חוּמָּשׁ עִם רַשִׁ"י · ויחי · רִאשׁוֹן

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

VAYECHI · 1ST ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Yaakov Avinu reaches the end of his one hundred and forty-seven years in Mitzrayim and prepares for his petirah. He calls for Yosef HaTzaddik and asks him to make a chesed shel emes by swearing that he will not bury him in Mitzrayim, but rather carry his body back to Eretz Canaan to be buried in the Me'aras HaMachpelah with his ancestors. After Yosef swears to fulfill his father's wish, Yaakov bows at the head of the bed to give thanks to Hashem.

Sometime later, Yosef receives word that Yaakov has fallen ill, so he quickly brings his two sons, Menasheh and Efraim, to visit him. Yaakov gathers his remaining strength and sits up in bed, recalling the divine promise and berachah Hashem gave him at Luz. He then informs Yosef that Menasheh and Efraim will be elevated to the status of his own direct sons, earning equal shares among the shevatim in Eretz Yisrael. He also mentions the sad petirah of Yosef's mother, Rachel Imeinu, whom he buried on the road to Ephrath, before asking to bring the boys closer so he can bestow his berachah upon them.

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

פָּסוּק א

Pasuk 1

וַיְחִי יַעֲקֹב בְּאֶרֶץ מִצְרַיִם שְׁבַע עֶשְׂרֵה שָׁנָה וַיְהִי יְמֵי יַעֲקֹב

And Yaakov lived the years of his life seven years and forty years and a hundred years

שְׁנֵי חַיָּיו שֶׁבַע שָׁנִים וְאַרְבָּעִים וּמְאַת שָׁנָה׃

רַשִׁ"י

ויחי יעקב. לָמָּה פָּרָשָׁה זוֹ סְתוּמָה? לְפִי שֶׁכֵּיוָן שֶׁנִּפְטַר יַעֲקֹב אָבִינוּ נִסְתְּמוּ

And Yaakov lived why is this parsha closed because that once passed away Yaakov our father were closed

עֵינֵיהֶם וְלִבָּם שֶׁל יִשְׂרָאֵל מִצָּרַת הַשִּׁעְבּוּד, שֶׁהִתְחִילוּ לְשַׁעְבְּדָם; דָּבָר אַחֵר:

their eyes and their heart of Yisrael from the distress of the subjugation that they began to subjugate them a matter another

שֶׁבִּקֵּשׁ לְגַלּוֹת אֶת הַקֵּץ לְבָנָיו, וְנִסְתַּם מִמֶּנּוּ. בִּבְ"רַ:

that he sought to reveal — the End to his sons and it was closed from him in Bereishis Rabbah

פָּסוּק ב

Pasuk 2

וַיִּקְרְבוּ יְמֵי יִשְׂרָאֵל לָמוּת וַיִּקְרָא לְבְנוֹ לְיוֹסֵף וַיֹּאמֶר לוֹ אִם נָא

and approached the days of Yisrael to die and he called to his son to Yosef and he said to him if please

מָצָאתִי חֵן בְּעֵינֶיךָ שִׂים נָא יָדְךָ תַּחַת יְרֵכִי וְעָשִׂיתָ עִמָּדִי חֶסֶד וֶאֱמֶת

I have found favor in your eyes place please your hand under my thigh and deal with me kindness and truth

אַל נָא תִקְבְּרֵנִי בְּמִצְרָיִם׃

in Mitzrayim bury me please do not

רַשִׁ״י

ויקרבו ימי ישראל למות. כָּל מִי שֶׁנֶּאֱמְרָה בּוֹ קְרִיבָה לָמוּת, לֹא

did not to die drawing near regarding him that is stated who everyone to die Yisrael the days of And drew near

הִגִּיעַ לִימֵי אֲבוֹתָיו יִצְחָק חָיָה ק״פ, וְיַעֲקֹב קמ״ז, בְּדָוִד נֶאֱמַר קְרִיבָה, אָבִיו

his father drawing near it is stated regarding Dovid 147 and Yaakov 180 lived Yitzchak his fathers the days of reach

