

הָמָן, שֶׁנֶּאֱמַר הִנֵּה בֵּית הָמָן נָתַתִּי לְאֶסְתֵּר. וְאֻנְקְלוֹס תִּרְגֵּם עַל שְׁלַל הַכֹּהֲנִים

Haman as it is said behold house of Haman I have given to Esther and Onkelos translated regarding portion of the Kohanim

בְּקָדְשֵׁי הַמִּקְדָּשׁ:

in holy sacrifices of the Mikdash

פָּסוּק ב

Pasuk 2

כָּל אֵלֶּה שִׁבְטֵי יִשְׂרָאֵל שְׁנֵים עָשָׂר וְזֹאת אֲשֶׁר דִּבֶּר לָהֶם אֲבִיהֶם

All these are the tribes of Yisrael two ten and this is what spoke to them their father

וַיְבָרֶךְ אוֹתָם אִישׁ אֲשֶׁר כִּבִרְכָתוֹ בֵּרַךְ אֹתָם:

and he blessed them each man according to his blessing he blessed them

רַשִׁ"י

וְזֹאת אֲשֶׁר דִּבֶּר לָהֶם אֲבִיהֶם וַיְבָרֶךְ אוֹתָם. וַהֲלֹא יֵשׁ מֵהֶם שֶׁלֹּא

and this which spoke to them their father and he blessed — them but is it not there are among them whom not

בֵּרְכָם אֶלָּא קִנְטְרָן? אֶלָּא כָּךְ פֵּרוּשׁוֹ: וְזֹאת אֲשֶׁר דִּבֶּר לָהֶם אֲבִיהֶם מַה

what their father to them spoke what and this is its explanation so is rather he reproached them but rather he blessed them

שֶׁנֶּאֱמַר בָּעִנְיָן; יָכוֹל שֶׁלֹּא בֵּרַךְ לִרְאוּבֵן, שִׁמְעוֹן וְלֵוִי, תַּ"ל וַיְבָרֶךְ

that was said in the passage you might think that not he blessed Reuven. Shimon and Levi the verse teaches and he blessed

אוֹתָם – כֻּלָּם בִּמַּשְׁמָע:

— them are included all of them

רַשִׁ"י

אִישׁ אֲשֶׁר כִּבִרְכָתוֹ. בְּרָכָה הָעֲתִידָה לָבֹא עַל כָּל אֶחָד וְאֶחָד:

Every man according to his blessing the blessing that was destined to come upon each one and one

רַשִׁ"י

בֵּרַךְ אוֹתָם. לֹא הָיָה לוֹ לוֹמַר אֶלָּא אִישׁ אֲשֶׁר כִּבִרְכָתוֹ בֵּרַךְ אוֹתוֹ, מַה

He blessed them not was it to Him to say except each man according to his blessing he blessed him what

תַּלְמוּד לוֹמַר בֵּרַךְ אוֹתָם? לְפִי שֶׁנָּתַן לִיהוּדָה גְּבוּרַת אַרְיֵה וּלְבִנְיָמִין חֲטִיפָתוֹ

there is teaching to say he blessed them since that he gave to Yehudah the strength of a lion and to Binyamin the rapacity

שֶׁל זְאֵב וּלְנַפְתָּלִי קַלּוּתוֹ שֶׁל אַיָּל, יָכוֹל שֶׁלֹּא כְלָלָן כֻּלָּם בְּכָל

of a wolf and to Naphtali the swiftness of a hind one might think that not he included them all of them in all

הַבְּרָכוֹת, תַּלְמוּד לוֹמַר בֵּרַךְ אוֹתָם:

the blessings the text states he blessed them

פָּסוּק ג

Pasuk 3

וַיְצַו אוֹתָם וַיֹּאמֶר אֲלֵהֶם אֲנִי נֶאֱסָף אֶל עַמִּי קִבְרוּ אֹתִי אֶל

And he commanded them and he said to them I am being gathered to my people bury me with

אֲבֹתָי אֶל הַמְּעָרָה אֲשֶׁר בִּשְׂדֵה עֶפְרוֹן הַחִתִּי׃

my fathers in the cave which is in the field of Ephron the Hittite

רַשִׁ"י

נאסף אל עמי. עַל שֵׁם שֶׁמַּכְנִיסִין הַנְּפָשׁוֹת אֶל מְקוֹם גְּנִיזָתָן, שֶׁיֵּשׁ

gathered to my people. on account of the souls that they bring in to the place of their storing away for there is

אַסִיפָה בְּלָשׁוֹן עִבְרִי שֶׁהִיא לְשׁוֹן הַכְנָסָה, כְּגוֹן וְאֵין אִישׁ מְאַסֵּף אוֹתִי

gathering in the language Hebrew that it is an expression of bringing in such as there is no man gathering me

הַבָּיְתָה שופטים י"ט , וַאֲסַפְתּוֹ אֶל תּוֹךְ בֵּיתֶךָ דברים כ"ב , בְּאָסְפְּכֶם אֶת

home Shoftim 19 and you shall gather it to the inside of your house Devarim 22 when you gather —

