חוּמָּשׁ עִם רַשִּׁ"י · ויחי · וְרְבִיעִי

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

VAYECHI · 4TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Yaakov Avinu gathers his sons before his petirah to reveal what will happen in the acharis hayamim. He addresses each of his older sons directly, beginning with Reuven, Shimon, and Levi. Yaakov reviews their past deeds—correcting Reuven for his haste regarding the couch of his father, and rebuking Shimon and Levi for their fierce anger in the matter of Shechem and the plotting against Yosef, declaring that they will be scattered throughout Klal Yisrael.

Yaakov then turns to Yehudah, bestowing upon him leadership and kingship, blessing him that his brothers will praise him and that the scepter of royalty will never depart from his line. He continues by blessing Zevulun with success in maritime commerce, Issachar with the strength to toil in the yoke of Torah, and Dan with the strength to judge his people and strike at his enemies like a serpent, concluding with a tefillah for Hashem's salvation.

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

פָּסוּק א

Pasuk 1

וַיִּקְרָא יַעֲקֹב אֶל בָּנָיו וַיֹּאמֶר הֵאָסְפוּ וְאַגִּידָה לָכֶם אֵת אֲשֶׁר יִקְרָא אֶתְכֶם
And called Yaakov to his sons and said gather and I will tell to you — that will befall you

בְּאַחֲרִית הַיָּמִים׃
in the end of the days

רַשִּׁ"י

ואגידה לכם. בִּקֵּשׁ לְגַלּוֹת אֶת הַקֵּץ וְנִסְתַּלְּקָה מִמֶּנּוּ שְׁכִינָה וְהִתְחִיל אוֹמֵר דְּבָרִים אֲחֵרִים׃
and I will tell to you — he sought to reveal the end — and departed from him the Divine Presence and he began to say other matters

פָּסוּק ב

Pasuk 2

הִקָּבְצוּ וְשִׁמְעוּ בְּנֵי יַעֲקֹב וְשִׁמְעוּ אֶל יִשְׂרָאֵל אֲבִיכֶם׃
Assemble and hear sons of Yaakov and listen to Yisrael your father

פָּסוּק ג

Pasuk 3

רְאוּבֵן בְּכֹרִי אַתָּה כֹּחִי וְרֵאשִׁית אוֹנִי יֶתֶר שְׂאֵת וְיֶתֶר עָז׃
Reuven my firstborn you are my strength and the beginning of my vigor surpassing in rank and surpassing in might

רַשִׁ"י

וראשית אוני. הִיא טִפָּה רִאשׁוֹנָה, שֶׁלֹּא רָאָה קֶרִי מִימָיו בראשית רבה

Rabbah Bereshis in his days a seminal emission see for he did not first the drop it is my strength and the first of

:

רַשִׁ"י

אוני. כּוֹחִי, כְּמוֹ מָצָאתִי אוֹן לִי הושע י"ב , מֵרֹב אוֹנִים, וּלְאֵין

and to one lacking might from the greatness of 12 Hosea for myself strength I found like my strength my vigour

אוֹנִים ישעיהו מ' :

might Yeshayahu 40

רַשִׁ"י

יתר שאת. רָאוּי הָיִיתָ לִהְיוֹת יֶתֶר עַל אַחֶיךָ בִּכְהֻנָּה, לְשׁוֹן נְשִׂיאוּת

lifting an expression of with priesthood your brothers over superior to be you were proper in dignity Superiority

כַּפַּיִם:

hands

רַשִׁ"י

ויתר עז. בְּמַלְכוּת, כְּמוֹ: וְיִתֵּן עֹז לְמַלְכּוֹ שמואל א ב' , וּמִי גָּרַם

caused and who 2 I Shmuel to His king strength and He will give as in in kingship power and superiority of

לְךָ לְהַפְסִיד כָּל אֵלֶּה?

these all to lose for you

פָּסוּק ד

Pasuk 4

פַּחֲז כַּמַּיִם אַל תּוֹתַר כִּי עָלִיתָ מִשְׁכְּבֵי אָבִיךָ אָז חִלַּלְתָּ יְצוּעִי

my couch you profaned then your father beds of you went up because retain superiority do not like water Haste

עָלָה:

he went up

רַשִׁ"י

פחז כמים. הַפַּחַז וְהַבְּהָלָה אֲשֶׁר מִהַרְתָּ לְהַרְאוֹת כַּעַסְךָ כַּמַּיִם הַלָּלוּ

these like water your wrath, to show you hastened that and the precipitance The impetuosity like water: Impetuosity

הַמְמַהֲרִים לְמִרוּצָתָם, לְכָךְ

therefore to their course, that hasten

רַשִׁ"י

אל תותר. אַל תַּרְבֶּה לִטֹּל כָּל הַיִּתְרוֹת הַלָּלוּ שֶׁהָיוּ רְאוּיוֹת לְךָ, וּמַהוּ

and what is for you fitting that were these the prerogatives all to take increase do not be superior Do not

הַפַּחַז אֲשֶׁר פָּחַזְתָּ? כי עלית משכבי אביך :

your father the beds of you went up because you displayed that the impetuosity

רַשִׁ"י

אז חללת. אוֹתוֹ שֶׁעָלָה עַל יְצוּעִי – וְהִיא שְׁכִינָה שֶׁהָיָה דַּרְכָּהּ לִהְיוֹת עוֹלָה

ascending to be its way which was the Shechina and that is my couch upon Who went up Him you profaned then

עַל יְצוּעִי׃
my couch upon

רַשִׁ״י

פחז שֵׁם דָּבָר הוּא, לְפִיכָךְ טַעֲמוֹ לְמַעְלָה, וְכֻלּוֹ נָקוּד פַּתָּח, וְאִלּוּ הָיָה
it were whereas if with Patach is punctuated and all of it is above its accent therefore it of a thing is a noun Pachaz

לְשׁוֹן עָבָר, הָיָה נָקוּד חֶצְיוֹ קָמָץ וְחֶצְיוֹ פַּתָּח וְטַעֲמוֹ לְמַטָּה׃
below and its accent with Patach and half of it with Kametz half of it punctuated it would be past tense a form of

