חוּמָּשׁ עִם רַשִׁ"י · וישב · שְׁלִישִׁי

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

VAYESHEV · 3RD ALIYAH

📖 CHAPTER PREVIEW

In this third aliyah, the story takes a tragic turn as Yosef arrives at his brothers in Shchem. They strip him of his special tunic and throw him into an empty pit containing no water. As they sit down to eat, a caravan of Ishmaelites approaches carrying spices on their way down to Mitzrayim. Yehudah proposes that instead of letting Yosef die, they should sell him to the Ishmaelites, pointing out that he is ultimately their brother and their own flesh, and the brothers agree.

Yosef is pulled from the pit and sold for twenty silver pieces, eventually being brought down to Mitzrayim. Reuven, who was not present during the sale, returns to the pit and rends his garments in anguish when he discovers Yosef is gone. The brothers then dip Yosef's coat in goat's blood and send it to Yaakov Avinu, asking him to identify if it belongs to his son. Recognizing the coat, Yaakov mourns deeply, refusing to be comforted, while Yosef is sold in Mitzrayim to Potiphar, the captain of Pharaoh's guard.

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

פָּסוּק א

Pasuk 1

וַיְהִי כַּאֲשֶׁר בָּא יוֹסֵף אֶל אֶחָיו וַיַּפְשִׁיטוּ אֶת יוֹסֵף אֶת כָּתָּנְתּוֹ אֶת

— his tunic — Yosef — and they stripped his brothers to Yosef came when and it was

כְּתֹנֶת הַפַּסִּים אֲשֶׁר עָלָיו׃

was upon him which the fine wool the tunic of

רַשִׁ"י

את כתנתו. זֶה חָלוּק׃

— his garment this is a shirt

רַשִׁ"י

את כתנת הפסים. הוּא שֶׁהוֹסִיף לוֹ אָבִיו יוֹתֵר עַל אֶחָיו׃

— the tunic of fine wool it was that added for him his father more than his brothers

פָּסוּק ב

Pasuk 2

וַיִּקָּחֻהוּ וַיַּשְׁלִכוּ אֹתוֹ הַבֹּרָה וְהַבּוֹר רֵק אֵין בּוֹ מָיִם׃

and they took him and they cast him into the pit and the pit was empty there was no in it water

רַשִׁ"י

והבור רק אין בו מים. מִמַּשְׁמַע שְׁנֶּאֱמַר וְהַבּוֹר, רֵק, אֵינִי יוֹדֵעַ

And the pit was empty there was no in it water. from the implication of that which is stated and the pit was empty, do I not know

שֶׁאֵין בּוֹ מַיִם, מַה תַּלְמוּד לוֹמַר אֵין מָיִם? מַיִם אֵין בּוֹ, אֲבָל נְחָשִׁים
serpents but in it there is no water water in it there is no say does the teaching what water in it that there is no

וְעַקְרַבִּים יֵשׁ בּוֹ בראשית רבה, שבת כ"ב :
22b Shabbos Rabbah Bereshis in it there are and scorpions

פָּסוּק ג

Pasuk 3

וַיֵּשְׁבוּ לֶאֱכָל לֶחֶם וַיִּשְׂאוּ עֵינֵיהֶם וַיִּרְאוּ וְהִנֵּה אֹרְחַת יִשְׁמְעֵאלִים
Ishmaelites a caravan of and behold and they saw their eyes and they lifted bread to eat and they sat

בָּאָה מִגִּלְעָד וּגְמַלֵּיהֶם נֹשְׂאִים נְכֹאת וּצְרִי וָלֹט הוֹלְכִים לְהוֹרִיד
to bring down going and lotus and balm spices were bearing and their camels from Gilad was coming

מִצְרָיְמָה:
to Mitzrayim

רַשִׁ"י

ארחת. כְּתַרְגּוּמוֹ שְׁיָרַת, עַל שֵׁם הוֹלְכֵי אֹרַח:
Caravan is as its Targum a caravan on account of the travelers of a path

רַשִׁ"י

וגמליהם נשאים וגו'. לָמָּה פֹּרֶסֶם הַכָּתוּב אֶת מַשָּׂאָם? לְהוֹדִיעַ מַתַּן שְׂכָרָן
And their camels were bearing etc. Why published the Scripture — their burden to make known the giving of reward of