חָיָה פ׳ שָׁנִים וְהוּא חָיָה ע׳ :

70 lived and he years 80 lived

רַשִׁ״י

ויקרא לבנו ליוסף. לְמִי שֶׁהָיָה יְכֹלֶת בְּיָדוֹ לַעֲשׂוֹת:

to do in his hand ability that was to the one to Yosef to his son And he called

רַשִׁ״י

שים נא ידך. וְהִשָּׁבַע:

and take an oath your hand please put

רַשִׁ״י

חסד ואמת. חֶסֶד שֶׁעוֹשִׂין עִם הַמֵּתִים הוּא חֶסֶד שֶׁל אֱמֶת, שֶׁאֵינוֹ מְצַפֶּה

expect for he does not truth of kindness it is the dead with that one does kindness and truth Kindness

לְתַשְׁלוּם גְּמוּל:

reward payment of

רַשִׁ״י

אל נא תקברני במצרים. סוֹפָהּ לִהְיוֹת עֲפָרָהּ כִּנִּים, וּמִרַחֲשִׁין תַּחַת גּוּפִי, וְשֶׁאֵין

and that not my body underneath and swarming lice its dust to become its end is in Mitzrayim bury me please do not

מֵתֵי חוּצָה לָאָרֶץ חַיִּים אֶלָּא בְּצַעַר גִּלְגּוּל מְחִלּוֹת, וְשֶׁלֹּא

and so that not underground passages rolling through through the pain of except will live the Land outside the dead of

יַעֲשׂוּנִי מִצְרַיִם עֲבוֹדָה זָרָה:

idolatrous worship an object of Mitzrayim shall make me

פָּסוּק ג

Pasuk 3

וְשָׁכַבְתִּי עִם אֲבֹתַי וּנְשָׂאתַנִי מִמִּצְרַיִם וְקָבַרְתַּנִי בְּקִבְרָתָם וַיֹּאמַר

and he said in their burial-place and bury me from Mitzrayim and you shall carry me my fathers with and I will lie

אָנֹכִי אֶעֱשֶׂה כִּדְבָרֶךָ׃

according to your word will do I

רַשִׁ״י

ושכבתי עם אבותי. וָי״ו זוֹ מְחֻבָּר לְמַעְלָה לְתְחִלַּת הַמִּקְרָא – שִׂים נָא יָדְךָ

your hand please place the verse to the beginning of above is connected this the vav my fathers with And I will lie

תַּחַת יְרֵכִי וְהִשָּׁבַע לִי – וַאֲנִי סוֹפִי לִשְׁכַּב עִם אֲבוֹתַי, וְאַתָּה תִּשָּׂאֵנִי מִמִּצְרַיִם.

out of Mitzrayim shall carry me and you my fathers with to lie my end is and I to me and swear my thigh under

וְאֵין לוֹמַר, וְשָׁכַבְתִּי עִם אֲבוֹתַי – הַשְׁכִּיבֵנִי עִם אֲבוֹתַי בַּמְּעָרָה, שֶׁהֲרֵי כְּתִיב
it is written for behold in the cave my fathers with means lay me my fathers with And I will lie way to say and there is no

אַחֲרָיו, וּנְשָׂאתַנִי מִמִּצְרַיִם וּקְבַרְתַּנִי בִּקְבֻרָתָם; וְעוֹד, מָצִינוּ בְּכָל מָקוֹם
place in every we have found and furthermore in their burial-place and bury me from Mitzrayim and you shall carry me after it

לְשׁוֹן שְׁכִיבָה עִם אֲבוֹתָיו הִיא הַגְוִיעָה וְלֹא הַקְבוּרָה, כְּמוֹ: וַיִּשְׁכַּב דָּוִד עִם אֲבֹתָיו,
the expression of lying with his fathers it is dying and not burial such as and lay Dovid with his fathers

וְאַחַר כָּךְ וַיִּקָּבֵר בְּעִיר דָּוִד מלכים א ב' :
and after that and he was buried in the city of Dovid Kings I 2

