חוּמָּשׁ עִם רַשִׁ"י · ויחי · חֲמִישִׁי

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

VAYECHI · 5TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Yaakov Avinu continues giving his holy brochos to his shevatim before his petirah, focusing here on Gad, Asher, Naftali, and Yosef HaTzaddik. Yaakov foretells the unique gvurah of Shevet Gad going out to war ahead of their brothers, the rich and blessed produce of Shevet Asher, and the swiftness and beautiful words of Shevet Naftali.

Yaakov then turns to Yosef HaTzaddik with an extraordinary brochah, highlighting Yosef's steadfastness and emunah when standing up against his brothers' jealousy and all the nisyonos of Mitzrayim. Yaakov bestows upon Yosef deep, overflowing brochos from Above and below, exceeding even the brochos Yaakov himself received from his own forefathers.

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

פָּסוּק א

Pasuk 1

גָּד גְּדוּד יְגוּדֶנּוּ וְהוּא יָגֻד עָקֵב׃

at their heels will troop but he will troop against him a troop Gad

רַשִׁ"י

גד גדוד יגודנו. כְּלָם לְשׁוֹן גְּדוּד הֵם, וְכָךְ חִבְּרוֹ מְנַחֵם; וְאִם תֹּאמַר, you will say and if Menachem categorized it and so they are troop an expression of all of them shall troop from him a troop Gad

אֵין גְּדוּד בְּלֹא שְׁנֵי דַּלְתִּי"ן, יֵשׁ לוֹמַר גְּדוּד שֵׁם דָּבָר צָרִיךְ שְׁנֵי דַּלְתִּי"ן, שֶׁכֵּן for so is daleds two requires form a noun troop to say there is daleds two without troop there is no

דֶּרֶךְ תֵּבָה בַּת שְׁתֵּי אוֹתִיּוֹת לִכְפֹּל בְּסוֹפָהּ, וְאֵין יְסוֹדָהּ אֶלָּא שְׁתֵּי אוֹתִיּוֹת, וְכֵן אָמַר it says and so letters two except its root and is not at its end to double letters two of a word the way of

כַּצִּפּוֹר לָנוּד משלי כ"ו , מִגִּזְרַת שָׂבַעְתִּי נְדָדִים איוב ז' , שָׁם נָפַל שָׁדוּד desolated he fell there 7 Iyov wanderings I am sated with from the root of 26 Mishlei to wander like a bird

שופטים ה' , מִגִּזְרַת יָשׁוּד צָהֳרָיִם תהלים צ"א , אַף יָגֻד, יְגוּדֶנּוּ וּגְדוּד and troop shall troop from him shall troop also 91 Tehillim noonday wastes from the root of 5 Shoftim

מִגִּזְרָה אַחַת הֵם; וּכְשֶׁהוּא מְדַבֵּר בִּלְשׁוֹן יִפְעַל אֵינוֹ כָּפוּל, כְּמוֹ יָגוּד, he will troop such as doubled it is not Kal future in the tense of speaks and when it they are one from the root

יָנוּד, יָרוּם, יָשׁוּד, וְיָשׁוּב, וּכְשֶׁהוּא מִתְפַּעֵל אוֹ מַפְעִיל אֲחֵרִים הוּא כָּפוּל, doubled it is others causative or is reflexive and when it he will return he will waste he will be high he will wander

כְּמוֹ יִתְגּוֹדֵד, יִתְרוֹמֵם, יִתְבּוֹלֵל, יִתְעוֹדֵד; וּבִלְשׁוֹן מַפְעִיל, יָתוֹם orphan causative and in the sense of he will be encouraged he will assimilate he will be exalted he will gather troops such as

וְאַלְמָנָה יְעוֹדֵד תהילים קמ"ו , לְשׁוֹבֵב יַעֲקֹב אֵלָיו ישעיה מ"ט , מְשׁוֹבֵב נְתִיבוֹת paths restorer of 49 Yeshayahu to Him Yaakov to bring back 146 Tehillim He strengthens and widow

שם נ"ח , יְגוּדֶנּוּ הָאָמוּר כָּאן אֵינוֹ לְשׁוֹן שֶׁיְּפַעֲלוּהוּ אֲחֵרִים, אֶלָּא כְּמוֹ יָגוּד will troop like rather others that they cause him an expression of is not here that is stated yagudenu 58 there

