חוּמָּשׁ עִם רַשִׁ"י · PARSHAS HASHAVUA

חוּמָּשׁ עִם רַשִׁ"י · מקץ · שִׁשִּׁי

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

MIKETZ · 6TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, the brothers return to Mitzrayim, bringing Binyamin along as Yosef had demanded. When Yosef sees Binyamin with them, he immediately instructs his house steward to bring the brothers into his personal home and prepare a seudah for them to eat together at noon. Not realizing Yosef's true intentions, the brothers become terrified, assuming they are being set up and brought into the house to be seized as slaves because of the money that was secretly returned in their sacks on their first trip.

To clear themselves of any suspicion, the brothers approach the steward at the entrance of the house and explain the whole story of how they unexpectedly found their money intact in their bags at the lodging place. They emphasize that they brought that original money back in full, along with additional money to buy new food, having no idea who put the first payment back. The steward reassures them, telling them not to fear because Hashem gave them a treasure, and he releases Shimon to join them. The brothers are then brought inside, given water to wash, and provided with food for their donkeys, while they prepare their gift to present to Yosef when he arrives for the midday meal.

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

פָּסוּק א

Pasuk 1

וַיַּ֣רְא יוֹסֵף֮ אִתָּם֒ אֶת־בִּנְיָמִין֙ וַיֹּ֣אמֶר לַאֲשֶׁ֣ר עַל־בֵּיתוֹ֔ הָבֵ֥א אֶת־

And he saw Yosef with them — Binyamin and he said to the one who was over his house bring —

הָאֲנָשִׁ֖ים הַבָּ֣יְתָה וּטְבֹ֣חַ טֶ֔בַח וְהָכֵ֑ן כִּ֣י אִתִּ֔י יֹאכְל֥וּ הָאֲנָשִׁ֖ים

the men into the house and slaughter a slaughtering and prepare for with me shall eat the men

בַּצָּהֳרָֽיִם׃

at noon

רַשִׁ"י

וטבח טבח והכן. כְּמוֹ וְלִטְבֹּחַ טֶבַח וּלְהָכִין, וְאֵין טִבְחַ לְשׁוֹן צַוּוּי, שֶׁהָיָה לוֹ לוֹמַר וּטְבַח:

And to slaughter a slaughtering and to prepare like and to slaughter a slaughtering and to prepare and is not slaughter a form of imperative for it had for it to say and slaughter

רַשִׁ"י

בצהרים. זֶה מְתֻרְגָּם בְּשֵׁירוּתָא, שֶׁהוּא לְשׁוֹן סְעוּדָה רִאשׁוֹנָה בִּלְשׁוֹן אַרַמִּי

At noon — this is translated in Besheruta which is an expression of meal the first in the language Aramaic

וּבְלַעַז דיזנ"ר, וְיֵשׁ הַרְבֵּה בַּתַּלְמוּד, שָׁדָא לְכַלְבָּא שֵׁירוּתֵהּ; בָּצַע אַכּוּלָּא

and in French disner and there are many in the Talmud he threw to the dog his meal he cut bread on the whole

שֵׁירוּתָא, אֲבָל כָּל תַּרְגּוּם שֶׁל צָהֳרַיִם טִיהֲרָא:
is tichara tzochorayim of Targum every however meal

פָּסוּק ב

Pasuk 2

וַיַּעַשׂ הָאִישׁ כַּאֲשֶׁר אָמַר יוֹסֵף וַיָּבֵא הָאִישׁ אֶת הָאֲנָשִׁים בֵּיתָה יוֹסֵף:
Yosef into the house of the men — the man and brought Yosef said as the man and did

פָּסוּק ג

Pasuk 3

וַיִּירְאוּ הָאֲנָשִׁים כִּי הוּבְאוּ בֵּית יוֹסֵף וַיֹּאמְרוּ עַל דְּבַר הַכֶּסֶף
the money the matter of over and they said Yosef to house of they were brought because the men And feared

הַשָּׁב בְּאַמְתְּחֹתֵינוּ בַּתְּחִלָּה אֲנַחְנוּ מוּבָאִים לְהִתְגֹּלֵל עָלֵינוּ וּלְהִתְנַפֵּל
and to fall upon us to roll are brought we at first in our sacks that returned

