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TRANSLATED AND EXPLAINED

תּוֹרַה אֹר

פְּרִשְׁת וַיִּגַּשׁ

דְּבוּר הַמֵּתְחִיל

וַיִּגַּשׁ אֵלָיו יְהוּדָה

“Merging Selflessness and Growth”

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ב"ה

Torah Or

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דבור המתחיל

וַיִּגַּשׁ אֵלָיו יְהוּדָה¹

דף מגג - מדב

“Merging Selflessness and Growth”

In Parshas Vayigash, there is a meeting between Yehuda and Yosef. At the time, Yehuda thought that Yosef was a non-Jewish vice-king of Egypt, not recognizing him as his long-lost brother. However, Yosef recognized his brothers and was pretending that he didn't recognize them in order to ultimately bring them to do Teshuva, as described at length in the previous Parsha.

As part of the plan to bring them to do Teshuva, Yosef arranged for his brother Binyamin to be captured to see how much self-sacrifice they would display to rescue him. Yehuda, who was the brother who originally suggested selling Yosef as a slave, now took a stand to rescue his brother Binyamin from the Egyptian vice-king, who was really his brother Yosef in disguise.

Yehuda offered to exchange himself for Binyamin in captivity so that Binyamin can return to his father. This was because he had promised his father on his own life that he will return Binyamin to him. When Yosef saw Yehuda's self-sacrifice to fight for the redemption of Binyamin, Yosef knew it was the correct time to reveal himself and reunite with his brothers.

¹ (דבור המתחיל וַיִּגַּשׁ אֵלָיו וּבִיאורו: תּוֹרַת חַיִּים פְּרִשְׁת וַיִּגַּשׁ. אור התורה ריש פְּרִשְׁת וַיִּגַּשׁ. - ציון כבוד קדושת אדמו"ר.

נֶאֱמַר בְּפְרִשְׁת וַיְחִי תַקְס"ה בְּחִנוּכַת הַבַּיִת. הַנְּחַת רַבִּי מֹשֶׁה בֶּן אֲדָמוֹ"ר הִזְקֵן נִדְפְּסָה בְּסֶפֶר הַמֵּאֲמָרִים תַּקְס"ה עֲמוּד קַמֵּב. נוֹסַח אַחֵר - הַנְּחַת אֲדָמוֹ"ר הָאֲמָצְעִי - נִדְפְּסָ שָׁם בְּמִקְבֵּיל. לְפָנֵינוּ הוּא הַנְּחַת רַבִּי מֹשֶׁה עִם הַגְּהוּת הַצְּמַח צֶדֶק).

(א) Chapter 1

"וַיִּנָּשׂ אֵלָיו יְהוּדָה וַיֹּאמֶר בִּי אֲדֹנָי... וְעַתָּה יֵשֵׁב נָא עִבְדְּךָ תַּחַת הַנְּעָר עִבְדִּי לְאֲדֹנָי וְהִנְעֵר יַעֲלֵ עִם אֶחָיו וְגו'." (פְּרָשְׁתֵינוּ מִדֵּר, יח):

"Then Yehudah approached him (Yosef) and said, "Please, my master... let your servant take the place of the lad (Binyamin) as your slave, so that the lad may go up with his brothers (to their father)." (Bereishis 44:18)

In order to understand the spiritual significance of the meeting of Yehuda and Yosef, the Alter Rebbe will compare the difference between these two souls to the difference between the Mishkan and the Beis Hamikdash:

הִנֵּה כְּתִיב (שִׁיר הַשִּׁירִים א, ז): "קוֹרוֹת בְּתִינּוּ אֲרָזִים, וְהֵיטְנוּ בְרוֹתִים וְגו'."

It is written (Shir HaShirim 1:17) "The beams of our house are cedars; the panels are from cypress."

Rashi (ad loc.) says that this a reference to the Mishkan, whose walls were made from cedar wood.

וְהִנֵּה יֵשׁ לְהַבִּין הַהֶפְרָשׁ בֵּין הַמִּשְׁכָּן לְבֵית עוֹלָמִים: שֶׁהַמִּשְׁכָּן הָיָה מֵאֲרָזִים כְּמוֹ שֶׁכָּתוּב (תְּרוּמָה כו, טו): "וְעָשִׂיתָ אֶת הַקְּרָשִׁים לַמִּשְׁכָּן עֲצֵי שֹׁטִים עוֹמְדִים", וְהַמְכֶסֶה הָיָה מִ"יְרִיעוֹת עֲזִים"², וְ"עוֹרוֹת אֵילִים", וְ"עוֹרוֹת תַּחָּשִׁים"³ כו⁴;

We need to understand the difference between the Mishkan (Tabernacle) and the Beis Hamikdash (The Holy Temple). The Mishkan was constructed from beams of cedar; as it is written (Shemos 26:15) "And you shall make the planks for the Mishkan of upright beams of acacia wood."⁵ Its coverings' were constructed from "curtains of goat hair," "ram skins," and "Tachash⁶ skins" etc.

² (תְּרוּמָה כו, ז): "וְעָשִׂיתָ יְרִיעוֹת עֲזִים לְאֹהֶל עַל הַמִּשְׁכָּן".

³ (שָׁם, יד): "וְעָשִׂיתָ מְכֶסֶה לְאֹהֶל עֵרַת אֵילִם מֵאֲדָמִים וּמְכֶסֶה עֵרַת תַּחָּשִׁים מִלְמַעְלָה".

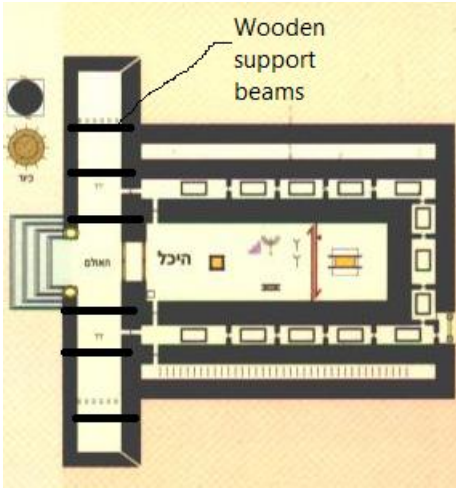
⁴ [צָרִיךְ עֵינֵינוּ מֵהַ שִׁיר - הָעֵרַת כְּבוֹד קָדְשָׁת אֲדָמוֹר].

5 Seemingly, the type of acacia wood used in the Mishkan was similar to cedar to the extent that is referred to as "cedar-acacia" wood, despite its family name of "acacia-שֹׁטִים". ועוד צריך עיון.

⁶ The Tachash was a kosher multicolored animal that was created at the time of

וְהַבַּיִת הַמִּקְדָּשׁ הָיָה מֵאֲבָנִים וְעֵפֶר דּוֹקָא.
 (ש"אָסוּר לַעֲשׂוֹת בּוֹ עֵץ בּוֹלֵט,
 וְאֲבִסְדָּרָאוֹת שֶׁל עֵץ"), רַק שֶׁהָיוּ
 כְּלוֹנְסָאוֹת שֶׁל אֶרֶז בְּתִקְרַת הָאוּלָם כו'.⁷

Whereas the *Beis HaMikdash* was specifically constructed from stones and dirt. (To the extent that "It is prohibited to have any exposed wood or wooden chambers.) Only poles of cedar wood were used to support the roof of the "אולם-Ulam" (antechamber of the "היכל-Heichal") to prevent it from sagging.⁹



וְצִרִיךְ לְהַבִּין זֶה: מִפְּנֵי מָה בְּמִשְׁכַּן הָיוּ
 הָאֶרְזִים עֵיקָר בְּבִנְיָן, וְהָעֵפֶר הָיָה רַק

We need to understand this distinction between the Mishkan and Mikdash: **Why was the primary**

the Mishkan, to be used as one its coverings, after which all remaining members of this species vanished.

