חוּמָּשׁ עִם רַשִׁ"י · ויגש · חֲמִישִׁי

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

VAYIGASH · 5TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Yaakov Avinu reaches full clarity that his beloved son Yosef is indeed alive. Heartened by this news, Yaakov gathers his entire family and all his belongings to set out for Mitzrayim, stopping first at Be'er Sheva to offer korbanos to Elokei aviv Yitzchak. There, Hashem appears to Yaakov in visions of the night, reassuring him not to fear going down to Mitzrayim, and promising that He Himself will accompany him into the galus and bring his offspring back.

The Torah then details the holy family's journey into Mitzrayim and begins counting the shevatim and their children who comprised the seventy souls of Yaakov's household. The pesukim meticulously enumerate the sons and descendants of Leah, Zilpah, Rachel, and Bilhah who made up this fundamental foundation of Klal Yisrael as they entered the Egyptian exile.

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

פָּסוּק א

Pasuk 1

וַיֹּאמֶר יִשְׂרָאֵל רַב עוֹד יוֹסֵף בְּנִי חָי אֵלְכָה וְאֶרְאֶנּוּ בְּטֶרֶם אָמוּת׃

And said Yisrael Much still Yosef my son is alive I will go and see him before I die

רַשִׁ"י

רב. רַב לִי עוֹד שִׂמְחָה וְחֶדְוָה הוֹאִיל וְעוֹד יוֹסֵף בְּנִי חַי׃

Rav much for me more joy and pleasure since and still Yossef my son is alive

פָּסוּק ב

Pasuk 2

וַיִּסַּע יִשְׂרָאֵל וְכָל אֲשֶׁר לוֹ וַיָּבֹא בְּאֵרָה שָׁבַע וַיִּזְבַּח זְבָחִים

And traveled Yisrael and all that was his and he came to Beer- sheva and he slaughtered sacrifices

לֵאלֹהֵי אָבִיו יִצְחָק׃

to the God of his father Yitzchak

רַשִׁ"י

בארה שבע. כְּמוֹ לִבְאֵר שֶׁבַע; הֵ"א בְּסוֹף תֵּבָה בִּמְקוֹם לָמֶ"ד בְּתִחְלָתָהּ׃

To Be'er Sheva is like to Be'er at the end of a hei in place of a lamed at its beginning

רַשִׁ"י

לאלהי אביו יצחק. חַיָּב אָדָם בְּכִבּוּד אָבִיו יוֹתֵר מִבְּכִבּוּד זְקֵנוֹ, לְפִיכָךְ תָּלָה בְּיִצְחָק וְלֹא בְּאַבְרָהָם׃

To the God of his father Yitzchak is obligated a person in honoring his father more than in honoring his grandfather therefore he hung on Yitzchak and not on Avraham

פָּסוּק ג

Pasuk 3

וַיֹּאמֶר אֱלֹהִים לְיִשְׂרָאֵל בְּמַרְאֹת הַלָּיְלָה וַיֹּאמֶר יַעֲקֹב יַעֲקֹב וַיֹּאמֶר
and he said Yaakov Yaakov and He said the night in visions of to Yisrael God And God said

הִנֵּנִי׃
Here I am

רַשִׁ״י

יעקב יעקב. לְשׁוֹן חִבָּה׃
affection an expression of Yaakov Yaakov

פָּסוּק ד

Pasuk 4

וַיֹּאמֶר אָנֹכִי הָאֵל אֱלֹהֵי אָבִיךָ אַל תִּירָא מֵרְדָה מִצְרַיְמָה כִּי לְגוֹי
into a nation for to Mitzrayim from going down fear do not your father God of the God I am And He said

גָּדוֹל אֲשִׂימְךָ שָׁם׃
there I will make you great

רַשִׁ״י

אל תירא מרדה מצרימה. לְפִי שֶׁהָיָה מֵצֵר עַל שֶׁנִּזְקַק לָצֵאת לְחוּצָה
to outside to leave that he was compelled over grieved that he was Because to Mitzrayim from going down fear Do not