תְּבוּאַת הָאָרֶץ ויקרא כ"ג , הַכְנָסָתָם לַבַּיִת מִפְּנֵי הַגְּשָׁמִים, בְּאָסְפְּךָ אֶת

the produce of the land Vayikra 23 their bringing in into the house because of the rains when you gather —

מַעֲשֶׂיךָ שמות כ"ג , וְכָל אַסִיפָה הָאֲמוּרָה בְּמִיתָה אַף הִיא לְשׁוֹן הַכְנָסָה׃

your labors Shemos 23 and every gathering that is stated regarding death also it is an expression of bringing in

רַשִׁ"י

אל אבתי. עִם אֲבוֹתַי׃

To my fathers with my fathers

פָּסוּק ד

Pasuk 4

בַּמְּעָרָה אֲשֶׁר בִּשְׂדֵה הַמַּכְפֵּלָה אֲשֶׁר עַל פְּנֵי מַמְרֵא בְּאֶרֶץ כְּנָעַן אֲשֶׁר

In the cave that is in the field of Machpelah which is facing · Mamre in the land of Canaan which

קָנָה אַבְרָהָם אֶת הַשָּׂדֶה מֵאֵת עֶפְרֹן הַחִתִּי לַאֲחֻזַּת קָבֶר׃

bought Avraham — from the field Ephron the Hittite for a possession of a burial site

פָּסוּק ה

Pasuk 5

שָׁמָּה קָבְרוּ אֶת אַבְרָהָם וְאֵת שָׂרָה אִשְׁתּוֹ שָׁמָּה קָבְרוּ אֶת יִצְחָק וְאֵת

there they buried — Avraham and — there his wife Sarah they buried — Yitzchak and —

רִבְקָה אִשְׁתּוֹ וְשָׁמָּה קָבַרְתִּי אֶת לֵאָה׃

Rivkah his wife there I buried — Leah

פָּסוּק ו

Pasuk 6

מִקְנֵה הַשָּׂדֶה וְהַמְּעָרָה אֲשֶׁר בּוֹ מֵאֵת בְּנֵי חֵת׃

the purchase of the field and the cave which is in it from the children of Chet

פָּסוּק ז

Pasuk 7

וַיְכַל יַעֲקֹב לְצַוֹּת אֶת בָּנָיו וַיֶּאֱסֹף רַגְלָיו אֶל הַמִּטָּה וַיִּגְוַע
And he finished Yaakov to command — his sons and he gathered his feet into the bed and he expired

וַיֵּאָסֶף אֶל עַמָּיו׃
And he was gathered to his people

רַשִׁ"י

ויאסף רגליו. הֵכְנִיס רַגְלָיו׃
And he gathered his feet. he brought in his feet

רַשִׁ"י

ויגוע ויאסף. וּמִיתָה לֹא נֶאֱמְרָה בּוֹ, וְאָ"רַ יַעֲקֹב אָבִינוּ לֹא מֵת׃
And he expired and was gathered. and death was not stated regarding him, and our Sages said Yaakov our father did not die

פָּסוּק ח

Pasuk 8

וַיִּפֹּל יוֹסֵף עַל פְּנֵי אָבִיו וַיֵּבְךְּ עָלָיו וַיִּשַּׁק לוֹ׃
And he fell Yosef upon the face of his father and he wept over him and he kissed him

פָּסוּק ט

Pasuk 9

וַיְצַו יוֹסֵף אֶת עֲבָדָיו אֶת הָרֹפְאִים לַחֲנֹט אֶת אָבִיו וַיַּחַנְטוּ הָרֹפְאִים
And commanded Yosef — his servants — to embalm the physicians — his father and embalmed the physicians

אֶת יִשְׂרָאֵל׃
— Yisrael

רַשִׁ"י

לחנט את אביו. עִנְיַן מִרְקַחַת בְּשָׂמִים הוּא׃
To embalm — his father a matter of a mixture of spices it is

פָּסוּק י

Pasuk 10

וַיִּמְלְאוּ לוֹ אַרְבָּעִים יוֹם כִּי כֵן יִמְלְאוּ יְמֵי הַחֲנָטִים וַיִּבְכּוּ אֹתוֹ
And were fulfilled for him forty days for so are fulfilled the days of the embalmed ones and wept for him

מִצְרַיִם שִׁבְעִים יוֹם׃
Mitzrayim seventy days

רַשִׁ"י

וימלאו לו. הִשְׁלִימוּ לוֹ יְמֵי חֲנִיטָתוֹ עַד שֶׁמָּלְאוּ לוֹ מ' יוֹם׃
And were fulfilled for him. they completed for him the days of his embalming until that were completed for him forty days

רַשִׁ"י

ויבכו אתו מצרים שבעים יום. מ' לַחֲנִיטָה וְל' לִבְכִיָּה, לְפִי שֶׁבָּאָה בְרָכָה לָהֶם
And wept for him Mitzrayim seventy days. forty for embalming and thirty for weeping, because that came blessing to them

לְרָגְלוֹ, שֶׁכָּלָה הָרָעָב וְהָיוּ מֵי נִילוּס מִתְבָּרְכִין:
increasing the Nile the waters of and were the famine that ceased on his account