⁷ כְּמוֹ שֶׁכָּתַב הַרְמַב"ם פָּרָק א' מֵהַלְכוֹת בֵּית הַבְּחִירָה. וְעֵינַי בְּסִפֵּר ה"חִינּוּךְ" מִצְוַת תצ"ב.
⁸ (מדרות ג, ח: "יְכַלּוֹנְסוֹת שֶׁל אֶרֶז הָיוּ קְבוּעִין מִכְתְּלוֹ שֶׁל הַיִּכָּל לְכַתְּלוֹ שֶׁל אוּלָם").

⁹ The Heichal was the part of the Beis Hamikdash containing the Menorah, the Shulchan, and the Mizbe'ach HaZahav. It was 10 amos wide and 20 amos tall. In front of the Heichal was an antechamber called the "Ulam" (lit. "the hall"). The Ulam's ceiling was five times the height of the ceiling of the Heichal, 100 amos. In addition, it was ten times as wide as the Heichal, 100 amos from north to south. In order to strengthen the walls of the Ulam to support the weight of the walls and the roof, there were wooden (cedar) poles extending from the roof of the Heichal (and the roofs of the Ta'im (side rooms)) into the Ulam, connecting the walls of the east and west walls Ulam.

בְּקִרְקַע הַמִּשְׁכָּן לְמִטָּה; וּבַמִּקְדָּשׁ נִהְפָּךְ הוּא, שֶׁהָיוּ הָאֲבָנִים וְהָעֵפֶר הָעִיקָר, שֶׁאֲפִילוֹ הִגָּג הָיָה מִהוֹן, וְלֹא הָיוּ עֲצִים רַק כְּלוֹנִסָּאוֹת שֶׁל אֶרֶז הַנִּל, שֶׁהָיוּ טַפְלִים לְעִיקָר הַבְּנִיין?

material used in the construction of the Mishkan made of cedar beams, whereas dirt was only utilized for the floor; whereas in the Beis Hamikdash, it was the reverse: stones and dirt were the primary building materials, even the ceiling was made from them, only wooden support poles were permitted, these were of minor importance in comparison to the primary materials of dirt and bricks that were used for the building the Beis Hamikdash?

וְהַעֲנִין: כִּי הִנֵּה יָדוּעַ שִׁישׁ בְּכָל עוֹלָם ד' בְּחִינּוֹת: דוּמָם, צוּמָח, חַי, מְדַבֵּר. וְהַדּוּמָם הוּא לְמִטָּה בְּמִדְרָגָה מְצוּמָח, וְהַצּוּמָח לְמִטָּה מִן הַחַי כּו, וְהָעִלּוּי שֶׁבְּכוֹלָם הוּא בְּחִינַת הַמְדַבֵּר.

The idea is: It is known that there are four categories in each world: inanimate, vegetation, animal and human. The inanimate category is lower than the vegetation category, the vegetation category is lower than the animal, etc., and the apex of all these categories is the human.

וְלִכְאוּרָה תְּמוּהָ: דָּאָם כֵּן, מִפְּנֵי מָה הָאָרֶץ דּוֹקָא תּוֹצִיא צִמְחָה, שֶׁהַצּוּמָח יִהְיֶה גֹדֵל וְנוֹלָד וְנִמְשָׁךְ מֵעֵפֶר הָאָרֶץ, הֲלֹא הַצּוּמָח הוּא לְמַעְלָה מִהַדּוּמָם שֶׁהוּא הָעֵפֶר!

Seemingly, this hierarchy does not make sense: if this is the case, why specifically does the ground bring forth vegetation, that the vegetation grows and is nourished from the dirt? According to the proposed hierarchy, isn't the vegetation superior to the inanimate kingdom which is represented by the dirt (so why would the vegetation be dependent on the dirt)?!

אֲךָ הַעֲנִין דְּלֹא רָאִי זֶה כְּרֹאֵי זֶה - שְׂאֵף עַל פִּי שֶׁהַדּוּמָם לְמִטָּה בְּמִדְרָגָה מִן הַצּוּמָח, עִם כָּל זֶה יֵשׁ בּוֹ מַעְלָה יְתִירָה

However, the concept is: this characteristic is not comparable to that characteristic – even though it's true that the inanimate kingdom is a

¹⁰ (נשא ה, יז: "הָעֵפֶר אֲשֶׁר יִהְיֶה בְּקִרְקַע הַמִּשְׁכָּן").
¹¹ (על פי ישעיה סא, יא: "כְּאֶרֶץ תּוֹצִיא צִמְחָה").

מִצַּד שְׂרֵשׁוּ שְׁלֹמֶעֱלָה מִבְּחִינַת צוּמַח וְחֵי כו'.

דִּהְיָה יָדוּעַ מִחֲלֻקַּת הַתְּנָאִים בְּגִמְרָא (חֲגִיגָה יב): קָדַם אָמַר - "שָׁמַיִם קָדְמוּ לָאָרֶץ", כְּמוֹ שְׁכָתוּב (בְּרֵאשִׁית א, א): "בְּרֵאשִׁית בְּרָא כו' אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ". וְקָדַם אָמַר - "אָרֶץ קָדְמָה", כְּמוֹ שְׁכָתוּב (בְּרֵאשִׁית ב, ד): "בְּיוֹם עֲשׂוֹת כו' אֶרֶץ וְשָׁמַיִם".

וְאֵלֹהֵי וְאֵלֹהֵי דְבָרֵי אֱלֹקִים חַיִּים, שְׁבִמְחֻשְׁבָּה - אָרֶץ קָדְמָה לְשָׁמַיִם, וּכְשִׁבְרָא - בְּרָא הַשָּׁמַיִם תְּחִלָּה.

וְהַעֲנֵן, כִּי "סוּף מַעֲשֵׂה בְּמִחְשָׁבָה תְּחִלָּה", פִּירוּשׁ: כִּי הָאָרֶץ לְפִי שֶׁהִיא "סוּף מַעֲשֵׂה" עַל בֶּן שְׂרֵשָׁה בְּמִחְשָׁבָה, הִיא בְּבִחִינַת "תְּחִלַּת הַמְּחֻשְׁבָּה".

אֲבָל הַשָּׁמַיִם שֶׁהֵם תְּחִלַּת הַמַּעֲשֵׂה, הֵם אֲחֵרֹנִים בְּמִחְשָׁבָה, כִּי זֶהוּ הַכֹּלל שֶׁ"סוּף מַעֲשֵׂה" עוֹלָה תְּחִלָּה בְּמִחְשָׁבָה.

lower level than the vegetative kingdom, nevertheless, there is a superior advantage to the inanimate kingdom based on its Supernal root vs. the vegetative and animal, etc., kingdoms.

There is a well-known debate within the Talmud (Chagigah 12a): One opinion says "The Heavens preceded the Earth," as it is written (Bereishis 1:1): "In the beginning the Heavens and the Earth were created." The other opinion says "The Earth preceded the Heavens," as it is written (Bereishis 2:4): "On that day the Earth and the Heavens were made etc."

The resolution is that both of these Talmudic opinions are non-contradictory and the words of the Living G-d: In Hashem's thought – the Earth preceded the Heavens, but when there was the actual Creation using Hashem's speech, the Heavens were created first.

The concept is: "The end product manifests the intention that was in the original thought." This means since the Earth was the "end product," therefore, its source in thought is from the ultimate "original thought of Hashem."

However, the Heavens, in the order of how Creation actually took place, were the beginning of Creation, this shows that they were in reality the last in thought, since this is the principle: Whatever is closer to the ultimate

end product, comes from a deeper place in the original thought behind the whole thing.

ולכך הצומח למעלה מהדומם, וכן החי למעלה מהצומח כי - שזהו כפי סדר ההשתלשלות דדומם, צומח, חי, מדבר בעולמות:

Therefore, it comes out: In the “Seder Hishtalshelus-spiritual hierarchy of levels,” as perceived in the worlds, that have the levels of inanimate, vegetation, animal, and human: the vegetation is superior to the inanimate, and similarly the animal is superior to the vegetation, etc.

שבחינת הדומם ועפר הארץ הוא בחינת "סוף מעשה", וצומח וחי למעלה ממנו במדרגה, והוא ענין "שמים קדמו לארץ".