פָּסוּק ד

Pasuk 4

וַיֹּאמֶר הִשָּׁבְעָה לִי וַיִּשָּׁבַע לוֹ וַיִּשְׁתַּחוּ יִשְׂרָאֵל עַל רֹאשׁ הַמִּטָּה:
the bed the head of upon Yisrael and he bowed to him and he swore to me Swear And he said

רַשִׁ"י

וישתחו ישראל. תַּעֲלָא בְּעִידָנֵיהּ סְגִיד לֵיהּ:
to him bow down in his time The fox Yisrael And prostrated himself

רַשִׁ"י

על ראש המטה. הָפַךְ עַצְמוֹ לְצַד הַשְׁכִינָה. מִכָּאן אָמְרוּ שֶׁהַשְׁכִינָה
that the Shechinah they said from here the Shechinah toward the side of himself he turned the bed the head of Upon

לְמַעְלָה מֵרַאֲשׁוֹתָיו שֶׁל חוֹלֶה שבת י"ב, נדרים מ'; דְּ"אַ עַל רֹאשׁ הַמִּטָּה
the bed the chief of for another explanation 40a Nedarim 12b Shabbos a sick person of the headrest is above

– עַל שֶׁהָיְתָה מִטָּתוֹ שְׁלֵמָה וְלֹא הָיָה בָּהּ רֶשַׁע, שֶׁהֲרֵי יוֹסֵף מֶלֶךְ הוּא, וְעוֹד
and furthermore was he a king Yosef for behold wickedness in it was and not complete his bed that was for

שֶׁנִּשְׁבָּה לְבֵין הַגּוֹיִם, וַהֲרֵי הוּא עוֹמֵד בְּצִדְקוֹ:
in his righteousness stands he and behold the non-Jews among that he was taken captive

פָּסוּק ה

Pasuk 5

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיֹּאמֶר לְיוֹסֵף הִנֵּה אָבִיךָ חֹלֶה וַיִּקַּח אֶת
— and he took is ill your father behold to Yosef and someone said these the things after and it was

שְׁנֵי בָנָיו עִמּוֹ אֶת מְנַשֶּׁה וְאֶת אֶפְרָיִם:
Ephraim and — Menashe — with him his sons the two of

רַשִׁ"י

ויאמר ליוסף. אֶחָד מִן הַמַּגִּידִים, וַהֲרֵי זֶה מִקְרָא קָצָר; וְיֵ"שׁ, אֶפְרַיִם הָיָה רָגִיל
accustomed was Ephraim and some say short a verse this and behold the tellers of one to Yosef And he said

לִפְנֵי יַעֲקֹב בְּתַלְמוּד, וּכְשֶׁחָלָה יַעֲקֹב בְּאֶרֶץ גֹּשֶׁן, הָלַךְ אֶפְרַיִם אֵצֶל אָבִיו
his father to Ephraim went Goshen in the land of Yaakov and when became-ill in study Yaakov before

לְמִצְרַיִם לְהַגִּיד לוֹ:
to him to tell to Mitzrayim

רַ"שִׁ"י

וַיִּקַּח אֶת שְׁנֵי בָנָיו עִמּוֹ. כְּדֵי שֶׁיְּבָרְכֵם יַעֲקֹב לִפְנֵי מוֹתוֹ:

And he took — his two sons with him in order that he bless them Yaakov before his death

פָּסוּק ו

Pasuk 6

וַיַּגֶּד לְיַעֲקֹב וַיֹּאמֶר הִנֵּה בִנְךָ יוֹסֵף בָּא אֵלֶיךָ וַיִּתְחַזֵּק יִשְׂרָאֵל

and it was told to Yaakov and he said behold your son Yosef has come to you and strengthened himself Yisrael

וַיֵּשֶׁב עַל הַמִּטָּה:

and sat upon the bed

רַ"שִׁ"י

וַיגֶּד. הַמַּגִּיד לְיַעֲקֹב, וְלֹא פֵּרֵשׁ מִי; וְהַרְבֵּה מִקְרָאוֹת קְצָרֵי לָשׁוֹן:

And he told the teller to Yaakov and it did not specify who and many verses are short of expression