פָּסוּק יא

Pasuk 11

וַיַּעַבְרוּ יְמֵי בְכִיתוֹ וַיְדַבֵּר יוֹסֵף אֶל בֵּית פַּרְעֹה לֵאמֹר אִם נָא
please If saying Paroh the house of to Yosef and spoke his weeping the days of and passed

מָצָאתִי חֵן בְּעֵינֵיכֶם דַּבְּרוּ נָא בְּאָזְנֵי פַּרְעֹה לֵאמֹר:
saying Paroh in the ears of please speak in your eyes favor I have found

פָּסוּק יב

Pasuk 12

אָבִי הִשְׁבִּיעַנִי לֵאמֹר הִנֵּה אָנֹכִי מֵת בְּקִבְרִי אֲשֶׁר כָּרִיתִי לִי בְּאֶרֶץ
in the land of for myself I excavated which in my grave am dying I behold saying adjured me My father

כְּנַעַן שָׁמָּה תִּקְבְּרֵנִי וְעַתָּה אֶעֱלֶה נָּא וְאֶקְבְּרָה אֶת אָבִי וְאָשׁוּבָה:
and I will return my father — and I will bury please let me go up and now you shall bury me there Canaan

רַשִׁ"י

אשר כריתי לי. כְּפְשׁוּטוֹ כְּמוֹ כִּי יִכְרֶה אִישׁ. וּמִדְרָשׁוֹ מִתְיַשֵּׁב עוֹד
settles further and its Midrashic explanation a man shall dig if like according to its simple meaning for myself I dug which

עַל הַלָּשׁוֹן, כְּמוֹ אֲשֶׁר קָנִיתִי, אָרַ"ע כְּשֶׁהָלַכְתִּי לִכְרַכֵּי הַיָּם הָיוּ קוֹרִין
calling they were the sea to the cities of when I went said Rabbi Akiva I bought which like the expression upon

לִמְכִירָה כִּירָה, וְעוֹד מִדְרָשׁוֹ לְשׁוֹן כְּרִי דָגוּר, שֶׁנָּטַל יַעֲקֹב כָּל כֶּסֶף
the silver all Yaakov for took heaped a pile an expression of its Midrashic explanation and another kirah to a sale

וְזָהָב שֶׁהֵבִיא מִבֵּית לָבָן וְעָשָׂה אוֹתוֹ כְּרִי וְאָמַר לְעֵשָׂו טֹל זֶה בִּשְׁבִיל
for the sake of this take to Esav and said a pile it and made Lavan from the house of that he brought and gold

חֶלְקְךָ בַּמְּעָרָה:
in the cave your portion

פָּסוּק יג

Pasuk 13

וַיֹּאמֶר פַּרְעֹה עֲלֵה וּקְבֹר אֶת אָבִיךָ כַּאֲשֶׁר הִשְׁבִּיעֶךָ:
he adjured you just as your father — and bury Go up Paroh And he said

רַשִׁ"י

כאשר השביעך. וְאִם לֹא בִּשְׁבִיל הַשְּׁבוּעָה לֹא הָיִיתִי מַנִּיחֲךָ, אֲבָל יָרֵא לוֹמַר
to say he was afraid but permitted you would I have not the oath for the sake of not and if he adjured you just as

עֲבֹר עַל הַשְּׁבוּעָה שֶׁלֹּא יֹאמַר אִם כֵּן אֶעֱבֹר עַל הַשְּׁבוּעָה שֶׁנִּשְׁבַּעְתִּי לְךָ, שֶׁלֹּא
that not to you that I swore the oath on I will transgress so if he would say so that not the oath on transgress

אֲגַלֶּה עַל לְשׁוֹן הַקֹּדֶשׁ שֶׁאֲנִי מַכִּיר עוֹדֵף עַל ע' לְשׁוֹן, וְאַתָּה אֵינְךָ מַכִּיר
know you do not and you languages 70 over additional know that I the Holiness the language of about I will reveal

בּוֹ, כְּדְאִיתָא בְּמַסֶּכֶת סוֹטָה:
Sotah in Tractate as it is it

פָּסוּק יד

Pasuk 14

וַיַּעַל יוֹסֵף לִקְבֹּר אֶת אָבִיו וַיַּעֲלוּ אִתּוֹ כָּל עַבְדֵי פַרְעֹה זִקְנֵי בֵיתוֹ

his house the elders of Paroh servants of all with him and went up his father — to bury Yosef and went up

וְכֹל זִקְנֵי אֶרֶץ מִצְרָיִם׃

Mitzrayim the land of the elders of and all

פָּסוּק טו

Pasuk 15

וְכֹל בֵּית יוֹסֵף וְאֶחָיו וּבֵית אָבִיו רַק טַפָּם וְצֹאנָם

and their flocks their young children only his father and the household of and his brothers Yosef the household of and all