In this perspective, the inanimate, such as the dirt of the earth, is the “end product” of Creation, and the vegetation and animals are on a higher level. This fits with the opinion that “the Heavens preceded the earth.”

ומכל מקום מצד שרשן במחשבה הקדומה הרי ארץ דוקא קדמה לכולם במחשבה, לכן דוקא בה יש הכח והיכולת להוציא צמחה, מצד שרשה הנעלה, ולכן הצומח והחי והמדבר כולם מקבלים ממנה כי :

Nevertheless, from the perspective of its source in the original thought of Hashem, the Earth specifically precedes them all in that thought. This is why only it has the power to and capability to produce vegetation, because of its higher source, which is why vegetation, animals, and people are all dependent on the earth for sustenance.

והנה במשכן לא היה נמצא עדיין תכלית השלימות, שהיה רק דירת עראי של הקדוש ברוך הוא. כמו שכתוב (שמואל ב' ז, ו): "כי לא ישבתו בבית למיום העלתי את בני ישראל ממצרים ועד היום הזה ואהיה מתהלך באהל ובמשכן כי".

However, the Mishkan did not achieve the ultimate state of perfection, but rather served as a temporary dwelling of Hashem. As it is written (Shmuel II, 7:6) “[Hashem said:] I have not yet dwelled in a house from the day I brought up the Jewish People from Egypt until today, rather I have only journeyed in a Tent and in a Mishkan.”

לְכָה נַעֲשֶׂה כְּפִי אֹפֶן סֹדֵר הַשְּׁתַלְשְׁלוֹת
הָעוֹלָמוֹת אִיךָ שֶׁנִּבְרָאוּ כְּסִדְרָן, שְׁבוּזָה
שְׁמַיִם קִדְמוֹ לָאָרֶץ.

Based on this premise (of being a temporary dwelling), it was built according to the “Seder Hishtalshelus-spiritual hierarchy” of the worlds as they were created in their order, in which the Heavens precede the Earth.

וְלָכֵן בּוֹתְלֵי הַמִּשְׁכָּן הָיוּ מִקְרָשִׁים שֶׁהֵן
בְּחִינַת צוּמָח, וְרַק קִרְקַע הַמִּשְׁכָּן הָיָה
מִעֶפֶר - שֶׁזֶהוּ כְּמוֹ שֶׁהוּא בְּהַשְּׁתַלְשְׁלוֹת,
שֶׁהַצּוּמָח לְמַעְלָה מִן הַדּוּמָם.

Therefore, the walls of the Mishkan were constructed from wooden boards, representing the vegetable kingdom, and only the floor of the Mishkan was made from dirt representing the inanimate kingdom. This is how it is manifest sequentially in Seder Hishtalshelus, that the vegetable kingdom is higher than the inanimate kingdom.

וְלָכֵן נַעֲשׂוּ הַקְרָשִׁים מֵאַרְזִים, שֶׁהָאָרֶז
גָּדֵל בְּגוֹבוּהַ מְאֹד, שֶׁזֶהוּ בְּחִינַת הָעֲלִיּוֹנָה
שֶׁבְּצוּמָח כּוֹי, לְמַעְלָה מִמַּעְלָה מִבְּחִינַת
הַדּוּמָם שֶׁאֵין בוֹ תוֹסֶפֶת וְגִידוּל כָּלֵל;

Also, the boards were constructed from cedars, since the cedar is exceedingly tall, which is a prime example of the vegetable kingdom, that far surpasses the inanimate kingdom which doesn't grow or sprout at all.

וְהַמְכַסֶּה עַל הַמִּשְׁכָּן הָיָה מִיְרִיעוֹת
וּמֵעוֹרוֹת אֵילִים וְתַחֲשִׁים כּוֹי, שֶׁהוּא
בְּחִינַת הַחַי שֶׁלְּמַעְלָה בְּמִדְרָגָה גַּם
מִבְּחִינַת הַצּוּמָח.

The coverings of the Mishkan were from curtains [of goat hair] and skins of rams and Tachash, which represent the animal kingdom, which is a much higher level than the vegetable kingdom.

לְפִיכָה, הִירִיעוֹת שֶׁהֵם בְּחִינַת הַמְּקִיפִים,
שֶׁהֵיוּ פְּרוּשִׁים עַל בּוֹתְלֵי הַמִּשְׁכָּן - הָיוּ
מִבְּחִינַת חַי, שֶׁהוּא לְמַעְלָה מִבְּחִינַת
צוּמָח שֶׁמִּמֶּנּוּ נַעֲשׂוּ בּוֹתְלֵי הַמִּשְׁכָּן.

Consequently, the curtains – which represent the aspect of “Makkifim-Encompassing Light of Hashem” which were spread out over the walls of the Mishkan – were from the animal kingdom, which is higher than the vegetable kingdom, which is

what the walls of the Mishkan were constructed from.

נִמְצָא, שְׁכַל זֶה נַעֲשֶׂה כְּפִי סֹדֵר מַעֲלָת
וּמְדִרְגַת הַהִשְׁתַּלְּשֻׁת בְּהִשְׁתַּלְּשׁוּתָן
וּבְרִיאֹתָן מִלְּמַעְלָה לְמַטָּה, שֶׁהוּא בְּחִינַת
"שָׁמַיִם קִדְמוֹ" כו'.

It comes out, that all of the details of the Mishkan are according to the order of the levels of Hishtalshelus of how the Creation process happened in a top-down manner, which fits with the opinion that "the Heavens preceded the Earth."

אָבֵל בְּמִקְדָּשׁ הָיָה נִמְצָא בּוֹ תְּכֵלִית
הַשְּׁלִימוּת, כִּי הָיָה דִּירַת קָבַע שֶׁל
הַקְּדוֹשׁ בְּרוּךְ־הוּא, כְּמוֹ שֶׁכָּתוּב (תְּהִלִּים קֶלֶב,
י'): "זֹאת מְנוּחָתִי עַד עַד",

However, the Beis Hamikdash accomplished the complete perfection as a permanent dwelling for Hashem, as it is written (Tehillim 132:14): "This is My resting place forever; here I shall dwell for I desired it."

שְׁהִיָּה מַעֲיֵן עוֹלָם־הַבָּא, מֵה שְׁהִיָּה
בְּאֵלֶּף הַשְּׁבִיעִי בְּשְׁהִיָּה "מְנוּחָה לְחַיֵּי
הָעוֹלָמִים",

It represented the state of being of "The Future Reality," which will happen in the Seventh Millennium of Creation, when there will be "tranquil and eternal life."

שָׂאוּ תִתְעַלֶּה הָאָרֶץ עֲלִיוְנָה שְׁהִיא
בְּחִינַת מְלָכוּת־דְּאֲצִילוֹת לְהִיּוֹת לְמַעְלָה
מִכּוֹלָם.

The cause of this state of tranquil and eternal life in the Seventh Millenium is: **The level referred to as "Earth" as it exists Above** in Atzilus, which is Malchus of Atzilus (Hashem's Creative Power), **will be elevated** to its ultimate source in Hashem's original thought, which is **above all other levels.**

וּכְמוֹ שֶׁכָּתוּב (מִשְׁלֵי יב, ד): "אִשְׁתְּ חֵיל עֲטָרַת
בְּעֵלָה", שֶׁתְּהִיָּה "עֲטָרַת" לְעֵתִיד־לָבָא
לְז' אֲדָאֲצִילוֹת.

As it is written (Mishlei 12:4) "A virtuous woman is the crown of her husband." This represents how Malchus will become a "crown" in the Future for her "husband," which is Ze'ir Anpin (Hashem's Attributes of Kindness and Severity).

The Zohar uses an analogy of a husband and wife to explain the relationship of two of Hashem's attributes in Atzilus, Ze'eir Anpin, the "husband," and Malchus, the "wife."

In general, a husband is the provider and the wife is the recipient. This is true in all aspects of their lives, financially, emotionally, and physically.

However, through the wife acting as proper recipient she is able to accomplish things that her husband cannot, that far surpass all of his accomplishments.