הֵימֶנּוּ, כְּמוֹ בָּנַי יְצָאֻנִי יִרְמְיָהוּ י' – יָצְאוּ מִמֶּנִּי. גָּד גְּדוּד יְגוֹדֶנּוּ ,
shall troop from him a troop Gad from me they went out 10 Yirmeyahu have left me my children like from him

גְּדוּדִים יָגוּדוּ הֵימֶנּוּ שֶׁיַּעַבְרוּ הַיַּרְדֵּן עִם אֲחֵיהֶם לַמִּלְחָמָה כָּל חָלוּץ עַד
troops shall troop from him that they will cross the Yarden with their brothers for the war every armed man until

שֶׁנִּכְבְּשָׁה הָאָרֶץ:
the land that is conquered

רַשִׁ"י

וְהוּא יָגוּד עָקֵב. כָּל גְּדוּדָיו יָשׁוּבוּ עַל עֲקֵבָם לְנַחֲלָתָם שֶׁלָּקְחוּ בְּעֵבֶר
on the side of which they took to their inheritance their tracks upon will return his troops all at the heel will troop and he

הַיַּרְדֵּן, וְלֹא יִפָּקֵד מֵהֶם אִישׁ:
a man from them will be missing and not the Yarden

רַשִׁ"י

עָקֵב. בְּדַרְכָּן וּבִמְסִלּוֹתָם שֶׁהָלְכוּ, יָשׁוּבוּ, כְּמוֹ וְעִקְּבוֹתֶיךָ לֹא נֹדָעוּ
known were not and Your footsteps Like they shall return. that they walked and by their roads by their paths Footsteps:

תהילים ע"ז , וְכֵן בְּעִקְּבֵי הַצֹּאן שִׁיר א' , בִּלְשׁוֹן לַעַז טרצי"אם:
traces Old French In the language of 1. Shir HaShirim the flock in the footsteps of And so 77. Tehillim

פָּסוּק ב

Pasuk 2

מֵאָשֵׁר שְׁמֶנָה לַחְמוֹ וְהוּא יִתֵּן מַעֲדַנֵּי מֶלֶךְ:
a king dainties of shall yield and he his bread rich From Asher

רַשִׁ"י

מאשר שמנה לחמו. מַאֲכָל הַבָּא מֵחֶלְקוֹ שֶׁל אָשֵׁר יְהֵא שָׁמֵן, שֶׁיִּהְיוּ זֵיתִים
olives for there will be fat will be Asher of from his portion that comes the food his bread fat From Asher

מְרֻבִּים בְּחֶלְקוֹ וְהוּא מוֹשֵׁךְ שֶׁמֶן כְּמַעְיָנוֹ; וְכֵן בֵּרְכוֹ מֹשֶׁה וְטֹבֵל בַּשֶּׁמֶן רַגְלוֹ, כְּמוֹ
like his foot in oil and he dips Moshe blessed him and so like a spring oil flows with and it in his portion abundant

שֶׁשָּׁנִינוּ בְּמְנָחוֹת דף פ"ה פַּעַם אַחַת הֻצְרְכוּ אַנְשֵׁי לוֹדְקִיָּא לְשֶׁמֶן וְכוּ':
etc. oil Laodicea the people of needed one time 85 folio in Menachot that we learned

פָּסוּק ג

Pasuk 3

נַפְתָּלִי אַיָּלָה שְׁלֻחָה הַנֹּתֵן אִמְרֵי שָׁפֶר:
beauty words of who delivers sent forth is a hind Naftali

רַשִׁ"י

אילה שלחה. זוֹ בְּקָעַת גִּינוֹסַר שֶׁהִיא קַלָּה לְבַשֵּׁל פֵּרוֹתֶיהָ כְּאַיָּלָה זוֹ שֶׁהִיא קַלָּה
swift which is this like a hind its fruits to ripen swift which is Ginosar the valley of this is sent forth A hind

לָרוּץ. אַיָּלָה שְׁלֻחָה – אַיָּלָה מְשֻׁלַּחַת לָרוּץ:
to run sent out a hind sent forth a hind to run

רַשִׁ"י

הנתן אמרי שפר. כְּתַרְגּוּמוֹ. דָּ"אַ עַל מִלְחֶמֶת סִיסְרָא נִתְנַבֵּא – וְלָקַחְתָּ
and take he prophesied Sisera the war of about another explanation like its Targum beauty words of who gives