שֶׁל צַדִּיקִים, שֶׁאֵין דַּרְכָּן שֶׁל עַרְבִיִּים לָשֵׂאת אֶלָּא נֵפְט וְעִטְרָן, שֶׁרֵיחָן רַע,
of righteous people for it is not their way of Arabs to carry except naphtha and tar whose smell is bad

וְלָזֶה נִזְדַּמְּנוּ בְּשָׂמִים, שֶׁלֹּא יִזּוֹק מֵרֵיחַ רַע:
and for this one were arranged spices so that not he would suffer from a smell bad

רַשִׁ"י

נכאת. כָּל כְּנוּסֵי בְּשָׂמִים הַרְבֵּה קְרוּי נְכֹאת, וְכֵן וַיַּרְאֵם אֶת כָּל בֵּית
Spicery every gathering of spices many is called nechoch and so and he showed them — all the house of

נְכֹתֹה מלכים ב כ' – מִרְקַחַת בָּשָׂמָיו. וְאָנְקְלוֹס תִּרְגֵּם לְשׁוֹן שַׁעֲוָה:
his spicery Melachim II 20 the mixture of his spices and Onkelos translated an expression of wax

רַשִׁ"י

צרי. שָׂרָף הַנּוֹטֵף מֵעֲצֵי הַקְּטָף, וְהוּא נָטָף הַנִּמְנֶה עִם סַמָּנֵי הַקְּטֹרֶת:
Tzori a resin that drips from the trees of balsam and it is nataf that is enumerated with the ingredients of the incense

רַשִׁ"י

ולט. לוֹטִיתָא שְׁמוֹ בִּלְשׁוֹן מִשְׁנָה. וְרַבּוֹתֵינוּ פֵּרְשׁוּהוּ שֹׁרֶשׁ עֵשֶׂב, וּשְׁמוֹ
And ladanum is lotis its name in the language of the Mishnah and our Rabbis explained it a root of a plant and its name is

אשטרולוזיאה בְּמַסֶּכֶת נִדָּה:
aristolochia in Tractate Niddah

פָּסוּק ד

Pasuk 4

וַיֹּאמֶר יְהוּדָה אֶל אֶחָיו מַה בֶּצַע כִּי נַהֲרֹג אֶת אָחִינוּ וְכִסִּינוּ אֶת דָּמוֹ׃

his blood — and cover our brother — we kill that gain is there what his brothers to Yehudah And said

רַשִׁ״י

מה בצע. מַה מָּמוֹן, כְּתַרְגּוּמוֹ׃

like its Targum money what profit What

רַשִׁ״י

וכסינו את דמו. וְנַעֲלִים אֶת מִיתָתוֹ׃

his death — and we hide his blood — and we conceal

פָּסוּק ה

Pasuk 5

לְכוּ וְנִמְכְּרֶנּוּ לַיִּשְׁמְעֵאלִים וְיָדֵנוּ אַל תְּהִי בּוֹ כִּי אָחִינוּ בְשָׂרֵנוּ

our flesh our brother for upon him be let not and our hand to the Ishmaelites and let us sell him Come

הוּא וַיִּשְׁמְעוּ אֶחָיו׃

his brothers and listened he is

רַשִׁ״י

וישמעו. וְקִבְּילוּ מִמֶּנּוּ, וְכָל שְׁמִיעָה שֶׁהִיא קַבָּלַת דְּבָרִים כְּגוֹן זֶה,

this such as words acceptance of that it is mention of hearing and every from him and they accepted And they listened

וּכְגוֹן וַיִּשְׁמַע יַעֲקֹב אֶל אָבִיו, נַעֲשֶׂה וְנִשְׁמָע – מְתֻרְגָּם נְקַבֵּל; וְכָל שֶׁהִיא

that it is and every we will accept is translated and we will obey we will do his father to Yaakov and he listened and such as

שְׁמִיעַת הָאֹזֶן, כְּגוֹן וַיִּשְׁמְעוּ אֶת קוֹל ה' אֱלֹהִים מִתְהַלֵּךְ בַּגָּן, וְרִבְקָה

and Rivkah in the garden moving God Hashem the sound of — and they heard such as the ear hearing of

