חוּמָּשׁ עִם רַשִׁ"י · ויחי · שְׁלִישִׁי

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VAYECHI · 3RD ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Yosef sees his father Yaakov placing his right hand on the head of Efrayim, the younger brother, instead of Menashe, the bechor. Thinking that his father might be mistaken, Yosef gently attempts to move Yaakov's right hand over to Menashe's head, pointing out that Menashe is actually the firstborn.

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

פָּסוּק א

Pasuk 1

וַיַּ֤רְא יוֹסֵף֙ כִּֽי־יָשִׁ֣ית אָבִ֔יו יַ֥ד יְמִינ֖וֹ עַל־רֹ֣אשׁ אֶפְרַ֑יִם וַיֵּ֣רַע
And he saw Yosef that placed his father hand of his right upon the head of Ephraim and it was displeasing

בְּעֵינָ֗יו וַיִּתְמֹךְ֙ יַ֣ד אָבִ֔יו לְהָסִ֥יר אֹתָ֖הּ מֵעַ֣ל רֹאשׁ־אֶפְרַ֑יִם עַל
in his eyes and he supported the hand of his father to remove it from upon the head of Ephraim onto

רֹ֥אשׁ מְנַשֶּֽׁה׃
the head of Menashe

רַשִׁ"י

וימתך יד אביו. הֵרִימָהּ מֵעַל רֹאשׁ בְּנוֹ וּתְמָכָהּ בְּיָדוֹ׃
And he supported the hand of his father he lifted it from upon the head of his son and supported it in his hand

פָּסוּק ב

Pasuk 2

וַיֹּ֤אמֶר יוֹסֵף֙ אֶל־אָבִ֔יו לֹ֣א כֵ֔ן אָבִ֖י כִּי־זֶ֣ה הַבְּכֹ֑ר שִׂ֥ים יְמִינְךָ֖ עַל
And he said Yosef to his father Not so my father for this is the firstborn place your right hand upon

רֹאשֽׁוֹ׃
his head

פָּסוּק ג

Pasuk 3

וַיְמָאֵ֣ן אָבִ֔יו וַיֹּ֣אמֶר יָדַ֔עְתִּי בְּנִ֖י יָדַ֣עְתִּי גַּם־הוּא֮ יִהְיֶה־לְּעָם֒ וְגַם־הוּא֙
and he refused his father and he said I know my son I know he also shall become a people and also he

יִגְדָּ֔ל וְאוּלָ֛ם אָחִ֥יו הַקָּטֹ֖ן יִגְדַּ֣ל מִמֶּ֑נּוּ וְזַרְעוֹ֙ יִהְיֶ֣ה מְלֹא־
shall be great however his brother the younger shall be greater than he and his offspring shall be the fullness of

הַגּוֹיִם׃

the nations

רַשִׁ״י

יִדַּעְתִּי בְנִי יִדַּעְתִּי. שֶׁהוּא הַבְּכוֹר׃

is the firstborn that he I know my son I know

רַשִׁ״י

גַּם הוּא יִהְיֶה לְעָם וְגַם הוּא יִגְדָּל. שֶׁעָתִיד גִּדְעוֹן לָצֵאת מִמֶּנּוּ,

from him to descend Gidon for is destined shall be great he and also a people shall become he also

שֶׁהַקָּבָ״ה עוֹשֶׂה נֵס עַל יָדוֹ׃

his hand through a miracle will perform that the Holy One Blessed be He

רַשִׁ״י

וְאוּלָם אָחִיו הַקָּטָן יִגְדַּל מִמֶּנּוּ. שֶׁעָתִיד יְהוֹשֻׁעַ לָצֵאת מִמֶּנּוּ, שֶׁיַּנְחִיל אֶת

— who will bequeath from him to come out Yehoshua for is destined than he shall be greater the younger his brother and yet

הָאָרֶץ וְיִלַּמֵּד תּוֹרָה לְיִשְׂרָאֵל׃

the land and will teach Torah to Yisrael

רַשִׁ״י

וְזַרְעוֹ יִהְיֶה מְלֹא הַגּוֹיִם. כָּל הָעוֹלָם יִתְמַלֵּא בְּצֵאת שָׁמְעוֹ וּשְׁמוֹ

and his seed and his name of his fame upon the going out will be filled the world all the nations the fullness of shall become