עִמְּךָ עֲשֶׂרֶת אֲלָפִים אִישׁ מִבְּנֵי נַפְתָּלִי וְגוֹ' שופטים ד' , וְהָלְכוּ שָׁם בִּזְרִיזוּת,
with alacrity there and they went 4 Shoftim etc. Naphtali from the sons of man thousands ten with you

וְכֵן נֶאֱמַר שָׁם לְשׁוֹן שִׁלּוּחַ בָּעֵמֶק שָׁלַח בְּרַגְלָיו:
at his feet he was dispatched into the valley sending an expression of there it is said and so

רַשִׁ"י

הנתן אמרי שפר. עַל יָדָם שָׁרוּ דְּבוֹרָה וּבָרָק שִׁירָה. וְרַבּוֹתֵינוּ דְּרָשׁוּהוּ
expounded it and our Rabbis song and Barak Devorah sang their hand through pleasantness sayings of he who giveth

עַל יוֹם קְבוּרַת יַעֲקֹב כְּשֶׁעֵרְעֵר עֵשָׂו עַל הַמְּעָרָה, בְּמַסֶּכֶת סוֹטָה דף י"ג ;
13 daf Sotah in tractate the cave regarding Esav when disputed Yaakov the burial of the day of concerning

וְתַרְגּוּמוֹ יִתְרְמֵי עַדְבֵהּ – יִפֹּל חֶבְלוֹ, וְהוּא יוֹדֶה עַל חֶלְקוֹ אֲמָרִים נָאִים
pleasant words his portion for will give thanks and he his portion shall fall his lot will fall and its Targum

וְשֶׁבַח:
and praise

פָּסוּק ד

Pasuk 4

בֵּן פֹּרָת יוֹסֵף בֵּן פֹּרָת עֲלֵי עָיִן בָּנוֹת צָעֲדָה עֲלֵי שׁוּר:
A son of fruitfulness Yosef a son of fruitfulness upon a spring daughters stepped upon a wall

רַשִׁ"י

בן פרת. בֶּן חֵן, וְהוּא לְשׁוֹן אֲרַמִּי, אַפְּרָיָן נַמְטֵיהּ לְרַבִּי שִׁמְעוֹן,
Son of gracefulness a son of grace and it is an expression of Aramaic grace let us extend to him to Rabbi Shimon

בְּסוֹף בָּבָא מְצִיעָא דף קי"ט :
at the end of Bava Metzia daf 119

רַשִׁ"י

בן פרת עלי עין. חִנּוֹ נָטוּי עַל הָעַיִן הָרוֹאָה אוֹתוֹ:
a son of gracefulness upon an eye his gracefulness is inclined upon the eye that sees him

רַשִׁ"י

בנת צעדה עלי שור. בְּנוֹת מִצְרַיִם הָיוּ צוֹעֲדוֹת עַל הַחוֹמָה לְהִסְתַּכֵּל בְּיָפְיוֹ,
daughters tread upon wall the daughters of Mitzrayim were stepping upon the wall to gaze at his beauty

בָּנוֹת הַרְבֵּה, צָעֲדָה כָּל אַחַת וְאַחַת, בְּמָקוֹם שֶׁתּוּכַל לִרְאוֹתוֹ מִשָּׁם:
daughters many stepped each one and one in a place that she could to see him from there

רַשִׁ"י

עלי שור. עַל רְאִיָּתוֹ, כְּמוֹ אֲשׁוּרֵנוּ וְלֹא קָרוֹב במדבר כ"ד , וּמִ"אַ יֵשׁ רַבִּים,
upon looking for his looking like Ibehold him and not near Bamidbar 24 and Midrashic there are many

וְזֶה נוֹטֶה לְיִשּׁוּב הַמִּקְרָא. פֹּרָת תָּי"ו שֶׁבּוֹ הוּא תִּקּוּן הַלָּשׁוֹן, כְּמוֹ
and this inclines to the simple meaning of the verse fruitful the Tav that is in it it is an embellishment of the language like

עַל דִּבְרַת בְּנֵי הָאָדָם קהלת ג' :
because of the matter of the children of man Koheles 3

רַשִׁ"י

שור. כְּמוֹ לְשׁוּר:

look is like to look

רַשִׁ"י

עלי שור. בִּשְׁבִיל לָשׁוּר, וְתַרְגּוּם שֶׁל אָנְקְלוֹס, בָּנוֹת צָעֲדָה עֲלֵי שׁוּר תְּרֵין

two wall upon stepped daughters Onkelos of and the translation to look for the purpose looking upon