שֹׁמַעַת, וַיִּשְׁמַע יִשְׂרָאֵל, שָׁמַעְתִּי אֶת תְּלוּנֹּת – כֻּלָּן מְתֻרְגָּם וּשְׁמָעוּ, וּשְׁמַעַת,

and she heard and they heard is translated all of them the complaints of — I have heard Yisrael and he heard was listening

וּשְׁמַע, שְׁמִיעַ קָדָמַי׃

before Me heard and he heard

פָּסוּק ו

Pasuk 6

וַיַּעַבְרוּ אֲנָשִׁים מִדְיָנִים סֹחֲרִים וַיִּמְשְׁכוּ וַיַּעֲלוּ אֶת יוֹסֵף מִן הַבּוֹר

the pit from Yosef — and brought up and they pulled merchants Midianites men and passed by

וַיִּמְכְּרוּ אֶת יוֹסֵף לַיִּשְׁמְעֵאלִים בְּעֶשְׂרִים כֶּסֶף וַיָּבִיאוּ אֶת יוֹסֵף

Yosef — and they brought silver pieces for twenty to the Yishmaelites Yosef — and they sold

מִצְרָיְמָה׃

to Mitzrayim

רַשִׁ״י

ויעברו אנשים מדינים. זוֹ הִיא שַׁיָּרָה אַחֶרֶת, וְהוֹדִיעֲךָ הַכָּתוּב שֶׁנִּמְכַּר פְּעָמִים

times that he was sold the verse and informs you another a caravan was this Midianites men And there passed

הַרְבֵּה׃
many

רַשִׁ"י

וימשכו. בְּנֵי יַעֲקֹב אֶת יוֹסֵף מִן הַבּוֹר וַיִּמְכְּרוּהוּ לַיִּשְׁמְעֵאלִים, וְיִשְׁמְעֵאלִים
And they drew — the sons of Yaakov — Yosef — from the pit and sold him to the Yishmaelites and the Yishmaelites

לַמִּדְיָנִים, וְהַמִּדְיָנִים לַמִּצְרִים׃
to the Midianites and the Midianites to Mitzrayim

פָּסוּק ז

Pasuk 7

וַיָּשָׁב רְאוּבֵן אֶל הַבּוֹר וְהִנֵּה אֵין יוֹסֵף בַּבּוֹר וַיִּקְרַע אֶת בְּגָדָיו׃
And returned — Reuven — to the pit and behold was not Yosef in the pit and he rent — his clothes

רַשִׁ"י

וישב ראובן. בִּמְכִירָתוֹ לֹא הָיָה שָׁם, שֶׁהִגִּיעַ יוֹמוֹ לֵילֵךְ וּלְשַׁמֵּשׁ אֶת אָבִיו.
And Reuben returned · at his selling — not he was there for arrived his day to go and to attend — his father

דָּ"אַ עָסוּק הָיָה בְּשַׂקּוֹ וּבְתַעֲנִיתוֹ עַל שֶׁבִּלְבֵּל יְצוּעֵי אָבִיו׃
another explanation occupied he was with his sackcloth and with his fast for that he disturbed the couch of his father

פָּסוּק ח

Pasuk 8

וַיָּשָׁב אֶל אֶחָיו וַיֹּאמֶר הַיֶּלֶד אֵינֶנּוּ וַאֲנִי אָנָה אֲנִי בָא׃
And he returned — to his brothers and he said the child is not there and I where can I go

רַשִׁ"י

אנה אני בא. אָנָה אֶבְרַח מִצַּעֲרוֹ שֶׁל אַבָּא?
whither shall I go where can I flee from the grief of Father

פָּסוּק ט

Pasuk 9

וַיִּקְחוּ אֶת כְּתֹנֶת יוֹסֵף וַיִּשְׁחֲטוּ שְׂעִיר עִזִּים וַיִּטְבְּלוּ אֶת הַכְּתֹנֶת
and they took — the tunic of Yosef and they slaughtered a kid of goats and they dipped — the tunic

