

Have Compassion Upon Your Soul

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 *nichmiru* -intense stirring (of Joseph's mercy upon his brother Benjamin). (-See the article: "Emotionally Stirred")

Chassidus teaches us (-Likkutei Torah, Behar 40d) that the esoteric meaning behind the verse, "And Joseph hastened, for his mercy was stirred toward his brother (Benjamin)," is, that: 'Joseph' refers to the Jewish people, and 'Benjamin' --originally named by Rachel as she was dying on the delivery table, *Ben Oinee* -Son of my affliction-- refers to immense descent of the *G-dly Soul* (-[Link](#)), as she clothes herself within out physical body, *Animalistic Soul* (-[Link](#)), and terrestrial paradigm. Hence, the verse is teaching us that we, *Joseph*, must concentrate upon the harsh descent and imprisonment of our *G-dly Soul*, until we arouse a *stirring of mercy* upon the *Spark of G-d* within our *G-dly Soul, Benjamin*. And within the "Wine of (this) Rashi," are hidden the details and the specific order of this service to G-d, to arouse a *stirring of mercy* upon the *Spark of G-d* within our *G-dly Soul*.

Let us first quote the entire comment of Rashi:

(i) For his mercy was stirred: He (Joseph) asked him (Benjamin), "Have you a brother from your mother?" He replied, "I had a brother, but I do not know where he is." "Have you any sons?" He replied, "I have ten." He (Joseph) asked, "And what are their names?" He replied... He (Joseph) asked, "What is the significance of these names?" He replied, "All of them are connected to my brother and the troubles that befell him (Rashi lists all ten names, and how they each represent a life even of Joseph: "[My first son was named] *Bela* because he (my brother) was swallowed up --*nivla* -swallowed up, is from same root as *bela*-- among the nations. [My second son was named] *Becher* because he (my brother) was the firstborn --*bechor* means firstborn-- of my mother. [My third son was named] *Ashbel* because G-d put him (my brother) into captivity - *ashb* means into captivity; *e-l* means G-d-- [My fourth son was named] *Gera* because he (my brother) was a stranger --*gera* (*ger*) means a stranger; sojourner-- in a lodging place. And [my fifth son was named] *Na'aman* because he (my brother) was very pleasant --*noam* means pleasant)-- [to look upon]. [My sixth and seventh sons were named] *Achi* and *Rosh* because he was my brother --*Achi* means my brother-- and he was my superior --*Roshi* means my head; superior)--. [My eighth son was named] *Muppim* because he (my brother) learned from the mouth of --*Mippee* means from the mouth of-- my father. [My ninth son was named] *Huppim* because he (my brother) did not see my wedding neither did I see his wedding --*Chuppah* means a wedding-- And [my tenth son was named] *Ard* because he (my brother) descended --*Ard* means descended-- among the nations.") Immediately, his (Joseph's) mercy was stirred.

(ii) Was stirred: Heb. *Nichmiru*, was heated. In the language of the Mishnah (-Sotah 74a), "on a heating (*komer*) vessel of olives," and in Aramaic (-Talmud; Pesachim 58a), "because of the heating (*michmor*) of the meat," and in the Scriptures (-Lamentations 5:10), "Our skin is parched (*nichmiru*) because of the heat of hunger." So is the way of all skin; when it is heated, it shrivels and shrinks.

And now, let us begin the journey:

- (i) "All of them are connected to my brother": What leads to the, "his (Joseph's) mercy was stirred," was that first and foremost, we must remember that the *G-dly Soul* itself is always in the state of, "My brother," always in a state of brotherhood and bound with G-d.
- (ii) "And the troubles that befell him": And then we must concentrate on the harsh descent the *G-dly Soul* goes through until it descends into a state of, "[My first son was named] *Bela* because he (my brother) was swallowed up (*nivla* -swallowed up, is from same root as *bela*) among the nations." And the concentration must continue from the first son through all of the ten sons, the *Ten Faculties* (-[Link](#)) of our psyche.
- (iii) "Nichmiru, was heated": And such a concentration that imbues all *Ten Faculties* leads to our hearts being heated in a blazing flame with true bitterness over our present personal inner-exile.

And this leads to a reflection from *Above*, the arousal of the *Attribute of Compassion* (*mercy*), which its virtue over the *Attribute of Kindness* is *Heat*. For just as by the human, the *Attribute of Kindness* for itself gives and influences goodness and kindness, for it is of the nature of goodness, however, this goodness (of the *Attribute of Kindness*) is likened to *water*, which has the characteristic of *coldness*. Contrary to this, the *Attribute of Strength* is likened to the *heat of fire*, and can therefore go astray and produce *Anger*. However, the *Attribute of Compassion*, even though in its essence it is goodness and kindness (of the *Attribute of Kindness*), nevertheless, it also has *Heat*, from the influence of the *Attribute of Strength*. So that, when it sees the pain and suffering of the other, "his heart is heated up as a blazing fire," and arouses compassion for the other, which brings him to give and to do kindness and goodness with the suffering person. And this goodness and kindness that is produced by the *heated heart* of the *Attribute of Compassion*, is a far greater goodness and kindness than that which is produced by the *Attribute of Kindness*.

- (iv) "on a heating (*komer*) vessel of olives": The heating of the olives is for the purpose of producing oil. Spiritually meaning, olives are bitter, representing the, "true bitterness over our personal inner-exile." And the, "on a heating (*komer*) vessel of olives," means that this bitterness (olive) is done with warmth (*komer*), so that he feels it well, arousing compassion upon his *G-dly Soul*, which in turn brings the revelation of *The Great Oil* -*Supernal Wisdom*, in which is the level of *Supernal Compassion*.
- (iv) "Our skin is parched": Skin (word in the verse is *or*; leather; felt) refers to a *garment*, meaning that even our *outer* and *distant* faculties and experiences will be *heated* with the revelation of *Light*.
- (v) "Because of the heat of hunger": And the *heat of hunger* that comes from the *Attribute of Compassion*, is the revelation and experience of (-Amos 8:11), "(Behold, days are coming, says the L-rd G-d, and I will send famine into the land,) not a famine for bread nor a thirst for water, but to hear the word of the L-rd."