שִׁבְטִין יִפְּקוּן מִבְּנוֹהִי וְכוּ' וְכָתַב בָּנוֹת עַל שֵׁם בְּנוֹת מְנַשֶּׁה, בְּנוֹת

the daughters of Menasheh the women of account of on daughters and Scripture wrote etc. from his sons will go out tribes

צְלָפְחָד, שְׁנָטְלוּ חֵלֶק בִּשְׁנֵי עִבְרֵי הַיַּרְדֵּן, בְּרִי דְּיִסְגֵּי יוֹסֵף, פֹּרָת לְשׁוֹן

an expression of fruitful Yosef who shall increase my son the Yarden sides of on two a portion who took Tzelafchad

פְּרִיָה וּרְבִיָה; וְיֵשׁ מ"א בּוֹ הַמִּתְיַשְּׁבִים עַל הַלָּשׁוֹן, בְּשָׁעָה שֶׁבָּא עֵשָׂו

that came at the time the wording upon that fit in it Aggadah Midrash and there are and increase fruitfulness

לִקְרַאת יַעֲקֹב, בְּכָלָן קָדְמוּ הָאִמָּהוֹת לָלֶכֶת לִפְנֵי בְּנֵיהֶם לְהִשְׁתַּחֲווֹת, וּבְרָחֵל

to prostrate their children before to go the matriarchs walked in front in all of them Yaakov toward Esav

כְּתִיב נִגַּשׁ יוֹסֵף וְרָחֵל וַיִּשְׁתַּחֲווּ, אָמַר יוֹסֵף רָשָׁע הַזֶּה עֵינוֹ

this wicked man Yosef said and they bowed down and Rachel Yosef approached it is written and regarding Rachel

רָמָה, שֶׁמָּא יִתֵּן עֵינָיו בְּאִמִּי, יָצָא לְפָנֶיהָ וְשִׁרְבֵּב קוֹמָתוֹ לְכַסּוֹתָהּ,

his height and stretched out before her he went out upon my mother his eyes he will set perhaps is haughty his eye

וְהוּא שֶׁבֵּרְכוֹ אָבִיו בֵּן פֹּרָת – הִגְדַּלְתָּ עַצְמְךָ יוֹסֵף עֲלֵי עַיִן שֶׁל עֵשָׂו,

of the eye against Yosef yourself you made great who grew son his father that blessed him and this is to cover her

לְפִיכָךְ זָכִיתָ לִגְדֻלָּה:

you merited therefore Esav

רַשִׁ"י

בנות צעדה עלי שור. לְהִסְתַּכֵּל בְּךָ בְּצֵאתְךָ עַל מִצְרַיִם, וְעוֹד דְּרָשׁוּהוּ

they expounded it and furthermore Mitzrayim over in your going out at you to gaze a wall upon stepped daughters

לְעִנְיָן שֶׁלֹּא יִשְׁלֹט בְּזַרְעוֹ עַיִן הָרָע; וְאַף כְּשֶׁבֵּרְכוֹ מְנַשֶּׁה וְאֶפְרַיִם

and Ephraim Menasheh when he blessed and even evil an eye over his seed shall have power that not to the matter

בֵּרְכָם כַּדָּגִים, שֶׁאֵין עַיִן הָרָע שׁוֹלֶטֶת בָּהֶם:

over them having power evil eye that there is no like the fish he blessed them

פָּסוּק ה

Pasuk 5

וַיְמָרְרֻהוּ וָרֹבּוּ וַיִּשְׂטְמֻהוּ בַּעֲלֵי חִצִּים:

And they embittered him and they shot and hated him masters of arrows

רַשִׁ"י

וימררהו ורבו. וַיְמָרְרוּהוּ אֶחָיו, וַיְמָרְרוּהוּ פּוֹטִיפַר וְאִשְׁתּוֹ, לְאָסְרוֹ;

And they embittered him and contended Embittered him his brothers embittered him Potiphar and his wife by imprisoning him

לְשׁוֹן וַיְמָרְרוּ אֶת חַיֵּיהֶם:

an expression of and they embittered — their lives

רַשִׁ"י

ורבו. נַעֲשׂוּ לוֹ אֶחָיו אַנְשֵׁי רִיב. וְאֵין הַלָּשׁוֹן הַזֶּה לְשׁוֹן פָּעַלוּ,
And they strove — they became to him his brothers men of strife and this is not the expression this an expression of active verb

שֶׁאִם כֵּן הָיָה לוֹ לִנָּקֵד "וָרָבוּ", כְּמוֹ הֵמָּה מֵי מְרִיבָה אֲשֶׁר רָבוּ וְגוֹ'
for if so it were for it to be vocalized "and they strove" like They are the waters of Meribah where strove etc.