בַּדָּם׃
in the blood

רַשִׁ"י

שעיר עזים. דָּמוֹ דּוֹמֶה לְשֶׁל אָדָם׃
a kid of goats its blood resembles that of a human being

רַשִׁ"י

הכתנת. זֶה שְׁמָהּ, וּכְשֶׁהִיא דְבוּקָה לְתֵבָה אַחֶרֶת, כְּגוֹן כְּתֹנֶת יוֹסֵף, כְּתֹנֶת פַּסִּים, כְּתֹנֶת
The coat this is its name and when it is attached to a word another such as coat of Yosef coat of fine wool coat of

בַּד, נָקוּד כְּתֹנֶת׃
linen it is punctuated ketonet

פָּסוּק י

Pasuk 10

וַיְשַׁלְּחוּ אֶת כְּתֹנֶת הַפַּסִּים וַיָּבִיאוּ אֶל אֲבִיהֶם וַיֹּאמְרוּ זֹאת מָצָאנוּ

we found this and they said their father to and they brought the fine-wool the tunic of — And they sent

הַכֶּר נָא הַכְּתֹנֶת בִּנְךָ הִוא אִם לֹא:

not or it your son is the tunic of please recognize

פָּסוּק יא

Pasuk 11

וַיַּכִּירָהּ וַיֹּאמֶר כְּתֹנֶת בְּנִי חַיָּה רָעָה אֲכָלָתְהוּ טָרֹף טֹרַף יוֹסֵף:

Yosef is torn surely torn devoured him evil a beast my son the tunic of and he said And he recognized it

רַשִׁ"י

ויאמר כתנת בני. הֵיא זוֹ:

this it is my son the tunic of And he said

רַשִׁ"י

חיה רעה אכלתהו. נִצְנְצָה בּוֹ רוּחַ הַקֹּדֶשׁ, סוֹפוֹ שֶׁתִּתְגָּרֶה בּוֹ אֵשֶׁת פּוֹטִיפַר.

Potiphar the wife of him that will provoke his end the Holiness the spirit of in him sparked ate him evil a beast

וְלָמָּה לֹא גִלָּה לוֹ הַקָּבָ"ה? לְפִי שֶׁהֶחֱרִימוּ וְקִלְלוּ אֶת כָּל מִי שֶׁיְּגַלֶּה,

would reveal who any — and cursed that they banned because the Holy One blessed be He to him reveal did not and why

וְשִׁתְּפוּ לְהַקָּבָ"ה עִמָּהֶם תנחומא , אֲבָל יִצְחָק הָיָה יוֹדֵעַ שֶׁהוּא חַי,

was alive that he knowing was Yitzchak but Tanchuma with them the Holy One blessed be He and they partnered

אָמַר הֵיאַךְ אֲגַלֶּה וְהַקָּבָ"ה אֵינוֹ רוֹצֶה לְגַלּוֹת לוֹ:

to him to reveal wanting is not and the Holy One blessed be He shall I reveal how he said

פָּסוּק יב

Pasuk 12

וַיִּקְרַע יַעֲקֹב שִׂמְלֹתָיו וַיָּשֶׂם שַׂק בְּמָתְנָיו וַיִּתְאַבֵּל עַל בְּנוֹ יָמִים רַבִּים:

many days his son for and he mourned on his loins sackcloth and put his clothes Yaakov And rent

רַשִׁ"י

ימים רבים. כ"ב שָׁנָה, מִשֶּׁפֵּרַשׁ מִמֶּנּוּ עַד שֶׁיָּרַד יַעֲקֹב לְמִצְרַיִם, שֶׁנֶּאֱמַר

As it is said: to Mitzrayim. Yaakov that went down until from him from when he separated years, Twenty-two many: Days

יוֹסֵף בֶּן שְׁבַע עֶשְׂרֵה שָׁנָה וְגוֹ', וּבֶן שְׁלֹשִׁים שָׁנָה הָיָה בְּעָמְדוֹ לִפְנֵי פַּרְעֹה,

Pharaoh, before when he stood he was years thirty and a son of etc. years teen seven was a son of Yosef

