חוּמָּשׁ עִם רַשִׁ"י · וישב · חֲמִישִׁי

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

VAYESHEV · 5TH ALIYAH

📖 CHAPTER PREVIEW

This aliyah continues the story of Yosef Hatzaddik after he was sold by his brothers. We see how Yosef was brought down to Mitzrayim, where Potiphar, an officer of Pharaoh, purchased him from the Yishmaelim. Even in the depths of Mitzrayim, Hashem's hashgacha was clearly with Yosef, allowing him to succeed in everything he did.

Seeing that Hashem was with Yosef and that success followed his every move, Potiphar took a liking to him. Potiphar made Yosef his personal attendant and placed him in charge of his entire household and all his possessions, which brought Hashem's bracha upon Potiphar's entire house and fields.

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

פָּסוּק א

Pasuk 1

וְיוֹסֵף הוּרַד מִצְרַיְמָה וַיִּקְנֵהוּ פּוֹטִיפַר סְרִיס פַּרְעֹה שַׂר הַטַּבָּחִים

And Yosef was brought down to Mitzrayim and bought him Potiphar an officer of Paroh chief of the executioners

אִישׁ מִצְרִי מִיַּד הַיִּשְׁמְעֵאלִים אֲשֶׁר הוֹרְדֻהוּ שָׁמָּה׃

a man an Egyptian from the hand of the Yishmaelites who had brought him down there

רַשִׁ"י

ויוסף הורד. חוֹזֵר לְעִנְיָן רִאשׁוֹן, אֶלָּא שֶׁהִפְסִיק בּוֹ כְּדֵי לְסָמֵךְ to juxtapose in order it that it interrupted rather first to the subject It returns was brought down and Yosef

יְרִידָתוֹ שֶׁל יְהוּדָה לִמְכִירָתוֹ שֶׁל יוֹסֵף לוֹמַר שֶׁבִּשְׁבִילוֹ הוֹרִידוּהוּ מִגְּדֻלָּתוֹ, from his greatness they demoted him that because of him to say Yosef · to the sale of Yehudah · the degradation of

וְעוֹד כְּדֵי לְסָמֵךְ מַעֲשֶׂה אִשְׁתּוֹ שֶׁל פּוֹטִיפַר לְמַעֲשֶׂה תָּמָר לוֹמַר לָךְ, מַה זּוֹ this one just as to you to say Tamar to the deed of Potifar · the wife of the deed of to juxtapose in order and further

לְשֵׁם שָׁמַיִם אַף זוֹ לְשֵׁם שָׁמַיִם, שֶׁרָאֲתָה בְּאַסְטְרוֹלוֹגִין שֶׁלָּהּ שֶׁעֲתִידָה that she was destined hers by astrology for she saw Heaven for the sake of this one so Heaven for the sake of

לְהַעֲמִיד בָּנִים מִמֶּנּוּ, וְאֵינָהּ יוֹדַעַת אִם מִמֶּנָּה אִם מִבִּתָּהּ׃ from her daughter if from her if know and she does not from him children to raise up

פָּסוּק ב

Pasuk 2

וַיְהִי יְהוָה אֶת יוֹסֵף וַיְהִי אִישׁ מַצְלִיחַ וַיְהִי בְּבֵית אֲדֹנָיו

And HASHEM was with Yosef and he was a man successful and he was in the house of his master

הַמִּצְרִי׃

the Egyptian

פָּסוּק ג

Pasuk 3

וַיַּרְא אֲדֹנָיו כִּי יְהוָה אִתּוֹ וְכֹל אֲשֶׁר הוּא עֹשֶׂה יְהוָה מַצְלִיחַ

And saw his master that HASHEM was with him and all that he did HASHEM made successful

בְּיָדוֹ׃

in his hand

רַשִׁ"י

כי ה' אתו. שֵׁם שָׁמַיִם שָׁגוּר בְּפִיו׃

That Hashem was with him the Name of Heaven was fluent in his mouth

פָּסוּק ד

Pasuk 4

וַיִּמְצָא יוֹסֵף חֵן בְּעֵינָיו וַיְשָׁרֶת אֹתוֹ וַיַּפְקִדֵהוּ עַל בֵּיתוֹ וְכָל יֶשׁ

And found Yosef favor in his eyes and served him and appointed him over his household and all there was

לוֹ נָתַן בְּיָדוֹ׃

to him he placed in his hand

רַשִׁ"י

וכל יש לו. הֲרֵי לָשׁוֹן קָצָר, חָסֵר "אֲשֶׁר":

and all that is to him behold this is a phrasing abbreviated lacking that

פָּסוּק ה

Pasuk 5

וַיְהִי מֵאָז הִפְקִיד אֹתוֹ בְּבֵיתוֹ וְעַל כָּל אֲשֶׁר יֶשׁ לוֹ וַיְבָרֶךְ יְהוָה