The prime example of this is the ability to give birth to children, which is the basis of all life, and can only be accomplished by the wife. In this sense she is compared to a crown, that goes above the head.

This represents the ability to accomplish something beyond the limitations of understanding, similar to the advantage of a mother over a teacher. A teacher cannot create a student, he can only teach someone who already has the ability to learn. A mother creates a child, literally.

Similarly, the very mode of being a recipient has an inherent advantage over that of being a provider. This is because in our relationship with Hashem the most correct model is that of a recipient, since Hashem is the Provider of everything and we are His recipients who should humble themselves and serve Him.

Since a wife is the model of a true recipient, she personifies the truest form of connection to Hashem.

This is greater than a person basing his connection to Hashem on his understanding and feelings, the model of a "provider," since understanding and feelings are inherently limited, thus not "allowing" the unlimited Truth of Hashem is the complete sense.

Whereas the model of being a recipient, which is humility and devotion, is something that allows for the unlimited Truth of Hashem.

Just as this is true in the Jewish husband and wife in this world, it is true of the attributes of Ze'eir Anpin and Malchus: Ze'eir Anpin, which is Hashem's attributes of Kindness and Severity etc. They ask as the "provider" of how the world should be run, and they give over the Divine energy needed to create and run the world. However, they are only expressing certain aspects of the Truth of Hashem. Malchus is the attribute of being the humble recipient of that input and energy, and to bring that input and energy into implementation in actually creating the world.

Now, this selfless mode of being a recipient is able to allow the Infinite Truth of Hashem to shine forth without any obstruction.

The advantage of Malchus is only partially revealed in the fact that it creates world something from nothing, which requires the Infinite Power of Hashem to accomplish this.

However, in the future the advantage of Malchus will be fully revealed, when the Infinite Light of Hashem will shine specifically through the “selflessness” and “humility” of Malchus.

וְהֵינּוּ מֵצֵד שְׂרֵשָׁה שְׁעֵלְתָהּ בְּמַחְשָׁבָה
הַקְדוּמָה תַחֲלָה - "אֶרֶץ קְדָמָה לְשָׁמַיִם".

It's ability to become a “crown” is due to its higher source in Hashem's original thought, as expressed in the idea that “the Earth (Malchus) preceded the Heavens (Ze'eir Anpin).

לְכֵן אִף בְּבֵית-הַמִּקְדָּשׁ שֶׁהָיָה מֵעֵין
עוֹלָם-הַבָּא, נֶעֱשֶׂה עֵיקַר הַבֵּית מֵאֲבָנִים
וְעֶפֶר שֶׁהֵם בְּחִינַת דּוּמָם, שְׂאֵף הַגֵּג
וְהַמְעוּזִיבָה שֶׁהִיא בְּחִינַת הַמְקִיף נֶעֱשֶׂה
מֵאֲבָנִים וְעֶפֶר וְלֹא מֵאֲרָזִים, שֶׁהוּא כְּפִי
מִה שִׁיחָהּ לְעֵתִיד-לְבָא - שְׂבִיחַת אֶרֶץ
קְדָמָה, "אִשֶּׁת חֵיל עֹטֶרֶת בְּעֹלָה", מֵצֵד
שְׂרֵשָׁה כו'.

Therefore, also in the Beis HaMikdash, which resembled “The Future Reality,” the primary building materials used were stones and dirt, which are from the inanimate kingdom. Even the roof and ornate ceiling designs, which encompass the whole structure, were also made from stones and dirt instead of wood. This reflects how it will be in the Future Era – that the aspect of Earth precedes the Heavens, “A virtuous woman is the crown of her husband,” due to its loftier source.

רַק שְׂבִלּוֹנֶסְאוֹת שֶׁל אֲרָזֵי שֶׁהָיָה
בְּהַתְקָרָה - הֵם הָיוּ בְּחִינַת תְּמַכִּין לְבַד
לְעֵיקַר הַתְקָרָה הַנֶּעֱשֶׂה מִבְּחִינַת דּוּמָם,

Whereas the wooden beams which were in the ceiling – they were only used as a support, but the main material of the ceiling was made from inanimate stones.

וּבְעֵינַי "תְּמַכִּין דְּאוֹרֵייתָא"¹² :

This concept is similar to how people who give financial support to Torah

¹² (וְעֵינַי מִה שְׁנִתְבָּאָר בְּמִקּוּם אַחֵר, עַל פְּסוּק "מִחֹר חֹדֶשׁ", בְּמָה שֶׁאָמַר יְהוֹנָתָן לְדָוִד: "וְאֲנִי אֶהְיֶה לְךָ לְמִשְׁנָה כו'").

scholars are called “supporters of the Torah.”

They enable the Torah study, even though they don’t personally study as many hours as the Torah scholars; so too, the wooden beams weren’t a direct part of the structure, they were only helping with the structural integrity of the stone walls and ceiling.

וְהִנֵּה נִרְאָה בְּעֵלִיל גַּם כֵּן בְּחִינָה זֹאת: שֵׁישׁ
בְּהָאָרֶץ מַעֲלָה יִתִּירָה, וְהוּא בְּחִינַת
הַבְּטוּל שֵׁישׁ בָּהּ, שֶׁהִיא מְדֻרָס תַּחַת
כַּפּוֹת רַגְלֵי הַכֹּל. מֵה שְׂאִין כֵּן הַצּוּמָח,
שֶׁגִדְלִים בְּגוֹבָה וְהִתְנַשְּׂאוֹת כו'.¹

וּבְטוּל זֶה נִמְשָׁךְ מִצַּד שְׂרִשָּׁה הַנְּעִלָה
בְּמַחְשָׁבָה, שֶׁמַּחְשָׁבָה הִיא בְּחִינַת
חֶשְׁב־מ"ה, שֶׁהוּא תְּכֵלִית הַבְּטוּל.

כְּמוֹ שְׂאֵמֶר מֹשֶׁה רַבֵּנוּ עָלֵיו־הַשָּׁלוֹם (בְּשֵׁלַח
טו. ז'): "וְנַחֲנוּ מ'ה".

וּמִשָּׁם נִמְשָׁךְ וּמִתְלַבֵּשׁ בְּחִינַת הַבְּטוּל
בְּאָרֶץ.

וּמִצַּד זֶה תִּתְעַלֶּה לְעֵת־לָבֵא לְהִיּוֹת
"עֶטְרַת בְּעֵלָה".

Also, we can clearly see that there is a great superiority in the Earth, which is the quality of how it is selflessness, it is the ground upon which all feet tread. Whereas the vegetable kingdom grows and exalts itself, and becomes damaged when stepped upon.

This selflessness is derived from its lofty source in Hashem’s “מַחְשָׁבָה-thought,” and the word “מַחְשָׁבָה” is made from two words “חֶשְׁב מ'ה”-considers itself like nothing,” which shows on total selflessness.

This selflessness of the original “thought” is similar to what Moshe Rabeinu said about himself (Shemos 16:7) “and we are ‘מ'ה-like nothing,’ since he was also on the level of the original thought of Hashem.

From there, (in its source in Hashem’s original thought) this total selflessness is drawn down and becomes expressed in the selflessness of the Earth.

Due to this, the lofty source of Malchus-Earth, in the Future Messianic Era it will elevated to be revealed as “the crown of her

husband,” i.e., much higher than Ze'eir Anpin.

לכן היה בית המקדש מאבנים דוקא¹³.

Therefore, the Beis HaMikdash was specifically built by using stones (to represent this spiritual dynamic).

מה שאין בן בהמשכן שנעשה כפי סדר
ההשתלשלות דעכשיו, שבחינת צומח
למעלה מהדומם, "שמים קדמו כו", לכן
היו הכותלים מעצי שטים, והעפר היה
בקרקע המשכן וכנ"ל:

In contrast, the Mishkan was constructed according to “Seder Hishtalshelus-spiritual hierarchy” of the current era, when the vegetable kingdom supersedes the inanimate kingdom, and “the Heavens precede the Earth.” Therefore, its walls were constructed from cedar beams, and the dirt materials were only used for the floor of the Mishkan, as was explained above.