וְשֶׁבַע שְׁנֵי הַשָּׂבָע, וּשְׁנָתַיִם הָרָעָב כְּשֶׁבָּא יַעֲקֹב לְמִצְרַיִם, הֲרֵי כ"ב שָׁנָה,

years. twenty-two behold to Mitzrayim, Yaakov when came the famine and two years of the plenty years of and seven

כְּנֶגֶד כ"ב שָׁנָה שֶׁלֹּא קִיֵּם יַעֲקֹב כִּבּוּד אָב וָאֵם מגילה ט"ז – כ' שָׁנָה

years twenty 16b: Megillah and mother, father honoring Yaakov did fulfill that not years twenty-two Corresponding to

שֶׁהָיָה בְּבֵית לָבָן, וּב' שָׁנָה בְּדַרְכּוֹ בְּשׁוּבוֹ מִבֵּית לָבָן, שָׁנָה וַחֲצִי

and a half a year Lavan: from the house of in his returning on the road years and two Lavan, in the house of that he was

בְּסֻכּוֹת וְשִׁשָּׁה חֳדָשִׁים בְּבֵית אֵל – וְזֶהוּ שֶׁאָמַר לְלָבָן זֶה לִּי עֶשְׂרִים שָׁנָה
years twenty is to me This to Lavan: what he said And this is El. in Beis months and six in Sukkos,

בְּבֵיתֶךָ, לִי הֵן, עָלַי, וְסוֹפִי לִלְקוֹת כְּנֶגְדָּן:
corresponding to them. to be afflicted and my end is upon me, they are "to me" in your house;

פסוק יג

Pasuk 13

וַיָּקֻמוּ כָּל בָּנָיו וְכָל בְּנֹתָיו לְנַחֲמוֹ וַיְמָאֵן לְהִתְנַחֵם וַיֹּאמֶר כִּי
for and he said to be comforted and he refused to comfort him his daughters and all his sons all and arose

אֵרֵד אֶל בְּנִי אָבֵל שְׁאֹלָה וַיֵּבְךְּ אֹתוֹ אָבִיו:
his father for him and wept to the grave mourning my son to I will go down

רַשִׁ"י

וכל בנתיו. רַבִּי יְהוּדָה אוֹמֵר אֲחָיוֹת תְּאוֹמוֹת נוֹלְדוּ עִם כָּל שֵׁבֶט וְשֵׁבֶט
tribe and every each with were born sisters twin says Yehudah Rabbi his daughters And all

וּנְשָׂאוּם, רַבִּי נְחֶמְיָה אוֹמֵר כְּנַעֲנִיּוֹת הָיוּ, אֶלָּא מַהוּ וְכָל בְּנֹתָיו? –
his daughters and all what is rather they were Canaanite women says Nechemiah Rabbi and they married them

כְּלוֹתָיו, שֶׁאֵין אָדָם נִמְנָע מִלִּקְרֹא לַחֲתָנוֹ בְּנוֹ וּלְכַלָּתוֹ בִּתּוֹ:
his daughter and his daughter-in-law his son his son-in-law from calling refrains person for no his daughters-in-law

רַשִׁ"י

וימאן להתנחם. אֵין אָדָם מְקַבֵּל תַּנְחוּמִין עַל הַחַי וְסָבוּר שֶׁמֵּת, שֶׁעַל
for regarding that he died and believing the living for consolation accepting a person is not to be comforted And he refused

הַמֵּת נִגְזָרָה גְּזֵרָה שֶׁיִּשְׁתַּכַּח מִן הַלֵּב וְלֹא עַל הַחַי בראשית רבה :
Rabbah Bereshis the living regarding but not the heart from that he be forgotten a decree it was decreed the dead

רַשִׁ"י

ארד אל בני. כְּמוֹ עַל בְּנִי, וְהַרְבֵּה אֶל מְשַׁמְּשִׁין בִּלְשׁוֹן עַל, אֶל שָׁאוּל
Shaul concerning al in the sense of serve el and many my son concerning is like my son to I will go down

וְאֶל בֵּית הַדָּמִים שמואל ב כ"א , אֶל הִלָּקַח אֲרוֹן הָאֱלֹהִים וְאֶל
and because of God the Ark of was taken because 21 II Shmuel bloodshed the house of and concerning