And it was from the time he appointed him in his house and over all that was to him and blessed Hashem

אֶת בֵּית הַמִּצְרִי בִּגְלַל יוֹסֵף וַיְהִי בִּרְכַּת יְהוָה בְּכָל אֲשֶׁר יֶשׁ לוֹ

— the house of the Egyptian for the sake of Yosef and was the blessing of Hashem on all that was to him

בַּבַּיִת וּבַשָּׂדֶה׃

in the house and in the field

פָּסוּק ו

Pasuk 6

וַיַּעֲזֹב כָּל אֲשֶׁר לוֹ בְּיַד יוֹסֵף וְלֹא יָדַע אִתּוֹ מְאוּמָה כִּי אִם

And he left all that he had in the hand of Yosef and not did he know with him anything except .

הַלֶּחֶם אֲשֶׁר הוּא אוֹכֵל וַיְהִי יוֹסֵף יְפֵה תֹאַר וִיפֵה מַרְאֶה׃

the bread which he was eating And he was Yosef handsome of form and handsome of appearance

רַשִׁ"י

ולא ידע אתו מאומה. לֹא הָיָה נוֹתֵן לִבּוֹ לִכְלוּם׃

And he did not know with him anything he did not was putting his heart to anything

רַשִּׁ"י

כִּי אִם הַלֶּחֶם. הִיא אִשְׁתּוֹ, אֶלָּא שֶׁדִּבֵּר בְּלָשׁוֹן נְקִיָּה:

except · the bread this is his wife except that it spoke in a language clean

רַשִּׁ"י

וַיְהִי יוֹסֵף יְפֵה תֹאַר. כֵּיוָן שֶׁרָאָה עַצְמוֹ מוֹשֵׁל, הִתְחִיל אוֹכֵל וְשׁוֹתֶה

And Joseph was beautiful of form. As soon as he saw that he was ruling himself, he began eating and drinking

וּמְסַלְסֵל בְּשַׂעָרוֹ, אָמַר הַקָּבָ"ה אָבִיךָ מִתְאַבֵּל וְאַתָּה מְסַלְסֵל בְּשַׂעֲרְךָ, אֲנִי

and curling his hair said the Holy One blessed be He your father mourns and you curl your hair I

מְגָרֶה בְּךָ אֶת הַדֹּב, מִיָּד:

incite against you — the bear immediately

CHAPTER SUMMARY

Yosef is brought to Mitzrayim and bought by Potiphar, a minister of Pharaoh. Hashem rests His presence upon Yosef, making him successful in all his endeavors. Recognizing that Hashem is with Yosef, Potiphar appoints him over his entire house and property. As a result, Hashem blesses everything Potiphar owns, both inside the house and out in the field, leaving Potiphar to rely entirely on Yosef for all his affairs.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at what the pasuk is telling us about Yosef Hatzaddik. Here is a young bochur, ripped away from his father, sold as a slave, and dropped right into the lowest place on earth, the house of Potiphar in Mitzrayim. Lichoira, we would think he would be broken, completely consumed by his own tzaris. But what does the Torah say? Vayidei Hashem et Yosef, Hashem was with him, and Potiphar himself saw ki Hashem itto, that the Shechinah was right there with him.

Rashi brings down the famous sevara: how did a Mitzri rasha see that Hashem was with Yosef? Because Shem Shamayim hayah shgosh befiw. Yosef didn't stop putting Hashem into his mouth. Every single thing he touched, every task he did, he was constantly saying, Im yirtzeh Hashem, with the help of Hashem, may Hashem give me Hatzlacha. He lived with such a klare emunah that even a pagan master couldn't help but notice that there is a Master of the Universe who runs every single detail.

This is a massive chiddush for our own daily avodah. Sometimes a Yid finds himself in a dark place, a hard situation at work, or a nisayon where he feels all alone. The yetzer hara tries to convince us to hide our Yiddishkeit or just focus on surviving. But Yosef teaches us that true hatzlacha comes specifically when you bring Hashem right into the room with you. When you mention Hashem naturally, when you live with bitachon out in the open, not only do you stay connected, but everyone around you sees the berachah that comes with it.

Today, make it a point to bring Shem Shamayim into your everyday speech. When someone asks how your day is going or how a project is coming along, don't just give a secular answer. Say Baruch Hashem or Im yirtzeh Hashem out loud with real kavana, and remember Who is giving you hatzlacha in everything you do.