חוּמָּשׁ עִם רַשִׁ"י · וישב · שִׁשִּׁי

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

VAYESHEV · 6TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Yosef Hatzaddik faces a massive nisayon in the house of Potifar. Day after day, Potifar's wife attempts to entice Yosef, but he remains completely steadfast, refusing to betray his master or sin before Hashem. Even as she continues to pressure him relentlessly, Yosef guards his kedushah and refuses to yield to her demands.

The climax arrives on a day when no one else is in the house. Potifar's wife grabs Yosef by his garment, but he flees outside, leaving the garment behind. Spurned and enraged, she fabricates a story to her household servants and then to Potifar himself, accusing Yosef of wrongdoing. As a result, Potifar throws Yosef into the royal prison, but Hashem remains with Yosef, granting him favor in the eyes of the chief warden who places him in charge of all the prisoners.

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

פָּסוּק א

Pasuk 1

וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה וַתִּשָּׂא אֵשֶׁת אֲדֹנָיו אֶת עֵינֶיהָ אֶל יוֹסֵף

And it came to pass after the things these and lifted up the wife of his master — her eyes toward Yosef

וַתֹּאמֶר שִׁכְבָה עִמִּי׃

and she said lie with me

רַשִׁ"י

וַתִּשָּׂא אֵשֶׁת אֲדוֹנָיו וגו'. כָּל מָקוֹם שֶׁנֶּאֱמַר אַחַר סָמוּךְ׃

And lifted up the wife of his master etc. every place where it is stated after means immediately adjacent

פָּסוּק ב

Pasuk 2

וַיְמָאֵן וַיֹּאמֶר אֶל אֵשֶׁת אֲדֹנָיו הֵן אֲדֹנִי לֹא יָדַע אִתִּי מַה בַּבָּיִת

And he refused and he said to the wife of his master behold my master does not know with me what is in the house

וְכֹל אֲשֶׁר יֶשׁ לוֹ נָתַן בְּיָדִי׃

and all that there is to him he has placed in my hand

פָּסוּק ג

Pasuk 3

אֵינֶנּוּ גָדוֹל בַּבַּיִת הַזֶּה מִמֶּנִּי וְלֹא חָשַׂךְ מִמֶּנִּי מְאוּמָה כִּי אִם אוֹתָךְ

he is not greater in house this than I and not he withheld from me anything except · you

בַּאֲשֶׁר אַתְּ אִשְׁתּוֹ וְאֵיךְ אֶעֱשֶׂה הָרָעָה הַגְּדֹלָה הַזֹּאת וְחָטָאתִי לֵאלֹהִים׃

against God and sin this great evil can I do and how his wife you are inasmuch as

רַ״שִׁ״י

וחטאתי לאלהים. בְּנֵי נֹחַ נִצְטַוּוּ עַל הָעֲרָיוֹת׃

immorality concerning were commanded Noach the sons of against God and I would sin

פָּסוּק ד

Pasuk 4

וַיְהִי כְּדַבְּרָהּ אֶל יוֹסֵף יוֹם יוֹם וְלֹא שָׁמַע אֵלֶיהָ לִשְׁכַּב אֶצְלָהּ

beside her to lie to her listen and he did not after day day Yosef to as she spoke and it was

לִהְיוֹת עִמָּהּ׃

with her to be

רַ״שִׁ״י

לשכב אצלה. אֲפִלּוּ בִּלְא תַּשְׁמִישׁ׃

relations without even by her to lie

רַ״שִׁ״י

להיות עמה. לָעוֹלָם הַבָּא׃

to come in the world with her to be

פָּסוּק ה

Pasuk 5

וַיְהִי כְּהַיּוֹם הַזֶּה וַיָּבֹא הַבַּיְתָה לַעֲשׂוֹת מְלַאכְתּוֹ וְאֵין אִישׁ

man and there was no his work to do into the house and he came this like day And it was

מֵאַנְשֵׁי הַבַּיִת שָׁם בַּבָּיִת׃

in the house there the house of the men of

רַ״שִׁ״י

ויהי כהיום הזה. כְּלוֹמַר וַיְהִי כַּאֲשֶׁר הִגִּיעַ יוֹם מְיֻחָד, יוֹם צְחוֹק,

merriment a day of special a day arrived when and it came to pass that is to say the this as this day and it came to pass

יוֹם אֵיד שֶׁלָּהֶם, שֶׁהָלְכוּ כֻּלָּם לְבֵית עֲ״זָ, אָמְרָה אֵין לִי יוֹם הָגוּן

fitting day for me there is no she said idolatry to the house of all of them that went theirs festal idol-worship a day of

לְהִזָּקֵק לְיוֹסֵף כְּהַיּוֹם הַזֶּה, אָמְרָה לָהֶם חוֹלָה אֲנִי וְאֵינִי יְכוֹלָה לֵילֵךְ תַּנְחוּמָא׃

Tanchuma to go able and I am not I am sick to them she said the this like the day with Yosef to associate

