חוּמָּשׁ עִם רַשִׁ"י · מקץ · שְׁלִישִׁי

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

MIKETZ · 3RD ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, we see the dramatic turn of events where Pharaoh fully recognizes the wisdom Hashem gave to Yosef. Realizing that no one else possesses such discernment, Pharaoh appoints Yosef to be second-in-command over all of Mitzrayim, granting him absolute authority over the royal court and the entire land, reserved only by the throne itself.

Pharaoh dresses Yosef in royal garments, places his signet ring on his hand and a gold chain on his neck, and has him paraded in the royal chariot. Yosef is given the name Zaphenath-paneah and marries Asenath. He immediately sets to work traveling the land, gathering and storing immense quantities of grain during the seven years of abundance, and fathering his two sons, Menasheh and Ephraim, before the famine hits.

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

פָּסוּק א

Pasuk 1

וַיֹּאמֶר פַּרְעֹה אֶל יוֹסֵף אַחֲרֵי הוֹדִיעַ אֱלֹהִים אוֹתְךָ אֶת כָּל זֹאת אֵין
And he said Pharaoh to Yosef since made known God you — all this there is no

נָבוֹן וְחָכָם כָּמוֹךָ׃
discerning and wise like you

רַשִׁ"י

אין נבון וחכם כמוך. לְבַקֵּשׁ אִישׁ נָבוֹן וְחָכָם שֶׁאָמַרְתָּ, לֹא נִמְצָא
there is no understanding and wise man like you to seek a man understanding and wise that you said, not shall we find

כָּמוֹךָ׃
like you

פָּסוּק ב

Pasuk 2

אַתָּה תִּהְיֶה עַל בֵּיתִי וְעַל פִּיךָ יִשַּׁק כָּל עַמִּי רַק הַכִּסֵּא אֶגְדַּל
You shall be over my house and by your mouth shall be sustained all my people only the throne I will be greater

מִמֶּךָּ׃
than you

רַשִׁ"י

ישק. יִתְזַן, יִתְפַּרְנֵס – כָּל צָרְכֵי עַמִּי יִהְיוּ נַעֲשִׂים עַל יָדְךָ, כְּמוֹ
shall be fed shall be fed shall be provided all needs of my people shall be done through your hand, like

נַשְׁקוּ בַּר תהילים ב' , גרני"שון בְּלַעַז׃
in Old French garnison chapter 2 Tehillim purity provide yourselves

רַ שִׁ "יִ

רק הכסא. שֶׁיִּהְיוּ קוֹרִין לִי מֶלֶךְ׃
king me calling that they will be the throne only

רַ שִׁ "יִ

כסא. לְשׁוֹן שֵׁם הַמְּלוּכָה, כְּמוֹ וְיגַדֵּל אֶת כִּסְאוֹ מִכִּסֵּא אֲדֹנִי
of my lord than the throne his throne — and may He make greater like of kingship of the status is an expression THRONE

הַמֶּלֶךְ מלכים א א' :
1 1 Melachim the king

פָּסוּק ג

Pasuk 3

וַיֹּאמֶר פַּרְעֹה אֶל יוֹסֵף רְאֵה נָתַתִּי אֹתְךָ עַל כָּל אֶרֶץ מִצְרָיִם׃
Mitzrayim the land of all over you I have set See Yosef to Paroh And said

רַ שִׁ "יִ

נתתי אתך. מִנִּיתִי יָתָךְ, וְאַע"פ כֵּן לְשׁוֹן נְתִינָה הוּא, כְּמוֹ וּלְתִתְךָ עֶלְיוֹן
high and to make thee like it is giving an expression of so and even thee I have appointed thee I have given

דברים כ"ו ; בֵּין לִגְדֻלָּה בֵּין לִשְׁפָלוּת נוֹפֵל לְשׁוֹן נְתִינָה עָלָיו, כְּמוֹ נָתַתִּי
I have made like to it giving the expression of applies for degradation or for greatness whether 26 Devarim

אֶתְכֶם נִבְזִים וּשְׁפָלִים מלאכי ב' :
2 Malachi and base despised you

פָּסוּק ד

Pasuk 4

וַיָּסַר פַּרְעֹה אֶת טַבַּעְתּוֹ מֵעַל יָדוֹ וַיִּתֵּן אֹתָהּ עַל יַד יוֹסֵף וַיַּלְבֵּשׁ
and dressed Yosef the hand of upon it and put his hand from upon his ring — Paroh and removed

אֹתוֹ בִּגְדֵי שֵׁשׁ וַיָּשֶׂם רְבִד הַזָּהָב עַל צַוָּארוֹ׃
his neck upon the gold a chain of and placed fine linen in garments of him