רַ"שִׁ"י

וַיִּתְחַזֵּק יִשְׂרָאֵל. אָמַר, אַף עַל פִּי שֶׁהוּא בְנִי, מֶלֶךְ הוּא, אֶחֱלֹק לוֹ כָּבוֹד;

And strengthened himself Yisrael. He said even · though that he is my son a king he is I will give to him honor

מִכָּאן שֶׁחוֹלְקִין כָּבוֹד לַמַּלְכוּת, וְכֵן מֹשֶׁה חָלַק כָּבוֹד לַמַּלְכוּת – וְיֵרְדוּ כָּל

from here that we give honor to royalty and so Moshe gave honor to royalty and shall come down all

עֲבָדֶיךָ אֵלֶּה אֵלַי שְׁמוֹת י"א ; וְכֵן אֵלִיָּהוּ, וַיְשַׁנֵּס מָתְנָיו וְגוֹ' מלכים א י"ח :

your servants these to me Shemos 11 and so Eliyahu and he girded his loins etc. Melachim 1 18

פָּסוּק ז

Pasuk 7

וַיֹּאמֶר יַעֲקֹב אֶל יוֹסֵף אֵל שַׁדַּי נִרְאָה אֵלַי בְּלוּז בְּאֶרֶץ כְּנָעַן וַיְבָרֶךְ

And said Yaakov to Yosef G-d Shaddai appeared to me in Luz in the land of Canaan and blessed

אֹתִי:

me

פָּסוּק ח

Pasuk 8

וַיֹּאמֶר אֵלַי הִנְנִי מַפְרְךָ וְהִרְבִּיתִךָ וּנְתַתִּיךָ לִקְהַל

And He said to me behold I am making you fruitful and multiplying you and I will make you into a congregation of

עַמִּים וְנָתַתִּי אֶת הָאָרֶץ הַזֹּאת לְזַרְעֲךָ אַחֲרֶיךָ אֲחֻזַּת עוֹלָם:

peoples and I will give — the land this to your offspring after you as a possession of everlasting

רַ"שִׁ"י

וּנתתיך לקהל עמים. בְּשֹׂרַנִי שֶׁעֲתִידִים לָצֵאת מִמֶּנִּי עוֹד קָהָל

and I make-you into an assembly-of peoples He announced-to-me that are destined to issue from me more a congregation

וְעַמִּים, וְאַף עַל פִּי שֶׁאָמַר לִי גּוֹי וּקְהַל גּוֹיִם, גּוֹי אָמַר לִי עַל

and peoples and even · though that He said to me a nation and an assembly-of nations a nation He said to me concerning

בִּנְיָמִין׃ קְהַל גּוֹיִם – הֵרִי שְׁנַיִם לְבַד מִבִּנְיָמִין, וְשׁוּב לֹא נוֹלַד לִי בֵּן, לְמָּדַנִי
it taught me a son to me was born not and again from Binyamin aside two behold nations an assembly-of Binyamin

שֶׁעָתִיד אֶחָד מִשְּׁבָטַי לְהֵחָלֵק, וְעַתָּה אוֹתָהּ מַתָּנָה אֲנִי נוֹתֵן לָךְ׃
to you give I gift that and now to be divided from my tribes one that is destined

פָּסוּק ט

Pasuk 9

וְעַתָּה שְׁנֵי בָנֶיךָ הַנּוֹלָדִים לְךָ בְּאֶרֶץ מִצְרַיִם עַד בֹּאִי אֵלֶיךָ מִצְרַיְמָה
to Mitzrayim to you my coming until Mitzrayim in the land of to you who were born your sons the two of And now

לִי הֵם אֶפְרַיִם וּמְנַשֶּׁה כִּרְאוּבֵן וְשִׁמְעוֹן יִהְיוּ לִי׃
to me they shall be and Shimon like Reuven and Menasheh Ephraim they are mine

רַשִּׁ"י

הנולדים לך, עד באי אליך. לִפְנֵי בּוֹאִי אֵלֶיךָ, כְּלוֹמַר, שֶׁנּוֹלְדוּ מִשֶּׁפֵּרַשְׁתָּ
from when you separated that were born meaning to you my coming before to you my coming until to you who were born

