# חוּמָּשׁ עִם רַשִׁ"י · ויגש · רִאשׁוֹן

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

VAYIGASH · 1ST ALIYAH

📖 CHAPTER PREVIEW

This aliyah opens the dramatic climax of the entire Joseph narrative, as Yehudah steps up to confront the ruler of Egypt—who is actually his own brother Yosef. Yehudah approaches him with a mixture of deep respect and fierce determination, pleading for the release of Binyamin. He carefully retells the whole story of how they ended up bringing Binyamin down to Mitzrayim in the first place, emphasizing how reluctant their father Yaakov was to let his youngest son out of his sight.

Yehudah details the intense emotional bond between Yaakov and Binyamin, explaining that Binyamin is the only remaining child from his mother Rachel after his brother was lost. He vividly describes the immense grief Yaakov experienced over losing Yosef and warns that if Binyamin does not return safely, their elderly father will die of heartache. Through this moving plea, Yehudah sets the stage to offer himself in Binyamin's place.

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

פָּסוּק א

*Pasuk 1*

וַיִּגַּשׁ אֵלָיו יְהוּדָה וַיֹּאמֶר בִּי אֲדֹנִי יְדַבֶּר נָא עַבְדְּךָ דָבָר בְּאָזְנֵי

in ears of a word your servant please let speak my lord please and said Yehudah to him And approached

אֲדֹנִי וְאַל יִחַר אַפְּךָ בְּעַבְדֶּךָ כִּי כָמוֹךָ כְּפַרְעֹה׃

is like Pharaoh like you for at your servant your anger flare and let not my lord

רַשִׁ"י

ויגש אליו וגומר ... דבר באזני אדני. יִכָּנְסוּ דְבָרַי בְּאָזְנֶיךָ׃

into your ears my words may enter my lord in ears of a word and so on to him and he approached

רַשִׁ"י

ואל יחר אפך. מִכָּאן אַתָּה לָמֵד שֶׁדִּבֵּר אֵלָיו קָשׁוֹת׃

harshly to him that he spoke learn you from here Your anger glow and let not

רַשִׁ"י

כי כמוך כפרעה. חָשׁוּב אַתָּה בְּעֵינַי כְּמֶלֶךְ, זֶהוּ פְּשׁוּטוֹ. וּמִדְרָשׁוֹ סוֹפְךָ

your end is and its Midrash its simple meaning this is like a king in my eyes you are important is like Pharaoh like you For

לִלְקוֹת עָלָיו בְּצָרַעַת כְּמוֹ שֶׁלָּקָה פַּרְעֹה עַל יְדֵי זְקֵנָתִי שָׂרָה עַל לֵילָה

night for Sarah my grandmother account of on Pharaoh was stricken just as with tzaraas on his account to be stricken

אַחַת שֶׁעִכְּבָהּ בראשית רבה . דָּבָר אַחֵר מַה פַּרְעֹה גּוֹזֵר וְאֵינוֹ מְקַיֵּם,

fulfill and does not decrees Pharaoh just as explanation another Rabbah Bereshis that he detained her one

מַבְטִיחַ וְאֵינוֹ עוֹשֶׂה, אַף אַתָּה כֵּן; וְכִי זוֹ הִיא שִׁימַת עַיִן שֶׁאָמַרְתָּ לָשׂוּם עֵינְךָ

your eye to set that you said an eye setting of · this and is too you so do and does not promises

עָלָיו? דָּבָר אַחֵר, כִּי כָּמוֹךָ כְּפַרְעֹה, אִם תַּקְנִיטֵנִי אֶהֱרֹג אוֹתְךָ וְאֶת אֲדוֹנֶךָ
your master and — you I will kill you provoke me if is like Pharaoh like you For explanation another upon him

בראשית רבה :
Rabbah Bereshis

פָּסוּק ב

*Pasuk 2*

אֲדֹנִי שָׁאַל אֶת עֲבָדָיו לֵאמֹר הֲיֵשׁ לָכֶם אָב אוֹ אָח:
a brother or a father to you Is there saying his servants — asked My lord

רַ"שִׁ"י

שאל את עבדיו. מִתְּחִלָּה בַּעֲלִילָה בָּאתָ עָלֵינוּ, לָמָּה הָיָה לְךָ לִשְׁאֹל כָּל אֵלֶּה?
these all to ask for you was it why against us you came with a pretext from the beginning his servants — asked