בְּמִדְבַּר כ' , וְאַף אִם לְשׁוֹן רִבִּית חִצִּים הוּא כָּךְ הָיָה לוֹ לִנָּקֵד; אֵינוֹ אֶלָּא
20 Bamidbar and even if an expression of shooting of arrows it is so it were for it to be vocalized it is not except

לְשׁוֹן פּוֹעֲלוּ, כְּמוֹ שִׁמּוּ שָׁמַיִם יִרְמְיָהוּ ב' , שֶׁהוּא לְשׁוֹן הוּשַׁמּוּ;
an expression of were acted upon like Be astonished heavens Yirmeyahu 2 which is an expression of they were astonished

וְכֵן רוֹמּוּ מְעַט, שֶׁהוּא לְשׁוֹן הוּרְמוּ, אֶלָּא שֶׁלְּשׁוֹן הוּרְמוּ
and likewise They are exalted for a little while which is an expression of they were exalted except that the expression were exalted

וְהוּשַׁמּוּ עַל יְדֵי אֲחֵרִים, וּלְשׁוֹן שַׁמּוּ, רַמּוּ, רַבּוּ מֵאֲלֵיהֶם הוּא – מְשׁוֹמְמִים
and were astonished on hands of others and the expression shommu rommu robbu by themselves it is they astonish

אֶת עַצְמָם, נִתְרוֹמְמוּ מֵעַצְמָם, נַעֲשׂוּ אַנְשֵׁי רִיב, וְכֵן דֹּמּוּ יֹשְׁבֵי אִי, כְּמוֹ
— themselves they were exalted by themselves they became men of strife and likewise Be still inhabitants of the isle like

נִדְמוּ, וְכֵן תִּרְגֵּם אָנְקְלוֹס, וְנַקְמוֹהִי:
were cut off and likewise translated Onkelos and they avenged-him

רַשִׁ"י

בעלי חצים. שֶׁלְּשׁוֹנָם כַּחֵץ, וְתַרְגּוּמוֹ לְשׁוֹן וַתְּהִי הַמֶּחֱצָה, אוֹתָן שֶׁהָיוּ
possessors of arrows whose tongue is like an arrow and its translation is an expression of and was the half those that were

רְאוּיִים לַחֲלֹק עִמּוֹ נַחֲלָה:
fitting to share with him an inheritance

פָּסוּק ו

Pasuk 6

וַתֵּשֶׁב בְּאֵיתָן קַשְׁתּוֹ וַיָּפֹזּוּ זְרֹעֵי יָדָיו מִידֵי אֲבִיר יַעֲקֹב
And stayed in strength his bow and were adorned the arms of his hands from the hands of the Mighty One of Yaakov

מִשָּׁם רֹעֶה אֶבֶן יִשְׂרָאֵל:
from there he sustained the rock of Yisrael

רַשִׁ"י

ותשב באיתן קשתו. נִתְיַשְּׁבָה בְּחֹזֶק:
And remained in strength his bow was established with strength

רַשִׁ"י

קשתו. חָזְקוֹ:
his bow his strength

רַשִׁ"י

ויפזו זרעי ידיו. זוֹ הִיא נְתִינַת טַבַּעַת עַל יָדוֹ, לְשׁוֹן זָהָב מוּפָז,
And were made golden his hands the arms of this is the placing of a ring upon his hand an expression of gold fine

זֹאת הָיְתָה לוֹ מִידֵי הַקָּדוֹשׁ בָּרוּךְ הוּא שֶׁהוּא אֲבִיר יַעֲקֹב, וּמִשָּׁם עָלָה
this was to him from the hands of the Holy One blessed be He Who is the Mighty One of Yaakov and from there he rose

לִהְיוֹת רֹעֶה אֶבֶן יִשְׂרָאֵל – עִקָּרָן שֶׁל יִשְׂרָאֵל, לְשׁוֹן הָאֶבֶן הָרֹאשָׁה,
the chief the stone an expression of Yisrael of the foundation of Yisrael the bedrock of a feeder of to be

