

חומש עם רש"י • ויצא • רביעי

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

VAYETZEI • 4TH ALIYAH

CHAPTER PREVIEW

This aliyah begins with the story of the duda'im that Reuven brought from the field during the wheat harvest. Rochel asks Leah for some of the duda'im, leading to an agreement between the sisters regarding who would be with Yaakov Avinu that night. Hashem answers Leah's tefillos, and she gives birth to Yissachar and Zevulun, followed by a daughter, Dinah. The Torah then tells us that Hashem remembered Rochel, opening her womb, and she gave birth to Yosef Harazand.

Following the birth of Yosef, Yaakov knows that the time has come to return home to Eretz Yisrael. He approaches Lavan and requests permission to leave with his wives and children, reminding Lavan how faithfully he served him. Lavan acknowledges that Hashem has blessed his household solely in the zechus of Yaakov, leading into their negotiations over Yaakov's wages.

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

פסוק א

Pasuk 1

וַיֵּלֶךְ רְאוּבֵן בְּיָמֵי קְצִיר חֲטִים וַיִּמְצָא דוּדָאִים בַּשָּׂדֶה וַיָּבֵא אֹתָם
them and he brought in the field mandrakes and he found wheat harvest of in days of Reuven And went
אֶל לֵאָה אִמּוֹ וַתֹּאמֶר רָחֵל אֵל לֵאָה תְּנִי נָא לִי מְדוּדָאֵי בְּנֶךָ:
your son from mandrakes of to me please give Leah to Rachel And said his mother Leah to

רש"י

בְּיָמֵי קְצִיר חֲטִים. לְהַגִּיד שְׂבָחָן שֶׁל שְׂבָטִים; שָׁעַת הַקְצִיר הָיָה וְלֹא פָשַׁט
stretch out and he did not it was the harvest the time of the tribes of the praise To tell wheat harvest of In the days of
יָדוֹ בְּגָזֹל לְהָבִיא חֲטִים וְשְׁעוּרִים, אֲלָא דְּבַר הַהֶפְקֵר, שְׁאִין אָדָם מְקַפֵּיד בּוֹ:
about it is particular person that no ownerless property a thing of but or barley wheat to bring in robbery his hand

רש"י

דוּדָאִים. סִיגְלִי, עֵשֶׂב הוּא סְנֵה־דְרִין צ"ט, וּבִלְשׁוֹן יִשְׁמָעֵאל יִסְמִי"ן:
jasmine Yishmael and in the language of 99 Sanhedrin it is a plant violets dudaim

פסוק ב

Pasuk 2

וַתֹּאמֶר לָהּ הַמַּעַט קָחְתָּךְ אֶת אִישִׁי וְלָקַחְתָּ גַם אֶת דוּדָאֵי בְּנִי
my son the mandrakes of — also and to take my husband — your taking Is it little to her And she said
וַתֹּאמֶר רָחֵל לָכֵן יִשְׁכַּב עִמָּךְ הַלַּיְלָה תַּחַת דוּדָאֵי בְּנֶךָ:
your son the mandrakes of in exchange for tonight with you he shall lie therefore Rachel And she said

רש"י

ולקחת גם את דודאי בני. בתמיה, ולעשות עוד זאת לקח גם את דודאי
the mandrakes of — also to take this further and to do is it a wonder my son the mandrakes of — also and to take
בני; ותרגומו ולמיסב:
and to take and its translation my son

רש"י

לכן ישכב עמך הלילה. שלי היתה שכבת לילה זו, ואני נותנה לך תחת
in exchange for to you give it and I this night the lying of was Mine tonight with you he shall lie Therefore
דודאי בנה, ולפי שזלזלה במשכב הצדיק לא זכתה להקבר
to be buried merit she did not the righteous man the cohabitation of that she belittled And because your son the mandrakes of
עמו נדה ל"א :
thirty Niddah with him

פסוק ג

Pasuk 3

ויבא יעקב מן השדה בערב ויצא לאה לקראתו ותאמר אלי
to me and she said to meet him Leah and went out in the evening the field from Yaakov and came
תבוא כי שכר שכרתיך בדודאי בני וישכב עמה בלילה הוא:
that in the night with her and he lay my son with the mandrakes of I have hired you hiring for you shall come

רש"י

שכר שכרתיך. נתתי לרחל שכרה:
her reward to Rachel I gave I hired you hiring

רש"י

בלילה הוא. הקב"ה סיעו, שיצא משם ישכר בראשית רבה :
Rabbah Bereshis Yissachar from there that came forth helped him the Holy One Blessed be He that In the night

פסוק ד

Pasuk 4

וישמע אלהים אל לאה ותהר ותלד לייעקב בן חמישי:
a fifth a son to Yaakov and she bore and she conceived Leah to God And listened

רש"י

וישמע אלהים אל לאה. שהיתה מתאווה ומחזרת להרבות שבטים:
tribes to increase and seeking eagerly desiring for she was Leah to God And heard

פסוק ה

Pasuk 5

ותאמר לאה נתן אלהים שכרי אשר נתתי שפחתי לאישי ותקרא
and she called to my husband my maidservant I gave because my reward God has given Leah And said

