

Chayus

A Shabbos Stimulus

THE EDA AND DAVID SCHOTTENSTEIN EDITION

In Loving Memory of Itta bas Yosef Mordechai ז"ל and Tzvi Daniel ben David ז"ל Ainsworth

Dedicated by David & Eda Schottenstein

הקהל

Hakhel

Today's Mount Sinai

There is an obligation to concentrate one's attention and direct their hearing, listening with reverence and awe, rejoicing while trembling **as on the day the Torah was given at Sinai**. Even great Sages who know the entire Torah are obligated to listen with exceedingly great concentration. One who is unable to hear should focus his attention on this reading, for Scripture established it solely to strengthen the true faith. **He should see himself as if he was just now commanded regarding the Torah and heard it from the Almighty**. For the king is an agent to make known the word of G-d.

Rambam, Laws of Chagigah 3:6

סיפור חסידי

Once Upon a Chasid

By Yanki Tauber

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The Rebbe's Son and the Chassid

*For G-d has caused me to be fruitful
 in the land of my affliction (Mikeitz 41:52)*

Once, when Rabbi DovBer of Lubavitch, the son of Rabbi Schneur Zalman of Liadi, was a young man, he was visiting his father-in-law in Yanovitch. There he met with one of his father's chassidim. The chassid noticed that the young 'rebbe's son' was all too aware of his achievements in scholarship and meditative prayer and felt that some cutting down to size was in order.

Said the chassid to Rabbi DovBer: "Considering who you are and how you've lived, what's the big deal? Your father—well, we all know who your father is. You were certainly conceived under the holiest of circumstances, and I'm sure that your father secured a most lofty soul to bring down into the world. Then you were raised in a rebbe's home and great care was taken to mold your character and safeguard you from any negative influences. All your life you've been exposed to scholarship and sanctity and to this very day you're preoccupied only with the study of Torah and the teachings of chassidism. So you've amassed a certain amount of knowledge and you pray with fervor and devotion. Big deal.

“Now, take me for example. My father was a simple man, and we can well imagine what was on his mind when he scraped out some dreg of a soul out the bottom of the barrel. My upbringing? I was raised as a goat and basically left to my own devices. And do you know what I do with my life? Let me tell you how I earn my living. I loan money to the peasants during the planting season and then, during the winter months, I make my rounds of their villages and farms to collect the debts before they have a chance to squander their entire harvest on vodka. This means setting out several hours before sunrise, well before the permissible time for prayer, equipped with a flask—for without a drink one cannot begin to talk business with a peasant. After drinking to his health, one must share a ‘l’chayim’ with the woman in the house as well—otherwise she can ruin the whole deal for you. Only then can you sit down to settle part of the account.

“After three or four such stops I make my way home, immerse myself in the mikveh¹ and prepare for prayer. But after such preliminaries, what sort of prayer would you expect...?”

The words of this chassid, who was, in truth, renowned for his refined nature and soulful prayers, made a deep impression on Rabbi DovBer. The young man immediately traveled home to his father and poured out his heart. He bewailed his spiritual state, expressing that his service of G-d is worthless, and falling so short of what is expected from him.

The next time the chassid from Yanovitch came to Rabbi Schneur Zalman, the Rebbe said to him: “I am most grateful to you—you have made a chassid out of my Berel.”

1. Ritual bath.

A Reward for Resisting

We must always ensure that we are only influenced by G-d. For when we are influenced by temptation—becoming excited about it and receiving pleasure from it—we are beholden to it.

Yosef was never influenced by temptation, and G-d rewarded him measure for measure. The same mouth that did not kiss inappropriately (Berishis ch. 39) would one day command the disbursement of grain for an entire region (Bereishis ch. 41; Bereishis Rabbah 90:3).

Yosef also acquired the Divine attribute of wisdom, the status of a firstborn, and the title “second to the king.” On a mystical level, Yosef’s attaining Divine attribute of wisdom, which transcends time, was also measure for measure. Because only one connected to time can fall victim to temptation, since temptation only exists when the object of desire is absent and not after the desire is fulfilled. Since wisdom transcends time, temptation (a moment of lack) and satisfaction (a moment of fulfillment) occur simultaneously in that realm, canceling one another out.

Furthermore, as “second to the king” Yosef became empowered to spiritually connect the Jewish people to G-d, the King of all kings. The Torah (Bereishis 41:43) hints to this when Pharaoh’s servants call Yosef “the king’s patron” (אבֵּרֶךְ), a term that is similar to “son of the king” (see Rashi)—he who connects the King with His nation.

Moshiach Everywhere

When a Jew listens to the reading of the Torah on Shabbos Chanukah, he immediately notices the first word of the *Parshah* and exclaims excitedly, “Aha! *Mikeitz!* This is an allusion to the end of exile, the *keitz ha-yamim* and the *keitz ha-yamin*—the Redemption!” Later, when he hears the *haftorah*—“*I saw, and behold! An entirely golden menorah,*” etc., he again recognizes that the topic of discussion is the Redemption.

