

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 Vayigash 5781 – December 25, 2020

ערב שבת פרשת ויגש, י' טבת, תשפ"א

כתר שם טוב

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Approaching a Tzaddik

Then Judah approached him [Joseph]... (Genesis 44:18).

Our nation is comprised of two kinds of souls: the ordinary Jew and the *tzaddik* (righteous person).

An ordinary Jew conducts himself according to the laws of nature. The numerical value of *hateva*—הטבע, nature, is 86, which is the same value as the Divine name Elokim — אלהים, the force that sustains and operates within all of nature. Elokim is also referred to as “Judah,” because Judah embodied the Divine attribute of *malchut* (royalty), and Elokim is associated with *malchut*, the attribute through which everything was created.

The *tzaddik*, by contrast, operates in a supernatural manner and is described as *the righteous who rule through their awe of G-d* (II Samuel 23:3). They rule over nature because they hold sway over

the Divine name *Elokim*, overriding heavenly decrees that come into effect through that level of Divinity. A *tzaddik* is referred to as Yosef HaTzaddik (Joseph the Righteous).

The Torah describes Judah approaching and drawing close to Joseph. This alludes to an ordinary Jew approaching a *tzaddik*, whereby the two kinds of Jewish souls are united. The ordinary Jew becomes a throne for the *tzaddik*, meaning that the *tzaddik* is able to work supernaturally through the agency of the Jew who operates according to the laws of nature.

Focus: Follow the directives of the Rebbe and watch the natural course take supernatural twists.

גאולה

GEULAH

Yalkut Moshiach uGeulah al HaTorah

Translated by Yaakov Paley

All The Days of Your Life

Pharaoh said to Yaakov: How many are the days of the years of your life?” (47:8).

Hidden in this question is a spiritual query: In which manner do you fill your days with the service of G-d? To this, Yaakov responded by twice repeating a surprisingly lengthy phrase *yemei shnei chayai*, — יְמֵי שְׁנֵי חַיָּי “the days of the years of my life.” The initial letters of this phrase spell the name

Moshiach — מְשִׁיחַ. All the days of the Patriarchs and the sons of Yaakov were devoted to achieving the unification of G-d’s Names and eliciting G-d’s abundant mercy that is necessary to bring the redemption.

Ma’or VaShemesh

Chumash

Vayigash, 7th reading: As he promised, Yosef settled his family in the province of Goshen. Seeing that the famine had ended, the Mitzrim asked Yosef for seed in order to plant crops for the following year.

Tanya

Likutei Amarim Ch. 10: The definition of a “complete righteous man” and an “incomplete righteous man”, and how this depends on the righteous man’s degree of hatred towards evil.

Takeaway: A Tzaddik (in its true definition) is a pretty serious standard. [Perhaps, not achievable and not your divine mission.] It is someone whose evil and non-Godly side is totally transformed. (To an extent) the struggle is gone.

Rambam (1)

Zmanim, Hilchos Shofar, Sukkah vLulav Ch. 4 – A Kosher Sukkah: The dimensions, number of walls and proper architecture. Where it is allowed to be built, and what can be used for walls. Under what is it not allowed to be built.

Wealth Without Worries

Among the advantages of *bitachon* with regard to Torah observance is that a person who places his trust in G-d:

If he has money, he will hurry to fulfill his obligations to G-d, such as buying kosher *tefillin*, *tzitzit*, extra food for the Shabbat meals, and the like, as well as fulfilling his obligations to other people, such as fulfilling the commandment of charity, giving out loans to those in need, and so on. He will do so willingly and generously. If he does not have money, then he will pay attention to the fact that the lack of money is actually a kindness from G-d upon him. How so? This is because as a result of lacking money, he has been relieved of the obligations to G-d and to other people, which would have been incumbent upon him due to his money.* He also has fewer worries about guarding his money and taking care of it.* As has been said regarding one of the pious men that he would say the following: “May G-d save me from the ‘scattering of the mind.’” They asked him: “What is the ‘scattering of the mind’?” He replied: “Were I to have money at the port of each river and the heights of each city.”