לָאָרֶץ׃
the Land

פָּסוּק ה

Pasuk 5

אָנֹכִי אֵרֵד עִמְּךָ מִצְרַיְמָה וְאָנֹכִי אַעַלְךָ גַּם עָלֹה וְיוֹסֵף יָשִׁית
shall place and Yosef bringing up also will bring you up and I Myself to Mitzrayim with you will go down I Myself

יָדוֹ עַל עֵינֶיךָ׃
your eyes upon his hand

רַשִׁ״י

ואנכי אעלך. הִבְטִיחוֹ לִהְיוֹת נִקְבָּר בָּאָרֶץ׃
in the Land buried to be He promised him will bring you up And I

פָּסוּק ו

Pasuk 6

וַיָּקָם יַעֲקֹב מִבְּאֵר שָׁבַע וַיִּשְׂאוּ בְנֵי יִשְׂרָאֵל אֶת יַעֲקֹב אֲבִיהֶם וְאֶת
and — their father Yaakov — Yisrael the sons of and carried Sheva from Be'er Yaakov And arose

טַפָּם וְאֶת נְשֵׁיהֶם בָּעֲגָלוֹת אֲשֶׁר שָׁלַח פַּרְעֹה לָשֵׂאת אֹתוֹ׃
him to carry Paroh had sent which in the wagons their wives and — their young children

פָּסוּק ז

Pasuk 7

וַיִּקְחוּ אֶת מִקְנֵיהֶם וְאֶת רְכוּשָׁם אֲשֶׁר רָכָשׁוּ בְּאֶרֶץ כְּנַעַן וַיָּבֹאוּ
and they took — their livestock and — their wealth that they had acquired in the land of Canaan and they came

מִצְרַיְמָה יַעֲקֹב וְכָל זַרְעוֹ אִתּוֹ׃
to Mitzrayim Yaakov and all his offspring with him

רַשִׁ״י

אשר רכשו בארץ כנען. אֲבָל מַה שֶּׁרָכַשׁ בְּפַדַּן אֲרָם נָתַן הַכֹּל לְעֵשָׂו
which they acquired in the land of Canaan however what that he acquired in Padan Aram he gave all of it to Esav

בִּשְׁבִיל חֶלְקוֹ בִּמְעָרַת הַמַּכְפֵּלָה; אָמַר נִכְסֵי חוּצָה לָאָרֶץ אֵינָן כְּדַאי לִי, וְזֶהוּ
for the sake of his share in the cave of Machpelah he said possessions of outside the land are not worthwhile to me and this is

אֲשֶׁר קָרִיתִי לִי, הֶעֱמִיד לוֹ צְבוּרִין שֶׁל זָהָב וָכֶסֶף כְּמִין כְּרִי וְאָמַר לוֹ טֹל
which I acquired for myself he set up for him heaps of gold and silver like a sort of pile and he said to him take

אֶת אֵלּוּ׃
— these

פָּסוּק ח

Pasuk 8

בָּנָיו וּבְנֵי בָנָיו אִתּוֹ בְּנֹתָיו וּבְנוֹת בָּנָיו וְכָל זַרְעוֹ הֵבִיא
His sons and the sons of his sons with him his daughters and the daughters of his sons and all his offspring he brought

אִתּוֹ מִצְרַיְמָה׃
with him to Mitzrayim

רַשִׁ״י

ובנות בניו. סֶרַח בַּת אָשֵׁר וְיוֹכֶבֶד בַּת לֵוִי׃
and the daughters of his sons Serach daughter of Asher and Yocheved daughter of Levi

פָּסוּק ט

Pasuk 9

וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרַיְמָה יַעֲקֹב וּבָנָיו בְּכֹר
And these are the names of the children of Yisrael who came to Mitzrayim Yaakov and his sons the firstborn of

יַעֲקֹב רְאוּבֵן׃
Yaakov Reuven

רַשִׁ״י

הבאים מצרימה. עַל שֵׁם הַשָּׁעָה קוֹרֵא לָהֶם הַכָּתוּב בָּאִים, וְאֵין לִתְמֹהַּ עַל
Who came to Mitzrayim on account of the time calls them the verse coming and there is no reason to wonder about