רַשִׁ״י

יצועי. לְשׁוֹן מִשְׁכָּב, עַל שֵׁם שֶׁמַּצִּיעִים אוֹתוֹ עַל יְדֵי לְבָדִין וּסְדִינִין; וְהַרְבֵּה
and many and sheets mattresses means of by it that they spread account of on bed an expression of my couch

דּוֹמִים לוֹ אִם אֶעֱלֶה עַל עֶרֶשׂ יְצוּעָי תהילים קל״ב ; אִם זְכַרְתִּיךָ עַל יְצוּעָי שָׁם
there my couch upon I remember You when 132 Tehillim my spread the bed of upon I go up if to it are similar

ס״ג :
63

פָּסוּק ה

Pasuk 5

שִׁמְעוֹן וְלֵוִי אַחִים כְּלֵי חָמָס מְכֵרֹתֵיהֶם׃
their wares violence are weapons of are brothers and Levi Shimon

רַשִׁ״י

שמעון ולוי אחים. בְּעֵצָה אַחַת עַל שְׁכֶם וְעַל יוֹסֵף; וַיֹּאמְרוּ אִישׁ אֶל אָחִיו,
his brother to a man and they said Yosef and against Shechem against one in counsel brothers and Levi Shimon

וְעַתָּה לְכוּ וְנַהַרְגֵהוּ, מִי הֵם? אִ״תּ רְאוּבֵן אוֹ יְהוּדָה, חֲרֵי לֹא הִסְכִּימוּ
agree they did not behold Yehudah or Reuven if you say were they who and let us kill him come and now

בַּהֲרִיגָתוֹ; אִ״תּ בְּנֵי הַשְּׁפָחוֹת, חֲרֵי לֹא הָיְתָה שִׂנְאָתָן שְׁלֵמָה, שֶׁנֶּאֱמַר וְהוּא נַעַר
a lad and he was as it is stated complete their hatred was not behold the maidservants the sons of if you say to his killing

אֶת בְּנֵי בִלְהָה וְאֶת בְּנֵי זִלְפָּה וְגוֹ', יִשָּׂשכָר וּזְבוּלֻן לֹא הָיוּ מְדַבְּרִים
speaking were they not and Zevulun Yissachar etc. Zilpah the sons of and with Bilhah the sons of with

בִּפְנֵי אֲחֵיהֶם הַגְּדוֹלִים מֵהֶם; עַל כָּרְחָךְ שִׁמְעוֹן וְלֵוִי הֵם שֶׁקְּרָאָם
whom called them are they and Levi Shimon · perforce than them who were older their brothers in the presence of

אֲבִיהֶם אַחִים׃
brothers their father

רַשִׁ״י

כלי חמס. אֻמָּנוּת זוֹ שֶׁל רְצִיחָה, חָמָס הוּא בִּידֵיהֶם – מִבִּרְכַּת עֵשָׂו הִיא
it is Esav from the blessing of in their hands it is stolen property murder of this craft violence weapons of

זוֹ, אֻמָּנוּת שֶׁלּוֹ הִיא – וְאַתֶּם חֲמַסְתֶּם אוֹתָהּ הֵימֶנּוּ׃
from him it stole and you is his craft this

רַשִׁ״י

מכרתיהם. לְשׁוֹן כְּלֵי זַיִן, הַסַּיִף בִּלְשׁוֹן יְוָנִי מכי״ר, תַּנְחוּמָא. דָּבָר
another Tanchuma machaira Greek in the language of the sword armaments weapons of an expression of Mochroteihem

אַחֵר מְכֵרֹתֵיהֶם – בְּאֶרֶץ מְגוּרָתָם נֶהֱגוּ עַצְמָן בִּכְלֵי חָמָס, כְּמוֹ
like violence with weapons of themselves they accustomed their sojourning in the land of mochroteihem explanation

מְכֹרַתַיִךְ וּמֹלְדֹתַיִךְ יחזקאל טז , וְזֶהוּ תַּרְגּוּם שֶׁל אֻנְקְלוֹס:
Onkelos of the translation and this is 16 Yechezkel and your birth your origin

פָּסוּק ו

Pasuk 6

בְּסֹדָם אַל תָּבֹא נַפְשִׁי בִּקְהָלָם אַל תֵּחַד כְּבֹדִי כִּי בְאַפָּם הָרְגוּ
they slew in their anger for my honor be single let not in their assembly my soul come let not Into their council

אִישׁ וּבִרְצֹנָם עִקְּרוּ שׁוֹר:
an ox they maimed and in their desire a man

רַשִׁ"י

בסדם אל תבא נפשי. זֶה מַעֲשֵׂה זִמְרִי, כְּשֶׁנִּתְקַבְּצוּ שִׁבְטוֹ שֶׁל שִׁמְעוֹן לְהָבִיא
to bring Shimon · the tribe of when gathered Zimri the deed of This is my soul come do not Into their secret

אֶת הַמִּדְיָנִית לִפְנֵי מֹשֶׁה וְאָמְרוּ לוֹ, זוֹ אֲסוּרָה אוֹ מֻתֶּרֶת? אִם תֹּאמַר
you say if permitted or forbidden is this woman to him and they said Moshe before the Midianite woman —

אֲסוּרָה, בַּת יִתְרוֹ מִי הִתִּירָהּ לָךְ? – אַל יִזָּכֵר שְׁמִי בַּדָּבָר, זִמְרִי בֶּן
son of Zimri in the matter my name be mentioned let not to you permitted her who Yisro the daughter of she is forbidden

סָלוּא נְשִׂיא בֵּית אָב לַשִּׁמְעוֹנִי וְלֹא כָּתַב בֶּן יַעֲקֹב:
Yaakov son of write and it did not of the Simeonites a father a house of prince of Salu

רַשִׁ"י

בקהלם. כְּשֶׁיַּקְהִיל קֹרַח, שֶׁהוּא מִשִּׁבְטוֹ שֶׁל לֵוִי, אֶת כָּל הָעֵדָה עַל מֹשֶׁה
Moshe against the congregation all — Levi of from his tribe who is Korach when will assemble In their assembly