מִמֶּנִּי עַד שֶׁבָּאתִי אֵצְלְךָ׃
to you that I came until from me

רַשִּׁ"י

לי הם. בְּחֶשְׁבּוֹן שְׁאָר בָּנַי הֵם, לִטֹּל חֵלֶק בָּאָרֶץ אִישׁ כְּנֶגְדּוֹ׃
corresponding to him each man in the Land a portion to take they are my sons the rest of in the count of they shall be To me

פָּסוּק י

Pasuk 10

וּמוֹלַדְתְּךָ אֲשֶׁר הוֹלַדְתָּ אַחֲרֵיהֶם לְךָ יִהְיוּ עַל שֵׁם אֲחֵיהֶם יִקָּרְאוּ
they shall be called their brothers the name of by shall be to you after them you begot that And your progeny

בְּנַחֲלָתָם׃
in their inheritance

רַשִּׁ"י

ומולדתך וגו'. אִם תּוֹלִיד עוֹד, לֹא יִהְיוּ בְּמִנְיַן בָּנַי, אֶלָּא בְּתוֹךְ שִׁבְטֵי
the tribes of within rather my sons in the count of they will be not more you begot if etc. and your offspring

אֶפְרַיִם וּמְנַשֶּׁה יִהְיוּ נִכְלָלִים, וְלֹא יֵהֵא לָהֶם שֵׁם בַּשְּׁבָטִים לְעִנְיַן
regarding the matter of among the tribes a name to them will there be and not included they will be and Menasheh Ephraim

הַנַּחֲלָה; וְאַף עַל פִּי שֶׁנֶּחְלְקָה הָאָרֶץ לְמִנְיַן גֻּלְגְּלוֹתָם, כִּדְכְתִיב
as it is written their heads according to the count of the Land that was divided though · and even the inheritance

לָרַב תַּרְבֶּה נַחֲלָתוֹ במדבר כ"ו , וְכָל אִישׁ וְאִישׁ נָטַל בְּשָׁוֶה חוּץ מִן
from except equally took and man man and every 26 Bamidbar his inheritance you shall increase to the numerous

הַבְּכוֹרוֹת, מִכָּל מָקוֹם לֹא נִקְרְאוּ שְׁבָטִים אֶלָּא אֵלּוּ, לְהַטִּיל גּוֹרָל הָאָרֶץ
the Land the lot of to cast these except tribes called were not place from any the firstborns

לְמִנְיַן שְׁמוֹת הַשְּׁבָטִים וְנָשִׂיא לְכָל שֵׁבֶט וְשֵׁבֶט וּדְגָלִים לָזֶה וְלָזֶה
and for that one for this one and banners and tribe tribe for every and a prince the tribes the names of according to the count of

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Pasuk 11

וַאֲנִי בְּבֹאִי מִפַּדָּן מֵתָה עָלַי רָחֵל בְּאֶרֶץ כְּנַעַן בַּדֶּרֶךְ בְּעוֹד
while still on the road Canaan in the land of Rachel upon me died from Paddan when my coming and I

כִּבְרַת אֶרֶץ לָבֹא אֶפְרָתָה וָאֶקְבְּרָהּ שָׁם בְּדֶרֶךְ אֶפְרָת הִוא בֵּית לָחֶם:
Lechem Beis that is Ephras on the road to there and I buried her to Ephras to come land a distance of

רַשִׁ"י

ואני בבאי מפדן וגו'. וְאַע"פ שֶׁאֲנִי מַטְרִיחַ עָלֶיךָ לְהוֹלִיכֵנִי לְהִקָּבֵר
to be buried to carry me you am troubling that I And even though etc. from Padan when I came And as for me

בְּאֶרֶץ כְּנַעַן, וְלֹא כָךְ עָשִׂיתִי לְאִמְּךָ, שֶׁהֲרֵי מֵתָה סָמוּךְ לְבֵית לָחֶם:
Lechem to Beis close she died for behold for your mother did I do so and not Kanaan in the land of