רַ״שִׁ״י

לעשות מלאכתו. רַב וּשְׁמוּאֵל, חַד אָמַר מְלַאכְתּוֹ מַמָּשׁ, וְחַד אָמַר לַעֲשׂוֹת צָרְכָיו עִמָּהּ,

with her his needs to do said and one literally his work said one and Shmuel Rav his work to do

אֶלָּא שֶׁנִּרְאֵית לוֹ דְּמוּת דְּיוּקְנוֹ שֶׁל אָבִיו וכו' כִּדְאִיתָא בְּמַסֶּכֶת סוֹטָה דף ל״ו

36 page Sotah in Tractate as it is and so on his father of the likeness of the image of to him that appeared except

׃

פָּסוּק ו

Pasuk 6

וַתִּתְפְּשֵׂהוּ בְּבִגְדּוֹ לֵאמֹר שִׁכְבָה עִמִּי וַיַּעֲזֹב בִּגְדוֹ בְּיָדָהּ וַיָּנָס

and she caught him by his garment saying lie with me and he left his garment in her hand and he fled

וַיֵּצֵא הַחוּצָה׃

and he went out outside

פָּסוּק ז

Pasuk 7

וַיְהִי כִּרְאוֹתָהּ כִּי עָזַב בִּגְדּוֹ בְּיָדָהּ וַיָּנָס הַחוּצָה׃

And it was when she saw that he had left his garment in her hand and fled outside

פָּסוּק ח

Pasuk 8

וַתִּקְרָא לְאַנְשֵׁי בֵיתָהּ וַתֹּאמֶר לָהֶם לֵאמֹר רְאוּ הֵבִיא לָנוּ אִישׁ עִבְרִי

and she called to the men of her house and she said to them saying see he brought to us a man a Hebrew

לְצַחֵק בָּנוּ בָּא אֵלַי לִשְׁכַּב עִמִּי וָאֶקְרָא בְּקוֹל גָּדוֹל׃

to toy with us he came to me to lie with me and I called out with a voice loud

רַשִׁ"י

ראו הביא לנו. הֲרֵי זֶה לָשׁוֹן קְצָרָה – הֵבִיא לָנוּ, וְלֹא פֵּרֵשׁ מִי הֵבִיאוֹ,

See he brought to us behold this is an expression short he brought to us and did not specify who brought him

וְעַל בַּעֲלָהּ אוֹמֶרֶת כֵּן׃

and about her husband she says so

רַשִׁ"י

עברי. מֵעֵבֶר הַנָּהָר, מִבְּנֵי עֵבֶר בראשית רבה :

A Hebrew from the side of the river from the sons of Eber Bereshis Rabbah

פָּסוּק ט

Pasuk 9

וַיְהִי כִּשְׁמֹעוֹ כִּי הֲרִימֹתִי קוֹלִי וָאֶקְרָא וַיַּעֲזֹב בִּגְדּוֹ אֶצְלִי וַיָּנָס

and it was when he heard that I raised my voice and I called out and he left his garment by me and he fled

וַיֵּצֵא הַחוּצָה׃

and he went out outside

פָּסוּק י

Pasuk 10

וַתַּנַּח בִּגְדּוֹ אֶצְלָהּ עַד בּוֹא אֲדֹנָיו אֶל בֵּיתוֹ׃

And she placed his garment beside her until the coming of his master to his house

רַשִׁ"י

אדניו. שֶׁל יוֹסֵף׃

his master of Yosef

פָּסוּק יא

Pasuk 11

וַתְּדַבֵּר אֵלָיו כַּדְּבָרִים הָאֵלֶּה לֵאמֹר בָּא אֵלַי הָעֶבֶד הָעִבְרִי אֲשֶׁר הֵבֵאתָ

And she spoke to him like words these saying came to me the servant the Hebrew whom you brought

לָּנוּ לְצַחֵק בִּי׃

to us to dally with me

רַשִׁ״י

בא אלי. לְצַחֵק בִּי הָעֶבֶד הָעִבְרִי אֲשֶׁר הֵבֵאתָ לָּנוּ׃

came to me to mock at me the servant the Hebrew whom you brought to us

פָּסוּק יב

Pasuk 12

וַיְהִי כַּהֲרִימִי קוֹלִי וָאֶקְרָא וַיַּעֲזֹב בִּגְדוֹ אֶצְלִי וַיָּנָס הַחוּצָה׃

And it was as I raised my voice and I called out and he left his garment by me and he fled outside

פָּסוּק יג

Pasuk 13

וַיְהִי כִּשְׁמֹעַ אֲדֹנָיו אֶת דִּבְרֵי אִשְׁתּוֹ אֲשֶׁר דִּבְּרָה אֵלָיו לֵאמֹר כַּדְּבָרִים

and it was upon hearing his master — the words of his wife which she spoke to him saying like the things

