



the house, and to have meat slaughtered and to prepare – for with me these men will dine at noon.” It says in Bereishis Rabbah on this Posuk that the word, “וכן” refers to Shabbos Kodesh. What is the significance of this occurring on Shabbos Kodesh? The following Divrei Torah will expound on this topic and support the P’shat offered in the closing paragraph.

פתילות ושמיים שאמרו חכמים אין מדליקין בהם בשבת
 – The wicks and oils that the Chachamim said one is not allowed to light with, on Chanukah, one is allowed to light with them. There are Neshomos which cannot achieve an Aliyah or a Tikun on Shabbos, but are able to on Chanukah – thus, the Halacha that all can be used for Ner Chanukah. We know that for Shabbos Kodesh, one is Zoche to Shabbos as much as he puts into it prior to Shabbos, as the Gemara in Avodah Zara 3a tells us that one who busies himself and prepares on Erev Shabbos will have what to eat on Shabbos. The Midah of the Yivanim was nir, to be brazen. They brought the Midah of Chutzpah and brazenness into Klal Yisroel. When the Chashmona'im conquered them, they took their Midah of Azus and turned it into Kedusha. Even if one is not really worthy to come close to Kedusha, he should have the brazenness to say that he does belong, and to believe in himself that he can connect to Kedusha despite his level of Ruchniyos. This is why on Chanukah, one can have an Aliyah even greater than Shabbos, for in regards to Shabbos one needs to prepare, however for Chanukah, even if one did not prepare, the Midah of Azus strengthens him to rise to the challenge and to increase his Kedusha.

בימינו ויאמר לאשר על ביתו הבא את האנשים הביתיים וטבחו – "טבחו והכן י אתי יאכלו האנשים בצהרים" And Yosef saw Binyamin with them, and he said to the one in charge of the house: Bring the men into the house, and to have meat slaughtered and to prepare – for with me these men will dine at noon." It says in Bereishis Rabbah on this Posuk that the word, "והכן" refers to Shabbos Kodesh. What is the significance of this occurring on Shabbos Kodesh? If this incident occurred near Shabbos, that would mean that this occurred on Erev Shabbos. It certainly couldn't be on the actual day of Shabbos, for the Posuk says, "וטבחו" – they Shechted animals, and that is prohibited on Shabbos – thus it must have been Erev Shabbos Kodesh. The Gemara in Beitzah 16a says that Shammai would eat all of his days L'kvod Shabbos – in honor of Shabbos Kodesh. If he found a choice animal he would say: This is for Shabbos. If during the week he found an even nicer animal, he would say that the nicer one is for Shabbos Kodesh, and would eat the first one. However, Hillel had a different Midah, that all his actions, including those on the weekdays, were L'shem Shomayim, as the Posuk says, "ברוך ה' יום יום" – "Blessed is Hashem, day by day." This is also taught in a Braisa: Bais Shaammi say that from the first day of the week, start preparing for Shabbos Kodesh, while Bais Hillel say, "ברוך ה' יום יום". We need to understand what it means that Hillel did everything L'shem Shomayim? It can't mean that Hillel didn't care about Shabbos Kodesh, and was not busy preparing for the holy day of Shabbos Kodesh.

The explanation is that too much eating and drinking is the cause which brings one to sin, as the Gemara in Brochos 32a says that a lion does not roar standing over a basket of straw from which he derives no pleasure, but he roars standing over a basket of meat – he only roars when he is satiated – meaning that one having the pleasure of food can bring him to sin. However, this only refers to a סעודה, a general meal which one eats, however from a Seudas Mitzvah, harm will not come to him – he will not sin. Being that the eating of the food is for a Mitzvah, that makes the eating holy, Kodosh, and that will not cause sin. Shammai feared that perhaps eating meat could be bad for him, as it could bring sin – and harm his Avodas Hashem. Thus, in the beginning of the week, his

Yosef HaTzaddik followed Shammai, and all of his days were focused on Shabbos Kodesh, so that he elevated all the food he ate. If one were to say that it was actually Shabbos Kodesh that the story occurred, meaning that it began on Erev Shabbos Kodesh, then how could the Posuk say, "בוקר אור והאשנים שלו" – that when it became light, which would mean on Shabbos Kodesh, they were sent away? They were not allowed to travel on Shabbos Kodesh, and how could Yosef send messengers after them on Shabbos Kodesh? (There would be all sorts of transgressions including travelling from Reshus to Reshus, Muktzah, and many others). Rather we will explain that the story did not take place on Erev Shabbos, but that Yosef was always thinking about Shabbos Kodesh – he ate according to Shabbos Kodesh. Yosef had already prepared for himself food for Shabbos Kodesh before the brothers came. Now that they were there, and he needed to give them food, he told his servants that they were to get the food which was prepared for Shabbos Kodesh, and that they should go find new food and designate it for Shabbos Kodesh. "וטובו טוב והן" – They were to go and once again prepare for Shabbos, although it had already been done – for that was given to the brothers. Shemos 20:8,9 "זכור את יום 'השבת לקדשו ששת ימים תעבוד ועשית כל מלאכתך" – "Remember the Shabbos day and keep it holy. Six days you shall labor and do all of your work." Rashi says on the words, "זכור את יום השבת" that this is according to Bais Shammai. Meaning that the Torah is telling us that if you will remember Shabbos Kodesh all week, and you will do everything for Shabbos Kodesh, then you will be able to do all of your work during the six days of the week, and it will not harm you – for all will be elevated for it was all done for Shabbos Kodesh.

