

# SICHA SUMMARY

PROJECT LIKKUTEI SICHOS | 5783 - YEAR OF HAKHEL



## Likkutei Sichos, Vol. 15

### *Vayigash, Sicha 3*

#### The Verse:

The Torah describes how Yosef distributed bread to the Egyptians and Cannanites affected by the famine:

“So they brought their livestock to Yoseph, and Yoseph gave them food [in return] for the horses and for the livestock in flocks and in cattle and in donkeys, and he provided them with food [in return] for all their livestock in that year.” (Bereishis 47:17)

#### The Rashi:

And he provided them — Heb. וַיְנַהֵלֵם, similar to וַיְנַהֵגֵם, and he guided them, and similar to this is “She has no guide (מְנַהֵל)” (Yeshayahu 51:18), “He leads me (וַיְנַהֵלֵנִי) beside still waters” (Tehillim 23:2).

#### The Questions:

1. Why does Rashi need to explain the word וַיְנַהֵלֵם, which means “to guide, to cause others to move”? We have seen

this word previously, when Yaakov told Eisav, “Now, let my master go ahead before his servant, and I will move (אתנהל) [at] my own slow pace” (Ibid 33:14), yet there Rashi does not provide any commentary.

2. Why does Rashi provide two proof-texts to support his explanation?

#### The Explanation:

Rashi does not need to provide translation of common Hebrew words; his commentary assumes a basic knowledge of biblical Hebrew. Thus, the word וַיְנַהֵלֵם does not need to be explained, it means to cause others to move ahead, as in the context of Yaakov’s speech to Eisav.

But in our context, the phrase “and he guided them with bread” is troubling. What does it mean to guide someone with bread?

Rashi therefore says, “וַיְנַהֵלֵם, similar to וַיְנַהֵגֵם, and he guided them.” The word וַיְנַהֵגֵם occurs only once in Tanach, in Tehillim, where King David says, “and He led them as a flock in the desert.” (78:52) The guidance referred to in this verse is not a general concern but a shepherd’s specific

array of concerns — does the flock have what to eat and drink, is it safe from harm, are they sick, is it warm enough?

Thus, Rashi means to suggest that the term **וַיְנַהֵלֵם** in our verse refers to the fact that Yosef provided the Egyptians with sustenance in a tailored manner, with specific guidance. This guidance was to ensure that the food would last them for that entire year, and not be exhausted prematurely. As the verse continues, “he provided them with food [in return] for all their livestock in that year.”

To prove that **וַיְנַהֵלֵם** can refer to specific, tailored guidance for an entire nation, and not just simply physical movement, Rashi cites two verses. “She has no guide (**מְנַהֵלָה**)” refers to the Jewish people not having guidance as a people, thus we see that the verb can refer to guidance in an abstract sense, not just physical movement. Yet that verse still uses the verb to refer to general guidance, not tailored guidance for a specific activity. Therefore Rashi cites a second verse, “He leads me (**וַיְנַהֵלֵנִי**) beside still waters” to show that the verb can refer to guidance in specific needs, like water.

### The Deeper Dimension:

There are two paths to cultivating a love of G-d. 1) Through deliberate and intensive contemplation on Divine themes an authentic love of G-d is born; 2) Less intensive meditation can awaken and reveal the innate love of G-d that lies dormant in every Jewish soul.

The first is likened to growing produce through deliberately seeding a field, the second is likened to the produce that grows spontaneously from latent seeds from a previous season.

The Alter Rebbe explains that “Yosef” is the one who “seeds” the Jewish soul with this innate love of G-d, so that it is always available to come to the surface. This is the meaning of the verse, “And Yosef collected all the money that was found in the land of Egypt... and brought the money into Pharaoh's house.” The “money” is the flow of Divine love and kindness which Yosef deposits into the subconscious of the Jewish soul.

Rashi alludes to this interplay in his commentary: Generally, **וַיְנַהֵלֵם** refers to a impersonal guidance that seems to come from afar, the attachment between the guide and guided is not evident. **וַיְנַהֵגֵם** refers to a more personal guidance, where the relationship between the guide and the guided is clear.

Thus, **וַיְנַהֵלֵם** alludes to the innate love of G-d which seems to surface spontaneously, without a clear inspiration or guidance. But the truth is, as Rashi says, “**וַיְנַהֵלֵם**, similar to **וַיְנַהֵגֵם**” that what appears to be spontaneous is actually intentionally guided and seeded by Yosef. The love of G-d that is innate is not our own, it was planted within us.

Nonetheless, this innate love still relies on our efforts of contemplation to be revealed.

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