¹³ (וכמו שנתבאר גם בן במקום אחר (לקוטי תורה ברכה צט, ד), על פסוק "מזמור שיר חנוכת הבית", דלךך אָמרו בגמרא על בורש שהחמיץ - במה שחזר וצנה לערב בחינת צומח בבית המקדש - "נדבכין די אבן גלל תלתא, ונדבך די אע חדת כו" (עזרא ו, ד), כי צריך להיות כולו באבנים דוקא מטעם הנ"ל.

ובתפלה הוא בחינת השתחואות שבשמונה עשרה - "קול דממה דקה" (מלכים א' יט, יב), בחינת דומם. ואותיות התפלה הם בחינת דומם).

From Top to bottom, “the Heavens precede the Earth” in actual creation through Speech:	From bottom to top, “the Earth precedes the Heaven” in the Original Thought of Hashem:
Ze’eir Anpin- Heavens- in Atzilus	Malchus- Crown of her husband
Malchus- Earth- in Atzilus	Ze’er Anpin- receiving from source of Malchus
Human	Inanimate objects- give life to vegetation
Animal	Vegetation- gives life to animals
Vegetation	Animals- give life to people
Inanimate objects	Human
Roof of Mishkan- animal skins	Roof of Beis Hamikdash- stones
Walls of Mishkan- wooden boards	Walls of Beis Hamikdash- stones
Floor of Mishkan- dirt	Floor of Beis Hamikdash- stones

(ב) Chapter 2

וְהִנֵּה זֶהוּ גַם כֵּן עֲנִין יוֹסֵף וְיְהוּדָה -
שֶׁהוּא גַם כֵּן בְּחֵינֵת וּמְדֻרְגָת שָׁמַיִם
וְאָרֶץ, וּבְחֵינֵת צוּמַח וְדוּמָם כּו':

כִּי יוֹסֵף - לְשׁוֹן תּוֹסֶפֶת וְרְבוּי, שְׁמַתוֹסֵף
וְהוֹלֵךְ בְּהַגְדָּלָה וְ לְמַעֲלָה, וְהוּא עֲנִין
בְּחֵינֵת צוּמַח.

וּבִפְרֹט בְּחֵינֵת הָאָרֶז שֶׁגָּדַל וְהוֹלֵךְ
לְמַעֲלָה מֵעֵלָה בְּרוּם הַמַּעֲלֹת. וְכִמו
שֶׁכְּתוּב (תְּהִלִּים צב. יג): "צַדִּיק כְּתָמָר יִפְרַח,
כְּאֶרֶז בְּלִבְנוֹן יִשְׁגָּה"^{14, 15}.

This dynamic also parallels the concept of Yosef and Yehudah, which also parallel the aspects of Heaven vs. Earth, vegetable kingdom vs. the inanimate kingdom, etc.

This is since the name “Yosef-Yosef” is related to the word “increase and abundance,” that it increases and grows in greatness and height, which is representative of the manner of the vegetable kingdom.

In particular, this dynamic is represented in the cedar which grows exceedingly tall. As it is written (Tehillim 92:13) “The righteous

¹⁴ ("יתגדל ויעלה מעלה מעלה מקומת הארז אשר בלבנון". מצודת דוד).

¹⁵ (והיינו בחינת ו'א' דאצילות, שנקרא צומח לגבי המלכות שנקרא דומם).

כמו שנתבאר במקום אחר באריכות, שהמדות יש בהם צמיחה וגידול, אבל האותיות הן בחינת דומם כו'. ובמדות יש בחינת קטנות וגדלות.

וזהו בחינת "עץ ארז ואזוב" (חקת יט, ו): שהאזוב הוא בחינת הקטנות, והארז בחינת הגדלות כו', וזהו שכתוב "כארז בלבנון ישגה כו'".

ויוסף בפרט הוא בחינת יסוד, שעולה עד הרעת, ודעת עולה עד הכתר כו'. וכשמבריך מעלה מעלה נקרא "ארז בלבנון כו'".

Translation of Above Note of the Tzemach Tzedek:

This is the aspect of Ze'eir Anpin of Atzilus, which is also termed “vegetation” in comparison to Malchus which is termed “inanimate.”

As it is explained in another place in detail, that emotions possess [figurative] “sprouting and growth,” whereas Letters of speech are like inanimate objects; this is because emotions can grow from immature to mature, (unlike letters of speech which never change).

This idea of immature and mature emotions is represented by two kinds of plants, “cedar wood and hyssop” (Numbers 19:6) – the hyssop is small and represents immaturity, and the cedar wood grows tall, representing maturity. This is why a

flourish like the palm; as a cedar in Lebanon, he grows tall.”

ויהודה הוא בחינת ארץ - מלכות-
דאצילות, שהיא בחינת הדומם
דאצילות.

In contrast to Yosef, **Yehudah represents the aspect of Earth – Malchus of Atzilus, which is the aspect of the “inanimate” in Atzilus.**

ולכן יהודה - לשון הודאה ונטול,
שהדומם יש בו בחינת הנטול ביותר
כנ"ל :

Therefore, **“יהודה-Yehudah,” is related to the word “הודאה-acceptance” and selflessness, since these qualities are present much more in the inanimate than the other categories, and Yehuda represents the category of inanimate.**

והנה בסדר ההשתלשלות עתה, יוסף
הוא למעלה מיהודה, שהרי המלכות
מקבלת שפע וחיותה מן ה'א."

In the Seder Hishtalshelus of the present era, Yosef is higher than Yehudah, since Malchus (represented by Yehuda) receives its flow of lifeforce from Ze'ir Anpin (represented by Yosef).

ולכן יוסף היה המלך במצרים, שהוא
בחינת צומח, בחינת גידול והתנשאות.

Consequently, Yosef was the king of Egypt, since his exalted status as king represents the idea of vegetation, which grows tall, like a cedar tree that can grow very tall.

והוא היה "המשביר" (מקץ מב. ו) והמשפיע
לכולם, ויהודה הוא המקבל.

In fact, he was the provider of sustenance who gave food to everyone, and Yehudah was one of the people who received from of Yosef, thus showing how Yosef was on

righteous person is compared to a cedar tree that grows tall, since he has reached full spiritual maturity.

Yosef specifically represents the aspect of the physical maturity needed to have children, which corresponds to mental maturity, specifically the maturity to be able to reach into the deepest place in the soul that transcends the limits of understanding. This type of maturity is termed “a cedar in Lebanon,” i.e., a high level of maturity.

a higher level than Yehuda, who was dependent on him.

וְזָהוּ שֶׁכָּתוּב: "וַיִּגַּשׁ אֵלָיו יְהוּדָה וַיֹּאמֶר
בִּי אֲדֹנָי" -

This is the meaning of what is written: "Then Yehudah approached him (Yosef) and said, "בי-Please, my master..."

The word "בי-please," which is related to the word "בעיניא-request," can also mean "בי-in me," related to the word "בתוכי-in me." Based on this interpretation, the verse is saying "Then Yehudah approached him (Yosef) and said, "בי-Into me אֲדֹנָי should my master [put his energy]."¹⁶

פִּירוּשׁ: שָׁבוּ יוֹמְשֵׁךְ הַשְּׁפַע מִיּוֹסֵף
הַצְדִּיק.

Meaning, Yehuda is asking Yosef HaTzadik to pour the flow of Hashem's Light that he has shining in him into Yehuda.

וּכְמַבּוֹאָר בְּזוֹהַר ד' וַיִּגַּשׁ" הֵינּוּ
"תְּקַרְבֶּתָא עֲלֵמָא בְּעֲלָמָא".

As it is explained in the Zohar (vol I, 206a) that "בי-and He approached" means "one spiritual world (level) became connected to the other spiritual world (level)."

דְּהֵינּוּ, עֲלָמָא תִּתְתָּא - בְּחֵינֵת מַלְכוּת
מְתִיחֶדֶת וְנִגְשֶׁת לְגַבֵּי עֲלָמָא עֲלָאָה -
בְּחֵינֵת וְ"א לְקַבֵּל הַשְּׁפַע כּו'.