שְׁמוֹ יִשָּׁשכָר:

Issachar his name

פסוק ו

Pasuk 6

וַתֵּהָר עוֹד לֵאָה וַתֵּלֶד בֶּן שְׁשִׁי לַיַּעֲקֹב:

to Yaakov a sixth a son and she bore Leah again and she conceived

פסוק ז

Pasuk 7

וַתֹּאמֶר לֵאָה זָכַדְנִי אֱלֹהִים אֹתִי זָכַד טוֹב הַפֶּעַם יִזְכְּלֵנִי אִישִׁי

my husband will dwell with me this time good an endowment with me God endowed me Leah and she said

כִּי יִלְדֹתִי לוֹ שֵׁשָׁה בָּנִים וַתִּקְרָא אֶת שְׁמוֹ זְבֻלֹן:

Zevulun his name — and she called sons six to him I have borne for

רש"י

זכד טוב. פתרגומו:

as its translation good dowry

רש"י

יזבלני. ל' בית זבל מלכים א ח' י"ג, הירבריי"א בלעז, בית מדור,

dwelling a house of in Old French dwelling house 13 8 1 Kings habitation a house of as will reside with me

מעתה לא תהא עקר דירתו אלא עמי שיש לי בנים כנגד כל נשיו:

his wives all equal to sons to me for there are with me except his dwelling the main will be not from now on

פסוק ח

Pasuk 8

ואחר ילדה בת ותקרא את שמה דינה:

Dinah her name — and she called a daughter she bore and afterward

רש"י

דינה. פירשו רבותינו שדנה לאה דין בעצמה, אם זה זכר לא תהא רחל אחותי

my sister Rachel will be not a male this is if in herself judgment Leah that judged our Rabbis explained Dinah

באחת השפחות, והתפללה עליו ונהפך לנקבה ברכות ס' :

60a Berachos to a female and it was changed regarding it and she prayed the maidservants like one of

פסוק ט

Pasuk 9

ויזכר אלהים את רחל וישמע אליה אלהים ויפתח את רחמה:

her womb — and opened God to her and listened Rachel — God And remembered

רש"י

ויזכור אלהים את רחל. זכר לה שמרה סימניה לאחותה

to her sister her signs that she transmitted for her He remembered Rachel — God And God remembered

וְשֶׁהִיְתָה מִצָּרָה שָׁמָּה תַּעֲלֶה בְּגוֹרְלוֹ שֶׁל עֲשׂוֹ, שָׁמָּה יִגְרָשָׁנָה יַעֲקֹב לְפִי

because Yaakov would divorce her lest Esav of into his lot she would fall lest distressed and that she was

שָׂאִין לָהּ בָּנִים, וְאֵף עֲשׂוֹ הָרָשָׁע כִּי עָלָה בְּלִבּוֹ כִּשְׁשָׁמַע שָׂאִין לָהּ

to her that there are not when he heard in his heart it arose so the wicked Esav and even children to her that there are not

בָּנִים; הוּא שִׁיֶּסֶד הַפִּיט הָאֲדָמוֹן כִּבְט שְׁלֹא חָלָה, צָבָה לְקַחְתָּהּ

to take her he lusted she travailed that not when he perceived the red one the liturgical poet what he composed that is children

לוֹ וְנִתְּבַהֲלָהּ:

and she became terrified for himself

פסוק י

Pasuk 10

וַתֵּהָר וַתֵּלֶד בֵּן וַתֹּאמֶר אֶסָּף אֱלֹהִים אֶת חֲרַפְתִּי:

my disgrace — God has gathered and she said a son and she bore and she conceived

רש"י

אסוף. הכניסה במקום שלא תראה, וכן אסף חרפתנו ישעיהו ד', ולא

and not 4 Yeshayahu our disgrace gather away and similarly it shall be seen that not into a place He brought it gathered

יאסף הפיתה שמות ט', אספּו נגהם יואל ד', וירחך לא

shall not and your moon 4 Yoel their brightness have gathered in 9 Shemos into the house shall be gathered

יאסף ישעיהו ס' – לא יטמן:

be hidden shall not 60 Yeshayahu be gathered

רש"י

חרפתי. שהייתי לחרפה שאני עקרה והיו אומרים עלי שאעלה לחלקו של

of to the lot that I would fall about me saying and they were was barren that I a reproach that I was my disgrace

עשו הרשע. ואגדה: כל זמן שאין לאשה בן, אין לה במי לתלות

to hang on whom to her there is not a son to the woman that there is not time all and an Aggadah the wicked Esav

סרחונה, משיש לה בן תולה בו: מי שבר כלי זה? בנה. מי אכל תאנים אלו?

these figs ate who your son this vessel broke who on him she hangs it a son to her once there is her fault