לְשׁוֹן מַלְכוּת; וְאֻנְקְלוֹס אַף הוּא כָּךְ תִּרְגְּמוֹ וּתְשֹׁב – וְתָבַת בְּהוֹן נְבִיאוּתֵהּ,
his prophecy upon them and returned and remained translated it thus he even and Onkelos royalty an expression of

הַחֲלוֹמוֹת אֲשֶׁר חָלַם לָהֶם – עַל דְּקַיֵּים אוֹרַיְתָא בְּסִתְרָא, תּוֹסֶפֶת הוּא,
it is an addition in secret the Torah that he fulfilled because regarding them he dreamed which the dreams

וְלֹא מִלָּשׁוֹן עִבְרִי שֶׁבַּמִּקְרָא, – וְשַׁוִּי תּוּקְפָּא רוּחֲצָנֵהּ תַּרְגּוּם שֶׁל בְּאֵיתָן
in strength of the translation his trust the Might and he placed that is in the verse Hebrew from the wording of and not

קַשְׁתּוֹ, וְכָךְ לְשׁוֹן הַתַּרְגּוּם עַל הָעִבְרִי: וַתֵּשֶׁב נְבוּאָתוֹ בִּשְׁבִיל שֶׁאֵיתָנוֹ שֶׁל
. that the might of because his prophecy and remained the Hebrew upon the Targum the wording of and thus his bow

הַקָּבָּ"ה הָיְתָה לוֹ לְקֶשֶׁת וּלְמִבְטָח, בְּכֵן יִתְרְמָא דְּהַב עַל דְּרָעוֹהִי – לְכָךְ
for this his arms upon gold was placed therefore and for trust for a bow to him was the Holy One blessed be He

וַיָּפֻּזוּ זְרֹעֵי יָדָיו, לְשׁוֹן פָּז:
fine gold an expression of his hands the arms of and were made golden

רַ"שִׁ"י

אבן ישראל. לְשׁוֹן נוֹטָרִיקוֹן אָב וּבֵן, אֲבָהָן וּבְנִין – יַעֲקֹב וּבָנָיו. וְרַבּוֹתֵינוּ
and our Sages and his sons Yaakov and sons fathers and son father an abbreviation an expression of Yisrael stone of

דָּרְשׁוּ וַתֵּשֶׁב בְּאֵיתָן קַשְׁתּוֹ עַל כְּבִישַׁת יִצְרוֹ בְּאֵשֶׁת אֲדֹנָיו,
his master with the wife of his inclination the suppressing of concerning his bow with strength and remained expounded

וְקוֹרְאוֹ קֶשֶׁת, עַל שֵׁם שֶׁהַזֶּרַע יוֹרֶה כַּחֵץ:
like an arrow shoots that the seed account on a bow and it calls it

רַ"שִׁ"י

ויפזו זרעי ידיו. כְּמוֹ וַיָּפוּצוּ, שֶׁיָּצָא הַזֶּרַע מִבֵּין אֶצְבְּעוֹת יָדָיו:
his hands the fingers of from between the seed for went out and they scattered is like his hands the arms of And were gilded

רַ"שִׁ"י

מידי אביר יעקב. שֶׁנִּרְאָתָה לוֹ דְּמוּת דְּיוֹקְנוֹ שֶׁל אָבִיו וְכוּ',
etc. his father of the likeness of an image of to him that appeared Yaakov the Mighty One of From the hands of

כִּדְאִיתָא בְּסוֹטָה דף ל"ו, ב' :
b 36 page in Sotah as it is found

פָּסוּק ז

Pasuk 7

מֵאֵל אָבִיךָ וְיַעְזְרֶךָּ וְאֵת שַׁדַּי וִיבָרְכֶךָּ בִּרְכֹת שָׁמַיִם
heaven blessings of and He shall bless you Shaddai and with and He shall help you your father From the God of

מֵעָל בִּרְכֹת תְּהוֹם רֹבֶצֶת תָּחַת בִּרְכֹת שָׁדַיִם וָרָחַם:
and womb breasts blessings of below couching the deep blessings of from above

רַ"שִׁ"י

מאל אביך. הָיְתָה לְךָ זֹאת וְהוּא יַעְזְרֶךָּ:
will help you and He this to you was your father From the God of

רַשִׁ"י

וְאֵת שַׁדַּי. וְעִם הַקָּבָּ"ה הָיָה לִבְּךָ כְּשֶׁלֹּא שָׁמַעְתָּ לְדִבְרֵי אֲדוֹנָתְךָ,