אֲשֶׁר לֹא כָתַב אֲשֶׁר בָּאוּ׃
that it did not write who came

פָּסוּק י

Pasuk 10

וּבְנֵי רְאוּבֵן חֲנוֹךְ וּפַלּוּא וְחֶצְרוֹן וְכַרְמִי׃

and Carmi and Cheadzron and Pallu Chanoch Reuven and the sons of

פָּסוּק יא

Pasuk 11

וּבְנֵי שִׁמְעוֹן יְמוּאֵל וְיָמִין וְאֹהַד וְיָכִין וְצֹחַר וְשָׁאוּל בֶּן

the son of and Shaul and Tzochar and Yachin and Ohad and Yamin Yemuel Shim'on And the sons of

הַכְּנַעֲנִית׃

the Canaanite woman

רַשִׁ"י

בן הכנענית. בֶּן דִּינָה שֶׁנִּבְעֲלָה לִכְנַעֲנִי; כְּשֶׁהָרְגוּ אֶת שְׁכֶם לֹא הָיְתָה

was not Shechem — when they killed to a Canaanite who was cohabited Dinah the son of the Canaanitish woman son of

דִּינָה רוֹצָה לָצֵאת עַד שֶׁנִּשְׁבַּע לָהּ שִׁמְעוֹן שֶׁיִּשָּׂאֶנָּה בראשית רבה׃

Rabbah Bereshis that he would marry her Shimon to her that swore until to leave willing Dinah

פָּסוּק יב

Pasuk 12

וּבְנֵי לֵוִי גֵּרְשׁוֹן קְהָת וּמְרָרִי׃

and Merari Kehas Gershon Levi And the sons of

פָּסוּק יג

Pasuk 13

וּבְנֵי יְהוּדָה עֵר וְאוֹנָן וְשֵׁלָה וָפֶרֶץ וָזָרַח וַיָּמָת עֵר וְאוֹנָן בְּאֶרֶץ

in the land of and Onan Er and died and Zerach and Peretz and Shelah and Onan Er Yehudah And the sons of

כְּנַעַן וַיִּהְיוּ בְּנֵי פֶּרֶץ חֶצְרוֹן וְחָמוּל׃

and Chamul Chetzron Peretz the sons of and were Canaan

פָּסוּק יד

Pasuk 14

וּבְנֵי יִשָּׂשכָר תּוֹלָע וּפֻוָּה וְיוֹב וְשִׁמְרוֹן׃

and Shimron and Yov and Puvah Tola Yissachar And the sons of

פָּסוּק טו

Pasuk 15

וּבְנֵי זְבוּלֻן סֶרֶד וְאֵלוֹן וְיַחְלְאֵל׃

and Yachleel and Elon Sered Zevulun And the sons of

פָּסוּק טז

Pasuk 16

אֵלֶּה בְּנֵי לֵאָה אֲשֶׁר יָלְדָה לְיַעֲקֹב בְּפַדַּן אֲרָם וְאֵת דִּינָה בִתּוֹ כָּל
these are the sons of Leah whom she bore to Yaakov in Paddan Aram and — Dinah his daughter all

נֶפֶשׁ בָּנָיו וּבְנוֹתָיו שְׁלֹשִׁים וְשָׁלֹשׁ׃
the souls of his sons and his daughters thirty and three

רַשִׁ"י

אלה בני לאה, ואת דינה בתו. הַזְּכָרִים תָּלָה בְּלֵאָה וְהַנְּקֵבוֹת תָּלָה בְּיַעֲקֹב,
these are the sons of Leah and — Dinah his daughter the males it attached to Leah and the females it attached to Yaakov

לְלַמֶּדְךָ, אִשָּׁה מַזְרַעַת תְּחִלָּה יוֹלֶדֶת זָכָר, אִישׁ מַזְרִיעַ תְּחִלָּה יוֹלֶדֶת נְקֵבָה׃
to teach you a woman emits seed first gives birth to a male a man emits seed first she gives birth to a female