הָאֵלֶּה עָשָׂה לִי עַבְדֶּךָ וַיִּחַר אַפּוֹ׃

these did to me your slave and flared his anger

רַשִׁ״י

ויהי כשמע אדניו וגו'. בְּשָׁעַת תַּשְׁמִישׁ אָמְרָה לוֹ כֵּן, וְזֶהוּ שֶׁאָמְרָה כַּדְּבָרִים הָאֵלֶּה עָשָׂה לִי עַבְדֶּךָ, עִנְיְנֵי תַּשְׁמִישׁ כָּאֵלֶּה׃

And it came to pass when heard his master etc. At the time of intimate relations she said to him so and this is what she said

like things these did to me your servant matters of intimacy like these

פָּסוּק יד

Pasuk 14

וַיִּקַּח אֲדֹנֵי יוֹסֵף אֹתוֹ וַיִּתְּנֵהוּ אֶל בֵּית הַסֹּהַר מְקוֹם אֲשֶׁר אסורי

And took the master of Yosef him and placed him into the house of the prison the place where the bound ones of

אֲסִירֵי הַמֶּלֶךְ אֲסוּרִים וַיְהִי שָׁם בְּבֵית הַסֹּהַר׃

prisoners of the king were bound and he was there in the house of the prison

פָּסוּק טו

Pasuk 15

וַיְהִי יְהוָה אֶת יוֹסֵף וַיֵּט אֵלָיו חָסֶד וַיִּתֵּן חִנּוֹ בְּעֵינֵי שַׂר

And was Hashem with Yosef and He extended to him kindness and He gave his favor in the eyes of the warden of

בֵּית הַסֹּהַר׃

the house of the prison

רַשִׁ"י

ויט אליו חסד. שֶׁהָיָה מְקֻבָּל לְכָל רוֹאָיו, לְשׁוֹן "כַּלָּה נָאָה וַחֲסוּדָה"

And He extended to him kindness that he was acceptable to all his beholders an expression like "a bride beautiful and favored"

שֶׁבַּמִּשְׁנָה:

which is in the Mishnah

פָּסוּק ט ז

Pasuk 16

וַיִּתֵּן שַׂר בֵּית הַסֹּהַר בְּיַד יוֹסֵף אֵת כָּל הָאֲסִירִם אֲשֶׁר

And gave the warden of the house of the prison into the hand of Yosef — all the prisoners who

בְּבֵית הַסֹּהַר וְאֵת כָּל אֲשֶׁר עֹשִׂים שָׁם הוּא הָיָה עֹשֶׂה:

were in the house of the prison and — all that they were doing there he was doing

רַשִׁ"י

הוא היה עושה. כְּתַרְגּוּמוֹ בְּמֵימְרֵהּ הֲוָה מִתְעֲבֵיד:

he was doing is like its Targum by his word it was being done

פָּסוּק י ז

Pasuk 17

אֵין שַׂר בֵּית הַסֹּהַר רֹאֶה אֶת כָּל מְאוּמָה בְּיָדוֹ בַּאֲשֶׁר יְהוָה

was not the warden of the house of the prison supervising — any thing in his hand because Hashem

אִתּוֹ וַאֲשֶׁר הוּא עֹשֶׂה יְהוָה מַצְלִיחַ:

was with him and that which he did Hashem made successful

רַשִׁ"י

באשר ה' אתו. בִּשְׁבִיל שֶׁה' אִתּוֹ:

Because Hashem was with him because that Hashem was with him

CHAPTER SUMMARY

This aliyah details Yosef's great nisayon with Potifar's wife, his heroic refusal to sin, his escape leaving his garment in her hand, her false accusations against him, his subsequent imprisonment, and the hashgachah pratis that accompanied him even in jail where Hashem brought him success and favor with the warden.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

Look at what Yosef Hatzaddik goes through over here. Day after day, day after day, the nisayon is right in his face. It would have been so easy to make a cheshbon, to drop his standards just a hair, or to argue that he was completely trapped. But Yosef doesn't linger, he doesn't debate, and he doesn't try to be a chochom. The pasuk says vayanas vayatza hachutza. He leaves his very garment behind and runs for his life. That moment cost him everything on the surface. It got him thrown straight into a dark dungeon. Lichoira, you look at it and think, what did he gain by doing the right thing?

But look at how the Torah finishes the parsha: Vayehi Hashem et Yosef. Even inside the prison, in the lowest place on earth, Hashem was right there with him, giving him chen and making everything he touched succeed. When a Yid stands strong in a nisayon and runs away from a aveirah, he might think he is losing out or suffering a setback. The yetzer hara tells you that if you don't compromise, you're going to fall behind in life or get hurt. But the Torah is showing us the clear emunah truth: you never lose by doing what Hashem wants. When you run from a sin, Hashem walks right into the darkness with you.

We all face moments where the yetzer hara comes daily, bit by bit, trying to pull us into something that doesn't belong to a frum Yid. The lesson of Yosef is that you don't negotiate with a nisayon. You don't try to outsmart it while standing in the same room. You just run. You physically or mentally remove yourself from the situation, no matter how awkward it looks or what short-term price you think you'll pay.

Today, if you find yourself in a situation or on a device where a nisayon starts creeping up on you, don't stay to fight it or justify standing there. Just walk away immediately, shut the screen, or leave the room without a second thought.