A person who trusts in G-d will receive all the benefits of the money, I mean to say, the benefits of his livelihood, while the disturbing thoughts of a wealthy person and his constant worry will be withheld from him. As the wise man, King Solomon, said (Ecclesiastes 5:11): *The sleep of the laborer is sweet, whether he eats little or much, but the satiety of the rich does not allow him to sleep.*

Relieved from the obligations to G-d and to other people due to his money. Were he to be wealthy, he might not live up to his obligations and consequently might be punished. Now that he has no money, he is free of this responsibility and will surely not be punished for failing in this obligation (*Tov Halevanon*).

Taking care of it. Although *tzedakah* is generally translated as charity, its literal translation is justice (*tzedek*). In fact, in the Torah the term *tzedakah* is often used to refer to just and ethical behavior. This distinction is telling, because the concepts of justice and charity are opposites: Charity implies that the giving person is “kind.”

He is giving to a “needy person” that which he does not deserve. Just behavior, on the other hand, implies that it is the right and ethical thing to do. The term *tzedakah* implies that giving to another is not something special. Rather, G-d “deposits” money with us so we can “manage” it for Him. He gives us extra so that we can share with others. It is therefore the right and just thing to do (*Likkutei Sichot*, vol. 2, p. 410).

Bottom line: G-d “deposits” money with us so we can “manage” it for Him.

A Prophetic Family Reunion

וַיִּפֹּל עַל צַוְאֵרֵי בְנֵימִן אָחִיו וַיִּבְכּוּ וַיִּבְכֵּם בְּכָה עַל צַוְאֵרָיו.
וַיִּנָּשֶׂק לְכָל אָחָיו וַיִּבְךָ עֲלֵהֶם וְאַחֲרָי כֵן דִּבְרוּ אָחָיו אִתּוֹ.

And he fell on his brother Binyamin's neck and wept, and Binyamin wept on his neck. And he kissed all his brothers and wept over them, and afterwards his brothers spoke with him. (Vayigash, 45:14,15)

The Talmud¹ makes an interesting observation:

The wording here raises a question, as the word *tzavrei* — צַוְאֵרֵי (necks) is plural, (implying that Binyamin had more than one neck). The singular form, as it appears just a few words later, is *tzavarav* — צַוְאֵרָיו² (neck), which makes perfect sense.

The Talmud understands the unusual mention of the neck as a reference to the *Beis Hamikdash*.³

Thus, the reunion between Yosef and his brothers was more than just a family reconciliation and gathering. Every detail of what took place was a foretelling of what was to occur generations later and is therefore very exact and precise.

Yosef was weeping over the two Temples that were destined to be in the territory of Binyamin in the Land of Israel and were ultimately going to be destroyed (hence the plural usage of 'neck').

"And Binyamin wept on his neck" — he cried over the tabernacle of Shiloh that was destined to be in the territory of Yosef in the Land of Israel and it too would ultimately be destroyed⁴ (hence the singular usage of 'neck').⁵

The Zohar⁶ takes the futuristic nature of this episode a step further:

After Yosef cries over Binyamin's neck, he weeps over his brothers. This, says the Zohar, is about the exile of the ten lost tribes⁷ which would ultimately transpire many generations later.

His brothers, however, did not cry with him, as the verse continues, "*and (Yosef) wept over them, and afterwards his brothers spoke with him.*" The reason for this is because only Yosef was endowed with *Ruach Hakodesh*⁸ (and thus foresaw the future) but his brothers were not.

Driving Questions:⁹

1. Where in these verses is there any reference that Yosef cried about the future exile of the tribes?
2. Why did Yosef's brothers not have *Ruach Hakodesh*?
3. Upon closer scrutiny, the word *Aleihem* — עֲלֵהֶם ("over them") appears without the letter *Yud* — ך. What is the reason for this change from the more standard spelling of the word with a *Yud* — עֲלֵיהֶם?¹⁰

Rabbi Levi Yitzchak explains:

The major catastrophe which affected the other ten tribes in the future, was their exile from the land of Israel. This is hinted at in the verse with the missing letter *Yud*, which has the Gematria (numerical value) of 10, in the word *Aleihem* — עֲלֵהֶם. Meaning, he is weeping over the exile of the *Yud* - 10 tribes that would be driven from the land.