וּבְקָרָם עָזְבוּ בְּאֶרֶץ גֹּשֶׁן׃

Goshen in the land of they left and their cattle

פָּסוּק טז

Pasuk 16

וַיַּעַל עִמּוֹ גַּם רֶכֶב גַּם פָּרָשִׁים וַיְהִי הַמַּחֲנֶה כָּבֵד מְאֹד׃

very heavy the camp and was horsemen also chariots also with him And went up

פָּסוּק יז

Pasuk 17

וַיָּבֹאוּ עַד גֹּרֶן הָאָטָד אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן וַיִּסְפְּדוּ שָׁם מִסְפֵּד

a eulogy there and they eulogized the Yarden is beyond which HaAtad the threshing-floor of unto And they came

גָּדוֹל וְכָבֵד מְאֹד וַיַּעַשׂ לְאָבִיו אֵבֶל שִׁבְעַת יָמִים׃

days of seven a mourning for his father and he made exceedingly and intense great

רַשִׁ״י

גרן האטד. מָקוֹף אָטָדִין הָיָה, וְרַבּוֹתֵינוּ דָּרְשׁוּ סוטה י"ג , עַל שֵׁם

account of on 13a Sotah expounded and our Rabbis it was thorns surrounded by Atad The threshing-floor of

הַמְּאֹרָע, שֶׁבָּאוּ כָּל מַלְכֵי כְנַעַן וּנְשִׂיאֵי יִשְׁמָעֵאל לַמִּלְחָמָה, וְכֵיוָן שָׁרָאוּ כִּתְרוֹ

his crown they saw and since for war Yishmael and the princes of Canaan the kings of all that came the event

שֶׁל יוֹסֵף תָּלוּי בַּאֲרוֹנוֹ שֶׁל יַעֲקֹב עָמְדוּ כֻּלָּן וְתָלוּ בּוֹ כִּתְרֵיהֶם וְהִקִּיפוּהוּ

and surrounded it with their crowns on it and hung all of them they stood Yaakov of on the coffin hanging Yosef of

כִּתְרִים כְּגֹרֶן הַמָּקוֹף סְיָג שֶׁל קוֹצִים׃

thorns of a fence that is surrounded by like a threshing-floor crowns

פָּסוּק יח

Pasuk 18

וַיַּרְא יוֹשֵׁב הָאָרֶץ הַכְּנַעֲנִי אֶת הָאֵבֶל בְּגֹרֶן הָאָטָד וַיֹּאמְרוּ

and they said the Atad in the threshing-floor of the mourning — the Canaanite the land the inhabitant of and saw

אֵבֶל כָּבֵד זֶה לְמִצְרַיִם עַל כֵּן קָרָא שְׁמָהּ אָבֵל מִצְרַיִם אֲשֶׁר בְּעֵבֶר

beyond which is Mitzrayim Evel its name he called so upon for Mitzrayim is this heavy a mourning

הַיַּרְדֵּן׃

the Yarden

פָּסוּק יט

Pasuk 19

וַיַּעֲשׂוּ בָנָיו לוֹ כֵּן כַּאֲשֶׁר צִוָּם׃

he commanded them just as so for him his sons And did

רַשִׁ"י

כאשר צום. מַהוּ אֲשֶׁר צִוָּם?

He commanded them that What is He commanded them As

פָּסוּק כ

Pasuk 20

וַיִּשְׂאוּ אֹתוֹ בָּנָיו אַרְצָה כְּנַעַן וַיִּקְבְּרוּ אֹתוֹ בִּמְעָרַת שְׂדֵה הַמַּכְפֵּלָה אֲשֶׁר

which Machpelah the field of in the cave of him and buried Canaan to the land of his sons him and carried

קָנָה אַבְרָהָם אֶת הַשָּׂדֶה לַאֲחֻזַּת קֶבֶר מֵאֵת עֶפְרֹן הַחִתִּי עַל פְּנֵי ׃

facing the Hittite Ephron from a burial site for a possession of the field — Avraham bought

מַמְרֵא׃

Mamre

רַשִׁ"י

וישאו אתו בניו. וְלֹא בְנֵי בָנָיו, שֶׁכָּךְ צִוָּם, אַל יִשְׂאוּ מִטָּתִי לֹא אִישׁ

a man not my bier let carry do not he commanded them for so his sons the sons of and not his sons him And bore

מִצְרִי וְלֹא אֶחָד מִבְּנֵיכֶם, שֶׁהֵם מִבְּנוֹת כְּנַעַן, אֶלָּא אַתֶּם, וְקִבֵּעַ לָהֶם

for them and he assigned you rather Canaan are from daughters of because they from your sons one and not an Egyptian

מָקוֹם ג' לַמִּזְרָח, וְכֵן לְד' רוּחוֹת, וּכְסִדְרָן לְמַסַּע מַחֲנֵה שֶׁל דְּגָלִים

banners of the camp of for the journey of and according to their order sides to four and so to the east three a position

נִקְבְּעוּ כָּאן; לֵוִי לֹא יִשָּׂא, שֶׁהוּא עָתִיד לָשֵׂאת אֶת הָאָרוֹן, וְיוֹסֵף לֹא יִשָּׂא,

carry shall not and Yosef the Ark — to carry is destined because he carry shall not Levi here they were arranged

לְפִי שֶׁהוּא מֶלֶךְ, מְנַשֶּׁה וְאֶפְרַיִם יִהְיוּ תַחְתֵּיהֶם, וְזֶהוּ אִישׁ עַל דִּגְלוֹ

his banner by each man and this is in their place shall be and Ephraim Menashe is a king he because

