

חומש עם רש"י • וזאת הברכה • שלישי

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V'ZOT HABERACHAH • 3RD ALIYAH

CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu continues his final berachos to the shevatim, turning his focus to Yosef HaTzaddik. Moshe bestows a beautiful and rich berachah upon Yosef's portion of Eretz Yisrael, wishing him a land blessed with the finest bounty of the heavens and the earth.

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

פסוק א

Pasuk 1

וְלְיוֹסֵף אָמַר מְבָרַכְתָּ יְהוָה אֲרָצוֹ מִמֶּגֶד שָׁמַיִם מִטָּל וּמִתְהוֹם
and from the deep from dew heaven with the bounty of be his land Hashem blessed of he said And of Yosef
רֶכֶּצֶת תַּחַת:
below that couches

רש"י

מִבְּרַכַּת ה' אֲרָצוֹ. שְׁלֹא הָיְתָה בְּנַחֲלַת הַשְּׁבָטִים אֶרֶץ מְלֵאָה כָּל טוֹב
goodness all full of a land the tribes in the inheritance of was there that not is his land Hashem From the blessing of
כְּאֲרָצוֹ שֶׁל יוֹסֵף עֵי' סִפְרֵי:
Sifrei see Yosef of like the land of

רש"י

מִמֶּגֶד. לְשׁוֹן עֲדָנִים וּמֶתֶק:
and sweetness delicacies an expression of From the sweetness

רש"י

וּמִתְהוֹם. שֶׁתְּהוֹם עוֹלָה וּמִלַּחֲלַח אוֹתָהּ מִלְמָטָה; אֵתָּה מוֹצֵא בְּכָל הַשְּׁבָטִים בְּרַכְתּוֹ
the blessing of the tribes in all of find you from below it and moistens ascends for the deep and from the deep
שֶׁל מֹשֶׁה מֵעֵין בְּרַכְתּוֹ שֶׁל יַעֲקֹב:
Yaakov the blessing of similar to Moshe

פסוק ב

Pasuk 2

וּמִמֶּגֶד תְּבוֹאֹת שֶׁמֶשׁ וּמִמֶּגֶד גֶּרֶשׁ יְרֵחִים:
the moons of the yield of and from the sweetness the sun of the crops of and from the sweetness

רש"י

וממגד תבואת שמש. שְׁהִיְתָה אֶרְצוֹ פְּתוּחָה לַחֲמָה וּמִמֶּתְקַת הַפְּרוֹת סִפְרֵי :
Sifrei the fruits and it sweetened to the sun open his land for was of the sun of the yield and from the sweetness

רש"י

גרש ירחים. יֵשׁ פְּרוֹת שֶׁהַלְבָּנָה מְבַשְּׁלֶתָן וְאֵלּוּ הֵן קִשּׁוּאֵין וּדְלוּעִין;
and melons cucumbers are they and these ripens them that the moon fruits there are the moons the yield of
ד"א — גרש ירחים. שְׁהָאֶרֶץ מְגַרֶשֶׁת וּמוֹצִיָּאָה מִחֹדֶשׁ לַחֹדֶשׁ:
to month from month and produces puts forth that the earth the moons the yield of another explanation

פסוק ג

Pasuk 3

וּמִרְאֵשׁ הַרְרֵי קְדָם וּמִמֶּגֶד גְּבְעוֹת עוֹלָם:
eternity of the hills of and from the bounty old of the mountains of and from the best

רש"י

ומראש הררי קדם. וּמִבְרַכַת מִרְאֲשֵׁית בְּשׂוּל הַפְּרוֹת, שֶׁהַרְרֵיהֶּ מִקְדִּימִין
are earliest because its hills the fruits ripening of from the earliest and it is blessed ancient times of the hills of And from the first
לְבַכֵּר בְּשׂוּל פְּרוֹתֵיהֶם. ד"א — מְגִיד שֶׁקֹּדְמָה בְּרִיאָתָן לְשָׂאָר
to the rest of their creation that was prior this tells another explanation their fruits the ripening of to bring first-fruits
הָרִים שָׁם :
there the hills

