



# The Community

Boruch Hashem

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## Rabbi's Article

### Compassionate Leading

The Torah tells us (-Genesis 47:17), "And Joseph gave them (the Egyptian nation) *food* (in return) *for the horses...* וַיִּנְהַלְמֵם (vayinahaleim) *with food* (in return) *for all their livestock in that year* (1<sup>st</sup> year of the famine)." On the word *vayinahaleim*, Rashi (-[Link](#)) comments, "Similar to וַיִּנְהַלְמֵם -vayinahagem, and he guided them. And similar to this is (-Isaiah 51:18), 'She has no guide (מִנְהַל -minahel)' (and) (-Psalms 23:1), 'He leads me (יְנַהֵלֵנִי -yinalhalinee) beside still waters.'" Simply speaking, Rashi is defining a new word to the student. However: (i) We already had this word previously (-Genesis 33:14), "אֶתְנַהַלְהָ - (esnahaloh -And I will move at) *my own slow pace*," and being that Rashi wrote his commentary in Hebrew, hence, Rashi feels that this isn't a Hebrew word that would need translation, and if so, why here does Rashi feel the need to translate? (ii) Why does Rashi need to bring two proofs (from Isaiah & Psalms)? (iii) If Rashi is defining the word *Vayinahaleim* to mean *vayinahagem*, then why does he say, "Similar to..." and not, "Meaning..."? (iv) So too, concerning his two proofs, Rashi states, "Similar to," rather than his usual wording of, "And likewise"? And from this we see, that Rashi is telling us that Isaiah's, "minahel," and Psalms' "yinalhalinee," are *not precisely* (but only, "Similar to") our verses', "vayinahaleim."

The explanation behind this: In its simple Hebrew meaning, this word means, "Will move". Therefore, in (-Genesis 33:14), "אֶתְנַהַלְהָ - (esnahaloh -And I will move at) *my own slow pace*," which is using the word in its simple meaning, Rashi has no need to explain the word. However, in our verse, where it states, "vayinahaleim with food," upon which *The Translator* (Onkeles (-[Link](#)); Yonothan ben Uziel (-[Link](#))) translates, "will provide them with," Rashi has to comment that he disagrees --because Rashi finds this to be superfluous, once the verse already states, "gave them food (in return) for the horses," and could have just added, "and for all their livestock in that year," with out the word, "vayinahaleim"-- and translates the word to mean from the term, "vayinahagem -guide them --hence, the verse is giving us an entirely new detail to the just plain, "gave them food". And with, "Similar to 'vayinahagem'," --in which Rashi is referring specifically to the one and only time that this term is used in all of TaNaCH (-[Link](#)), (-Psalms 78:52), "vayinahagem (-and He led them) as a flock in the desert,"-- it is not that *vayinahaleim* means *vayinahagem*, but rather, that it is only similar to the meaning of *vayinahagem* there. In that verse of Psalms, Asaph (-[Link](#)) is not saying that G-d just moved the Children of Israel, but rather, that G-d moved them with a specific guidance of giving them all their individual needs, just as a shepherd moves and tends to the individual needs of, "a flock in the desert." And this is what Rashi sees the verse telling us, that after telling us, "And the money was depleted... And Joseph gave them food," the verse is now telling us, "vayinahaleim with food," that Joseph didn't just give them food, but rather, that Joseph, "nihel -guided, tended to, and governed," the food in a way that it should last, "that (entire) year."

Being that here the word *vayinahaleim* is not in its regular meaning (just, "to move"), hence, Rashi needs to bring proof from other verses, in which this word does not mean to just *move* others, but rather, in a "nihel -guided, tended to, and governed," fashion: (-Isaiah 51:18), "She has no guide (מִנְהַל -minahel)," in which Isaiah is speaking of the entire nation of Israel, and obviously of G-d's, "nihel -guiding, tending to, and governing," them with their needs. However, being that Isaiah is speaking of all of Israel's needs --not just food--, and hence, there is a stronger similarity to the word's simple meaning of *moving them*, therefore Rashi brings a second verse (-Psalms 23:1), "He leads me (יְנַהֵלֵנִי -yinalhalinee) beside still waters," in which the broader sense of this word --"nihel -guiding, tending to, and governing,"-- speaks of a specific need, that of *drinking* ("beside still waters;").

However, Rashi can only bring this second proof after the first proof, being that the second verse speaks of a metaphor to all of our needs, "The Lord is my shepherd; I shall not want. He causes me to lie down in green pastures," hence, we might think that the next words, "He leads me beside still waters," are metaphorically speaking of only actual moving, just as, the metaphor speaks of the actual, "to lie down." Therefore, Rashi must first bring from Isaiah that this word can also apply --not only to *actual moving*, but-- to the broader sense of, "nihel -guiding, tending to, and governing," after which Rashi now goes on to prove from Psalms that this broader sense of the word can apply --not only to all needs; "as a flock in the desert"-- also to but one need --"beside still waters;" drinking. Hence, we can as well apply this broader meaning of the word to our verse, speaking of just food.