כְּשֶׁיַּעֲמִיד חַמָּה בְּגִבְעוֹן וְיָרֵחַ בְּעֵמֶק אַיָּלוֹן׃

Ayalon in the valley of and the moon in Givon the sun when he causes to stand

פָּסוּק ד

Pasuk 4

וַיְבָרֲכֵם בַּיּוֹם הַהוּא לֵאמֹר בְּךָ יְבָרֵךְ יִשְׂרָאֵל לֵאמֹר יְשִׂמְךָ

May make you saying Yisrael shall bless By you saying that on the day And he blessed them

אֱלֹהִים כְּאֶפְרַיִם וְכִמְנַשֶּׁה וַיָּשֶׂם אֶת אֶפְרַיִם לִפְנֵי מְנַשֶּׁה׃

Menasheh before Ephraim — And he placed and like Menasheh like Ephraim God

רַשִׁ״י

בְּךָ יְבָרֵךְ יִשְׂרָאֵל. הַבָּא לְבָרֵךְ אֶת בָּנָיו יְבָרֵכֵם בִּבְרָכָתָם וְיֹאמַר אִישׁ

a man and will say with their blessing he will bless them his sons — to bless One who comes Yisrael shall bless In thee

לִבְנוֹ יְשִׂימְךָ אֱלֹהִים כְּאֶפְרַיִם וְכִמְנַשֶּׁה׃

and as Menashe as Ephraim God may make thee to his son

רַשִׁ״י

וַיָּשֶׂם אֶת אֶפְרַיִם. בִּבְרָכָתוֹ לִפְנֵי מְנַשֶּׁה, לְהַקְדִּימוֹ בְּדִגְלִים וּבַחֲנֻכַּת

and in the dedication of in the banners to give him precedence Menashe before in his blessing Ephraim — and he set

הַנְּשִׂיאִים׃

the princes

פָּסוּק ה

Pasuk 5

וַיֹּאמֶר יִשְׂרָאֵל אֶל יוֹסֵף הִנֵּה אָנֹכִי מֵת וְהָיָה אֱלֹהִים עִמָּכֶם וְהֵשִׁיב

And he said Yisrael to Yosef behold I am dying and will be God with you and He will return

אֶתְכֶם אֶל אֶרֶץ אֲבֹתֵיכֶם:

you to the land of your fathers

פָּסוּק ו

Pasuk 6

וַאֲנִי נָתַתִּי לְךָ שְׁכֶם אַחַד עַל אַחֶיךָ אֲשֶׁר לָקַחְתִּי מִיַּד הָאֱמֹרִי

and I have given to you one portion above your brothers which I took from the hand of the Amorite

בְּחַרְבִּי וּבְקַשְׁתִּי:

with my sword and with my bow

רַשִׁ"י

ואני נתתי לך. לְפִי שֶׁאַתָּה טוֹרֵחַ לְהִתְעַסֵּק בִּקְבוּרָתִי, וְגַם אֲנִי נָתַתִּי לְךָ

And I have given to you since you take trouble to engage in my burial and also I have given to you

נַחֲלָה שֶׁתִּקָּבֵר בָּהּ, וְאֵי זוֹ? זוֹ שְׁכֶם, שֶׁנֶּאֱמַר, וְאֶת עַצְמוֹת יוֹסֵף אֲשֶׁר

an inheritance that you will be buried in it and which is this? this is Shechem as it is stated and — the bones of Yosef which

הֶעֱלוּ מִמִּצְרַיִם קָבְרוּ בִשְׁכֶם יהושע כ"ד :

they brought up from Mitzrayim they buried in Shechem Yehoshua 24

רַשִׁ"י

שכם אחד על אחיך. שְׁכֶם מַמָּשׁ, הִיא תִּהְיֶה לְךָ חֵלֶק אֶחָד יְתֵרָה עַל אַחֶיךָ:

Shechem your brothers upon one additional above your brothers literally Shechem shall be it a portion to you