רַ שִׁ "יִ

ויסר פרעה את טבעתו. נְתִינַת טַבַּעַת הַמֶּלֶךְ הִיא אוֹת לְמִי שֶׁנּוֹתְנָהּ
that he gives it to him whom a sign it is the king the signet-ring of The giving of his signet-ring — Paroh And he removed

לוֹ לִהְיוֹת שֵׁנִי לוֹ לִגְדֻלָּה׃
in stature to him second to be to him

רַ שִׁ "יִ

בגדי שש. דְּבַר חֲשִׁיבוּת הוּא בְּמִצְרַיִם׃
in Mitzrayim it is importance a matter of fine linen garments of

רַ שִׁ "יִ

רביד. עָנָק, וְעַל שֶׁהוּא רָצוּף בְּטַבָּעוֹת קְרוּי רְבִיד וְכֵן מַרְבַדִּים רָבַדְתִּי
I have decked Marvaddim and so ravid it is called with rings is arranged in a row that it and because a chain Ravid

עַרְשִׂי משלי ז' – רִצַּפְתִּי עַרְשִׂי מַרְבַדִּים, בְּלְשׁוֹן מִשְׁנָה מָקֹף רוֹבְדִין שֶׁל
of rows surrounded by the Mishnah in the language of rows of coverings my bed I have paved 7 Mishlei my bed

אֶבֶן, עַל הָרֹבֶד שֶׁבָּעֲזָרָה, וְהִיא רִצְפָּה:
stone on the row that was in the Temple Court and it is pavement

פסוק ה

Pasuk 5

וַיַּרְכֵּב אֹתוֹ בְּמִרְכֶּבֶת הַמִּשְׁנֶה אֲשֶׁר לוֹ וַיִּקְרְאוּ לְפָנָיו אַבְרֵךְ
Abrech before him and they called was his which his second-in-command in the chariot of him and he had ride

וְנָתוֹן אֹתוֹ עַל כָּל אֶרֶץ מִצְרָיִם:
Mitzrayim the land of all over him and placed

רַשִׁ"י

במרכבת המשנה. הַשְּׁנִיָּה לְמֶרְכַּבְתּוֹ, הַמְהַלֶּכֶת אֵצֶל שֶׁלּוֹ:
his next to that travels to his chariot the second the second In the chariot of

רַשִׁ"י

אברך. כְּתַרְגּוּמוֹ "דֵּין אַבָּא לְמַלְכָּא", רֶךְ בְּלְשׁוֹן אֲרַמִּי נ"א רוֹמִי מֶלֶךְ;
king Roman another version Aramaic in the language of Rech to the king" is a father "this as its Targum Avrech

בְּהַשָּׁתְפִין לָא רֵיכָא וְלֹא בַּר רֵיכָא, וּבְדִבְרֵי אַגָּדָה דָּרַשׁ רַבִּי יְהוּדָה אַבְרֵךְ
Avrech Yehudah Rabbi expounded Aggadah and in the words of a king the son of nor a king neither in HaShutafin

זֶה יוֹסֵף שֶׁהוּא אָב בְּחָכְמָה וְרַךְ בַּשָּׁנִים, אָמַר לוֹ רַ' יוֹסֵי בֶּן דָּרְמַסְקִית עַד
until Durmaskis son of Yose Rabbi to him said in years and tender in wisdom a father for he was Yosef this is

מָתַי אַתָּה מְעַוֵּת עָלֵינוּ אֶת הַכְּתוּבִים? אֵין אַבְרֵךְ אֶלָּא לְשׁוֹן בִּרְכַּיִם, שֶׁהַכֹּל
for everyone knees an expression of other than Avrech is not the Verses — for us pervert will you when

הָיוּ נִכְנָסִין וְיוֹצְאִין תַּחַת יָדוֹ, כָּעִנְיָן שֶׁנֶּאֱמַר, וְנָתוֹן אוֹתוֹ וְגוֹ':
etc. him and he set that is stated like the matter his hand under and exiting entering were

פסוק ו

Pasuk 6

וַיֹּאמֶר פַּרְעֹה אֶל יוֹסֵף אֲנִי פַרְעֹה וּבִלְעָדֶיךָ לֹא יָרִים אִישׁ אֶת יָדוֹ וְאֶת
and — his hand — a man shall raise not and without you Pharaoh I am Yosef to Pharaoh And said

רַגְלוֹ בְּכָל אֶרֶץ מִצְרָיִם:
Mitzrayim the land of in all his foot

רַשִׁ"י

אני פרעה. שֶׁיֵּשׁ יְכֹלֶת בְּיָדִי לִגְזֹר גְּזֵרָה עַל מַלְכוּתִי, וַאֲנִי גּוֹזֵר שֶׁלֹּא יָרִים
Pharaoh I am power that there is to decree a decree upon my kingdom and I decree that not shall raise