וְעַל אַהֲרֹן,
Aharon and against

רַשִׁ"י

אל תחד כבודי. שָׁם, אַל יִתְיַחֵד עִמָּהֶם שְׁמִי, שֶׁנֶּאֱמַר קֹרַח בֶּן יִצְהָר
the son of Yitzhar the son of Korach as it is said my name with them be associated let not there my glory be united do not

קְהָת בֶּן לֵוִי, וְלֹא נֶאֱמַר בֶּן יַעֲקֹב; אֲבָל בְּדִבְרֵי הַיָּמִים, כְּשֶׁנִּתְיַחֲסוּ בְּנֵי
the sons of when were traced the Days in the Words of however Yaakov the son of is it said and not Levi the son of Kehas

קֹרַח עַל הַדּוּכָן, נֶאֱמַר בֶּן קֹרַח בֶּן יִצְהָר בֶּן קְהָת בֶּן לֵוִי בֶּן יִשְׂרָאֵל
Yisrael the son of Levi the son of Kehas the son of Yitzhar the son of Korach the son of it is said the platform upon Korach

דברי הימים א ו' :
Chronicles · 1 6

רַשִׁ"י

אל תחד כבודי. כָּבוֹד לְשׁוֹן זָכָר הוּא, וְעַל כָּרְחֲךָ אַתָּה צָרִיךְ לְפָרֵשׁ
to explain are needed you your will and against it masculine is a term of glory my glory be united do not

כְּמְדַבֵּר אֶל הַכָּבוֹד וְאוֹמֵר אַתָּה, כְּבוֹדִי אַל תִּתְיַחֵד עִמָּהֶם כְּמוֹ לֹא תֵחַד
be united you shall not just as with them be united do not my glory you and saying the glory to like one speaking

אִתָּם בִּקְבוּרָה ישעיה י"ד :
14 Yeshayahu in burial with them

רַשִׁ"י

כִּי באפם הרגו איש. אֵלּוּ חֲמוֹר וְאַנְשֵׁי שְׁכֶם, וְאֵינָן חֲשׁוּבִין כְּלָּם אֶלָּא
but all of them considered and they are not Shechem and the men of Hamor these are a man they slew in their wrath For

כְּאִישׁ אֶחָד; וְכֵן הוּא אוֹמֵר בְּגִדְעוֹן, וְהִכִּיתָ אֶת מִדְיָן כְּאִישׁ אֶחָד שופטים ו'
6 Shoftim one like a man Midyan — and you shall smite regarding Gideon says it and so one like a man

וְכֵן בְּמִצְרַיִם סוּס וְרֹכְבוֹ רָמָה בַיָּם, זֶהוּ מִדְרָשׁוֹ. וּפְשׁוּטוֹ, אֲנָשִׁים
men and its plain meaning its Midrashic interpretation this is into the sea He hurled and its rider horse in Mitzrayim and so

הָרְבֵּה קוֹרֵא אִישׁ – כָּל אֶחָד לְעַצְמוֹ, בְּאַפָּם הָרְגוּ כָּל אִישׁ שֶׁכָּעֲסוּ עָלָיו, וְכֵן
and so at him that they were angry man every they slew in their wrath for himself one each a man it calls many

וַיִּלְמַד לִטְרָף טֶרֶף אָדָם אָכָל יחזקאל י"ט :
19 Yechezkel he devoured man prey to tear and he learned

רַשִׁ"י

וברצנם עקרו שור. רָצוּ לַעֲקֹר אֶת יוֹסֵף שֶׁנִּקְרָא שׁוֹר, שֶׁנֶּאֱמַר בְּכוֹר
firstling of as it is stated an ox who was called Yosef — to exterminate they desired an ox they uprooted and in their self-will

שׁוֹרוֹ הָדָר לוֹ דברים ל"ג . עִקְּרוּ אשרי"טיר בְּלַעַז, לְשׁוֹן אֶת סוּסֵיהֶם
their horses — the language of in Old French essarter they hamstrung 33 Devarim to him majesty is his ox

תְּעַקֵּר יהושע י"א :
11 Yehoshua you shall hamstring

פָּסוּק ז

Pasuk 7

אָרוּר אַפָּם כִּי עָז וְעֶבְרָתָם כִּי קָשָׁתָה אֲחַלְּקֵם בְּיַעֲקֹב
in Yaakov I will divide them harsh for it is and their wrath fierce for it is be their anger Cursed

וַאֲפִיצֵם בְּיִשְׂרָאֵל׃
in Yisrael and I will scatter them

רַשִׁ"י

ארור אפם כי עז. אֲפִלּוּ בְּשָׁעַת תּוֹכֵחָה לֹא קִלֵּל אֶלָּא אַפָּם, וְזֶהוּ
and this is their anger but curse them he did not reproof at the time of Even it is powerful for their wrath Cursed be

שֶׁאָמַר בִּלְעָם מָה אֶקֹב לֹא קָבַהּ אֵל במדבר כ"ג :
23 Bamidbar God cursed has not shall I curse How Bilaam what he said

רַשִׁ"י

אחלקם ביעקב. אַפְרִידֵם זֶה מִזֶּה שֶׁלֹּא יְהֵא לֵוִי בְּמִנְיַן הַשְּׁבָטִים,
the tribes in the count of Levi shall be so that not from this one this one I will separate them in Yaakov I will divide them

וַהֲרֵי הֵם חֲלוּקִים. דָּבָר אַחֵר אֵין לְךָ עֲנִיִּים וְסוֹפְרִים וּמְלַמְּדֵי תִּינוֹקוֹת אֶלָּא
except children and teachers of and scribes poor people for you there are no another matter are divided they and behold

מִשִּׁמְעוֹן, כְּדֵי שֶׁיִּהְיוּ נְפוּצִים, וְשִׁבְטוֹ שֶׁל לֵוִי עֲשָׂאוֹ מְחַזֵּר עַל הַגְּרָנוֹת
the threshing floors upon go around He made him Levi of and his tribe scattered that they will be in order from Shimon