בִּתְךָ הָיִינוּ מְבַקְּשִׁים? אוֹ אֲחוֹתֵנוּ אַתָּה מְבַקֵּשׁ? וְאַף עַל פִּי כֵן
so though · and even seeking were you our sister or seeking were we your daughter

פָּסוּק ג

*Pasuk 3*

וַנֹּאמֶר אֶל אֲדֹנִי יֶשׁ לָנוּ אָב זָקֵן וְיֶלֶד זְקֻנִים קָטָן וְאָחִיו מֵת
is dead and his brother young old age and a child of old a father to us there is my lord to And we said

וַיִּוָּתֵר הוּא לְבַדּוֹ לְאִמּוֹ וְאָבִיו אֲהֵבוֹ:
loves him and his father of his mother alone he and he was left

רַ"שִׁ"י

ונאמר אל אדוני , לֹא כִחַדְנוּ מִמְּךָ דָּבָר בראשית רבה :
Rabbah Bereshis anything from you did we withhold not my lord to And we said

רַ"שִׁ"י

ואחיו מת. מִפְּנֵי הַיִּרְאָה הָיָה מוֹצִיא דְּבַר שֶׁקֶר מִפִּיו, אָמַר אִם אוֹמַר לוֹ
to him I will say if he said from his mouth falsehood a word of bringing out he was the fear out of is dead And his brother

שֶׁהוּא קַיָּם, יֹאמַר הֲבִיאוֹהוּ אֵצְלִי:
to me bring him he will say is alive that he

רַ"שִׁ"י

לבדו לאמו. מֵאוֹתוֹ הָאֵם אֵין לוֹ עוֹד אָח:
brother another to him there is not mother from that of his mother alone

פָּסוּק ד

*Pasuk 4*

וַתֹּאמֶר אֶל עֲבָדֶיךָ הוֹרִדֻהוּ אֵלָי וְאָשִׂימָה עֵינִי עָלָיו:
upon him my eye that I may set to me Bring him down your servants to And you said

פָּסוּק ה

*Pasuk 5*

וַנֹּאמֶר אֶל אֲדֹנִי לֹא יוּכַל הַנַּעַר לַעֲזֹב אֶת אָבִיו וְעָזַב אֶת אָבִיו
And we said to my lord cannot be able the youth to leave his father — for if he leaves his father —

וָמֵת׃
he will die

רַשִׁ״י

ועזב את אביו ומת. אִם יַעֲזֹב אֶת אָבִיו, דּוֹאֲגִים אָנוּ שֶׁמָּא יָמוּת בַּדָּרֶךְ,
and he leaves his father — and he will die if he will leave his father — anxious we are lest he will die on the way

שֶׁהֲרֵי אִמּוֹ בַּדָּרֶךְ מֵתָה׃
for indeed his mother on the way died

פָּסוּק ו

*Pasuk 6*

וַתֹּאמֶר אֶל עֲבָדֶיךָ אִם לֹא יֵרֵד אֲחִיכֶם הַקָּטֹן אִתְּכֶם לֹא תֹסִפוּן
And you said to your servants If not comes down your brother the youngest with you not will you continue

לִרְאוֹת פָּנָי׃
to see my face

פָּסוּק ז

*Pasuk 7*

וַיְהִי כִּי עָלִינוּ אֶל עַבְדְּךָ אָבִי וַנַּגֶּד לוֹ אֵת דִּבְרֵי אֲדֹנִי׃
And it was when we went up to Your servant my father and we told him — the words of my lord

פָּסוּק ח

*Pasuk 8*

וַיֹּאמֶר אָבִינוּ שֻׁבוּ שִׁבְרוּ לָנוּ מְעַט אֹכֶל׃
and said our father return buy for us a little food

פָּסוּק ט

*Pasuk 9*

וַנֹּאמֶר לֹא נוּכַל לָרֶדֶת אִם יֵשׁ אָחִינוּ הַקָּטֹן אִתָּנוּ וְיָרַדְנוּ כִּי
And we said not we can to go down if there is our brother the youngest with us then we will go down for