בְּאוֹתֹת – בְּאוֹת שֶׁמָּסַר לָהֶם אֲבִיהֶם לְשָׂא מִטָּתוֹ׃

his bier to carry their father to them that gave by the sign according to the signs

פָּסוּק כא

Pasuk 21

וַיָּשָׁב יוֹסֵף מִצְרַיְמָה הוּא וְאֶחָיו וְכָל הָעֹלִים אִתּוֹ לִקְבֹּר אֶת אָבִיו

his father — to bury with him those going up and all and his brothers he to Mitzrayim Yosef And returned

אַחֲרֵי קָבְרוֹ אֶת אָבִיו׃

his father — his burying after

רַשִׁ״י

הוא ואחיו וכל העלים אתו. בַּחֲזָרָתָן הִקְדִּים אֶחָיו לַמִּצְרִים

before the Egyptians his brothers he mentioned first upon their return with him those going up and all and his brothers He

הָעוֹלִים אִתּוֹ, וּבַהֲלִיכָתָן הִקְדִּים מִצְרַיִם לְאֶחָיו, שֶׁנֶּאֱמַר וַיַּעֲלוּ

and there went up as it is stated before his brothers Egypt he mentioned first and upon their journey with him who went up

אִתּוֹ כָּל עַבְדֵי פַרְעֹה וְגוֹ', וְאַחַר כָּךְ כָּל בֵּית יוֹסֵף וְאֶחָיו, אֶלָּא לְפִי

because rather and his brothers Yosef the house of all that and after etc. Paroh the servants of all with him

שֶׁרָאוּ כָּבוֹד שֶׁעָשׂוּ מַלְכֵי כְנַעַן שֶׁתָּלוּ כִתְרֵיהֶם בַּאֲרוֹנוֹ שֶׁל יַעֲקֹב נָהֲגוּ

they treated Yaakov of on the coffin their crowns that they hung Kenaan the kings of that they accorded honor that they saw

בָּהֶם כָּבוֹד׃

honor them with

פָּסוּק כב

Pasuk 22

וַיִּרְאוּ אֲחֵי יוֹסֵף כִּי מֵת אֲבִיהֶם וַיֹּאמְרוּ לוּ יִשְׂטְמֵנוּ יוֹסֵף וְהָשֵׁב

and returning Yosef he hates us what if and they said their father was dead that Yosef the brothers of And saw

יָשִׁיב לָנוּ אֵת כָּל הָרָעָה אֲשֶׁר גָּמַלְנוּ אֹתוֹ׃

him we dealt that the evil all — to us he will return

רַשִׁ״י

ויראו אחי יוסף כי מת אביהם. מַהוּ וַיִּרְאוּ? הִכִּירוּ בְּמִיתָתוֹ אֵצֶל

by in his death they recognized and they saw what is it their father was dead that Yosef the brothers of and they saw

יוֹסֵף, שֶׁהָיוּ רְגִילִים לִסְעֹד עַל שֻׁלְחָנוֹ שֶׁל יוֹסֵף וְהָיָה מְקָרְבָן בִּשְׁבִיל

for the sake of bringing them near and he was Yosef of his table upon to dine accustomed that they were Yosef

כְּבוֹד אָבִיו, וּמִשֶּׁמֵּת יַעֲקֹב לֹא קֵרְבָן בראשית רבה :

Rabbah Bereshis did he bring them near not Yaakov and when died his father the honor of

רַשִׁ״י

לו ישטמנו. שֶׁמָּא יִשְׂטְמֵנוּ; לוּ מִתְחַלֵּק לְעַנְיָנִים הַרְבֵּה; יֵשׁ לוּ מְשַׁמֵּשׁ

serving the word Lu there is many to meanings is divided the word Lu he will hate us perhaps he will hate us If / perhaps

בִּלְשׁוֹן בַּקָּשָׁה וּלְשׁוֹן הַלְוַאי, כְּגוֹן לוּ יְהִי כִּדְבָרֶךָ, לוּ

would that according to your word it may be would that such as would that and an expression of request in an expression of

שְׁמָעֵנִי, וְלוּ הוֹאַלְנוּ, לוּ מַתְנוּ, וְיֵשׁ לוּ מְשַׁמֵּשׁ בִּלְשׁוֹן

in an expression of serving the word Lu and there is we had died would that we were content and would that you would listen to me

אִם וְאוּלַי, כְּגוֹן לוּ חָכְמוּ דברים ל"ב , לוּ הִקְשַׁבְתָּ לְמִצְוֹתָי ישעיהו

Yeshayahu to My commandments you had paid attention if 32 Devarim they were wise if such as and perhaps if

מ"ח , וְלוּ אָנֹכִי שֹׁקֵל עַל כַּפַּי שמואל ב י"ח ; וְיֵשׁ לוּ מְשַׁמֵּשׁ

serving the word Lu and there is 18 II Shmuel my hands upon were weighing I and if 48