FRIDAY, DECEMBER 30, 2022 ★ י' טבת תשפ"ג  
Shabbat Candle Lighting: 5:22 PM · Kabbalat Shabbat: 5:30 PM

**This Week...**

SATURDAY, DECEMBER 31, 2022 ★ י' טבת תשפ"ג  
TORAH READING: [Vayigash](#) (Genesis 44:18-47:27) · HAFTORAH: [Ezekiel](#) 37:15-28  
Shacharit: 9:30 AM · Mincha: 5:00 PM · Shabbat Ends: North Miami: 6:17 PM

TUESDAY, JANUARY 3, 2023 ★ י' טבת תשפ"ג  
FAST DAY: Fast begins: North Miami: 5:51 AM · Fast ends: North Miami: 6:08 PM

The tenth day of the month of Tevet is the day on which the [Babylonian siege](#) on Jerusalem began  
*Selichot* is inserted in the morning prayers · Extra charity is given on this day

## Bring Out the Wine

Very often, in the Rebbe's *Sicha* ('talk') on a Rashi, the Rebbe would reveal to us the deeper, "Wine of Rashi," in which "wine" refers to the esoteric teaching. And so it is with the Rebbe's 'talk' concerning Rashi's interpretation of the word *Vayinahaleim* -*provided them* (of Joseph's providing Egypt with food during the famine). (-See the article: "Compassionate Leading")

There is a teaching (-Torah Ohr, Vayigash 44b) of the *Alter Rebbe*, Rabbi Schneur Zalman of Liadi (-[Link](#)), which explains the verse (-Geneses 47:14), "And Joseph collected all the money (*keseif*) that was found in the land of Egypt... and Joseph brought the money (*keseif*) into Pharaoh's house."

As an introduction to this teaching: In Kabbalah and in Chassidus, the word *keseif* (silver; money) mystically and metaphorically refers to *Love*. As a foundation for this, the verse (-Geneses 31:30), "כי ננסף וננספה לבית אביו" -*for longed you have longed for your father's house*," in which the word for longing is *niksof*, which can be interpreted from the word *keseif*.

The *Alter Rebbe* explains that there are two types of *Love*, concerning a Jew's Love for G-d:

(i) The *Love* which is born from intellect, through one's concentrating upon the greatness of G-d, and the likes.

→ See Tanya, Chapter 3: "For when the intellect in the rational soul deeply contemplates and immerses itself exceedingly in the greatness of G-d, how He fills all worlds and encompasses all worlds, and in the presence of Whom everything is considered as nothing- there will be born and aroused in his mind and thought the emotion of awe for the Divine Majesty, to fear and be humble before His blessed greatness, which is without end or limit, and to have the dread of G-d in his heart. Next, his heart will glow with an intense love, like burning coals, with a passion, desire and longing, and a yearning soul, towards the greatness of the blessed Infinite One."

(ii) The *Hidden Love* which is innately found within the soul of each and every Jew, drawn by its very nature to G-d, which is its Source. However, this *Love* is *Hidden*, and through concentration (we do not *create* it, but) we *reveal* this *Love* which is hidden within each of us.

→ See Tanya, Chapter 19: "This love of the divine soul, whose desire and wish is to unite with G-d, the blessed fountain-head of all life, is called "hidden love," for it is hidden and veiled... the natural love of the divine soul that is found in all Jews, the intrinsic desire and will of which is to be attached to its origin and source in the light of the blessed Infinite One."

The difference between these two *Loves* is like the difference between the two types of produce: (i) That grows from sewing seeds, and (ii) the after-growth, which grow from themselves, not from the present sewing, but from a previous sewing, "which falls from what previously was." So it is with the two *Loves*, in which there is (i) the *Love* that comes from the present sewing of concentrating upon the greatness of G-d, and (ii) the *Hidden Love* which comes from itself, from a *Love* that was *previously* planted within him by our *Patriarchs*. And the sewing of the *Hidden Love* within each Jew is sewn by Joseph, the *Supernal Righteous One*, called in the *Zohar* (-Terumah, 166b), "The Gardner of the Garden." And this is the mystical meaning of the verse, "And Joseph collected all the money (*keseif*) that was found in the land of Egypt... and Joseph brought the money (*keseif*) into Pharaoh's house," that all the *keseif* (*Love*; *Kindness*) that were given to Joseph, he drew (sewed) into, "(the Emanation of) *Kingship*, the source of the souls of Israel."

With this we can understand the, "Wine of Rashi," of, "Vayinahaleim: Similar to vayinahagem. And similar to this is, 'She has no guide,' (and), 'He leads me beside still waters.'":

- *Vayinahagem* ("Love which is born from intellect") is where the guided see clearly that they are guided by the guide. While *Vayinahaleim* ("*Hidden Love*") is where the guided cannot see that they are guided by the guide. Hence, Rashi is teaching us here that, "vayinahaleim is similar to vayinahagem!" and is also sewn within us by Joseph, the *guide*.

- Then Rashi continues, "And (it is only) דומה לו - *domeh loi* (similar to; it seems to him that), 'She has no guide,'" while in truth Joseph is the guide. And it is only because we are speaking of the, "*Primordial Light*," that it seems that there is no guide, for the, "*Primordial Light*," is exalted beyond revelation, hence, it seems that it isn't coming from Above.

- Now Rashi continues with the second verse, "He leads me beside still waters," in which Rashi hints to us two esoteric teachings: (i) *Hidden Love* isn't the produce of the present sewing, but rather as the growth, "besides still waters," which in general is the *after-growth*, which grows of its own, and that, (ii) nevertheless, the source of this *Hidden Love* ("after-growth, which grows of its own") is, "*Still Waters*," which is what is within the *Emanation of Foundation* (Joseph), and it is drawn within Joseph from above and beyond the *Order of Evolution*, called the, "*Still Waters*," which refers to the *Emanation of Understanding*.

Nevertheless --even though the *Hidden Love* is planted within Joseph from the, "*Still Waters*," and then Joseph sews this *Hidden Love* within each and every one of us,-- the actual revelation of the *Hidden Love* is through concentration, as explained (-Torah Ohr, Terumah 44b), that (-Eiruvin 65a), "(When) wine entered (the body), a secret emerged," that "secret," refers to the *Hidden Love*, and "wine," to the *concentration upon the greatness of G-d*, called, "*Wine of Torah*." Hence, concentration upon the greatness of G-d is needed for the actual revelation of the *Hidden Love*.