7. See Melachim (Kings) II 17:6.

8. Lit. Holy Spirit. A Divine gift to a worthy and holy person to perceive otherwise hidden matters.

9. We have chosen a few questions to address here. In the original there are a total of 13 questions answered in this one explanation of Rabbi Levi Yitzchak.

10. See, for example, Mikeitz, 42:24: וַיִּסָּב מֵעֲלֵיהֶם וַיִּבְךָ ("he turned away from them and wept"), and Vayeira 18:8.

1. Megillah, 16b.

2. See Rashi on Midrash Bereishis Rabba 93:12.

3. The Zohar on this Passuk (Vol. 1, p. 209b) elaborates on the parallels between the neck and the Beis Hamikdash. After quoting the verse "כְּמִגְדַּל קְמַיִר צִוְאֵרְךָ" (Your neck is like the Tower of David) from Shir HaShirim (Song of Songs 4:4) as a Biblical reference, it brings three metaphorical similarities, as evident in the neck's: (a) elegance/beauty in the body's posture; (b) being a place of adornment; (c) critical role as a vital part of the body - and how these are found in the Beis Hamikdash. The Rebbe, in Likkutei Sichos Vol 10, page 146, offers a broader explanation vis-a-vis its role as the bridge in channeling life from the brain to the body.

4. See Rambam, Hilchos Beis Habechirah — 1:2.

5. Rashi on this verse quotes this Talmudic teaching (Vayigash 45:14). We can also now understand why there is no mention of Yosef crying on the brothers' necks, as they had no Temple in their portion of land in Eretz Yisroel.

6. Ibid.

The reason the brothers did not cry over this, is because from the moment that they sold Yosef until Ya'akov came down to Egypt many years later, their *Ruach Hakodesh* was stripped away from them as a punishment for their actions.

This was *Mida K'neged Midah* (measure for measure) for what they had caused to their father Ya'akov. Rashi, quoting Targum Yonasan, on the words¹¹ “וַתְּחִי רוּחַ יַעֲקֹב אֲבִיהֶם” (and the spirit of their father Ya'akov was revived) — which transpired once Ya'akov found out that Yosef was alive — com-

11. Vayigash, 45:27.

ments, that the *Shechina* (Divine Presence) which had separated from him all these years, had now returned. From the time Yosef disappeared until this point, the *Shechina* had been removed from Ya'akov. Therefore, the brothers did not have *Ruach HaKodesh* and thus couldn't see prophetically about the destruction and exile. Their *Ruach Hakodesh* did however return to them later on when Ya'akov received his.

*Likkutei Levi Yitzchak, Ho'oros on Zohar — Bereishis, pg. 195
(Yalkut Levi Yitzchak al Hatorah, Vol. 3, ch. 97)*

פרשת השבוע

PARSHA INSIGHT

By: **Rabbi Moshe Wisnefsky**
From: **Daily Wisdom #3**

Exchanging Spiritual Exile for Physical Exile

Israel settled in Egypt, in Goshen. They established residence there, were fruitful, and increased greatly. (47:27)

The purpose of the Egyptian exile was to refine the Jewish people by putting them through “the iron crucible” (Deuteronomy 4:20) of Egyptian slavery. This would prepare them to receive the Torah at Mount Sinai. Similarly, the purpose of the present exile is to prepare us to receive the new revelations of the Torah when the Messiah comes.

Before Joseph and his brothers died, the Jewish people went through this “crucible” by exerting themselves in the study of the Torah and experiencing the pain of yearning for the Holy Land. Once Joseph and his brothers died, however, the Jewish people's spiritual consciousness deteriorated. They no longer applied themselves laboriously

to the study of the Torah and became complacent in their new home. So in place of experiencing the exile spiritually, they had to experience it physically; this is when their physical slavery began.

We, too, can always choose to undergo the refining process of exile, through exerting ourselves in the study of the Torah and the fulfillment of G-d's commandments, and by pining for the Holy Land. We can thereby live our lives with a minimum of physical suffering, which, in turn, enables us to more easily utilize all of G-d's gifts to fulfill our Divine potentials, thereby elevating and refining reality.

Likutei Sichot, vol. 15, pp. 407-410

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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