It says in Bereishis
Rabbah 89:3 (התלים) "מ:ה" – "Praiseworthy is
the man who has placed his trust in G-d, this is
Yosef, and has not turned to the arrogant." Yosef
placed his trust in Hashem. Yosef was in
prison for an additional two years because he
said to the Sar Hamashkim, "If you would think
of me, and mention me to Paroah." Didn't Yosef
do what he could – Hishtadlus, effort, which we
are supposed to do? On Shabbos Kodesh, there
is no Mitzvah of Simcha, just Oneg – delight in
Shabbos. While on Yom Tov, there is a Mitzvah
of Simcha. The reason for the difference between
Shabbos and Yom Tov is that Shabbos Kodesh is
the day of the Neshama, the day of complete
נפישות, what is inside of a person – like the
Neshama which is hidden within a person. Thus
on Shabbos, there is no Din of Simcha, for
Simcha is when what is inside is revealed. As we
see that when one is in a state of Simcha, he
wants to dance, for what is on the outside is
revealed to all. On Shabbos, there is only a
Mitzvah to delight with Hashem, to have Oneg.
It is not about speaking and actions, but mainly
about the Neshama inside connecting to

We say that the Tzaddikim “sit”; this is to tell us that it is not like Simcha which causes one to dance and shake, like a candle which does not sit still. Rather, the Tzaddikim are in a state of complete rest. However, Yom Tov is not like this. Yom Tov is a time of outward Simcha, of bringing forth what is in the heart of joy, and singing praise and thanks to Hakodosh Boruch Hu. Shabbos is the נומ, the brains, which are cold, and the delight of the נומ is not with great gusto, rather with the strengthening of power and intellect. Yom Tov is a Bechina of the לב, heart, the place of the fire of the heart. These are the בתי גוי ובתי בראי – there is the inside and the outside.

The Yismach Moshe tells us that there are two types of Tzaddikim. There are those who serve Hakodosh Boruch Hu with much joy and gusto – his service to Hakodosh Boruch Hu is בריא, on the outside. Then there are Tzaddikim who serve Hakodosh Boruch Hu through their truly connecting to Hakodosh Boruch Hu – their intellect and their Neshama truly attaching itself to Hakodosh Boruch Hu. The Tikunei HaZohar says that there are Tzaddikim who are the Bechina of Shabbos, and Tzaddikim who are the Bechina of Yom Tov. We are describing the types of Avodas Hashem. The Tzaddikim who are the Bechina of Yom Tov, they draw the Shechinah down here, as they serve Hakodosh Boruch Hu through the חיצונית, the outside, with pomp and joy – Hallel and Hoda'ah. Yosef was like Shabbos; he served Hakodosh Boruch Hu with calmness, just bringing delight to Hashem. It was all from within, direct connection to Hakodosh Boruch Hu. It says in the Midrash at the end of Parshas Vayechi that Yosef said to the Shevatim: You are the Guf, and I am the head. The Avodah of Yosef was the נומ; he was the intellect, while the Avodah of the Shevatim was the על, the heart. The Shevatim were the heart, and they were to serve Hakodosh Boruch Hu on the outside, with great desire and Simcha – Hallel and Shira. Dovid Hamelech, who came from Shevet Yehuda – the king over the Shevatim, his Avodah was constant with שירות ותשבחות.

This was the dispute between Yosef and the Shevatim. Yosef believed that he was correct, and that everyone should act with complete פנימיות, while the Shevatim believed they were correct, and that everyone should act with חיצוניות. The Shevatim sought to snuff out Yosef's way, but that was not to be. Hakodosh Boruch Hu elevated Yosef to great power, for indeed until Moshiach comes, the Midah of Tznius is of paramount importance. When we will be Zoche to Moshiach, then the world will run like the Shevatim, חיצוניות, all will be seen – the true Glory of Hakodosh Boruch Hu. Yosef HaTzaddik was on an elevated level of Ruchniyos. He was on the level of Shabbos, where he rested on the outside, as his connection to Hakodosh Boruch Hu was forged directly through his Neshama. Thus, while for a person on a regular level of Ruchniyos, he is supposed to do Hishtadlus, and certainly would not be punished for doing so. However, Yosef, on his exalted level, there was no need for him to take any action, and by his performing the action of asking the Sar Hamashkim to remember him, it was as if he was Mechalel Shabbos, and thus two years were added to his time being incarcerated in prison.

Now we can understand the significance of the Seudah being connected to Shabbos Kodesh. Shabbos Kodesh is all about Kedusha. Our entire week must be focused on Shabbos Kodesh. If we focus all week on Shabbos Kodesh, then we can elevate our entire week. Chanukah has a special light, a light which we can utilize to connect to Kedusha. Yosef HaTzaddik looked forward to Shabbos Kodesh all week and acted on an elevated level of Kedusha all week. In order to connect to Shabbos properly, one needs to prepare. On Chanukah, even if one did not prepare, he can still achieve elevated levels of Ruchniyos. May we be Zoche to utilize every Shabbos Kodesh properly, and even if we are not Zoche to prepare properly for Shabbos Kodesh – on Shabbos Kodesh Chanukah – even if we didn't prepare, we can still achieve much Ruchniyos.