לַתְּרוּמוֹת וְלַמַּעֲשְׂרוֹת, נָתַן לוֹ תְּפוּצָתוֹ דֶּרֶךְ כָּבוֹד:
honor by way of his scattering to him He gave and for the tithes for the terumah-donations

Pasuk 8

יְהוּדָה אַתָּה יוֹדוּךָ אַחֶיךָ יָדְךָ בְּעֹרֶף אֹיְבֶיךָ יִשְׁתַּחֲווּ לָךְ
Yehudah you shall praise you your brothers your hand will be on the nape of your enemies shall bow down to you

בְּנֵי אָבִיךָ׃
the sons of your father

רַשִׁ"י

יהודה אתה יודוך אחיך. לְפִי שֶׁהוֹכִיחַ אֶת הָרִאשׁוֹנִים בְּקִנְטוּרִים, הִתְחִיל
Judah you shall praise you your brothers — because that he rebuked the first ones with harsh terms began

יְהוּדָה נָסוֹג לַאֲחוֹרָיו, שֶׁלֹּא יוֹכִיחֶנּוּ עַל מַעֲשֵׂה תָּמָר וּקְרָאוֹ יַעֲקֹב
Judah moving backward so that not he would censure him for the incident of Tamar and he called him Yaakov

בְּדִבְרֵי רִצּוּי, יְהוּדָה לֹא אַתָּה כְּמוֹתָם בראשית רבה׃
with words of soothing Judah not you are like them Bereshit Rabbah

רַשִׁ"י

ידך בערף איביך. בִּימֵי דָּוִד – וְאֹיְבַי תַּתָּה לִי עֹרֶף שמואל ב כ"ב
Your hand on the neck of your enemies in the days of Dovid and my enemies You gave to me back of neck Shmuel II 22

׃

רַשִׁ"י

בני אביך. עַל שֵׁם שֶׁהָיוּ מְנַשְּׂאִים הַרְבֵּה, לֹא אָמַר בְּנֵי אִמֶּךָ כְּדַרְכּוֹ שֶׁאָמַר
sons of your father on account that they were from wives many did not say sons of your mother like the way that said

יִצְחָק׃
Yitzchak

פָּסוּק ט

Pasuk 9

גּוּר אַרְיֵה יְהוּדָה מִטֶּרֶף בְּנִי עָלִיתָ כָּרַע רָבַץ כְּאַרְיֵה וּכְלָבִיא מִי
a whelp of a lion Yehudah from prey my son you arose he crouched he lay down like a lion and like a lioness who

יְקִימֶנּוּ׃
will rouse him

רַשִׁ"י

גור אריה. עַל דָּוִד נִתְנַבֵּא – בַּתְּחִלָּה גּוּר בִּהְיוֹת שָׁאוּל מֶלֶךְ עָלֵינוּ אַתָּה
A whelp of a lion concerning Dovid he prophesied — in the beginning when was a whelp you over us king Shaul

הָיִיתָ הַמּוֹצִיא וְהַמֵּבִיא אֶת יִשְׂרָאֵל שמואל ב ה' – וּלְבַסּוֹף אַרְיֵה,
were the one leading out and bringing in — Yisrael Shmuel II 5 and ultimately a lion

כְּשֶׁהִמְלִיכוּהוּ עֲלֵיהֶם, וְזֶהוּ שֶׁתִּרְגֵּם אֻנְקְלוֹס שִׁלְטוֹן יֶהֱא בְּשֵׁרוּיָא –
when they crowned him over themselves and this is what translated Onkelos a ruler he shall be in the beginning

בְּתְחִלָּתוֹ׃
in his beginning

רַ"שִׁ"י

מטרף. מִמַּה שֶׁחָשַׁדְתִּיךָ בְּטָרֹף טָרַף יוֹסֵף חַיָּה רָעָה אֲכָלָתְהוּ – וְזֶהוּ יְהוּדָה

From prey from that that I suspected you in torn is torn Yosef a beast evil devoured him and this is Yehudah

שֶׁנִּמְשַׁל לְאַרְיֵה –

who was likened to a lion

רַ"שִׁ"י

בני עלית. סִלַּקְתָּ אֶת עַצְמְךָ וְאָמַרְתָּ מַה בֶּצַע וְגוֹ', וְכֵן בַּהֲרִיגַת תָּמָר שֶׁהוֹדָה,

my son you went up you removed — yourself and said what profit etc. and so in the killing of Tamar where he confessed

צָדְקָה מִמֶּנִּי, לְפִיכָךְ כרע רבץ וְגוֹ', בִּימֵי שְׁלֹמֹה אִישׁ תַּחַת גַּפְנוֹ וְגוֹ'

she is righteous from me therefore he stooped he crouched etc. in the days of Shlomo a man under his vine etc.

מלכים א ה' :

I Kings 5

פָּסוּק י

Pasuk 10

לֹא יָסוּר שֵׁבֶט מִיהוּדָה וּמְחֹקֵק מִבֵּין רַגְלָיו עַד כִּי יָבֹא שִׁילֹה

not shall depart a scepter from Yehudah and a lawgiver nor from between his feet until that shall come Shiloh

וְלוֹ יִקְּהַת עַמִּים:

and to him Shiloh the gathering of nations

רַ"שִׁ"י

לא יסור שבט מיהודה. מִדָּוִד וָאֵילָךְ, אֵלּוּ רָאשֵׁי גָּלְיוֹת שֶׁבְּבָבֶל,

not shall depart the sceptre from Yehudah from Dovid and onward these are the Heads of the Exiles that are in Bavel

שֶׁרוֹדִים אֶת הָעָם בַּשֵּׁבֶט שֶׁמְּמֻנִּים עַל פִּי הַמַּלְכוּת בראשית רבה :

who subjugate — the nation with the rod who are appointed by order of the government Bereshis Rabbah

רַ"שִׁ"י

ומחקק מבין רגליו. הַתַּלְמִידִים, אֵלּוּ נְשִׂיאֵי אֶרֶץ יִשְׂרָאֵל:

And a lawgiver from between his feet the disciples these are the princes of the Land of Yisrael

רַ"שִׁ"י

עד כי יבא שילה. מֶלֶךְ הַמָּשִׁיחַ שֶׁהַמְּלוּכָה שֶׁלּוֹ, וְכֵן תִּרְגְּמוֹ אֻנְקְלוֹס. וּמִדְרַשׁ

Until that will come Shiloh the King Moshiach whose kingdom is his and so translated it Onkelos and the Midrash

אַגָּדָה שִׁילוֹ – שַׁי לוֹ, שֶׁנֶּאֱמַר, יְבִילוּ שַׁי לַמּוֹרָא תהילים ע"ו :

Aggadah Shiloh a gift to him as it is said they shall bring gifts to the Awesome One Tehillim 76

רַ"שִׁ"י

ולו יקהת עמים. אֲסֵפַת הָעַמִּים, שֶׁהַיּו"ד עִקַּר הִיא בַּיְסוֹד, כְּמוֹ יִפְעָתֵךְ

and to him an assemblage of peoples a gathering of the nations that the yud a root it is in the base like your brightness

יחזקאל כ"ח , וּפְעָמִים שֶׁנּוֹפֶלֶת מִמֶּנּוּ, וְכַמָּה אוֹתִיּוֹת מְשַׁמְּשׁוֹת בְּלָשׁוֹן זֶה, וְהֵם

Yechezkel 28 and sometimes that it falls from it and how many letters serve in a way this and they

נִקְרָאִים עִקַּר נוֹפֵל: כְּגוֹן נו"ן שֶׁל נוֹגֵף וְשֶׁל נוֹשֵׁךְ, וְאָלֶ"ף שֶׁבְּוְאַחֲוָתִי בְּאָזְנֵיכֶם

are called a root omitted such as the nun of and noshech nogef and of the aleph that is in ve'achvati in your ears

איוב י"ג , וְשֶׁבְּאִבְחַת חָרֶב יחזקאל כ"א , וְאָסוּךְ שֶׁמֶן מלכים ב ד' , אַף זֶה יִקְּהַת
yikhat this also 4 2 Melachim oil and asuch 21 Yechezkel sword and that in ivchat 13 Iyov

עַמִּים אֲסֵפַת עַמִּים, שֶׁנֶּאֱמַר אֵלָיו גּוֹיִם יִדְרֹשׁוּ ישעיהו י"א . וְדוֹמֶה לוֹ עַיִן
an eye to it and similar 11 Yeshayahu shall seek nations to him as it is stated nations a gathering of peoples

תִּלְעַג לְאָב וְתָבֶז לִיקְהַת אֵם משלי ל' , לְקִבּוּץ קְמָטִים שֶׁבְּפָנֶיהָ
that are in her face wrinkles to the gathering of 30 Mishlei mother to the gathering of and despiseth at a father that mocks

מִפְּנֵי זִקְנָתָהּ; וּבְתַלְמוּד דְּיָתְבֵי וּמַקְהוּ אַקְהָתָא בְּשׁוּקֵי דִּנְהַרְדְּעָא בְּמַסֶּכֶת
in tractate Nehardea in the streets of assemblies and gathered that they sat and in the Talmud her old age because of

יְבָמוֹת; וְיָכוֹל הָיָה לוֹמַר, קְהִילַת עַמִּים:
nations the gathering of to say have and could Yevamos

פָּסוּק יא

Pasuk 11

אֹסְרִי לַגֶּפֶן עִירָה עִירוֹ וְלַשֹּׂרֵקָה בְּנִי אֲתֹנוֹ כִּבֵּס בַּיַּיִן לְבֻשׁוֹ
his garment in wine he washes his jenny the foal of and to the choice vine his donkey his donkey to the vine He tethers

וּבְדַם עֲנָבִים סוּתֹה סוּתוֹ:
his robe his robe grapes and in the blood of

רַשִׁ"י

אסרי לגפן עירה. נִתְנַבֵּא עַל אֶרֶץ יְהוּדָה שֶׁתְּהֵא מוּשֶׁכֶת יַיִן כְּמַעְיָן; אִישׁ
a man of like a spring wine flowing with that it will be Yehudah the land of concerning he prophesied his foal to a vine binding

יְהוּדָה יֶאֱסֹר לַגֶּפֶן עֵיר אֶחָד וְיִטְעָנֶנּוּ מִגֶּפֶן אַחַת, וּמִשֹּׂרֵק אֶחָד בֶּן אָתוֹן
a donkey the son of single and from a branch single from a vine and load it one a foal to the vine will bind Yehudah

אֶחָד:
one

רַשִׁ"י

שרקה. זְמוֹרָה אֲרֻכָּה, קוריירא בְּלַעַז:
in foreign-tongue corière long a vine-branch sorek

רַשִׁ"י

כבס ביין. כָּל זֶה לְשׁוֹן רִבּוּי יַיִן:
wine abundance of is an expression of this all in wine he washed

רַשִׁ"י

סותה. לְשׁוֹן מִין בֶּגֶד הוּא, וְאֵין לוֹ דִּמְיוֹן בַּמִּקְרָא:
in the Scripture parallel to it and there is no it is garment a kind of is an expression of Sutoh

רַשִׁ"י

אסרי. כְּמוֹ אוֹסֵר, דְּגְמַת מְקִימִי מֵעָפָר דָּל תהילים קי"ג , הַיֹּשְׁבִי בַּשָּׁמָיִם
in the heavens Who sits 113 Tehillim the poor from dust who raises up an example of one who binds is like Binding

שם קכ"ג , וְכֵן בְּנִי אֲתֹנוֹ כְּעִנְיָן זֶה. וְאֶנְקְלוֹס תִּרְגֵּם בְּמֶלֶךְ הַמָּשִׁיחַ:
Mashiach regarding King translated and Onkelos of this like the matter his donkey-donkey the son of and so 123 there