רַשִׁ"י

כברת ארץ. מִדַּת אֶרֶץ, וְהֵם אַלְפַּיִם אַמָּה כְּמִדַּת תְּחוּם שַׁבָּת,
Shabbos the boundary of like the measure of cubits two thousand and they are land a measure of land a stretch of

כְּדִבְרֵי רַבִּי מֹשֶׁה הַדַּרְשָׁן – וְלֹא תֹאמַר שֶׁעִכְּבוּ עָלַי גְּשָׁמִים מִלְּהוֹלִיכָהּ
from bringing her rains upon me that prevented say and do not the Expositor Moshe Rabbi according to the words of

וּלְקָבְרָהּ בְּחֶבְרוֹן, עֵת הַגְּרִיד הָיָה, שֶׁהָאָרֶץ חֲלוּלָה וּמְנֻקֶּבֶת כִּכְבָרָה:
like a sieve and full of holes was hollow for the earth it was the dry season a time of in Clevron and from burying her

רַשִׁ"י

אקברה שם. וְלֹא הוֹלַכְתִּיהָ אֶפְלוּ לְבֵית לֶחֶם לְהַכְנִיסָהּ לָאָרֶץ, וְיָדַעְתִּי שֶׁיֵּשׁ
that there is and I knew into the land to bring her Lechem to Beis even did I bring her and not there I buried her

בְּלִבְּךָ עָלַי; אֲבָל דַּע לְךָ שֶׁעַל פִּי הַדִּבּוּר קְבַרְתִּיהָ שָׁם, שֶׁתִּהְיֶה לְעֶזְרָה
for help so that she will be there I buried her the word · that by for yourself know however against me in your heart

לְבָנֶיהָ כְּשֶׁיִּגְלֶה אוֹתָם נְבוּזַרְאֲדָן, וְהָיוּ עוֹבְרִים דֶּרֶךְ שָׁם, יוֹצֵאת רָחֵל עַל
upon Rachel comes out there by way of passing and they were Nebuzaradan them when he exiles for her children

קִבְרָהּ וּבוֹכָה וּמְבַקֶּשֶׁת עֲלֵיהֶם רַחֲמִים, שֶׁנֶּאֱמַר קוֹל בָּרָמָה נִשְׁמָע וְגוֹ'
etc. is heard in Ramah a voice as it is said mercy for them and requesting and weeping her grave

וְהַקָּבָ"ה מְשִׁיבָהּ יֵשׁ שָׂכָר לִפְעֻלָּתֵךְ נְאֻם ה' וְשָׁבוּ בָנִים לִגְבוּלָם
to their border children and they will return Hashem says for your work reward there is answers her and the Holy One blessed be He

ירמיהו ל"א . וְאֻנְקְלוֹס תִּרְגֵּם כְּרוּב אַרְעָא – כְּדֵי שְׁעוּר חֲרִישַׁת יוֹם;
day a day's ploughing of the measure of the equivalent of land a measure of translated and Onkelos 31 Yirmeyahu

וְאוֹמֵר אֲנִי, שֶׁהָיָה לָהֶם קֶצֶב שֶׁהָיוּ קוֹרִין אוֹתוֹ כְּדֵי מַחֲרֵשָׁה אַחַת,
one a ploughing as much as it calling that they were a measure to them that there was I and say

קורדיי"א בְּלַעַז, כִּדְאָמְרִינַן כָּרִיב וְתָנֵי; כְּמָה דְּמַסִּיק תַּעֲלָא מִבֵּי
from a house of a fox that brings up how much and repeats he ploughs as we say in foreign tongue cordié

כָּרְבָּא:
ploughing

Pasuk 12

וַיַּ֣רְא יִשְׂרָאֵ֔ל אֶת־ בְּנֵ֥י יוֹסֵ֖ף וַיֹּ֣אמֶר מִי אֵ֑לֶּה׃

are these who and he said Yosef the sons of — Yisrael and saw

רַשִׁ"י

וירא ישראל את בני יוסף. בִּקֵּשׁ לְבָרְכָם וְנִסְתַּלְּקָה שְׁכִינָה מִמֶּנּוּ, לְפִי

because from him the Shechinah and departed to bless them He sought Yosef the sons of — Yisrael And he saw