רַשִׁ"י

שלשים ושלש. וּבִפְרָטָן אִי אַתָּה מוֹצֵא אֶלָּא שְׁלֹשִׁים וּשְׁנַיִם, אֶלָּא זוֹ יוֹכֶבֶד
Thirty and three in their list and you not find except thirty and two rather this is Yocheved

שֶׁנּוֹלְדָה בֵּין הַחוֹמוֹת בְּכְנִיסָתָן לָעִיר, שֶׁנֶּאֱמַר אֲשֶׁר יָלְדָה אֹתָהּ לְלֵוִי בְּמִצְרָיִם –
who was born between the walls upon their entry to the city as it is said whom she bore her to Levi in Mitzrayim

לֵדָתָהּ בְּמִצְרַיִם וְאֵין הוֹרָתָהּ בְּמִצְרַיִם׃
her birth was in Mitzrayim and not her conception in Mitzrayim

פָּסוּק יז

Pasuk 17

וּבְנֵי גָד צְפִיוֹן וְחַגִּי שׁוּנִי וְאֶצְבֹּן עֵרִי וַאֲרוֹדִי וְאַרְאֵלִי׃
And the sons of Gad Tziphion and Chaggi Shuni and Etzbon Eri and Arodi and Areli

פָּסוּק יח

Pasuk 18

וּבְנֵי אָשֵׁר יִמְנָה וְיִשְׁוָה וְיִשְׁוִי וּבְרִיעָה וְשֶׂרַח אֲחֹתָם וּבְנֵי בְרִיעָה
And the sons of Asher Yimnah and Yishvah and Yishvi and Beriah and Serach their sister and the sons of Beriah

חֶבֶר וּמַלְכִּיאֵל׃
Chever and Malkiel

פָּסוּק יט

Pasuk 19

אֵלֶּה בְּנֵי זִלְפָּה אֲשֶׁר נָתַן לָבָן לְלֵאָה בִתּוֹ וַתֵּלֶד אֶת אֵלֶּה לְיַעֲקֹב
These are the sons of Zilpah whom Lavan gave to Leah his daughter and she bore — these to Yaakov

שֵׁשׁ עֶשְׂרֵה נָפֶשׁ׃
six teen souls

פָּסוּק כ

Pasuk 20

בְּנֵי רָחֵל אֵשֶׁת יַעֲקֹב יוֹסֵף וּבִנְיָמִן׃

The sons of Rachel wife of Yaakov Yosef and Binyamin

רַשִׁ״י

בני רחל אשת יעקב. וּבְכֻלָּן לֹא נֶאֱמַר בָּהֶן אֵשֶׁת, אֶלָּא שֶׁהָיְתָה

The sons of Rachel wife of Yaakov and regarding all it is not said about them wife of rather because she was

עִקָּרוֹ שֶׁל בַּיִת׃

the main foundation of the house

פָּסוּק כא

Pasuk 21

וַיִּוָּלֵד לְיוֹסֵף בְּאֶרֶץ מִצְרַיִם אֲשֶׁר יָלְדָה לוֹ אָסְנַת בַּת פּוֹטִי פֶרַע

And were born to Yosef in the land of Mitzrayim whom bore to him Osnas daughter of Poti Phera

כֹּהֵן אֹן אֶת מְנַשֶּׁה וְאֶת אֶפְרָיִם׃

priest of On — Menasheh and — Efraim

פָּסוּק כב

Pasuk 22

וּבְנֵי בִנְיָמִן בֶּלַע וָבֶכֶר וְאַשְׁבֵּל גֵּרָא וְנַעֲמָן אֵחִי וָרֹאשׁ מֻפִּים

And the sons of Binyamin Bela and Becher and Ashbel Gera and Naaman Echi and Rosh Muppim