גֶּפֶן – הֵם יִשְׂרָאֵל; עִירָה – זוֹ יְרוּשָׁלַיִם; שֹׂרֵקָה – יִשְׂרָאֵל, וְאָנֹכִי נְטַעְתִּיךָ שׂוֹרֵק
a choice vine planted you and I Yisrael choice vine Yerushalayim this is His city Yisrael they are vine

– ירמיהו ב' :

2 Yirmiyahu

רַשִׁ"י

בני אתנו. יִבְנוּן הֵיכְלֵהּ, לְשׁוֹן שַׁעַר הָאִיתוֹן בְּסֵפֶר יְחֶזְקֵאל יחזקאל

Yechezkel Yechezkel in the book of the entrance the gate of an expression of His Temple they will build foal his donkey's

מ' . וְעוֹד תִּרְגְּמוּ בְּפָנִים אֲחֵרִים: גֶּפֶן אֵלּוּ צַדִּיקִים; בְּנִי אֲתֹנוֹ –

40 and furthermore he translated it in a manner another vine these are the righteous his donkey's foal

עָבְדֵי אוֹרַיְתָא בְּאוּלְפַן, עַל שֵׁם רֹכְבֵי אֲתֹנוֹת צְחוֹרוֹת:

those who occupy in Torah with instruction on account of you who ride on donkeys white

רַשִׁ"י

כבס ביין. יְהֵא אַרְגָּוָן טַב שְׁצִבּוּעוֹ דּוֹמֶה לְיַיִן, וְצִבְעוֹנִין הוּא לְשׁוֹן סוּתָהּ,

in wine washed it will be purple fine whose dye resembles wine and colored garments it is the translation of his attire

שֶׁהָאִשָּׁה לוֹבַשְׁתָּן וּמְסִיתָה בָּהֶן אֶת הַזָּכָר לִתֵּן עֵינָיו בָּהּ; וְאַף רַבּוֹתֵינוּ פֵּרְשׁוּ

for the woman wears them and entices with them — the male to set his eyes upon her and also our Rabbis explained

בַּתַּלְמוּד לְשׁוֹן הֶסָּתַת שִׁכְרוּת בְּמַסֶּכֶת כְּתֻבּוֹת דף קי"א . וְעַל הַיַּיִן שֶׁמָּא

in the Talmud as an expression of allurement of intoxication in Tractate Ketubot page 111b and regarding the wine perhaps

תֹּאמַר אֵינוֹ מַרְוֶה, תַּלְמוּד לוֹמַר סוּתָהּ:

you will say it does not intoxicate the teaching says its allurement

פסוק יב

Pasuk 12

חַכְלִילִי עֵינַיִם מִיָּיִן וּלְבֶן שִׁנַּיִם מֵחָלָב:

red of eyes from wine and white of teeth from milk

רַשִׁ"י

חכלילי. לְשׁוֹן אֹדֶם, כְּתַרְגּוּמוֹ, וְכֵן לְמִי חַכְלִלוּת עֵינַיִם משלי כ"ג , שֶׁכֵּן

red an expression of redness as its Targum renders and so who has redness of eyes Mishlei 23 for so

דֶּרֶךְ שׁוֹתֵי יַיִן עֵינֵיהֶם מַאְדִּימִין:

is the way of drinkers of wine their eyes become red

רַשִׁ"י

מחלב. מֵרֹב חָלָב, שֶׁיִּהְיֶה בְּאַרְצוֹ מִרְעֶה טוֹב לְעֶדְרֵי צֹאן; וְכֵן פֵּרוּשׁ

from milk from an abundance of milk that there will be in his land pasture good for herds of flocks and so the explanation of

הַמִּקְרָא: אָדֹם עֵינַיִם יִהְיֶה מֵרֹב יַיִן וּלְבֶן שִׁנַּיִם יִהְיֶה מֵרֹב

the verse redness of eyes will be from an abundance of wine and whiteness of teeth will be from an abundance of

חָלָב. וּלְפִי תַּרְגּוּמוֹ עֵינַיִם לְשׁוֹן הָרִים, שֶׁמִּשָּׁם צוֹפִים לְמֵרָחוֹק,

milk and according to his Targum eyes is an expression of mountains that from there they look out from afar

וְעוֹד תִּרְגְּמוּ בְּפָנִים אֲחֵרִים, לְשׁוֹן מַעְיָנוֹת וְקִלּוּחַ הַיְקָבִים, נַעֲוֹוהִי

his wine-presses the wine-presses and stream of springs an expression of another in a manner he translated it and furthermore

– יְקָבִים שָׁלוֹ, וְלָשׁוֹן אֲרַמִּי הוּא בְּמַסֶּכֶת עָ"זָ דף ע"ד , נַעֲוָא אַרְתְּחוֹ יְחַוְּרָן

are white scald it a vat 74 page Avodah Zarah in Tractate it is Aramaic and a word his wine-presses

בְּקָעָתֵהּ – תַּרְגּוּם שִׁנַּיִם, לְשׁוֹן שִׁנֵּי הַסְּלָעִים:

the rocks crags of an expression of teeth is the Targum of his valleys

פָּסוּק יג

Pasuk 13

זְבוּלֻן לְחוֹף יַמִּים יִשְׁכֹּן וְהוּא לְחוֹף אֳנִיּוֹת וְיַרְכָתוֹ עַל
shall reach unto and his border ships shall be for a coast of and he shall dwell seas by the coast of Zevulun

צִידֹן׃
Tzidon

רַשִׁ״י

לחוף ימים. עַל חוֹף יַמִּים תִּהְיֶה אַרְצוֹ יבמות מ"ה ; חוֹף, כְּתַרְגּוּמוֹ סְפָר, מרק"א
marche border is like its Targum coast 45b Yevamos his land shall be of seas the shore on of seas At the shore

בְּלַעַז, וְהוּא יִהְיֶה מָצוּי תָּדִיר עַל חוֹף אֳנִיּוֹת בִּמְקוֹם הַנָּמֵל, שֶׁאֳנִיּוֹת
that ships the port in the place of ships the coast of at constantly found will be and he in foreign language