עָלֵינוּ וְלָקַחַת אֹתָנוּ לַעֲבָדִים וְאֶת חֲמֹרֵינוּ:
our donkeys and — for slaves us and to take upon us

רַשִׁ"י

וייראו האנשים. כָּתוּב הוּא בִּשְׁנֵי יוֹד"ין, וְתַרְגּוּמוֹ וּדְחִילוּ:
and they were afraid and its Targum yods with two it is written the men And were afraid

רַשִׁ"י

כי הובאו בית יוסף. וְאֵין דֶּרֶךְ שְׁאָר הַבָּאִים לִשְׁבֹּר בָּר לָלוּן בְּבֵית
in the house of to lodge grain to buy those coming the rest of the way of and it is not Yosef house of they were brought because

יוֹסֵף, כִּי אִם בְּפֻנְדְּקָאוֹת שֶׁבָּעִיר: וייראו. שֶׁאֵין זֶה אֶלָּא לְאָסְפָם אֶל
into to gather them except this that there is not and they feared that are in the city in inns · unless Yosef

מִשְׁמָר:
prison

רַשִׁ"י

אנחנו מובאים. אֶל תּוֹךְ הַבַּיִת הַזֶּה:
this the house the inside of to brought we are

רַשִׁ"י

להתגלל. לִהְיוֹת מִתְגַּלְגֶּלֶת עָלֵינוּ עֲלִילַת הַכֶּסֶף וְלִהְיוֹתָהּ נוֹפֶלֶת עָלֵינוּ; וְאֻנְקְלוֹס
and Onkelos upon us falling and to be it the money an accusation of upon us rolled to be To roll upon us

שֶׁתִּרְגֵּם וּלְאִסְתַּקָּפָא עֲלָנָא הוּא לְשׁוֹן לְהִתְעוֹלֵל, כְּדִמְתַרְגְּמִינָן עֲלִילַת דְּבָרִים –
matters pretext of as we translate to invent pretexts an expression of it is against us and to seek occasion who translated

תַּסְקוּפֵי מִלִּין, וְלֹא תִרְגְּמוֹ אַחַר לְשׁוֹן הַמִּקְרָא וּלְהִתְגּוֹלֵל שֶׁתִּרְגֵּם
which he translated and to play lord the text the expression of after did he translate it and not words intrigues of

לְאִתְרַבְרָבָא, הוּא לְשׁוֹן גֻּלַּת הַזָּהָב קהלת י"ב , וְהֻצַּב גֻּלְּתָה הֹעֲלָתָה נחום
Nachum she is brought up is revealed and Hutzav 12 Koheles the gold the bowl of an expression of it is to lord over

ב' , שֶׁהוּא לְשׁוֹן מַלְכוּת:
royalty is an expression of which it 2

פָּסוּק ד

Pasuk 4

וַיִּגְּשׁוּ אֶל הָאִישׁ אֲשֶׁר עַל בֵּית יוֹסֵף וַיְדַבְּרוּ אֵלָיו פֶּתַח

at the entrance of to him and they spoke Yosef the house of was over who the man to And they approached

הַבָּיִת׃

the house

פָּסוּק ה

Pasuk 5

וַיֹּאמְרוּ בִּי אֲדֹנִי יָרֹד יָרַדְנוּ בַּתְּחִלָּה לִשְׁבָּר אֹכֶל׃

food to procure at first we came down down my lord if you please and they said

רַשִׁ"י

בי אדני. לְשׁוֹן בַּעֲיָא וְתַחֲנוּנִים הוּא, בְּלָשׁוֹן אֲרַמִּי בַּיָּא בַּיָּא יבמות צ"ז:.