מוֹת חָמִיהָ וְאִישָׁהּ שמואל א ד' :
4 I Shmuel and her husband her father-in-law the death of

רַשִׁ"י

אבל שאלה. לְשׁוֹן קֶבֶר הוּא – בְּאֶבְלִי אֶקָּבֵר, וְלֹא
and not I will be buried in my mourning it is grave an expression of according to its simple context to the grave Mourning

אֶתְנַחֵם כָּל יָמַי. וּמִדְרָשׁוֹ, גֵּיהִנֹּם: סִימָן זֶה הָיָה מָסוּר בְּיָדִי
in my hand handed over was this a sign Gehinnom and its homiletic interpretation my days all I will be comforted

מִפִּי הַגְּבוּרָה, אִם לֹא יָמוּת אֶחָד מִבָּנַי בְּחַיַּי, מְבֻטָּח אֲנִי שֶׁאֵינִי רוֹאֶה
see that I will not am I assured in my lifetime from my sons one will die not if the Almighty from the mouth of

גֵּיהִנֹּם:
Gehinnom

רַשִׁ"י

וַיִּבְךְ אֹתוֹ אָבִיו. יִצְחָק, בּוֹכֶה הָיָה מִפְּנֵי צָרָתוֹ שֶׁל יַעֲקֹב אֲבָל לֹא הָיָה מִתְאַבֵּל,
And wept for him his father Yitzchak, was weeping because of the distress of Yaakov but not was he mourning

שֶׁהָיָה יוֹדֵעַ שֶׁהוּא חַי:
for he was aware that he was alive

פָּסוּק יד

Pasuk 14

וְהַמְּדָנִים מָכְרוּ אֹתוֹ אֶל מִצְרַיִם לְפוֹטִיפַר סְרִיס פַּרְעֹה שַׂר הַטַּבָּחִים:
And the Midianites sold him to Mitzrayim to Potiphar an officer of Paroh captain of the executioners

רַשִׁ"י

הטבחים. שׁוֹחֲטֵי בְּהֵמוֹת הַמֶּלֶךְ:
the butchers the slaughterers of the animals of the king

CHAPTER SUMMARY

This aliyah details Yosef being stripped of his coat and thrown into an empty pit by his brothers. Upon seeing a passing caravan, Yehudah suggests selling Yosef to the Ishmaelites rather than causing his death, and the brothers proceed to sell him for twenty silver pieces. Reuven returns to find the pit empty and mourns, while the brothers dip Yosef's tunic in goat's blood to present to Yaakov. Upon recognizing the bloodied coat, Yaakov mourns his son inconsolably, as Yosef is ultimately sold in Mitzrayim to Pharaoh's officer, Potiphar.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at the lashon of the pasuk when Yossef is thrown down: "והבור ריק אין בו מים." Rashi brings the famous sevara: why does the Torah need to write "it was empty" if it already says "there was no water in it"? Comes Rashi and teaches us that water it did not have, but snakes and scorpions it DID have. Think about this for a second. The brothers thought they were just putting him somewhere dry, keeping their hands clean from actual murder. But when a place is empty of water, which is Torah, it automatically fills up with deadly poison.

This is a huge chiddush in our daily avodah. We often think that neutrality exists. A Yid thinks to himself, "Okay, right now I'm not learning, but I'm not doing anything bad either. I'm just sitting in a neutral space." But the Torah is revealing here that there is no such thing as a truly empty pit. If you don't fill your mind, your day, and your home with the living waters of Torah and kedushah, the atmosphere automatically fills up with bad hashkafas, coarse thoughts, and the poisonous subtle bite of the yetzer hara.

When we leave a void, something else moves in immediately. You cannot just clear out the bad; you have to fill the space with good. If a person wants to protect his mind and his mishpacha from the coldness of the gashemius world around us, the only real protection is to keep the water flowing. Fill every spare minute with a pasuk, a daf, a perek of Tehillim, or a chashuve shmooze.

Today, identify one "empty moment" in your daily schedule, like your commute, standing in line, or those few minutes before sleeping, and fill it proactively with a dvar Torah or a kapitel Tehillim so no negative thoughts can take root.