And with Shaddai and with the Holy One blessed be He was your heart when not you listened to the words of your mistress,

וְהוּא יְבָרֶכְךָ:

and He will bless you

רַשִׁ"י

בִּרְכַּת שַׁדַּיִם וְרָחַם. בִּרְכָתָא דַּאֲבָא וּדְאִמָּא, כְּלוֹמַר, יִתְבָּרְכוּ הַמּוֹלִידִים

Blessings of breasts and womb and those who beget shall be blessed that is to say and of mother father the blessings of

וְהַיּוֹלְדוֹת, שֶׁיִּהְיוּ הַזְּכָרִים מַזְרִיעִין טִפָּה הָרְאוּיָה לְהֵרָיוֹן, וְהַנְּקֵבוֹת לֹא

and those who bear that there will be the males emitting seed a drop fitting for conception and the females will not

יְשַׁכְּלוּ אֶת רַחֶם שֶׁלָּהֶן לְהַפִּיל עֻבְּרֵיהֶן:

bereave — womb theirs to miscarry their fetuses

רַשִׁ"י

שַׁדַּיִם. יָרֹה יִיֶּרֶה מְתַרְגְּמִינַן אִשְׁתְּדָאָה יִשְׁתְּדֵי, אַף שָׁדַיִם כָּאן עַל שֵׁם

breasts to shoot he shall be shot we translate being cast he shall be cast also breasts here on account of

שֶׁהַזֶּרַע יוֹרֶה כַּחֵץ:

that the seed shoots like an arrow

פָּסוּק ח

Pasuk 8

בִּרְכֹת אָבִיךָ גָּבְרוּ עַל בִּרְכֹת הוֹרַי עַד תַּאֲוַת גִּבְעֹת עוֹלָם

The blessings of your father have surpassed the blessings of my parents to the boundary of the hills of eternity

תִּהְיֶיךָ לְרֹאשׁ יוֹסֵף וּלְקָדְקֹד נְזִיר אֶחָיו:

may they be upon the head of Yosef and on the crown of the set-apart of his brothers

רַשִׁ"י

בִּרְכַּת אָבִיךָ גָּבְרוּ וגו'. הַבְּרָכוֹת שֶׁבֵּרְכַנִי הַקָּבָּ"ה גָּבְרוּ וְהָלְכוּ

The blessings of your father have prevailed etc. The blessings that blessed me the Holy One blessed be He have prevailed and gone

עַל הַבְּרָכוֹת שֶׁבֵּרַךְ אֶת הוֹרָי:

beyond the blessings that He blessed — my progenitors

רַשִׁ"י

עַד תַּאֲוַת גִּבְעַת עוֹלָם. לְפִי שֶׁהַבְּרָכוֹת שֶׁלִּי גָּבְרוּ עַד סוֹף גְּבוּלֵי גִּבְעוֹת

The limit of the hills of the borders of the end of until prevailed mine that the blessings because eternity the hills of

עוֹלָם, שֶׁנָּתַן לִי בְּרָכָה פְּרוּצָה בְּלִי מְצָרִים, מַגַּעַת עַד אַרְבַּע קְצוֹת הָעוֹלָם, שֶׁנֶּאֱמַר

the world for He gave eternity to me a blessing without bursting boundaries reaching unto four ends of as it is said

וּפָרַצְתָּ יָמָּה וָקֵדְמָה וגו', מַה שֶּׁלֹּא אָמַר לְאַבְרָהָם אָבִינוּ וְלִיצְחָק; לְאַבְרָהָם

and you shall spread and eastward westward etc. which that not He said to Avraham our father and to Yitzchak to Avraham

אָמַר שָׂא נָא עֵינֶיךָ וּרְאֵה צָפוֹנָה וגו' כִּי אֶת כָּל הָאָרֶץ אֲשֶׁר אַתָּה רֹאֶה לְךָ אֶתְּנֶנָּה,

He said please lift your eyes and see northward etc. for — all the land that you see to you it will give I

וְלֹא הֶרְאָהוּ אֶלָּא אֶרֶץ יִשְׂרָאֵל בִּלְבָד; לְיִצְחָק אָמַר לְךָ וּלְזַרְעֲךָ אֶתֵּן אֶת

and not did He show him except the Land of Yisrael alone to Yitzchak He said to you and to your seed I will give —