רש"י

גבעות עולם. גְּבְעוֹת הָעוֹשׂוֹת פְּרוֹת לְעוֹלָם וְאֵינָן פּוֹסְקוֹת מֵעַצֵּר הַגְּשָׁמִים:
the rains from withholding of cease and they do not forever fruits that make hills eternity hills of

פסוק ד

Pasuk 4

וּמִמֶּגֶד אֶרֶץ וּמִלְאָה וְרִצּוֹן שְׁכֵנִי סִנְהַ תְּבוֹאָתָהּ
may it come the bush the One Who dwells in and the favor of and its fullness earth and from the bounty of
לְרֹאשׁ יוֹסֵף וּלְקֶדֶד נְזִיר אֶחָיו:
his brothers the separated of and upon the crown of Yosef upon the head of

רש"י

ורצון שכני סנה. כְּמוֹ שׁוֹכֵן סִנְהַ; וּתְהֵא אֶרְצוֹ מְבֻרַכֶּת
blessed his land and may it be the thorn-bush He Who dwells in like the thorn-bush He Who dwells in and the favor of
מִרְצוֹנוֹ וְנִחַת רֹחוֹ שֶׁל הַקֹּדֶשׁ הַנִּגְלָה עָלַי תְּחִלָּה בְּסִנְהַ:
in the thorn-bush initially to me Who revealed Himself the Holy One blessed be of of the spirit and satisfaction from the favor
He

רש"י

רצון. נִחַת רוּחַ וּפְיוּס, וְכֵן כָּל רִצּוֹן שֶׁבַּמִּקְרָא:
that is in Scripture will every and so and appeasement of spirit satisfaction Will

רש"י

תבואתה. בְּרָכָה זו לראש יוסף :

Yosef on the head of this blessing let it come

רש"י

נזיר אחיו. שֶׁהִפָּרַשׁ מֵאָחָיו בְּמִכִּירוֹתוֹ עִי' ספרי :

Sifrei see by his sale from his brothers who was separated his brothers the crown of

פסוק ה

Pasuk 5

בְּכוֹר שׁוּרוֹ הָדָר לוֹ וְקַרְנֵי רָאם קַרְנָיו בָּהֶם עַמִּים יִנָּגַח

he shall gore peoples with them his horns a wild ox are and the horns of to him majesty is his bull The firstborn of

יַחְדּוֹ אֶפְסֵי אֶרֶץ וְהֵם רַבְבוֹת אֶפְרַיִם וְהֵם אֲלָפֵי מְנַשֶּׁה:

Manasseh the thousands of and they are Ephraim the myriads of and they are the earth the ends of together to

רש"י

בְּכוֹר שׁוּרוֹ. יֵשׁ בְּכוֹר שֶׁהוּא לְשׁוֹן גְּדֻלָּה וּמַלְכוּת, שֶׁנֶּאֱמַר "אֵף אֲנִי בְּכוֹר

a firstborn I even as it is said and sovereignty greatness an expression of that it is firstborn there is his ox The firstborn of

אֶתְנִיחוֹ" תְּהִלִּים פ"ט, וְכֵן "בְּנִי בְּכֹרִי יִשְׂרָאֵל" שְׁמוֹת ד' — מֶלֶךְ הַיּוֹצֵא

who emerges the king 4 Shemos is Yisrael my firstborn my son and similarly 89 Tehillim will make him

מִמֶּנּוּ, וְהוּא יְהוֹשֻׁעַ שֶׁכָּחוֹ קָשָׁה כְּשׁוֹר לְכַבֵּשׁ פְּמָה מְלָכִים:

kings many to conquer like an ox mighty whose strength is Yehoshua and he is from him

רש"י

הָדָר לוֹ. נָתוּן לוֹ, שֶׁנֶּאֱמַר "וְנָתַתָּה מִהוֹדְךָ עָלָיו" בַּמִּדְבָּר כ"ז :

27 Bamidbar upon him of your majesty and you shall place as it is said to him is given to him Splendor

רש"י

וְקַרְנֵי רָאם קַרְנָיו. שׁוֹר כָּחוֹ קָשָׁה, וְאֵין קַרְנָיו נָאוֹת, אֲבָל רָאם קַרְנָיו

its horns a re'em but are beautiful its horns but not is mighty its strength an ox are his horns a re'em and the horns of