מְבִיאוֹת שָׁם פִּרְקְמַטְיָא, שֶׁהָיָה זְבוּלֻן עוֹסֵק בִּפְרְקְמַטְיָא וּמַמְצִיא מָזוֹן לְשֵׁבֶט
for the tribe of sustenance and providing in merchandise engaged Zevulun for was merchandise there bring

יִשָּׂשכָר, וְהֵם עוֹסְקִים בַּתּוֹרָה. הוּא שֶׁאָמַר מֹשֶׁה שְׂמַח זְבוּלֻן בְּצֵאתֶךָ וְיִשָּׂשכָר
and Yissachar in your going out Zevulun Rejoice Moshe is what said that in Torah engaged and they Yissachar

בְּאָהָלֶיךָ דברים ל"ג , זְבוּלֻן יוֹצֵא בִּפְרְקְמַטְיָא, וְיִשָּׂשכָר עוֹסֵק בַּתּוֹרָה בְּאָהָלִים׃
in tents in Torah engages and Yissachar in merchandise goes out Zevulun 33 Devarim in your tents

רַשִׁ״י

וירכתו על צידן. סוֹף גְּבוּלוֹ יִהְיֶה סָמוּךְ לְצִידוֹן׃ ירכתו. סופו, כְּמוֹ
like means his end Yarchato to Zidon adjacent will be his territory the end of Zidon shall be unto And his border

וּלְיַרְכְּתֵי הַמִּשְׁכָּן׃
the Mishkan and for the ends of

פָּסוּק יד

Pasuk 14

יִשָּׂשכָר חֲמֹר גָּרֶם רֹבֵץ בֵּין הַמִּשְׁפְּתָיִם׃
the sheepfolds between crouching strong-boned is a donkey Yissachar

רַשִׁ״י

יששכר חמר גרם. חֲמוֹר בַּעַל עֲצָמוֹת, סוֹבֵל עֹל תּוֹרָה, כַּחֲמוֹר חָזָק
strong like a donkey Torah the yoke of bears large bones possessing a donkey bone a donkey of Yissachar

שֶׁמַּטְעִינִין אוֹתוֹ מַשָּׂאוֹי כָּבֵד׃
heavy a burden upon him that they load

רַשִׁ״י

רובץ בין המשפתים. כַּחֲמוֹר הַמְהַלֵּךְ בַּיּוֹם וּבַלַּיְלָה, וְאֵין לוֹ לִינָה בַּבַּיִת,
in a house lodging to it and there is no and by night by day that travels like a donkey the borders between crouching

וּכְשֶׁהוּא רוֹצֶה לָנוּחַ, רוֹבֵץ בֵּין הַתְּחוּמִין, בִּתְחוּמֵי הָעֲיָרוֹת שֶׁמּוֹלִיךְ שָׁם
there that it carries the cities at the boundaries of the boundaries between it crouches to rest wishes and when it

פִּרְקְמַטְיָא׃
merchandise

פָּסוּק טו

Pasuk 15

וַיַּרְא מְנֻחָה כִּי טוֹב וְאֶת הָאָרֶץ כִּי נָעֵמָה וַיֵּט שִׁכְמוֹ לִסְבֹּל
And he saw a resting-place that it was good and — the land that it was pleasant and he bent his shoulder to bear

וַיְהִי לְמַס עֹבֵד׃
and he became to tax-tribute a worker

רַשִׁ"י

וירא מנחה כי טוב. רָאָה לְחֶלְקוֹ אֶרֶץ מְבֹרֶכֶת וְטוֹבָה לְהוֹצִיא פֵּרוֹת׃
And he saw repose that it was good He chose for his portion a land that is blessed and good to produce fruits

רַשִׁ"י

ויט שכמו לסבול עֹל תּוֹרָה׃
And he inclined his shoulder to bear the yoke of Torah

רַשִׁ"י

ויהי. לְכָל אֶחָיו יִשְׂרָאֵל׃
And he became to all his brethren Yisrael

רַשִׁ"י

למס עובד. לִפְסֹק לָהֶם הוֹרָאוֹת שֶׁל תּוֹרָה וְסִדְרֵי עִבּוּרִין, שֶׁנֶּאֱמַר וּמִבְּנֵי
for tribute a worker to decide for them rulings of Torah and orders of leap-years as it is said and of the sons of

יִשָּׂשכָר יוֹדְעֵי בִינָה לַעִתִּים לָדַעַת מַה יַּעֲשֶׂה יִשְׂרָאֵל רָאשֵׁיהֶם מָאתַיִם דברי
Yissachar knowers of understanding for the times to know what should do Yisrael their heads were two hundred Divrei

הימים א י"ב , מָאתַיִם רָאשֵׁי סַנְהֶדְרָאוֹת הֶעֱמִיד וְכָל אֲחֵיהֶם עַל פִּיהֶם׃
HaYamim I 12 two hundred heads of Sanhedrins he established and all their brethren were by their word

רַשִׁ"י

ויט שכמו. הִשְׁפִּיל שִׁכְמוֹ, כְּמוֹ וַיֵּט שָׁמַיִם שמואל ב כ"ב , הַטּוּ אָזְנְכֶם
And he inclined his shoulder he lowered his shoulder like and he bowed heavens Shmuel II 22 incline your ear

תהילים ע"ח . וְאֻנְקְלוֹס תִּרְגְּמוֹ בְּפָנִים אֲחֵרִים, ויט שכמו לסבול מִלְחָמוֹת
Tehillim 78 and Onkelos translated it in a manner different and he inclined his shoulder to bear wars

וְלִכְבֹּשׁ מְחוֹזוֹת, שֶׁהֵם יוֹשְׁבִים עַל הַסְּפָר, ויהי הָאוֹיֵב כָּבוּשׁ תַּחְתָּיו למס
and to conquer districts for they dwell upon the border and became the enemy subjugated under him for tribute

עובד :
serving

פָּסוּק ט ז

Pasuk 16

דָּן יָדִין עַמּוֹ כְּאַחַד שִׁבְטֵי יִשְׂרָאֵל׃
Dan shall judge His people as one of the tribes of Yisrael