וְחֻפִּים וָאָרְדְּ׃

and Chuppim and Ard

פָּסוּק כג

Pasuk 23

אֵלֶּה בְּנֵי רָחֵל אֲשֶׁר יָלַד לְיַעֲקֹב כָּל נֶפֶשׁ אַרְבָּעָה עָשָׂר׃

these are the sons of Rachel who were born to Yaakov all the persons four teen

פָּסוּק כד

Pasuk 24

וּבְנֵי דָן חֻשִׁים׃

And the sons of Dan Chushim

פָּסוּק כה

Pasuk 25

וּבְנֵי נַפְתָּלִי יַחְצְאֵל וְגוּנִי וְיֵצֶר וְשַׁלֵּם׃

And the sons of Naphtali Yachtzeel and Guni and Yezer and Shillem

פָּסוּק כו

Pasuk 26

אֵלֶּה בְּנֵי בִלְהָה אֲשֶׁר נָתַן לָבָן לְרָחֵל בִּתּוֹ וַתֵּלֶד אֶת אֵלֶּה לְיַעֲקֹב

These are the sons of Bilhah whom Lavan gave to Rachel his daughter and she bore — these to Yaakov

כָּל נֶפֶשׁ שִׁבְעָה:

all the persons were seven

פָּסוּק כז

Pasuk 27

כָּל הַנֶּפֶשׁ הַבָּאָה לְיַעֲקֹב מִצְרַיְמָה יֹצְאֵי יְרֵכוֹ מִלְּבַד נְשֵׁי בְנֵי

All the souls that came with Yaakov to Mitzrayim descendants of his thigh besides the wives of the sons of

יַעֲקֹב כָּל נֶפֶשׁ שִׁשִּׁים וָשֵׁשׁ:

Yaakov all the souls were sixty and six

רַ"שִׁ"י

כל הנפש הבאה ליעקב. שֶׁיָּצְאוּ מֵאֶרֶץ כְּנַעַן לָבֹא לְמִצְרַיִם; וְאֵין "הַבָּאָה" זוֹ

All the soul that came with Yaakov who left Canaan to come to Mitzrayim and is not this came

לְשׁוֹן עָבָר אֶלָּא לְשׁוֹן הוֹוֶה, כְּמוֹ בָּעֶרֶב הִיא בָאָה אסתר ב' ד' ,

an expression of present tense but rather past tense an expression of Esther 2 14 was coming she in the evening just as

וּכְמוֹ וְהִנֵּה רָחֵל בִּתּוֹ בָּאָה עִם הַצֹּאן בראשית כ"ט , לְפִיכָךְ טַעְמוֹ לְמַטָּה

and like and behold Rachel his daughter is coming with the sheep Bereshis 29 therefore its accent is below

בָּאָלֶ"ף, לְפִי שֶׁכְּשֶׁיָּצְאוּ לָבֹא מֵאֶרֶץ כְּנַעַן לֹא הָיוּ אֶלָּא שִׁשִּׁים וָשֵׁשׁ,

on the Aleph because that when they left to come from the land of Canaan were they not other than sixty and six

וְהַשֵּׁנִי, כָּל הַנֶּפֶשׁ לְבֵית יַעֲקֹב הַבָּאָה מִצְרַיְמָה שִׁבְעִים – הוּא לְשׁוֹן עָבָר,

and the second all the soul of the house of Yaakov that came to Mitzrayim seventy it is an expression of past tense

לְפִיכָךְ טַעְמוֹ לְמַעְלָה בַּבֵּי"ת, לְפִי שֶׁמִּשֶּׁבָּאוּ שָׁם הָיוּ שִׁבְעִים, שֶׁמָּצְאוּ שָׁם יוֹסֵף

therefore its accent is above on the Beis because that once they came there they were seventy for they found there Yosef

וּשְׁנֵי בָנָיו, וְנִתּוֹסְפָה לָהֶם יוֹכֶבֶד בֵּין הַחוֹמוֹת. וּלְדִבְרֵי הָאוֹמֵר

and the two of his sons and was added to them Yocheved between the walls. and according to the words of the one who says

תְּאוֹמוֹת נוֹלְדוּ עִם הַשְּׁבָטִים, צְרִיכִים אָנוּ לוֹמַר שֶׁמֵּתוּ לִפְנֵי יְרִידָתָן לְמִצְרַיִם,

twin sisters were born with the Shevatim the need are we to say that they died before their descent to Mitzrayim