בִּלְשׁוֹן שֶׁמָּא, לוּ יִשְׂטְמֵנוּ, וְאֵין לוֹ עוֹד דּוֹמֶה בַּמִּקְרָא, וְהוּא

and it in Scripture similar instance another to it and there is not he will hate us perhaps perhaps in an expression of

לְשׁוֹן אוּלַי, כְּמוֹ אֲלַי לֹא תֵלֵךְ הָאִשָּׁה אַחֲרָי, לְשׁוֹן שֶׁמָּא הוּא; וְיֵשׁ

and there is it is perhaps an expression of after me the woman will go not perhaps like perhaps is an expression of

אוּלַי לְשׁוֹן בַּקָּשָׁה, כְּגוֹן אוּלַי יִרְאֶה ה' בְּעִינִי שמואל ב ט"ז , אוּלַי ה'
Hashem perhaps 16 II Shmuel my affliction Hashem will see perhaps such as request an expression of the word Olai

אוֹתִי יהושע י"ד , הֲרֵי הוּא כְּמוֹ לוּ יְהִי כִּדְבָרֶךָ, וְיֵשׁ אוּלַי
the word Olai and there is according to your word may it be the word Lu is like it behold 14 Yehoshua will be with me

לְשׁוֹן אִם, אוּלַי יֵשׁ נ' צַדִּיקִם:
an expression of if perhaps / if there are 50 righteous ones

פָּסוּק כג

Pasuk 23

וַיְצַוּוּ אֶל יוֹסֵף לֵאמֹר אָבִיךָ צִוָּה לִפְנֵי מוֹתוֹ לֵאמֹר:
and they commanded to Yosef saying your father commanded before his death saying

רַשִׁ"י

ויצוו אל יוסף. כְּמוֹ וַיְצַוֵּם אֶל בְּנֵי יִשְׂרָאֵל – צִוָּה He commanded Yisrael the children of unto and He commanded them just like Yosef to And they commanded

לְמֹשֶׁה וּלְאַהֲרֹן לִהְיוֹת שְׁלוּחִים אֶל בְּנֵי יִשְׂרָאֵל, אַף זֶה וַיְצַוּוּ אֶל
to and they commanded this also Yisrael the children of to messengers to be and Aharon ·Moshe

שְׁלוּחָם, לִהְיוֹת שָׁלִיחַ אֶל יוֹסֵף לוֹמַר לוֹ כֵּן. וְאֶת מִי צִוּוּ? אֶת בְּנֵי
the sons of — did they command whom and — thus to him to say Yosef to a messenger to be their messenger

בִּלְהָה, שֶׁהָיוּ רְגִילִין אֶצְלוֹ, שֶׁנֶּאֱמַר וְהוּא נַעַר אֶת בְּנֵי בִלְהָה:
Bilhah the sons of with a lad and he was as it is said to be near him accustomed who were Bilhah

רַשִׁ"י

אביך צוה. שִׁנּוּ בַּדָּבָר מִפְּנֵי הַשָּׁלוֹם, כִּי לֹא צִוָּה יַעֲקֹב כֵּן, שֶׁלֹּא
that not so Yaakov command did not for the peace because of the matter They altered commanded Your father

נֶחֱשַׁד יוֹסֵף בְּעֵינָיו בראשית רבה, יבמות ס"ה :
65b Yevamot Rabbah Bereshit in his eyes Yosef was suspected

פָּסוּק כד

Pasuk 24

כֹּה תֹאמְרוּ לְיוֹסֵף אָנָּא שָׂא נָא פֶּשַׁע אַחֶיךָ וְחַטָּאתָם כִּי רָעָה
evil for and their sin your brothers the offense of I pray forgive please to Yosef you shall say thus

גְּמָלוּךָ וְעַתָּה שָׂא נָא לְפֶשַׁע עַבְדֵי אֱלֹהֵי אָבִיךָ וַיֵּבְךְּ יוֹסֵף
Yosef and wept your father the God of the servants of for the offense of please forgive and now they dealt you

בְּדַבְּרָם אֵלָיו:
to him when they spoke

רַשִׁ"י

שא נא לפשע עבדי אלהי אביך. אִם אָבִיךָ מֵת, אֱלֹהָיו קַיָּם, וְהֵם
and they endures His God is dead your father if your father the God of the servants of the trespass of please forgive

עֲבָדָיו:
are His servants

פָּסוּק כה

Pasuk 25

וַיֵּלְכוּ גַּם אֶחָיו וַיִּפְּלוּ לְפָנָיו וַיֹּאמְרוּ הִנֶּנּוּ לְךָ לַעֲבָדִים׃

And went also his brothers and they fell before him and they said behold us to you as slaves

רַשְׁ"י

וילכו גם אחיו. מוֹסֵף עַל הַשְּׁלִיחוּת׃

And went also his brothers in addition to the mission

פָּסוּק כּוֹ

Pasuk 26

וַיֹּאמֶר אֲלֵהֶם יוֹסֵף אַל תִּירָאוּ כִּי הֲתַחַת אֱלֹהִים אָנִי׃

And he said to them Yosef do not fear for am I in place of God I

רַשְׁ"י

כי התחת אלהים אני. שֶׁמָּא בִּמְקוֹמוֹ אֲנִי? בְּתִמְיָה, אִם הָיִיתִי רוֹצֶה לְהָרַע לָכֶם, כְּלוּם אֲנִי יָכוֹל? וַהֲלֹא אַתֶּם חֲשַׁבְתֶּם עָלַי רָעָה, וְהַקָּדוֹשׁ בָּרוּךְ הוּא חֲשָׁבָהּ לְטוֹבָה וְהֵיאַךְ אֲנִי לְבַדִּי יָכוֹל לְהָרַע לָכֶם?