אִישׁ יָדוֹ בִּלְעָדֶיךָ, – שֶׁלֹּא בִּרְשׁוּתְךָ. דָּ"אַ אֲנִי פַרְעֹה, אֲנִי אֶהְיֶה מֶלֶךְ,
a man his hand without you that [is] not with your permission another explanation I am Pharaoh I shall be king

וּבִלְעָדֶיךָ וְגוֹ' וְזֶהוּ דְּגְמַת רַק הַכִּסֵּא:
and without you and etc. and this is similar to only the throne

רַשִׁ"י

את ידו ואת רגלו. כְּתַרְגּוּמוֹ:

as its Targum his foot and — his hand —

פָּסוּק ז

Pasuk 7

וַיִּקְרָא פַרְעֹה שֵׁם יוֹסֵף צָפְנַת פַּעְנֵחַ וַיִּתֶּן לוֹ אֶת אָסְנַת בַּת פּוֹטִי

Poti daughter of Osnat — to him and he gave Paneach Tzafnat Yosef the name of Paroh And called

פֶּרַע כֹּהֵן אֹן לְאִשָּׁה וַיֵּצֵא יוֹסֵף עַל אֶרֶץ מִצְרָיִם:

Mitzrayim the land of over Yosef and went out for a wife On priest of Phera

רַשִׁ"י

צפנת פענח. מְפָרֵשׁ הַצְּפוּנוֹת; וְאֵין לְפַעְנֵחַ דִּמְיוֹן בַּמִּקְרָא:

in Scripture parallel for pa'neach and there is no the hidden things explainer of Pa'neach Tzofnas

רַשִׁ"י

פוטיפרע. הוּא פּוֹטִיפַר, וְנִקְרָא פּוֹטִיפֶרַע עַל שֶׁנִּסְתָּרֵס מֵאֲלָיו, לְפִי

because by himself account that he became castrated on Potipherah and he was called Potiphar he is Potipherah

שֶׁחָמַד אֶת יוֹסֵף לְמִשְׁכַּב זָכָר סוטה י"ג :

13b Sotah a male for lying of Yosef — that he desired

פָּסוּק ח

Pasuk 8

וְיוֹסֵף בֶּן שְׁלֹשִׁים שָׁנָה בְּעָמְדוֹ לִפְנֵי פַּרְעֹה מֶלֶךְ מִצְרָיִם וַיֵּצֵא

and went out Mitzrayim king of Paroh before when he stood years thirty was a son of And Yosef

יוֹסֵף מִלִּפְנֵי פַּרְעֹה וַיַּעֲבֹר בְּכָל אֶרֶץ מִצְרָיִם:

Mitzrayim the land of through all and he passed Paroh from before Yosef

פָּסוּק ט

Pasuk 9

וַתַּעַשׂ הָאָרֶץ בְּשֶׁבַע שְׁנֵי הַשָּׂבָע לְקֻמָצִים:

by handfuls the plenty years of in the seven the land and produced

רַשִׁ"י

ותעש הארץ. כְּתַרְגּוּמוֹ, וְאֵין הַלָּשׁוֹן נֶעֱקָר מִלְּשׁוֹן עֲשִׂיָּה:

making from the expression of is uprooted the expression and not as its Targum the earth And brought forth

רַשִׁ"י

לקמצים. קֹמֶץ עַל קֹמֶץ, יָד עַל יָד, הָיוּ אוֹצְרִים:

storing up they were a fist upon a fist a handful upon a handful By handfuls

פָּסוּק י

Pasuk 10

וַיִּקְבֹּץ אֶת כָּל אֹכֶל שֶׁבַע שָׁנִים אֲשֶׁר הָיוּ בְּאֶרֶץ מִצְרַיִם וַיִּתֵּן

And he gathered — food of all the seven years which were in the land of Mitzrayim and he placed

אֹכֶל בֶּעָרִים אֹכֶל שְׂדֵה הָעִיר אֲשֶׁר סְבִיבֹתֶיהָ נָתַן בְּתוֹכָהּ׃

food in the cities the food of the field of the city which was around it he placed within it

רַשִׁ"י

אכל שדה העיר אשר סביבתיה נתן בתוכה. שֶׁכָּל אֶרֶץ וְאֶרֶץ מַעֲמֶדֶת פֵּרוֹתֶיהָ,

the food of the field of the city which was around it he placed within it for every land and land preserves its fruits