רַשִׁ"י

בחרבי ובקשתי. כְּשֶׁהָרְגוּ שִׁמְעוֹן וְלֵוִי אֶת אַנְשֵׁי שְׁכֶם נִתְכַּנְּסוּ כָּל סְבִיבוֹתֵיהֶם

With my sword and with my bow when killed Shimon and Levi — the men of Shechem gathered all their surroundings

לְהִזְדַּוֵּג לָהֶם, וְחָגַר יַעֲקֹב כְּלֵי מִלְחָמָה כְּנֶגְדָּן; דָּבָר אַחֵר שְׁכֶם אַחַד הוּא

to join battle against them and girded Yaakov weapons of war against them another explanation Shechem one it is

הַבְּכוֹרָה, שֶׁיִּטְּלוּ בָּנָיו שְׁנֵי חֲלָקִים, וּשְׁכֶם לְשׁוֹן חֵלֶק הוּא, וְהַרְבֵּה יֵשׁ לוֹ

the birthright that will take his children two portions and Shechem an expression of portion it is and many there are to it

דּוֹמִים בַּמִּקְרָא כִּי תְּשִׁיתֵמוֹ שֶׁכֶם תהילים כ"א – תָּשִׁית שׁוֹנְאַי לְפָנַי

similar instances in the Scripture For you will make them portion Tehillim 21 you will place my enemies before me

לַחֲלָקִים; אֶחַלְּקָה שְׁכֶם שם ס' , דֶּרֶךְ יִרְצְחוּ שְׁכְמָה הושע ו' – אִישׁ חֶלְקוֹ;

into portions I will divide there Shechem 60 on the way they murder toward Shechem Hosea 6 each man his portion

לְעָבְדוֹ שְׁכֶם אֶחָד צפניה ג' :

to serve Him one portion Zephaniah 3

רַשִׁ"י

אשר לקחתי מיד האמרי. מִיַּד עֵשָׂו, שֶׁעָשָׂה מַעֲשֵׂה אֱמוֹרִי. דָּבָר אַחֵר

which I took from the hand of the Amorite from the hand of Esav who did the deed of an Amorite another explanation

שֶׁהָיָה צָד אֲבִיו בְּאִמְרֵי פִיו:

for he was ensnaring his father with the words of his mouth

רַשִׁ"י

בְּחַרְבִּי וּבְקַשְׁתִּי. הִיא חָכְמָתוֹ וּתְפִלָּתוֹ:

with my sword — and with my bow — it is — his wisdom — and his prayer

CHAPTER SUMMARY

Yaakov refuses to switch his hands, reassuring Yosef that he knows Menashe is the firstborn and will indeed become a great nation, but explaining that Efrayim's descendants will reach even greater heights. Yaakov then blesses them, establishing for all generations that Klal Yisrael will bless their children to be like Efrayim and Menashe, and he grants Yosef an extra portion over his brothers, which he took from the hands of the Emori.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at what happens here in the parsha. Yosef Tzaddik sees Yaakov Avinu putting his right hand on Ephraim, the younger brother, and Yosef tries to move his father's hand. Lichoira, Yosef was coming from a very logical place: Menashe is the bechor, so he deserves the primary bracha! But Yaakov answers him, "Yada'ti beni yada'ti", I know, my son, I know. Yaakov saw through ruach hakodesh the future destiny of Yehoshua coming from Ephraim, and he knew that Hashem's plan wasn't based on simple order or external natural rules.

In our own daily avodah, we so often try to direct how things "should" go. We look at natural order, at who was first, at what seems logical to our eyes, and we get bothered when things don't line up with our calculations. But a Yid has to remember that Hashem guides the world with an exact cheshbon that goes far beyond what we see in front of us. Yaakov Avinu teaches us that real emunah means recognizing that Hashem puts every person, every bracha, and every situation exactly where it belongs, even when it looks unexpected to us.

Today, when something in your schedule or your plans doesn't go according to the order you expected, don't get frustrated or try to force it into your picture. Stop for a moment, remind yourself "Yada'ti beni yada'ti", and accept that Hashem's hand is directing the exact right place for everything to be.