

CHAYUS

A Shabbos Stimulus

THE EDA AND DAVID SCHOTTENSTEIN EDITION

In honor of our parents, Tuvia and Lea Schottenstein and Rabbi Yisroel and Chana Sirota

Erev Shabbos Parshas Mikeitz 5781 – December 18, 2020
Final day of Chanukah

ערב שבת פרשת מקץ, ג' טבת, תשפ"א
זאת חנוכה

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Comparing Individuals

Pharaoh told his servants, “Will we find someone like this, a man in whom there is the spirit of G-d?” Pharaoh then said to Joseph, “Since G-d has let you know all this, there is no one as understanding and wise as you!” (Genesis 41:38-39).

According to our Sages, Pharaoh declared to his officers, “If we were to go around and seek, would we find anyone like him?”

In other words: We may discover other individuals with extraordinary intellectual capabilities, but how would we ever know for certain whether they are like him?

In order to properly evaluate an individual’s wisdom and understanding, a person of superior wisdom is required to conduct the testing. The Egyptians recognized that no one in their own

ranks of wise men and scholars was greater in wisdom and understanding than Joseph. It would therefore be impossible—even if they were to discover another extremely wise individual—to compare that other genius with Joseph, because they were incapable of conducting a test to compare Joseph with another candidate.

Focus: Before you can judge others, you have to truly understand them.

גאולה

GEULAH

Yalkut Moshiach uGeulah al HaTorah

Translated by **Yaakov Paley**

You are Spies

Yosef told his brothers, *meraglim atem*, “You are spies!” (Genesis 42:9). *Meraglim* is related to *raglayim*, “feet,” implying that it was their spiritual duty to support the Jewish people, guiding divine influence down to them. They replied, *keinim anachnu*, “We are honest!” (v. 11). *Keinim* is related to *kiven* and *kavanah* meaning, “intention,” implying that they preferred not to focus on what was beneath them, but on that which is above them, concentrating on the mystical secrets of the divine.

Yosef replied, “*You will not go out from this place until your small brother comes here*” (v. 15), meaning that you will not be able to leave this responsibility until the soul of Moshiach ben Dovid — for Dovid *HaMelech* is referred to as the “small brother” — will come down from the heights of heaven to this physical world to lead the Jews to redemption. Only then will you be free to focus on “divine names” and matters of the higher realms.

No'am Elimelech

Chumash

Mikeitz, 7th reading: After the meal, Yosef sent the brothers off. Unbeknownst to them, however, Yosef had instructed his servant to hide his silver goblet in Binyamin's pack. Yosef sent his servant to pursue his brothers and the goblet was discovered. By framing Binyamin, Yosef was creating a situation where his brothers could atone for having sold him. When the brothers would put their own lives at risk to save Binyamin, it would be as if they were doing so to save Yosef; thus, they would "undo" their crime against Yosef by doing the exact opposite. The brothers returned to Yosef, who informed them that they were all free to return home except for Binyamin.

Tanya

Likutei Amarim Ch. 7: When one does something (e.g. eating, or even making humorous remarks) in order to study Torah better or to perform a Mitzva, he is extracting the good found in everything which is neutral in the world and elevates it to Kedusha.

Takeaway: Your "neutral" activity (e.g., eating or drinking) can be good or bad. It is in your hands to decide whether you want to make it divine by using it to foster your relationship with God.

Rambam (1)

Zmanim, Hilchos Chametz uMatzah Ch. 6 – Matzah: The commandment to eat, how to eat, and with which intention. Which ingredients are allowed for making Matzah, how to bake it and with which intention. Who is obligated to eat Matzah; not to eat Matzah before the proper time. Not to eat (excessively) before eating Matzah. Not to eat after eating Matzah.

Anyone, Anytime and Anywhere

A person who trusts in G-d will be held in awe by even the great and respectable people. Even the animals and stones will seek to do his will and will cause him no harm, as it says in the psalm of *He who dwells in the secret place of the Most High* (Psalms 91), from the beginning of the psalm until the end. And as it says* (Job 5:19-20): *In six troubles He will save you, and in the seventh no harm will touch you. In famine, He redeemed you from death...*, and as it continues until the end of the chapter...

A person who trusts in G-d will not lack food at any time or place, until the end of his days, as it says (Job 5:20): *In famine, He redeemed you from death*, and as it says (Psalms 23:1): *The L-rd is my shepherd; I shall not lack*. Similarly, it says (Psalms 37:17): *They will not be ashamed in time of calamity, and in days of famine they will still be satisfied*.