Meaning, that the Lower Realm – i.e., the level of Malchus, "reaches" and unites with the Higher Realm – i.e., the level of Ze'eir Anpin, to receive its flow of Hashem's Light contained in it.

וְזָהוּ עַל דְּרַךְ שֶׁהִיָּה בְּמִשְׁכַּן - הַצּוֹמֵחַ
לְמַעַלָּה מִהַדּוּמִים כִּנ"ל.

This is the procedure corresponding to how it was in the Mishkan, namely, that the vegetation is higher than the inanimate.

¹⁶ See the commentaries on this verse, several commentaries translate "בי" as "please/request," (see Targum Unkelos) and others translate it "in me," (see Alshich and Kli Yakar).

¹⁷ (ויגש רז, א: "ויגש אליו - תקרובתא דעלמא בעלמא, לאתאחדא דא בדא למהוי בלא חד. בגין דיהודא איהו מלך ויוסף מלך, אתקריבו דא בדא ואתאחידו דא בדא").

אָבֵל לְעֵתִיד־לָבֵא יִתְעַלֶּה יְהוּדָה לְהִיּוֹת
לְמַעַלָּה מִבְּחִינַת יוֹסֵף, כְּמוֹ שֶׁכָּתוּב:
"אִשָּׁת חֵיל עֲטָרַת בַּעֲלָהּ,"

However, in the Future Era, Yehudah will ascend to be higher than the aspect of Yosef, as it is written "A virtuous woman is the crown of her husband."

מִצַּד שָׂרְשׁוֹ שְׁעָלָה בְּמַחְשְׁבָהּ תַּחֲלָה
כְּנ"ל.

This is due to its higher source in the Original Thought of Hashem, as discussed above.

כִּי הִנֵּה מַחְשְׁבָהּ הוּא חֶשֶׁב־מ"ה, דְּהֵינּוּ
תְּכֵלִית הַבְּטוּל, שֶׁהוּא בְּחִינַת חֻכְמָה־
דְּאַצִּילוֹת כַּח־מ"ה.

Since, Hashem's "מַחְשְׁבָהּ-thought," is connected to the two words "חֶשֶׁב" – considers itself like nothing," which shows on total selflessness, which is expressed in the level of Hashem's "חֻכְמָה-Wisdom" – which makes us the words "כַּח־מ"ה-the power of selflessness" – of Atzilus.

וְהִנֵּה "אַבָּא יָסַד בְּרַתָּא":

Now, it says in the Zohar "Abba (lit. 'Father,' referring to Chochma), is the 'founder, i.e., source, of Brata (lit. 'Daughter,' referring to Malchus)."

The Zohar uses an analogy of a family to describe the relationship of the Hashem's attributes in the world of Atzilus. Chochma-Wisdom is compared to a "father" figure, Bina-Understanding is compared to a "mother" figure, Ze'er Anpin is compared to a "son," and Malchus-Kingship is compared to a "daughter."

The Zohar here is saying that just as a daughter has a special relationship to her father, so too, Hashem's Malchus-Kingship has a unique connection to Hashem's Chochma-Wisdom.

כִּי חֻכְמָה־עֵילָא נִקְרָא יְרָאָה־עֵלָא,,

Since "the Higher Level of Chochma-Wisdom," which is Chochma of Atzilus, is termed the "Higher Level of Awe of Hashem."

This is the Wisdom of Hashem's Torah, Hashem's Wisdom that He has for Himself. This lofty level is the wisdom and recognition of the fact that there is no existence separate from Hashem at all. This awareness brings a person to a deep awe of Hashem.

וְחִכְמָה־תִּתְּאֶה שֶׁהִיא הַמְּלָכוּת הַיָּסוּדִית
 וְרֵאֵה־תִּתְּאֶה. **However, “the Lower Level of Chochmah-Wisdom,” which is the Chochma of Malchus of Atzilus, is termed “the Lower Level of Awe of Hashem.”**

This is the wisdom of how Hashem is the King of the world and He creates and rules all the creations. The awareness of Hashem’s Kingship brings a person to an awe and fear of Hashem. However, this awe is not as deep as the awe of Hashem from realizing that there is no existence other than Hashem at all.

זֶהוּ “אָבָא יְסוּד בְּרֵאָא”, שֶׁמִּבְּחִינַת
 וְרֵאֵה־עַלְאָה דְּחִכְמָה נִמְשַׁכֵּת הַמְּלָכוּת -
 וְרֵאֵה־תִּתְּאֶה. **This is meaning of “Abba-Chochma is the source of Brata-Malchus”:** That the “Higher Level of Awe of Hashem” derived from Chochma, extends into the level of Malchus, the “Lower level of Awe of Hashem.”

The lower level of Awe of Hashem is simply recognizing Hashem as the only King of the world, and therefore we must serve Him.

However, the power we have to fully accept Hashem as our King and serve Him with Awe is ultimately derived from the fact that (subconsciously) our neshama sees the truth that there is really nothing besides for Hashem.

This deep subconscious vision of Hashem in our neshama is what gives us the power of self-sacrifice if needed. It also gives us the power to humble ourselves to Hashem and accept Him as our King even though we don’t physically see Him.

This deep vision of Hashem’s Oneness is connected to the level of Chochma of Atzilus, which is the level of “the Higher Level of the Awe of Hashem.”

Thus, in truth our lower level of awe of Hashem, just accepting Him as the King, which is the level of Malchus of Atzilus, ultimately derives from our deep subconscious vision of Hashem’s True Oneness, which is the level of Chochma.

This is the idea that Abba-Chochma is the source of Brata-Malchus.

וְלַעֲתִיד־לָבֹא תִתְעַלֶּה בְּחִינַת וְרֵאֵה
 תִּתְּאֶה בִּירֵאֵה־עַלְאָה מְקוּרָה, **Whereas, in the Future era, Malchus, which is called “the Lower Level of Awe of Hashem,” will ascend to its source in Chochma, which is called “the Higher Level of Awe of Hashem.”**

עַל כֵּן תִּהְיֶה אָז "עֵטְרַת בַּעֲלָהּ",
Therefore, Malchus will then be compared to "A virtuous woman who is the crown of her husband."

כִּי הַבְּטוּל הוּא לְמַעַלָּה בַּמְדְּרָגָה
מֵאֲהָבָה-וְיִרְאָה דְּמִדּוֹת הַנִּמְשָׁכִים
מִבְּחִינַת חֶסֶד וְגִבּוּרָה דְּ"א".
This is because *bitul*-selflessness is a higher level than the emotions of love and awe of Hashem, which are derived from the aspect of Chessed-Kindness and Gevurah-Severity of Ze'eir Anpin.

We explained above that there is a great advantage in the mode of "recipient" and simple, humble devotion, over the mode of being a "provider" who is in charge and runs things based on his understanding and feelings.

In a person's service of Hashem, the mode of being a "provider" is how we generate a love and awe of Hashem using our understanding and contemplation of Hashem's greatness. Awakening these feelings is based on two attributes of Hashem: Kindness, and Severity (which are the primary aspects of Ze'eir Anpin).

When we contemplate Hashem's Kindness to the whole world and to myself personally, this awakens a love of Hashem.

When we contemplate Hashem's Severity, how He hides Himself in the time of Exile and in things that happen that we can't understand, this creates a feeling of awe, of recognizing that as mere mortals we can never fully understand Hashem, who is on a completely different level of existence than us.

Even though these feelings are very lofty and come from Hashem's Attributes of Kindness and Severity, nonetheless, they are not the ultimate level.

An even higher level is the total selflessness and humility of simply accepting Hashem as our King, and having unquestioning faith and devotion to Him. This *bitul* is derived from Malchus of Atzilus.

וְלִכְךָ גַּם עֲכָשָׁיו יֵשׁ בְּהֶאֱרֹץ בְּחִינַת
הַבְּטוּל יוֹתֵר וְכַנֵּ"ל.
Subsequently, even now, the Earth (which represents Malchus) possesses the superior quality of *bitul*.