וְנוֹתְנִין בַּתְּבוּאָה מֵעֲפַר הַמָּקוֹם, וּמַעֲמִיד אֶת הַתְּבוּאָה מִלְּרָקֵב׃

and they put in the grain from the soil of the place and it sustains — the grain from rotting

פָּסוּק יא

Pasuk 11

וַיִּצְבֹּר יוֹסֵף בָּר כְּחוֹל הַיָּם הַרְבֵּה מְאֹד עַד כִּי חָדַל לִסְפֹּר כִּי

And he accumulated Yosef grain like sand of the sea much exceedingly until that he ceased to count for

אֵין מִסְפָּר׃

there was no number

רַשִׁ"י

עד כי חדל לספר. עַד כִּי חָדַל לוֹ הַסּוֹפֵר לִסְפֹּר, וַהֲרֵי זֶה מִקְרָא קָצָר׃

Until that he ceased to count the counter for himself ceased that until to count this is a verse elliptical

רַשִׁ"י

כי אין מספר. לְפִי שֶׁאֵין מִסְפָּר, וַהֲרֵי כִּי מְשַׁמֵּשׁ בִּלְשׁוֹן דְּהָא׃

For there is no number because that there is no number and behold for serves in the sense of because

פָּסוּק יב

Pasuk 12

וּלְיוֹסֵף יֻלַּד שְׁנֵי בָנִים בְּטֶרֶם תָּבוֹא שְׁנַת הָרָעָב אֲשֶׁר יָלְדָה לוֹ אָסְנַת

And to Yosef were born two sons before came the year of the famine whom bore to him Osnas

בַּת פּוֹטִי פֶרַע כֹּהֵן אוֹן׃

daughter of Poti Phera priest of On

רַשִׁ"י

בטרם תבא שנת הרעב. מִכָּאן שֶׁאָדָם אָסוּר לְשַׁמֵּשׁ מִטָּתוֹ בִּשְׁנֵי רָעָבוֹן

before came the year of the famine from here that a person is forbidden to make use of his bed in years of famine

תענית י"א׃

Taanis 11a

פָּסוּק יג

Pasuk 13

וַיִּקְרָא יוֹסֵף אֶת שֵׁם הַבְּכוֹר מְנַשֶּׁה כִּי נַשַּׁנִי אֱלֹהִים אֶת כָּל

And called Yosef — the name of the firstborn Menasheh for has made me forget God — all

עֲמָלִי וְאֵת כָּל בֵּית אָבִי׃

my toil and — all the house of my father

פָּסוּק יד

Pasuk 14

וְאֵת שֵׁם הַשֵּׁנִי קָרָא אֶפְרָיִם כִּי הִפְרַנִי אֱלֹהִים בְּאֶרֶץ עָנְיִי׃

and — the name of the second he called Ephraim for made me fruitful God in the land of my affliction

CHAPTER SUMMARY

Pharaoh elevates Yosef to rule over Mitzrayim, investing him with royal insignia, a new name, and a wife, Asenath. Taking office at thirty years old, Yosef travels through the land during the seven years of plenty to collect and store grain beyond measure in every city. During these fruitful years before the famine begins, Yosef fathers two sons with Asenath, naming the firstborn Menasheh and the second Ephraim.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at the chiddush here in the pesukim. Yosef HaTzaddik gets pulled straight out of the pit and put into the highest position of royalty in Mitzrayim. He gets the signet ring, the royal clothes, the gold chain, the chariot, and Pharaoh tells him that without him, nobody will lift a hand or foot in the whole land. Lichoira, you would think a Yid standing in such unimaginable kavod and gashmius would get completely swept away by the wealth and the power.

But look at how Yosef responds when his children are born. When he names his firstborn Menashe, he says Hashem helped him carry the weight of all his hardship and his father's house. When he names Ephraim, he says Hashem made me fertile in the land of my affliction. Even while standing at the very top of Egypt, dressed in royal linen and running the entire country, Yosef calls Mitzrayim "eretz onyi", the land of my affliction. He never forgets for a single second that this place is not his home, and that all this greatness comes straight from Hashem.

That is a powerful avodah for every single one of us. Sometimes Hashem gives a Yid success, good parnassah, kavod, or things are just plain comfortable. The yetzer hara wants us to settle into the gashmius and feel right at home, to forget that we are in galus and that every drop of success is purely from Hashem. Yosef HaTzaddik teaches us how to walk through the world: you can do your shtadlus, you can run the world if Hashem puts you there, but your neshama stays completely connected to Hashem, recognizing that all the gashmius of this world is secondary to our true life.

Today, when you experience a moment of success or comfort in your work or daily life, pause for a second and explicitly attribute it to Hashem, reminding yourself that your true home and focus is your connection to Him.