לֹא נוּכַל לִרְאוֹת פְּנֵי הָאִישׁ וְאָחִינוּ הַקָּטֹן אֵינֶנּוּ אִתָּנוּ׃
not we can to see the face of the man and our brother the youngest is not with us

פָּסוּק י

*Pasuk 10*

וַיֹּאמֶר עַבְדְּךָ אָבִי אֵלֵינוּ אַתֶּם יְדַעְתֶּם כִּי שְׁנַיִם יָלְדָה לִי אִשְׁתִּי׃
And said your servant my father to us you know that two bore to me my wife

פָּסוּק יא

*Pasuk 11*

וַיֵּצֵא הָאֶחָד מֵאִתִּי וָאֹמַר אַךְ טָרֹף טֹרַף וְלֹא רְאִיתִיו עַד הֵנָּה׃

now until I have seen him and not he was torn torn surely and I said from me the one and went out

פָּסוּק יב

*Pasuk 12*

וּלְקַחְתֶּם גַּם אֶת זֶה מֵעִם פָּנַי וְקָרָהוּ אָסוֹן וְהוֹרַדְתֶּם אֶת שֵׂיבָתִי

my white head — and you bring down disaster and befalls him my presence from this — also and you take

בְּרָעָה שְׁאֹלָה׃

to Sheol in misery

רַ"שִׁ"י

וקרהו אסון. שֶׁהַשָּׂטָן מְקַטְרֵג בְּשָׁעַת הַסַּכָּנָה בראשית רבה׃

Rabbah Bereshit the danger in the time of prosecutes for the Satan mischief and befall him

רַ"שִׁ"י

והורדתם את שיבתי וגו'. עַכְשָׁו כְּשֶׁהוּא אֶצְלִי, אֲנִי מִתְנַחֵם בּוֹ עַל אִמּוֹ

his mother for in him am comforted I with me when he is Now etc. my gray hair — And you will bring down

וְעַל אָחִיו, וְאִם יָמוּת זֶה, דּוֹמֶה עָלַי שֶׁשְּׁלָשְׁתָּן מֵתוּ בְּיוֹם אֶחָד׃

one on day died that the three of them to me it is like this one shall die and if his brother and for

פָּסוּק יג

*Pasuk 13*

וְעַתָּה כְּבֹאִי אֶל עַבְדְּךָ אָבִי וְהַנַּעַר אֵינֶנּוּ אִתָּנוּ וְנַפְשׁוֹ קְשׁוּרָה

is bound and his soul with us is not and the youth my father your servant to when I come and now

בְּנַפְשׁוֹ׃

with his soul

**CHAPTER SUMMARY**

Yehudah approaches Yosef to make a heartfelt appeal on behalf of Binyamin, recounting how Yosef originally inquired about their family and insisted that they bring their youngest brother to Mitzrayim. He explains that the brothers warned Yosef that taking Binyamin would endanger Yaakov's life, but Yosef insisted it was a condition for buying more grain. Yehudah recounts how Yaakov initially refused, recalling the loss of his son Yosef and fearing that any harm to Binyamin would bring him in sorrow to the grave, concluding his argument by stressing that Yaakov's very soul is bound up in the life of the boy.

## לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at how Yehudah approaches Yosef. The pasuk says, "Vayigash elav Yehudah", Rashi brings down that this was an approach to harsh words, to conciliation, and even to war. Lichoira, Yehudah is standing in front of the ruler of Mitzrayim, the most powerful man in the world next to Pharaoh, and the situation looks completely lost. Humanly speaking, there was no way out. Yet Yehudah steps up with total mesiras nefesh and ultimate achrayus for his brother and his father. He does not run away, and he does not drop the burden just because the nisayon feels impossible.

That is the chiddush of Yehudah, and that is what makes him the leader of the shevatim. When a Yid sees a situation in his family, in his parnassah, or in his personal avodah that looks entirely blocked, the yetzer hara tells him to give up and step back. But Yehudah teaches us that a Yid steps forward. You bring every piece of yourself to the table, speaking with derech eretz, ready to push through every barrier, because you know that another Yid relies on you and Hashem wants your effort.

Take this into your daily life today. Think of one difficult conversation or heavy responsibility you have been putting off because it feels overwhelming or uncomfortable. Do not run away from it. Step up today like Yehudah, take total achrayus, and handle it with midos tovos and emunah.