A person who trusts in G-d is secure living in his land and has peace of mind living in the place in which he lives, as it is written (Psalms 37:3): *Trust in the L-rd and do good; dwell in the land* and be nourished by faith*. Similarly, it says (Psalms 37:29): *The righteous will inherit the land and dwell forever in it*.

It says in the psalm... And as it says. In this chapter of Psalms, which the author quotes by its opening verse only, and in the following quotation of Job, Scripture mentions a special covenant that the person who has *bitachon* has with the stones of the field and the animals of the wild (*Ne'edar Bakodesh*).

Dwell in the land. We find that a person who

trusts in G-d is referred to as someone who "dwells in the land," meaning that he can live in one place without fear and does not need to move from place to place.

Bottom line: A person who trusts in G-d will not lack food at any time or place, until the end of his days.

From Slavery To Seventy

וְשָׁם אֲתַנְנוּ נַעַר עִבְרִי עֶבֶד לְשֵׁר הַטְּבָחִים...

And there with us was a Hebrew lad, a slave of the chief slaughterer... (Mikeitz 41:12)

וַיִּקְרָא פְּרַעֲהַ שְׁם יוֹסֵף צַפְנַת פְּעֻנַח וַיִּתֵּן לוֹ אֶת אֲסָנַת בֵּת פּוֹטִי פְּרַע כַּהֵן אֵן לְאִשָּׁה

And Par'oi (Pharaoh) named Yosef Tzafnas Pa'ne'ach, and he gave him Asnas the daughter of Poti phera, the governor of On, for a wife. (Mikeitz 41:45)

Introduction: After Yosef had successfully interpreted Par'oi's dreams, Par'oi wanted to promote him to become viceroy of Egypt. His ministers, however, protested against it.

The Talmud¹ relates: **They** (the ministers) **said to him** (Par'oi): **He** (Yosef) **should know** the **seventy languages** that all kings' children learn. The angel **Gavriel** then **came and taught him** (Yosef) the **seventy languages**, but **he could not learn** all of them. Gavriel then **added one letter**, the letter *hei*, to Yosef's name **from the name of the Holy One, Blessed be He**, and then **he was able to learn** the languages, **as it is stated:**²

עֲדוֹת בִּיהוֹסֵף שָׁמוֹן בְּצִאֲתוֹ עַל אֶרֶץ מִצְרַיִם שִׁפְתַּי לֹא יִדְעוּתִי אֲשַׁמֵּעַ

“He appointed it in YHosef for a testimony, when he went forth against the land of Egypt, I heard a language that I knew not”.

Driving Questions:

1. Where in the Torah is there a hint to Yosef being gifted with the knowledge of the 70 languages?³
2. Why was the letter *Hei* specifically added to his name?
3. Why was the letter *Hei* added specifically between the *Yud* and *Vav*?

In Egypt, Yosef is referred to as a Hebrew slave⁴ (עִבְרִי) as it says, “And there with us was a Hebrew lad, a slave.”

Thus, Yosef had the status of a Jewish slave, an *Eved Ivri* (עֶבֶד עִבְרִי). One of the requirements that a master

has towards his slave is to shower him with gifts upon his release from slavery. This Biblical Mitzvah is called *Ha'anokah* — הֶעֱנָקָה.⁵

As such, Yosef was owed *Ha'anokah* from those who enslaved him - Potifar, Par'oi and Hashem.⁶ They all participated in his imprisonment and thus each of them rewarded him, upon his release, in a different way.

Par'oi gifted him with clothing⁷ and appointed him as viceroy. Potifar gave Asnas, his daughter, to Yosef in marriage.

What did Hashem give him?

He was given the gift of knowing all 70 languages. This is hinted at in the very same Posuk, where we are told about his gift from Potifar.

It says,⁸ “and he (Par'oi) gave him (Yosef) Asenas the daughter of Poti phera (פּוֹטִי פְּרַע), the governor of On, for a wife...”

Strangely, the usual spelling of his name Potifar (פּוֹטִיפַר), is changed in this Passuk to read Potifera — פּוֹטִי פְּרַע, with an added *Ayin*.

Why did the Torah add the letter *Ayin* to Potifar?

It is in this letter where the gift of the 70 languages is hinted. The numerical value of *Ayin* is 70. Hashem is providing His *Ha'anoka* to Yosef with this 70.⁹

5. “You shall surely provide him from your flock, from your threshing floor, and from your vat, you shall give him from what the Lord, your God, has blessed you” (Parshas Re'eh, 42:14).

6. See footnote 8.

7. Mikeitz 41:42. Fascinatingly, Rashi translates the רֶבֶד הַזֶּהָב (gold chain) which Par'oi gave Yosef as “עֲנָק” which is the root of the word הֶעֱנָקָה, and furthermore, Rabbi Levi Yitzchak points out that רֶבֶד זָהָב is the Gematria (numerical equivalent) of עֲנָק — 220.