רַשִׁ"י

דן ידין עמו. יִנְקֹם נִקְמַת עַמּוֹ מִפְּלִשְׁתִּים כְּמוֹ כִּי יָדִין ה' עַמּוֹ
Dan will judge His people he will avenge the vengeance of his people from the Philistines just as for will judge Hashem His people

רַשִׁ"י

כאחד שבטי ישראל. כָּל יִשְׂרָאֵל יִהְיוּ כְּאֶחָד עִמּוֹ, וְאֶת כֻּלָּם יָדִין,
he will avenge all of them and — with him as one will be Yisrael all Yisrael of the tribes of as one

וְעַל שִׁמְשׁוֹן נִבָּא נְבוּאָה זוֹ; וְעוֹד יֵשׁ לְפָרֵשׁ כאחד שבטי ישראל ,
Yisrael of the tribes of as one to explain there is and further this prophecy he prophesied Shimshon and concerning

כַּמְיֻחָד שֶׁבַּשְּׁבָטִים, הוּא דָּוִד, שֶׁבָּא מִיהוּדָה:
from Yehudah who came Dovid this is among the tribes like the distinguished

פסוק יז

Pasuk 17

יְהִי דָן נָחָשׁ עֲלֵי דָרֶךְ שְׁפִיפֹן עֲלֵי אֹרַח הַנֹּשֵׁךְ עִקְבֵי סוּס וַיִּפֹּל רֹכְבוֹ
its rider so falls a horse the heels of that bites a path upon a viper a road upon a serpent Dan May be

אָחוֹר:
backward

רַשִׁ"י

שפיפן. הוּא נָחָשׁ; וְאוֹמֵר אֲנִי שֶׁקְּרוּי כֵּן עַל שֵׁם שֶׁהוּא נוֹשֵׁף, כְּמוֹ וְאַתָּה תְּשׁוּפֶנּוּ
will bite him and you like hisses that it account of on so that it is called I and say a snake is Shefifon

עָקֵב בראשית ג' :
3 Bereshis at the heel

רַשִׁ"י

הנשך עקבי סוס. כָּךְ דַּרְכּוֹ שֶׁל נָחָשׁ, וְדִמָּהוּ לְנָחָשׁ הַנּוֹשֵׁךְ עִקְבֵי סוּס,
a horse heels of that bites to a serpent and He compared him a serpent of is his manner thus a horse heels of That biteth

ויפל רכבו אחור – שֶׁלֹּא נָגַע בּוֹ. וְדָגְמָתוֹ מָצִינוּ בְּשִׁמְשׁוֹן: וַיִּלְפֹּת שִׁמְשׁוֹן
Shimshon and took hold in Shimshon we found and his analogy him having touched without backward his rider and falls

אֶת שְׁנֵי עַמּוּדֵי הַתָּוֶךְ וְגוֹמֵר שופטים ט"ז – וְשָׁעַל הַגַּג מֵתוּ; וְאָנְקְלוֹס תִּרְגֵּם
translated and Onkelos died the roof and those upon 16 Shoftim and so on the middle pillars of the two —

כְּחֵוִי חוּרְמָן, שֵׁם מִין נָחָשׁ, שֶׁאֵין רְפוּאָה לִנְשִׁיכָתוֹ, וְהוּא צִפְעוֹנִי,
Tzifoni and it is for its bite cure that there is no serpent a kind of the name of Churman like a serpent

וְקָרוּי חוּרְמָן עַל שֵׁם שֶׁעוֹשֶׂה הַכֹּל חֵרֶם; וּכְפִיתְנָא – כְּמוֹ פֶּתֶן, יִכְמוֹן –
he lies in wait an asp like and like a pethen destroyed everything that it makes account of on Churman and it is called

יֶאֱרֹב:
he will ambush

פסוק יח

Pasuk 18

לִישׁוּעָתְךָ קִוִּיתִי יְהוָה:
Hashem I hope For Your salvation

לִישׁוּעָתְךָ קִוִּיתִי ה'. נִתְנַבֵּא שֶׁיִּנָּקְרוּ פְּלִשְׁתִּים אֶת עֵינָיו, וְסוֹפוֹ לוֹמַר
For Your salvation I hope Hashem He prophesied that would gouge out Philistines — his eyes and his end was to say

זָכְרֵנִי נָא וְחַזְּקֵנִי נָא אַךְ הַפַּעַם וְגוֹ' שופטים ט"ז : :
remember me please and strengthen me please only this time etc. Shoftim 16

CHAPTER SUMMARY

Yaakov Avinu calls his sons together, rebuking Reuven for his instability which cost him the premier status of royalty and kehunah, and condemning the fierce wrath of Shimon and Levi by decreeing their division among the tribes. He then praises Yehudah with eternal sovereignty, victory over enemies, and abundant wealth in the Land, followed by blessings to Zevulun as a haven for ships, Issachar as a dedicated bearer of the burden of Torah learning, and Dan as a fierce defender and judge of his nation who awaits the ultimate deliverance of Hashem.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at what Yaakov Avinu does here right before he leaves this world. He gathers his kinderlach around him, and he doesn't just give out generic, warm berachos to everyone. He addresses each tribe according to their exact kochos, their specific strengths, and even their unique nisyonos. He tells Yissachar that his chelek is to bear the heavy yoke of Torah like a donkey, he tells Zevulun his job is to deal in commerce at the seashore, and he reminds Shimon and Levi about the danger of unchecked ka'as. Every single Shevet gets a unique tafkid.

This comes to teach us a fundamental yesod in avodas Hashem. Hashem did not create us on an assembly line. You don't have to be your chavrusah, your brother, or the person sitting next to you in the bais medrash. Hashem gave you a specific koach, a specific set of middos, and a specific place in this world that no one else can fill. When we try to take on someone else's tafkid or feel bad that we aren't built like them, we miss the whole point of why Yaakov addressed each Shevet individually.

Take five minutes today to reflect on the distinct kochos Hashem gave *you*, whether it is a knack for learning, a soft heart for chesed, patience with people, or a strong drive in business, and ask yourself: Am I using my unique koach to serve Hashem today, or am I trying to be someone else?