Thinking and speaking in this way, yearning constantly for the Redemption and delighting in finding associations in all matters, will bring the actual Redemption.

We will then see Aharon lighting the entirely golden *menorah* in the third *beis hamikdash*, as well as the additional *menoros* that are set up in the Temple courtyard, as we recite on Chanukah, “They kindled lamps in Your holy courtyard.”

May it occur immediately!

The Lubavitcher Rebbe

לקוטי שיחות A Sicha

By: ProjectLikkuteiSichos.org
Adapted from the works of the **Lubavitcher Rebbe**

An Emotional Response

The Verse:

And Yosef hastened, for his mercy was stirred toward his brother, and he wanted to weep; so he went into the room and wept there (*Bereishis* 43:30).

The Rashi:

In his first comment, Rashi explains how Yosef’s emotions overtook him. In conversation with his brother Binyamin, Yosef learned that he had given names to all his ten children that evoked the memory of his lost brother.

Rashi then continues with a second comment:

Was stirred (נִקְמְרוּ)—was heated. In the language of the Mishnah, “on a heating (כִּמְר) vessel of olives” (*Sotah* 74a), and in Aramaic, “because of the heating (מִקְמַר) of the meat” (*Pesachim* 58a), and in the Scriptures, “Our skin is parched (נִקְמְרוּ) as by a furnace” (*Eicha* 5:10). So is the way of all skin; when it is heated, it shrivels and shrinks.

The Questions:

1. Why does Rashi need to provide three proof-texts for his translation of נִקְמְרוּ as “was heated”?

2. Why does he only provide the proof-text from Scripture after the Rabbinic proof-texts?
3. Why does Rashi first explain **how** Yosef’s emotions were stirred before **defining** the verb itself describing that emotion?

The Explanation:

As Viceroy of Egypt, Yosef certainly exercised strong emotional suppression in public settings. Even in situations where many others would not be able to contain their emotions, Yosef would be expected to do so.

Case in point, even though Yosef had already seen Binyamin, his long-lost maternal brother, he remained stoic. Therefore, when his emotional dam finally did break, there must have been some powerful event that precipitated it.

In the verse prior to this, Yosef sees Binyamin and blesses him: “And he said, ‘May G-d favor you, my son.’”

This blessing, Rashi notes, mirrors how Yaakov referred to his children in his encounter with Eisav: “And he lifted his eyes and saw the women and the children, and he said, ‘Who are these to you?’ And

he said, ‘The children with whom G-d has favored your servant.’ (*Bereishis* 33:5)

Thus, Yosef giving this blessing to Binyamin suggests a conversation that took place between them concerning Binyamin’s children. And being that this precipitated Yosef’s emotional response, the conversation must have touched on matters relating to Yosef’s and Binyamin’s relationship. Rashi, therefore, quotes their entire exchange which shows how precious Yosef remained to Binyamin all these years later. This revelation broke Yosef’s resistance, “so he went into the room and wept there.”

Once Rashi has shown why Yosef reacted here as opposed to earlier, he can then continue to define נִקְמְרוּ as “was heated.” Meaning, Rashi could only arrive at this interpretation, that the word refers to an excessive, powerful, “heated” emotional response, after having shown the events that led to this response. Without that context, we would interpret נִקְמְרוּ as a more regulated, normal emotional response.

Regarding the proof-texts: Rashi cannot bring

this term from other scriptural references, since the same vagueness of the term applies in those contexts as well. Instead, Rashi shows what the word נִקְמְרוּ means in other, non-emotional contexts—first in Rabbinic Hebrew, then in Aramaic which the sages used to explicate their Hebrew usage. In his final proof, Rashi does cite scripture, but in that context נִקְמְרוּ is describing the effect of the emotional response on the body, not characterizing the emotion itself.

The Deeper Dimension:

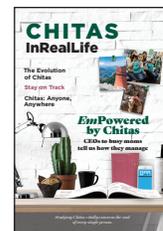
Yosef represents the general soul of the Jewish people. Binyamin, which means “son of my affliction,” represents the soul in exile. Yosef’s “mercy being stirred toward his brother” alludes to the need to reflect on the state of our soul, and to arouse mercy on it. Mercy is “heated” and arouses the soul to an emotional response, and to concrete positive action.

Likkutei Sichos vol. 15, P. 348ff.

מורה שיעור לחת"ת ורמב"ם לשבת Shabbos Chitas / Rambam Guide

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Chumash – Rashi*	Mikeitz, 7th Aliyah
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Rambam – Sefer Hamitzvos*	Positive Mitzvah #97
Rambam – One Chapter*	Sefer Mishpatim – Hilchos Malveh V'Loveh, Chapter 16
Rambam – Three Chapters**	Sefer Taharah – Hilchos Sh'ar Avos haTum'ah Chapters 9 – 11

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