שֶׁהֲרֵי לֹא נִמְנוּ כָּאן; מָצָאתִי בְּוַיִּקְרָא רַבָּה, עֵשָׂו שֵׁשׁ נְפָשׁוֹת הָיוּ לוֹ, וְהַכָּתוּב

for behold were they counted not here I found in Vayikra Rabbah Esav six souls were to him and the verse

קוֹרֵא אוֹתָן נַפְשׁוֹת בֵּיתוֹ, לְשׁוֹן רַבִּים, לְפִי שֶׁהָיוּ עוֹבְדִין לֶאֱלֹהוּת הַרְבֵּה;

calls them souls of his house an expression of many because that they were worshipping deities many

יַעֲקֹב שִׁבְעִים הָיוּ לוֹ, וְהַכָּתוּב קוֹרֵא אוֹתָן נֶפֶשׁ, לְפִי שֶׁהָיָה עוֹבְדִים לְאֵל אֶחָד:

Yaakov seventy were to him and the verse calls them soul because that they were worshipping God One

פָּסוּק כח

Pasuk 28

וּבְנֵי יוֹסֵף אֲשֶׁר יֻלַּד לוֹ בְּמִצְרַיִם נֶפֶשׁ שְׁנָיִם כָּל הַנֶּפֶשׁ לְבֵית

and the sons of Yosef who were born to him in Mitzrayim souls two all the souls of the house of

יַעֲקֹב הַבָּאָה מִצְרַיְמָה שִׁבְעִים׃

seventy to Mitzrayim that came Yaakov

CHAPTER SUMMARY

The aliyah opens with Yaakov Avinu resolving to travel to see Yosef before his passing, prompting his journey to Be'er Sheva where he brings korbanos and receives Hashem's night vision promising divine accompaniment and nationhood in Mitzrayim. Yaakov and his entire family then travel in Pharaoh's wagons along with their livestock and possessions, followed by a detailed listing of all the sons and descendants categorized by their respective mothers (Leah, Zilpah, Rachel, and Bilhah). The pesukim conclude by summarizing that sixty-six direct descendants arrived with Yaakov, bringing the grand total of his household in Mitzrayim to seventy souls.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at what happens here when Yaakov Avinu prepares to go down to Mitzrayim. Lichoira, he just found out his beloved son Yosef is alive, and he is rushing to see him. But before he takes that final step into the unknown of galus, what does he do? He stops at Be'er Sheva and brings olos and zevachim to Elokei aviv Yitzchak. Rashi asks, why davka Yitzchak and not Avraham? Because Yitzchak experienced the pain and fear of staying in Eretz Yisrael while facing galus, and Yaakov knew that entering Mitzrayim was the beginning of the darkness for his neshama and his kinderlach. He didn't just rush ahead on emotion; he stopped to ask Hashem for strength, and Hashem answered him: "Anochi ered imcha Mitzrayma", I Myself will go down with you.

This is a tremendous chiddush for our daily avodah. So often in life, we are faced with a new situation, a difficult transition, or a scary step into the dark, a new parnassah challenge, a shidduch, a medical issue, or just an unfamiliar place. The yetzer hara wants us to run blindly on impulse or panic. But Yaakov teaches us the Yiddishe way: before you step into the dark, you stop and you connect to Hashem. You bring your heart to the Ribbono Shel Olam and recognize that even in the deepest galus, He is walking right there together with you.

When Yaakov did this, Hashem promised him that the journey itself would build a "goy gadol." The very place of nisayon is where the neshama grows into its greatness. We think that stepping into a hard situation is a setback, but the Torah is telling us that with Hashem going down with us, the nisayon itself is the tool to lift us up.

Today, when you face a moment of uncertainty, stress, or a difficult step you have to take, don't just react or push through blindly. Pause for thirty seconds, whisper a short tefillah to Hashem, and remind yourself: "Hashem is going down into this challenge right here with me."