בנה:

your son

פסוק יא

Pasuk 11

וַתִּקְרָא אֶת שְׁמוֹ יוֹסֵף לֵאמֹר יִסָּף יְהוָה לִי בֶן אַחֵר:

another a son for me HASHEM May add saying Yosef his name — And she called

רש"י

יסף ה' לי בן אחר. יודעת היתה בנבואה שאין יעקב עתיד להעמיד אלא

except to establish is destined Yaakov that not through prophecy she was knowing another a son to me Hashem May add

שנים עשר שבטים, אמרה יהי רצון שאותו שהוא עתיד להעמיד יהא ממני, לכה

for this from me shall be to establish is destined which he that that will may it be she said tribes ten two

לא נתפללה אלא על בן אחר:

another a son for except did she pray not

וַיְהִי כַּאֲשֶׁר יָלְדָה רָחֵל אֶת יוֹסֵף וַיֹּאמֶר יַעֲקֹב אֶל לָבָן שְׁלַחֲנִי וְאֶלְכָּה אֶל
to and I will go send me Lavan to Yaakov and said Yosef — Rachel bore when and it was
מְקוֹמִי וּלְאַרְצִי:
and to my land my place

רש"י

כאשר ילדה רחל את יוסף. משנולד שטנו של עשו, שנאמר והיה בית
the house of and shall be as it is said Esav of his adversary from when was born Yosef — Rachel bore when
יעקב אש ובית יוסף להבה ובית עשו לקש עובדיה א', אש בלא להבה
a flame without fire 1 Ovadiah for stubble Esav and the house of a flame Yosef and the house of fire Yaakov
אינו שולט למרחוק, משנולד יוסף בטח יעקב בהקב"ה ורצה לשוב:
to return and wished in the Holy One Blessed be Yaakov trusted Yosef from when was born from afar rule does not
He

תִּנֶּה אֶת נָשִׁי וְאֶת יִלְדֵי אֲשֶׁר עֲבַדְתִּי אֹתָהּ בָּהֶן וְאֶלְכָּה כִּי אַתָּה יָדַעְתָּ
know you for and I shall go for them you I served whom my children and — my wives — give
אֶת עֲבַדְתִּי אֲשֶׁר עֲבַדְתִּיהָ:
I have served you that my service —

רש"י

תנה את נשי וגו'. איני רוצה לצאת כי אם ברשות:
with permission · except to leave want I do not etc. my wives — Give

וַיֹּאמֶר אֵלָיו לָבָן אִם נָא מָצָאתִי חֵן בְּעֵינֶיךָ נַחֲשֵׁתִי וַיְבָרַכְנִי
and Hashem blessed I have divined in your eyes favor I have found please If Lavan to him And he said
me
יְהוָה בְּגִלְלָהּ:
for your sake Hashem

רש"י

נחשתי. מנחש היה, נסיתי בנחוש שלי שעל ידה באה לי ברכה; כשבאת
when you came a blessing to me came your hand that through of mine by divination I discovered he was a diviner I have divined
לכאן לא היו לי בנים, שנאמר והנה רחל בתו באה עם הצאן בראשית כ"ט:ו'
29 Bereshis the flock with is coming his daughter Rachel and behold as it is said sons to me were not to here
, אפשר יש לו בנים והוא שולח בתו אצל הרועים? עכשיו היו לו
there were now the shepherds among his daughter sends and he sons to him there are is it possible 6
בנים, שנאמר וישמע את דברי בני לָבָן שם ל"א:
there Lavan the sons of the words of — and he heard as it is said sons to him

CHAPTER SUMMARY

The aliyah records the birth of Leah's additional children, Yissachar, Zevulun, and Dinah, after the incident with the duda'im. Hashem then remembers Rochel, and she gives birth to Yosef. Recognizing that Yosef's birth signals the downfall of Eisav, Yaakov approaches Lavan to request leave to return to Eretz Yisrael with his family, prompting Lavan to admit that all his blessings came only because of Yaakov's presence.

למעשה WHAT TO TAKE HOME

Look at the chiddush Rashi brings on the pasuk regarding Rachel Imeinu: Hashem remembered Rachel, and the pasuk says "va-yishma eileha Elokim", Hashem listened to her. Rashi asks, what did Hashem hear? He heard her tefillah, but He also remembered that she gave over the simanim to her sister Leah. Rachel gave up the ultimate closeness to Yaakov Avinu out of pure rachmanus, so that her sister wouldn't be embarrassed. She waited for years in deep sorrow, yet she held onto her emunah and kept davening. When the time came, Hashem remembered that act of mesiras nefesh and answered her tefillos.

This is a major yesod in our daily avodah. Sometimes a person feels stuck in a nisayon, waiting and davening for a yeshuah, and lichaira it feels like nothing is changing. We think our tefillos or our small sacrifices go unnoticed. The Torah is telling us that not a single tears-filled tefillah or quiet concession goes in vain. When you hold your tongue during a machlokes, when you step back to protect someone else's kavod, or when you simply pour out your heart to Hashem in a quiet moment, Hashem remembers every single detail.

Take this with you today: identify one small opportunity to yield to another Yid or spare someone from feeling uncomfortable, even when you feel you are in the right. Do it purely for Hashem's sake, and trust that He hears every tefillah and remembers every hidden act of chessed.