וּבְחִינַת בְּטוּל דְּיִרְאָה-עֲלָאָה הִיא בְּחִינַת
וּמְדְרַגַּת מֹשֶׁה רַבֵּינוּ עֲלֵי-הַשָּׁלוֹם
The level of *bitul* of "the Higher Awe of Hashem," which is the source of Malchus, is the aspect and level of Moische Rabainu,

וַיִּגַּשׁ מֶה כִּי־18 : who said “What are we?”

The greatest of all prophets, Moshe Rabeinu, achieved the highest possible level of bitul, that of the “the Higher Awe of Hashem.” There were people complaining in the desert to Moshe and Aharon, and Moshe responded “Why are you complaining to us, we are nothing, there is only Hashem, He is the One making everything happen!?” He truly felt and experienced the reality of Hashem’s True Oneness, to the point that he didn’t feel himself as having any separate existence. This highest level is the source of the level of bitul of Malchus, which is why Malchus, accepting Hashem’s Kingship, is even greater than love and fear of Hashem.

וַיִּגַּשׁ מֶה שְׂאוֹמְרִים בְּהַפְטָרָה דְּפָרְשַׁת
(יחזקאל לו, טז-יט):

This is what is said in the Haftorah of Parshas Vayigash (Yechezkel 37:16-24):

"קח לך עץ אֶחָד וּכְתוּב עָלָיו לַיהוּדָה כִּי, וְלָקַח עֵץ אֶחָד וּכְתוּב עָלָיו לַיּוֹסֵף עֵץ אֶפְרַיִם כִּי, וְקָרַב אֹתָם אֶחָד אֶל אֶחָד כִּי, הִנֵּה אֲנִי לֹקֵחַ אֶת עֵץ יוֹסֵף כִּי, וְנִתְּתִי אֹתָם עָלָיו אֶת עֵץ יְהוּדָה כִּי - עַד: "וְעַבְדִּי דָוִד מֶלֶךְ עֲלֵיהֶם" (שם, כד).

“[Hashem told Yechezkal:] **take for yourself one stick and write upon it, ‘For Yehuda and the Children of Yisroel his allies,’ and take one stick and write upon it, ‘For Yosef, the staff of Efraim and the entire House of Yisroel his allies.’ And bring them close, one to the other to become one stick...See now, that I will take the staff of Yosef...and I will place them with the staff of Judah and I shall make them into one staff in My Hands...And My servant Dovid shall be king over them, and there shall be one shepherd for all of them...**”

פירושו: כִּי עֵתָה יוֹסֵף הוּא לְמַעֲלָה מִיְהוּדָה,

Meaning: currently, Yosef is higher than Yehuda.

שְׂהוּא נִמְשָׁל לְאֶרֶז אֲשֶׁר גָּדַל > מ, < ג
בְּגוֹבָה וּמִתּוֹסֵף וְהוֹלֵךְ,

Since he is compared to a cedar tree which continually grows tall,

¹⁸ וְעֵינָיו לְקַמֵּן (מה, א) עַל פְּסוּק "יְהוּדָה אַתָּה". וּמָה שֶׁנִּתְבָּאָר עַל פִּי מֵאֲמֵר הַזֶּה פְּרִשְׁת אָמֹר, עַל פְּסוּק "וְגַם אֲמָנָה אֲחוֹתִי בַת אָבִי כִי", מֵעֵינָיו "בְּחֻמְכָּה יִסַּד אֶרֶץ כּוֹנֵן שָׁמַיִם בְּתַבּוּנָה" (בִּיאֹרֵי הַזֶּהָר וַיִּרְא כ, ג). וְעֵינָיו מֶה שֶׁנִּתְבָּאָר לְעֵיל (ג, ד) פְּרִשְׁת בְּרֵאשִׁית, דְּבוּר הַמִּתְחִיל "לְהַבִּין הַטַּעַם שֶׁנִּשְׁתַּנָּה יְצִירַת".

This is unlike Yehuda who is compared to the ground that stays in one place unchanging.

כך יוסף, אֵלָיו שְׂיִיכִים עֲשֶׂרֶת הַשְּׁבָטִים.
כְּמוֹ שְׂכָתוֹב שָׁם: "הִנֵּה אֲנִי לֹקֵחַ אֶת עַץ יוֹסֵף
אֲשֶׁר בְּיַד אֶפְרַיִם וְשִׁבְטֵי יִשְׂרָאֵל חֲבִירָיו
וְנִתְּתִי אֹתָם עֲלָיו אֶת עַץ יְהוּדָה."

Similarly, Yosef ruled over ten tribes, unlike Yehuda who only ruled over two tribes. As it is written (ibid 19): “[Hashem says:] See, I will take the staff of Yosef in the hand of Efraim and the tribes of Yisrael his allies, and I will join them with the staff of Yehuda.”

In this verse, Yosef is described as having the “tribes of Yisrael” as his allies, whereas Yehuda described by himself, since he only ruled over his own tribe and that of Binyamin, whereas Yosef ruled over the vast majority of the tribes.

נִמְצָא הוּא מְרֻבָּה בְּשִׁבְטִים יוֹתֵר
מִיְהוּדָה.

We see from here that he (Yosef) has more tribes than Yehuda.

שְׁעַל שֵׁם זֶה נִקְרָא יוֹסֵף,

This is why he is named “Yosef-יוסף,” since his name means to “increase-יוסף” and spread everywhere, similar to how Yosef’s descendants took over the rulership of the vast majority of the Jewish People.

כִּי הוּא הִדְעַת עֲלֵיוֹן כּו'.

This ability to increase in all matters physical and spiritual is because his (Yosef’s) level of “Yesod-outward connection” reaches the “Higher level of ‘Daas-inward connection.’”

The two levels of connection described here are:

“Yesod-outward connection” means connecting to someone outside of yourself. This can be in teaching an idea, or giving someone something. Even when the husband gives his wife the ability to have children, he is connecting to someone else other than himself.

“Daas-inward connection” is how a person connects two parts of himself together, and discovers and even deeper part of himself. This happens in two ways: When a person takes his knowledge and contemplates upon it until it connects to his emotions. For example, he reflects upon the fact that he is a Jew and Hashem loves

him and takes care of him. This reflection, if done properly and often, will then enter his emotions to reveal a feeling of love and respect for Hashem. This is called “דעת תחתון-lower level of Daas,” since it is an inward connection to bring his knowledge down to the level of emotions.

The higher level called “דעת עליון-higher level of Daas” is as follows: A person studies a difficult to understand subject, such as an abstract teaching of Chassidus. He tries his best to understand it but just can’t grasp it. What could happen is that he will try so hard to figure it out that he actually connects his conscious mind to his subconscious mind to receive a new level of insight. This is called “the higher level of Daas” since it is an inward connection to elevate his conscious mind to his subconscious mind to be able to receive new levels of understanding.

Yosef’s primary level was that of “Yesod-outward connection,” as his main “job” was to connect and give over the Light of Hashem shining in Atzilus into the created worlds, until the physical world. However, in order to be able to bring this lofty Light down so low, he needed a special power that transcends even Atzilus. The ability to connect to higher than Atzilus (Keser) is called the “Higher level of ‘Daas-inward connection,’” similar to how a person connects his conscious mind to his subconscious mind. It was because of this ability to connect to the hidden source of Atzilus that he had the power to even bring down the Light of Atzilus into the physical world.

Because of this ability to reach up to the highest levels and bring them down into the world, he is called “יִוְסֵף-increase,” since he increases the Light of Hashem shining in this world.

The Alter Rebbe will continue to explain that even though Yosef was such a tremendously great level, nonetheless, Yehuda-Malchus has an even higher source.

The ultimate completion will be when the level of Yosef will join with the source of Malchus, and the advantages of both of them will come together.