שֶׁעָתִיד יָרָבְעָם וְאַחְאָב לָצֵאת מֵאֶפְרַיִם וְיֵהוּא וּבָנָיו מִמְּנַשֶּׁה׃

from Menasheh and his sons and Yehu from Efraim to come out and Achav Yorovam that is destined

רַשִׁ"י

ויאמר מי אלה. מֵהֵיכָן יָצְאוּ אֵלּוּ, שֶׁאֵינָן רְאוּיִין לִבְרָכָה׃

for blessing fitting who are not these did emerge from where are these who And he said

פָּסוּק יג

Pasuk 13

וַיֹּ֣אמֶר יוֹסֵף֮ אֶל־ אָבִיו֒ בָּנַ֤י הֵם֙ אֲשֶׁ֣ר נָתַ֣ן לִ֔י אֱלֹהִ֖ים בָּזֶ֑ה וַיֹּ֣אמֶר קָחֶם־

Take them And he said here God to me gave whom they are My sons his father to Yosef And he said

נָ֥א אֵלַ֖י וַאֲבָרֲכֵֽם׃

and I will bless them to me please

רַשִׁ"י

בזה. הֶרְאָה לוֹ שְׁטָר אֵרוּסִין וּשְׁטָר כְּתֻבָּה, וּבִקֵּשׁ יוֹסֵף רַחֲמִים עַל

upon mercy Yosef and requested marriage contract and the document of betrothal the document of him he showed with this

הַדָּבָר, וְנָחָה עָלָיו רוּחַ הַקֹּדֶשׁ׃

Holiness the Spirit of upon him and rested the matter

רַשִׁ"י

ויאמר קחם נא אלי ואברכם. זֶהוּ שֶׁאָמַר הַכָּתוּב וְאָנֹכִי תִּרְגַּלְתִּי לְאֶפְרַיִם

Ephraim accustomed And I the text that which stated this is and I will bless them to me please take them And he said

קָחָם עַל זְרוֹעֹתָיו הושע י"א – תִּרְגַּלְתִּי רוּחִי בְיַעֲקֹב בִּשְׁבִיל אֶפְרַיִם עַד

until Ephraim for the sake of in Yaakov My Spirit I accustomed 11 Hoshea His arms upon taking them

שֶׁלְּקָחָן עַל זְרוֹעוֹתָיו׃

his arms upon that he took them

CHAPTER SUMMARY

The aliyah begins with Yaakov living his final seventeen years in Mitzrayim before calling Yosef to swear that he will carry him out of Egypt and bury him in the burial-place of his fathers. Yosef takes the oath, and Yaakov bows in gratitude. When Yosef later hears that his father is sick, he brings Menasheh and Efraim to see him; Yaakov gathers his strength, recounts Hashem's blessing to him at Luz, elevates Yosef's two sons to be considered full shevatim alongside Reuven and Shimon, recalls the burial of Rachel on the road to Ephrath, and asks Yosef to bring the boys near so he can bless them.

לְמַעֲשֶׂה WHAT TO TAKE HOME

When Yaakov Avinu asks Yosef to carry his body out of Mitzrayim to be buried in the Me'aras HaMachpelah, he calls this request a chesed shel emes, a kindness of truth. Rashi famously explains that a chesed done for the deceased is the ultimate true kindness, because the giver knows there is no expectation of receiving any payback in return. It is pure, unselfish giving, done purely for the sake of the mitzvah and out of genuine love.

In our daily lives, so much of what we do for others can subtly carry a chesbon of reciprocity. We naturally pay attention to people who might favor us back, compliment those who praise us, or step up when someone is watching. But Yaakov is teaching Yosef, and teaching every one of us, what real Yiddishe chesed looks like. The highest level of a mitzvah is when you do it completely quietly, for someone who cannot repay you, with zero honor or gain attached to it.

Take five minutes today to do one small, quiet act of chesed for someone who can never pay you back or give you honor for it, doing it purely for Hashem.