for you are instead of God I perhaps in His place am I in wonderment if I were wishing to harm you

at all am I able for behold you all of you planned against me evil and the Holy One blessed is He

planned it for good and how can I alone be able to harm you

פָּסוּק כּ״ז

Pasuk 27

וְאַתֶּם חֲשַׁבְתֶּם עָלַי רָעָה אֱלֹהִים חֲשָׁבָהּ לְטֹבָה לְמַעַן עֲשֹׂה כַּיּוֹם הַזֶּה

And you intended against me harm God intended it for good in order to bring about like the day this

לְהַחֲיֹת עַם רָב׃

to keep alive a people numerous

CHAPTER SUMMARY

The aliyah opens with Binyamin's bracha and Yaakov Avinu's final instruction to his sons to bury him in Me'aras HaMachpelah, after which Yaakov passes away. Yosef orders his father's embalming, and following a seventy-day mourning period, he secures Pharaoh's consent to travel to Kenaan to honor his shevua. A royal procession escorts Yaakov's aron to Me'aras HaMachpelah, where the sons lay him to rest after a great hesped. Upon returning to Mitzrayim, the brothers fear Yosef will avenge their past mistreatment, but Yosef comforts them, assuring them that Hashem directed everything for good to sustain the family.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at the incredible chiddush Yosef Hatzaddik teaches us here at the end of Sefer Bereishis. The brothers come to him terrified, thinking now that Yaakov Avinu passed away, the old resentment will flare up and Yosef will take revenge. But Yosef cries when he hears this. He tells them straightforwardly: "Attem chasavtem alai ra'ah, Elokim chasavah l'tovah." You thought to do me harm, but Hashem turned it into good!

Lichoira, how could a person reach such a madreiga? Someone caused you years of pain and suffering, yet you hold zero bad feeling in your heart? The teretz is that Yosef lived with complete emunah and bitachon. He saw directly that human beings don't run the world. People might have bad intentions, but ultimately, not a single thing happens to a Yid unless Hashem decreed it for his absolute good. Mimeila, when you realize that Hashem is behind every detail of your life, there is no place left for a grudge, no room for sin'ah, and no reason to harbor bad feelings against another Yid.

This is our daily avodah. We all go through situations where someone says a harsh word, acts unfairly, or causes us aggravation. The yetzer hara jumps in right away and tells us to get angry, to hold a grudge, or to plan how to get back at them. But Yosef teaches us the true Torah perspective: look past the messenger and see the Hand of Hashem. If something happened, Hashem allowed it for a ultimate good purpose.

Today, when a small friction or hurt feelings arise with a family member, a neighbor, or a fellow in the shul, pause before reacting. Say quietly to yourself, "Hashem runs the world, and this too is from Him for my good," and let the grudge go completely.

תְּהִלִּים · חֲמִשָּׁה קַאפִּיטְלָעך

The Five Daily Kapitlach

📖 **CHAPTER PREVIEW**

These are the five kapitlach of Tehillim said every single day: 32, 43, 83, 121, and 130, each set word for word with its English meaning. They are gathered here as one section so the whole daily Tehillim can be said and downloaded together.

All introductions and contextual notes are the editor's commentary and are not part of the original text.

פֶּרֶק ל״ב CHAPTER 32

לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה׃

אַשְׁרֵי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה׃

כִּי הֶחֱרַשְׁתִּי בָלוּ עַצְמָי בְּשַׁאֲגָתִי כָּל הַיּוֹם׃

כִּי יוֹמָם וָלַיְלָה תִּכְבַּד עָלַי יָדֶךָ נֶהְפַּךְ לְשַׁדִּי בְּחַרְבֹנֵי קַיִץ סֶלָה׃

חַטָּאתִי אוֹדִיעֲךָ וַעֲוֹנִי לֹא כִסִּיתִי אָמַרְתִּי אוֹדֶה עֲלֵי פְשָׁעַי לַיהוָה וְאַתָּה נָשָׂאתָ עֲוֹן חַטָּאתִי סֶלָה׃

עַל זֹאת יִתְפַּלֵּל כָּל חָסִיד אֵלֶיךָ לְעֵת מְצֹא רַק לְשֵׁטֶף מַיִם רַבִּים אֵלָיו לֹא יַגִּיעוּ׃

אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה׃

אַשְׂכִּילְךָ וְאוֹרְךָ בְּדֶרֶךְ זוּ תֵּלֵךְ אִיעֲצָה עָלֶיךָ עֵינִי׃

אַל תִּהְיוּ כְּסוּס כְּפֶרֶד אֵין הָבִין בְּמֶתֶג וָרֶסֶן עֶדְיוֹ לִבְלוֹם בַּל קְרֹב אֵלֶיךָ׃

רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ׃

שִׂמְחוּ בַיהוָה וְגִילוּ צַדִּיקִים וְהַרְנִינוּ כָּל יִשְׁרֵי לֵב׃

פֶּרֶק מ״ג CHAPTER 43

שָׁפְטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חָסִיד מֵאִישׁ מִרְמָה וְעַוְלָה תְּפַלְּטֵנִי׃

כִּי אַתָּה אֱלֹהֵי מָעוּזִּי לָמָּה זְנַחְתָּנִי לָמָּה קֹדֵר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב׃

שְׁלַח אוֹרְךָ וַאֲמִתְּךָ הֵמָּה יַנְחוּנִי יְבִיאוּנִי אֶל הַר קָדְשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ׃

וְאָבוֹאָה אֶל מִזְבַּח אֱלֹהִים אֶל אֵל שִׂמְחַת גִּילִי וְאוֹדְךָ בְכִנּוֹר אֱלֹהִים אֱלֹהָי׃

מַה תִּשְׁתּוֹחֲחִי נַפְשִׁי וּמַה תֶּהֱמִי עָלָי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדֶנּוּ יְשׁוּעֹת פָּנַי וֵאלֹהָי׃

פֶּרֶק פ״ג CHAPTER 83

שִׁיר מִזְמוֹר לְאָסָף׃

אֱלֹהִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקֹט אֵל׃

כִּי הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן וּמְשַׂנְאֶיךָ נָשְׂאוּ רֹאשׁ׃

עַל עַמְּךָ יַעֲרִימוּ סוֹד וְיִתְיָעֲצוּ עַל צְפוּנֶיךָ׃

אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד׃

כִּי נוֹעֲצוּ לֵב יַחְדָּו עָלֶיךָ בְּרִית יִכְרֹתוּ׃

אָהֳלֵי אֱדוֹם וְיִשְׁמְעֵאלִים מוֹאָב וְהַגְרִים׃

גְּבָל וְעַמּוֹן וַעֲמָלֵק פְּלֶשֶׁת עִם יֹשְׁבֵי צוֹר׃

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זְרוֹעַ לִבְנֵי לוֹט סֶלָה׃

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְיָבִין בְּנַחַל קִישׁוֹן׃

נִשְׁמְדוּ בְעֵין דֹּאר הָיוּ דֹמֶן לָאֲדָמָה׃

שִׁיתֵמוֹ נְדִיבֵמוֹ כְּעֹרֵב וְכִזְאֵב וּכְזֶבַח וּכְצַלְמֻנָּע כָּל נְסִיכֵמוֹ׃

אֲשֶׁר אָמְרוּ נִירָשָׁה לָּנוּ אֵת נְאוֹת אֱלֹהִים׃

אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל כְּקַשׁ לִפְנֵי רוּחַ׃

כְּאֵשׁ תִּבְעַר יָעַר וּכְלֶהָבָה תְּלַהֵט הָרִים׃

כֵּן תִּרְדְּפֵם בְּסַעֲרֶךָ וּבְסוּפָתְךָ תְבַהֲלֵם׃

מַלֵּא פְנֵיהֶם קָלוֹן וִיבַקְשׁוּ שִׁמְךָ יְהוָה׃

יֵבֹשׁוּ וְיִבָּהֲלוּ עֲדֵי עַד וְיַחְפְּרוּ וְיֹאבֵדוּ׃

וְיֵדְעוּ כִּי אַתָּה שִׁמְךָ יְהוָה לְבַדֶּךָ עֶלְיוֹן עַל כָּל הָאָרֶץ׃

פֶּרֶק קכ״א CHAPTER 121

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

עֶזְרִי מֵעִם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

אַל יִתֵּן לַמּוֹט רַגְלֶךָ אַל יָנוּם שֹׁמְרֶךָ׃

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃

יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד יְמִינֶךָ׃

יוֹמָם הַשֶּׁמֶשׁ לֹא יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃

יְהוָה יִשְׁמָרְךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ׃

יְהוָה יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם׃

פֶּרֶק ק״ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְהוָה׃

אֲדֹנָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃

אִם עֲוֹנוֹת תִּשְׁמָר יָהּ אֲדֹנָי מִי יַעֲמֹד׃

כִּי עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי׃

נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר׃

יַחֵל יִשְׂרָאֵל אֶל יְהוָה כִּי עִם יְהוָה הַחֶסֶד וְהַרְבֵּה עִמּוֹ פְּדוּת׃

וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכֹּל עֲוֹנֹתָיו׃

לְמַעֲשֶׂה WHAT TO TAKE HOME

When you feel weighed down by your mistakes, do not keep silent or try to hide them. Open your heart to Hashem in honest confession, and then immediately shift your focus to absolute trust in His forgiveness and constant protection, knowing that He never slumbers and is always guarding your steps.

Today, the moment you feel a heavy heart or a sense of spiritual distance, stop what you are doing, speak to Hashem in your own words to acknowledge your mistake, and then say out loud: 'My help is from Hashem, who forgives and guards my soul.'