8. Mikeitz, 41:45.

9. The Rebbe analyzed this teaching many times (see fn. 12). The Rebbe asks compelling questions not addressed by his father: 1) Why did Hashem owe Yosef Ha'anoka? 2) Why was it added to Potifar's name specifically? 3) Why was the letter *Ayin* added at the **end** of Potifar's name?

Briefly, the idea is that the הֶעֱנָקָה from Hashem, like the punishment of slavery, followed Potiphar's. Just like his extended two years in prison

1. Sotah, 36b.

2. Tehillim 81:6.

3. This follows the Talmud's rhetorical question, “Is there anything that is written in the Writings that is not alluded to in the Torah?” (Taanit 9a).

4. Mikeitz, 41:12.

This gift of knowing the 70 languages is also connected to the letter *Hei* and its placement between the *Yud* and *Vav*:

G-d is referred to by various names. The primary name, the Tetragrammaton, is spelled יהוה-ו-י (Yud-Hei-Vav-Hei).

Kabbalah¹⁰ teaches (and Chasidus elaborates¹¹) that the first *Hei* (ה) refers to the level of *Bina*. Since the soul is a part of G-d and evolves from G-d, it has a microcosm of the same structure. The Ten Divine *Sefirot* are mirrored in the human soul. In a person, *Bina* is the

(for not having enough Bitachon in Hashem but relying on the butler) came on the heels of Potiphar's sentencing him to prison (without which he would never have been there in the first place!), so too the הַעֲנִיקָה from Hashem "follows" Potiphar's (even though it's the primary one) — hence it is (alluded to by) being added to (1) Potiphar's name (2) at the end of it (Sichos Kodesh 5734, Parshas Re'eh).

10. Tikkunei Zohar, 6b.

11. Tanya, Igeres HaTeshuva ch. 4.

ability to absorb an idea, broaden it and reach a comprehensive understanding of it.

Thus, a *Hei* positioned between the *Yud* and *Vav* of Yosef parallels the order in the name of Hashem, indicating that Yosef was gifted with *Bina*. He now had the ability to absorb and retain knowledge of all 70 languages and internalize it until it became one with him.¹² As the Talmud concludes,¹³ **"The next day, (when he appeared before Par'oi, in) every language that Par'oi spoke with him, he answered him."**

Toras Levi Yitzchak — Chiddushim uBiyurim L'Shas pg. 120¹⁴
(*Yalkut Levi Yitzchak al Hatorah, Vol. 3, ch. 56*)

12. Hence the verse in Tehillim (81:6) which mentions Yosef with the extra *Hei*, concludes with him hearing (*Shema* also means understanding) a language he previously didn't.

13. Sotah, 36b.

14. See Likkutei Sichos, vol. 24, page 87 and on, where the Rebbe devotes an entire Sicha to this teaching, in more depth.

פרשת השבוע

PARSHA INSIGHT

By: **Rabbi Moshe Wisniewsky**

From: **Daily Wisdom #3**

Out-snaking the Snake

[Joseph's servant said,] "After all, this is [the goblet] from which my master drinks; indeed, he also uses it for divination. What you have done is an evil thing!" (Genesis 44:5)

The words for "uses for divination" (נִחַשׁ יְנַחֵשׁ) are related to the word for "snake" (נָחָשׁ). This phrase can thus mean that Joseph uses his goblet to "out-snake the snake."

The snake is associated with slyness and trickery (see Genesis 3:1); the nature of a trick is to conceal reality. It therefore makes sense that Egypt was a land of magicians (Exodus 7:22), and Pharaoh, the quintessence of Egypt, was envisioned by the prophet Ezekiel as a serpent (Ezekiel 29:3), since the idolatry of Egypt

sought above all to conceal the truth of G-d's existence and involvement with the world. Joseph's goblet allegorically alludes to sublime, joyous love for G-d. By hiding this goblet in Benjamin's sack, Joseph was planting this love in his brothers' consciousness. It follows that through our "goblet," our deep, joyous love for G-d, we, like Joseph, can neutralized the world's concealment of Divinity—we can "out-snake the snake."

Ma'amarei Admor HaEmtza'i, Bereishit, p. 297; Or HaTorah, Bereishit, vol. 2, 341a ff; ibid., vol. 6, 1104b-1105a.

IN HONOR AND MERIT TO

SHOLOM DOVBER BEN SIMA ESTHER

on his birthday 9th Cheshvon 5781 — October 27, 2020
May he see revealed blessings daily

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