97 Yebamoth woe woe Aramaic in the language of it is and supplication entreaty an expression of my Lord please

סנהדרין ס"ד. :

64 Sanhedrin

רַשִׁ"י

ירד ירדנו. יְרִידָה הִיא לָנוּ, רְגִילִים הָיִינוּ לְפַרְנֵס אֲחֵרִים, עַכְשָׁו אָנוּ צְרִיכִים

are dependent we now others to sustain we were accustomed for us it is a degradation indeed we came down

לְךָ בראשית רבה :

Rabbah Bereshis upon you

פָּסוּק ו

Pasuk 6

וַיְהִי כִּי בָאנוּ אֶל הַמָּלוֹן וַנִּפְתְּחָה אֶת אַמְתְּחֹתֵינוּ וְהִנֵּה כֶסֶף

the money of and behold our bags — and we opened the lodging place to we came when And it was

אִישׁ בְּפִי אַמְתַּחְתּוֹ כַּסְפֵּנוּ בְּמִשְׁקָלוֹ וַנָּשֶׁב אֹתוֹ בְיָדֵנוּ׃

in our hand it and we brought back in its weight our money his bag was in the mouth of each man

פָּסוּק ז

Pasuk 7

וְכֶסֶף אַחֵר הוֹרַדְנוּ בְיָדֵנוּ לִשְׁבָּר אֹכֶל לֹא יָדַעְנוּ מִי שָׂם כַּסְפֵּנוּ

our money put who we knew not food to buy in our hand we brought down other and money

בְּאַמְתְּחֹתֵינוּ׃

in our bags

פָּסוּק ח

Pasuk 8

וַיֹּאמֶר שָׁלוֹם לָכֶם אַל תִּירָאוּ אֱלֹהֵיכֶם וֵאלֹהֵי אֲבִיכֶם נָתַן לָכֶם מַטְמוֹן

a treasure to you gave your father and the God of your God fear do not to you peace And he said

בְּאַמְתְּחֹתֵיכֶם כַּסְפְּכֶם בָּא אֵלָי וַיּוֹצֵא אֲלֵהֶם אֶת שִׁמְעוֹן׃

Shimon — to them and he brought out to me came your money in your sacks

רַשִׁ"י

אלהיכם. בִּזְכוּתְכֶם, וְאִם אֵין זְכוּתְכֶם כְּדַאי, ואלהי אביכם , בִּזְכוּת אֲבִיכֶם

your father in the merit of your father and the God of is sufficient your merit not and if in your merit Your God

נתן לכם מטמון :

a treasure to you He gave

פָּסוּק ט

Pasuk 9

וַיָּבֵא הָאִישׁ אֶת הָאֲנָשִׁים בֵּיתָה יוֹסֵף וַיִּתֵּן מַיִם וַיִּרְחֲצוּ רַגְלֵיהֶם

their feet and they washed water and he gave Yosef into the house of the men — the man And brought

וַיִּתֵּן מִסְפּוֹא לַחֲמֹרֵיהֶם׃

for their donkeys fodder and he gave

רַשִׁ"י

ויבא האיש. הַבָּאָה אַחַר הַבָּאָה, לְפִי שֶׁהָיוּ דוֹחֲפִים אוֹתוֹ לַחוּץ עַד

until outside him pushing that they were because a bringing in after a bringing in the man And brought

שֶׁדִּבְּרוּ אֵלָיו פֶּתַח הַבַּיִת; וּמִשֶּׁאָמַר לָהֶם שָׁלוֹם לָכֶם, נִמְשְׁכוּ וּבָאוּ

and came they were drawn be to you peace to them and once he said the house the entrance of to him that they spoke

אַחֲרָיו׃

after him

פָּסוּק י

Pasuk 10

וַיָּכִינוּ אֶת הַמִּנְחָה עַד בּוֹא יוֹסֵף בַּצָּהֳרַיִם כִּי שָׁמְעוּ כִּי שָׁם

there that they heard for at noon Yosef the coming of until the gift — And they prepared

יֹאכְלוּ לָחֶם׃

bread they would eat

רַשִׁ"י

ויכינו. הֵזִמִינוּ, עִטְּרוּהָ בִּכְלִים נָאִים׃

fine in vessels they adorned it they prepared And they made ready

פָּסוּק יא

Pasuk 11

וַיָּבֹא יוֹסֵף הַבַּיְתָה וַיָּבִיאוּ לוֹ אֶת הַמִּנְחָה אֲשֶׁר בְּיָדָם הַבָּיְתָה

into the house was in their hand that the gift — to him and they brought home Yosef and came