כָּל הָאֲרָצֹת הָאֵל וַהֲקִמֹתִי אֶת הַשְּׁבֻעָה וְגוֹ', וְזֶהוּ שֶׁאָמַר יְשַׁעְיָה ישעיהו נ"ח

58: Yeshayahu Yeshayahu what said and this is etc. the oath — and I will establish these the lands all

וְהַאֲכַלְתִּיךְ נַחֲלַת יַעֲקֹב אָבִיךָ, וְלֹא אָמַר נַחֲלַת אַבְרָהָם:

Avraham the heritage of did he say and not your father Yaakov the heritage of and I will feed you

רַשִׁ"י

הורי. לְשׁוֹן הֵרָיוֹן, שֶׁהוֹרוּנִי בִּמְעֵי אִמִּי, כְּמוֹ הָרָה גֶּבֶר איוב ג' :

3 Iyov a man conceived like my mother in the womb of that conceived me conception an expression of my conceivers

רַשִׁ"י

עד תאות. עַד קְצוֹת, כְּמוֹ וְהִתְאַוִּיתֶם לָכֶם לִגְבוּל קֶדְמָה במדבר ל"ד ,

34 in Bamidbar eastward for a border for yourselves and you shall mark like the ends of until desire of until

תְּתָאוּ לְבֹא חֲמָת שם :

there Chamath to the entrance of you shall mark

רַשִׁ"י

תאות. אשמו"לץ בְּלַעַז, כָּךְ חִבְּרוֹ מְנַחֵם בֶּן סָרוּק. וְאָנְקְלוֹס תִּרְגֵּם תַּאֲוַת עוֹלָם

everlasting desire of translated and Onkelos Saruk son of Menachem classified it thus in French émoulis Ta'avas

לְשׁוֹן תַּאֲוָה וְחֶמְדָּה, וְגִבְעוֹת לְשׁוֹן מְצָקֵי אֶרֶץ שֶׁחִמְדָתָן אִמּוֹ

his mother that desired them the earth the great ones of an expression of and hills and longing desire an expression of

וְהִזְקִיקַתּוּ לְקַבְּלָם:

to receive them and forced him

רַשִׁ"י

תהיין. כֻּלָּם לְרֹאשׁ יוֹסֵף:

Yosef upon the head of all of them they shall be

רַשִׁ"י

נזיר אחיו. פְּרִישָׁא דַּאֲחוֹהִי, שֶׁנִּבְדַּל מֵאֶחָיו, כְּמוֹ וְיִנָּזְרוּ

and they shall separate like from his brothers who was separated of his brothers the separated one his brothers crown of

מִקָּדְשֵׁי בְנֵי יִשְׂרָאֵל ויקרא כ"ב , נָזְרוּ אָחוֹר ישעיהו א' :

1 Yeshayahu backward they separated 22 Vayikra Yisrael the children of from the holy things of

CHAPTER SUMMARY

This aliyah covers the brochos of Yaakov to Gad, Asher, Naftali, and Yosef. Gad is blessed with strength in battle to successfully conquer and return from the front lines; Asher is blessed with rich, bountiful oil and royal delicacies; Naftali is likened to a swift hind delivering beautiful tidings. Finally, Yosef receives immense brochos of charm, strength against his attackers, and powerful blessings of heaven, the deep, and generations to come, crowning him among his brothers.

לְמַעֲשֶׂה WHAT TO TAKE HOME

When Yaakov Avinu bentches Yosef Hatzaddik, the pesukim recall all the yisurim and hatzaros Yosef went through. The בעלי חצים, his own brothers and the Egyptian captors, shot bitterness at him and tried to break him. Lichoira, we have to ask: why is Yaakov bringing up all this pain right now, at the moment of giving blessings? The Torah is coming to teach us a vital sevara for life. Yosef did not survive those nisyonos because he was just naturally tough. ותשב באיתן קשתו, his strength held firm davka because of מידי אביר יעקב, because he felt Hashem holding his hands, giving him the koach to stand strong.

Every single Yid goes through times where the yetzer hara or life's tzaras seem to shoot arrows at him from every direction. We get pulled down, we feel weakened, and we wonder how we can possibly stay strong. The chiddush of Yosef is that your strength does not come from your own human power. When you recognize that Hashem is right there with you, being mechazek your arms in the middle of the nisayon, you can withstand any storm and merit the highest brachos.

Today, when you hit a difficult moment or feel overwhelmed by a nisayon, pause for ten seconds and say out loud: Hashem, You are holding my hands right now, give me the koach to do the right thing.