נָאוֹת וְאֵין כָּחוֹ קָשָׁה, נָתַן לַיהוֹשֻׁעַ כָּחוֹ שֶׁל שׁוֹר וְיָפִי קַרְנֵי רָאם

a re'em the horns of and the beauty of an ox of the strength to Yehoshua He gave is mighty its strength but not are beautiful

ספרי :

Sifrei

רש"י

אֶפְסֵי אֶרֶץ. שְׁלוֹשִׁים וְאַחַד מְלָכִים אֲפָשָׁר שֶׁכֻּלָּם מֵאֶרֶץ יִשְׂרָאֵל הָיוּ? אֵלָּא

rather were Yisrael from the land of that all of them is it possible kings and one thirty the earth ends of

אֵין לָהּ כָּל מֶלֶךְ וְשִׁלְטוֹן שֶׁלֹּא קָנָה לוֹ פְּלִטְרִין וְאַחֲזָה בְּאֶרֶץ יִשְׂרָאֵל

Yisrael in the land of and a holding a palace for himself acquire who did not and ruler king any to you there is not

שֶׁחֲשׂוּבָה לְכֻלָּם הִיא, שֶׁנֶּאֱמַר יִרְמְיָהוּ ג' "נָחֵלֶת צָבִי צְבָאוֹת גּוֹיִם" עִי' ספרי

Sifrei see nations hosts of desire of an inheritance of three Yirmeyahu as it is said it is to all of them because esteemed

:

רש"י

והם רבבות אפרים. אותם המנגחים הם הרבבות שהרג יהושע שבא
who came Yehoshua whom slew the myriads they are who were gored those Ephraim are the myriads of And they

מאפרים:
from Ephraim

רש"י

והם אלפי מנשה. הם האלפים שהרג גדעון במדין שנאמר שופטים ח' "וזבח
and Zebah eight Shoftim as it is said in Midian Gideon that killed the thousands they Manasseh the thousands of and they

וצלמנע בקרקר וגו':
etcetera were in Karkor and Zalmunna

CHAPTER SUMMARY

The aliyah details the specific blessings given to Yosef, including the dew of the heavens, the deep waters below, the sweet fruits ripened by the sun and the moon, and the ancient mountains and hills. Moshe invokes the favor of Hashem Who appeared in the burning bush, wishing these blessings upon Yosef, the leader of his brothers. The berachah concludes by praising Yosef's strength, comparing his power to a mighty wild ox that will gore the nations to the ends of the earth, representing the tens of thousands of Ephraim and the thousands of Menashe.

למעשה WHAT TO TAKE HOME

The Torah is coming to be mechadesh a beautiful yesod in the berachah of Yosef HaTzaddik. Moshe Rabbeinu blesses Yosef's land with the ultimate bounty, mentioning the sun, the moon, the ancient mountains, and the fullness of the earth. But then, right in the middle of all this physical abundance, the pasuk adds a crucial phrase: "u'retzon shochney sneh", and the favor of Hashem Who dwells in the bush. Rashi explains that this refers to Hashem's goodwill and desire, which was first revealed to Moshe in the burning bush.

Lichoira, we have to ask, what is the connection between the physical wealth of Yosef's land and the burning bush? The teretz is that Yosef's special koach was always the ability to take the physical world and connect it directly to the Ruchniyus of Hashem. Yosef was in Mitzrayim, running the entire economy of the superpower of the world, yet he remained Yosef HaTzaddik. The Torah is teaching us that the real berachah of physical abundance is only when it is saturated with "retzon shochney sneh", when we remember Hashem in the middle of our daily business, our food, and our material success.

Mimeila, when we go out to work, eat a good meal, or enjoy the physical comforts of this world, we cannot let it become a separate, cold existence. We have to bring the warmth of the burning bush, the fire of Torah and dveykus in Hashem, into our physical endeavors. The physical is just a vessel to reveal Hashem's presence in the world.

Today, when you sit down to eat or engage in your daily business, take ten seconds before you start to think: "I am doing this to have the strength to serve Hashem." Bring the fire of the "sneh" into your physical day.