וַיִּשְׁתַּחֲווּ לוֹ אָרְצָה׃

to the ground to him and they prostrated

רַשִׁ"י

הביתה. מִפְּרוֹזְדוֹר לְטְרַקְלִין:

into the house from an outer hall into a reception hall

פָּסוּק יב

Pasuk 12

וַיִּשְׁאַל לָהֶם לְשָׁלוֹם וַיֹּאמֶר הֲשָׁלוֹם אֲבִיכֶם הַזָּקֵן אֲשֶׁר אֲמַרְתֶּם הַעוֹדֶנּוּ

And he asked them for peace and he said is peace with your father the old whom you spoke is he still

חָי:

alive

פָּסוּק יג

Pasuk 13

וַיֹּאמְרוּ שָׁלוֹם לְעַבְדְּךָ לְאָבִינוּ עוֹדֶנּוּ חָי וַיִּקְדוּ וישתחו וַיִּשְׁתַּחֲווּ:

And they said peace is to your servant to our father he is still alive and they bowed and prostrated and they prostrated

רַשִׁ"י

ויקדו וישתחוו. עַל שְׁאֵלַת שָׁלוֹם קִידָה – כְּפִיפַת קָדְקֹד; הִשְׁתַּחֲוָאָה – מִשְׁתַּטֵּחַ לָאָרֶץ:

and they bowed and they prostrated over the inquiry of welfare kiddah — bending of the head; prostration is spreading oneself out to the ground

פָּסוּק יד

Pasuk 14

וַיִּשָּׂא עֵינָיו וַיַּרְא אֶת בִּנְיָמִין אָחִיו בֶּן אִמּוֹ וַיֹּאמֶר הֲזֶה אֲחִיכֶם

And he lifted up his eyes and he saw — Binyamin his brother the son of his mother and he said Is this your brother

הַקָּטֹן אֲשֶׁר אֲמַרְתֶּם אֵלָי וַיֹּאמַר אֱלֹהִים יָחְנְךָ בְּנִי:

the youngest whom you spoke of to me and he said God be gracious to you my son

רַשִׁ"י

אלהים יחנך בני. בִּשְׁאָר שְׁבָטִים שָׁמַעְנוּ חֲנִינָה אֲשֶׁר חָנַן

God be gracious to you my son Regarding the rest of the tribes we heard an expression of grace whom hath graciously given

אֱלֹהִים אֶת עַבְדֶּךָ בראשית ל"ג , וּבִנְיָמִין עֲדַיִן לֹא נוֹלַד, לְכָךְ בֵּרְכוֹ יוֹסֵף

God — your servant Bereshis 33 , and Binyamin not yet was born therefore blessed him Yosef

בַּחֲנִינָה:

with grace

CHAPTER SUMMARY

Upon entering the house, the brothers present their gifts to Yosef and bow down before him to the ground. Yosef asks warmly after the welfare of their elderly father, Yaakov Avinu, and they confirm that he is well, bowing down once again. When Yosef gazes upon his full brother Binyamin, he asks if this is indeed the youngest brother they had spoken about, and he gives Binyamin a heartfelt berachah that Hashem should be gracious to him.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

Lichoira, look at what is happening to the shevaitim here. They get invited to a royal meal at the palace of the second-in-command of Mitzrayim, but instead of seeing it as a chesed, they are filled with fear: "We are being brought in to be attacked, to be taken as slaves!" They were so consumed by their anxiety about the money in their sacks that they completely misread the entire situation. They thought the ruler was plotting their downfall, when in truth, Yosef's heart was overflowing with love and he was preparing a royal seudah to welcome them.

This is a major chiddush in how we view our own lives. How often does Hashem bring us into a certain situation, and our immediate reaction is fright, worry, or thinking that everything is collapsing around us? We assume the worst and try to defend ourselves, just like the brothers ran to the steward at the door to explain the money. But the steward told them the emes: "Shalom lachem, al tira'u, your Elokim gave you a treasure." What they thought was a trap was actually a gift from Hashem.

When unexpected events happen or things look scary on the surface, we have to stop and remember bitachon. Hashem isn't looking to chas v'shalom attack us or bring us down. Even when the situation seems confusing, everything Hashem does is coming from a place of deep rachamim and love, bringing us closer to Him.

Today, when a sudden worry or unexpected predicament pops up that makes you feel anxious, pause for ten seconds and say to yourself: "Hashem is in control, He loves me, and this too is a hidden gift for my good."