אך לְעֵת־לָבָא כְּשִׁיתְחַבְּרוּ שְׁנֵיהֶם -
 יוֹסֵף וְיְהוּדָה - בְּיַחַד בְּתַכְלִית הַיְחָדוּד
 הָאֲמִיתִי,

However, in the Future Era when these two – Yosef and Yehuda – will be joined in complete and true unity,

דְּהֵינּוּ מֵה שְׁכָתוּב "וַיִּגַּשׁ אֵלָיו יְהוּדָה",
 completely fulfilling what is written
 “Yehuda approaches (and joins) him
 (Yosef),”

וּכְמוֹ שְׁכָתוּב (איוב מ"א. ה): "אֶחָד בָּאֶחָד
 יִגָּשׁוּ",
 and as it is written (Iyov 41:8) “Each
 one will come together with the other
 one,”

וְזֶה יִהְיֶה לְעֵתִיד־לְבָא, אֲזִי יִתְעַלֶּה יְהוּדָה
לְמַעְלָה מִיּוֹסֵף, כִּנְ"ל עַל פְּסוּק "אִשְׁת
חַיִּל עֲטָרַת בַּעֲלָהּ",

which will happen in the Future Era, when Yehuda will be elevated to a higher level than Yosef, as previously discussed about the verse “A woman of valor is the crown of her husband.”

וְלָכֵן אֲזִי "וְעַבְדִּי דָוִד מֶלֶךְ" - עַל כָּל
יִשְׂרָאֵל.

Then “My servant Dovid will be king” over all the Jewish People.

וְזֶהוּ שְׂכָתוֹב (פְּרָשְׁתָנוּ מֵה, א): "וְלֹא יָכַל יוֹסֵף
לְהִתְאַפֵּק כִּי, בְּהִתְרַדֵּעַ יוֹסֵף אֶל אָחָיו",

This is the meaning of what is written (Bereishis 45:1) “And Yosef couldn’t restrain himself any longer... and he asked everyone else to leave, so that there was no else there when Yosef was reunited with his brothers,”

דִּהְיִינוּ שְׁנִיתְחַבְרוּ יוֹסֵף וְיְהוּדָה בְּתַכְלִית
הַחֲבוּר וְהִיחֹד,

this means that the physical reunion represented a spiritual **union** of Yosef and Yehuda, who’s **spiritual levels** (of Ze’eir Anpin and Malchus) **became completely joined and united,**

"לְמִיּוֹי אֶחָד בְּאֶחָד כִּי".

accomplishing something similar to what it says in the Zohar: “**one level of Hashem’s Oneness (Malchus) should merge with another level of Hashem’s Oneness (Ze’eir Anpin).**”

In the Zohar recited on Friday evening services, it describes how on Shabbos there are two levels of Hashem’s Oneness that merge together.

These two levels are that of Malchus and Ze’eir Anpin.

Malchus is expressing Hashem’s Oneness as felt in the created beings, and their source, Malchus. This is called “Yichuda Tita’a-Lower level of Oneness.” This is the how we perceive Hashem’s Oneness from below to Above. We perceive empirically our own existence, and we understand intellectually and emotionally that Hashem is the True Existence behind all of our existence.

Ze’eir Anpin is expressing Hashem’s Oneness as felt in Atzilus. This is called “Yichuda Ila’a-Higher level of Oneness.” This is how Oneness is perceived from

Above to below. Hashem's True Existence is empirically perceived, and the existence of worlds and creations is only understood and explained as a concept.

Each of these levels have an advantage:

The "Yichuda Tita'a-Lower level of Oneness," is something that is accomplished by the created beings. Each creation works hard to discover and reveal Hashem's Oneness. Therefore, whatever they find is there hard-earned accomplishment.

The advantage of "Yichuda Ila'a-Higher level of Oneness" is that it is more accurate.

On Shabbos, these two levels merge so that everyone should have both advantages of hard-earned accomplishment and complete accuracy.

This merger of Malchus and Ze'ir Anpin is also the idea of the reunion of Yosef and Yehuda, with a slightly different twist.

Here, Yehuda-Malchus represents selflessness/humility, faith, and unquestioning devotion. Yosef-Ze'ir Anpin represents spiritual growth through knowledge and emotion.

Once again, both levels have great advantages, and the best thing for everyone is if they can merge together and share their advantages.

This merger is represented by Yosef reuniting with Yehuda and the other brothers.

(However, it was only the very beginning of the idea of this merger, the merger will only happen completely in the time of Moshiach. The merger of Yosef and his brothers was only a taste and initial starting point of the real merger.)

Commentary of the Tzemach Tzedek on the Above Maamar:

¹⁹ וּבְכָל הַנִּלְיוּבָן וַיְבוֹאֶר מֵה שְׁפָתוֹב בְּ"לְקוּטֵי הַש"ס" מְהֵאָרִי ז"ל, בְּבִיאוֹר מְאָמְרֵי רַז"ל בְּ"חֵלֶק" (סַנְהֵדְרִין דְּפִק"ב, סוּף עֲמוּד א') (Based on the aforementioned, it is well understood what is written in Likutei HaShas from the AriZal, in his explanation of the Sages statement in the Talmud Sanhedrin (102a):

¹⁹ ועיין על פסוק "וְהָיָה מִסְפֵּר בְּנֵי יִשְׂרָאֵל כֹּי", בְּעִנְיָן (הוֹשֵׁעַ ב, ב) "וְנִקְבְּצוּ בְנֵי יְהוּדָה וּבְנֵי יִשְׂרָאֵל יַחְדָּו וְשָׂמוּ לָהֶם רֹאשׁ אֶחָד כֹּי" (לְקוּטֵי תוֹרָה בְּמִדְבָּר ו, גִּד. ז, ד). וְעִינֵן בְּדְרוּשׁ "בְּרַפְתָּ הַזְּמוּנִי", בְּעִנְיָן שְׂדוּד הַמֶּלֶךְ עֲלֵיוֹ-הַשְּׁלוֹם יִבְרַךְ עַל כּוֹס יַיִן הַמְשׁוּמֵר שְׁלֵטֵתִי לְבֵא כֹי (סְדוּר עַם דָּא"ח שֶׁעַר בְּרַפְתָּ הַמְזוּן קב, א). וְעִינֵן עַל פְּסוּק "מְחִיר חֲדָשׁ", בְּעִנְיָן יְהוֹנָתָן וְדוּד (רֵאשׁה סֵפֶר הַמְּאָמְרִים תַּק"ז עֲמוּד מֵח וְאוֹר הַתוֹרָה בְּרֵאשִׁית ד, ב). תַּק"ח חֵלֶק א עֲמוּד תַּקְכָּה, וְנוֹסַח אַחֵר בְּמְאָמְרֵי אֲדַמְו"ר הִזְקֵן נְבִיאִים עֲמוּד ט).

ש"תַּפְּשׁוּ הַקְדוֹשׁ בְּרוּךְ־הוּא לְיָרְבֵּעַם בֶּן
נִבְט בְּבָגְדוֹ וְאָמַר לוֹ: חֲזוּר בְּךָ וְאֲנִי וְאַתָּה וּבֶן
יִשִׁי נְטִייל בְּגַן עֵדֶן כו'²⁰,

אָמַר לוֹ מִי בְּרָאשׁ? אָמַר לוֹ: בֶּן יִשִׁי
בְּרָאשׁ. אָמַר לוֹ: אֵי הָכִי, לֹא בְּעֵינָא'.

שְׁהוּא מְמַשׁ הָעֲנָן הַגַּל,

שְׁהַקְדוֹשׁ בְּרוּךְ־הוּא רָצָה שְׁיָרְבֵּעַם
יִחְזוּר בְּתִשׁוּבָה,

וְאָז יֵאִיר בּוֹ מִבְּחִינַת וּמְדַרְגַת יוֹסֵף,
בְּחִינַת "עֵץ אֶפְרַיִם כו'";

וְזֶהוּ "אֲנִי וְאַתָּה וּבֶן יִשִׁי נְטִייל בְּגַן עֵדֶן" -
שְׁהִיָּה מְאִיר בָּהֶם אֵינ־סוֹף בְּרוּךְ־הוּא
בְּהַאָרָה רַבָּה.

וְזֶהוּ "אֲנִי כו'".

“Hashem grabbed Yeravom the son of Nevat by his clothing and said to him: “Turn back (from your sinful behavior to the path of fulfilling the Torah and Mitzvos)! Then, Me and you and (Dovid) the son Yishai will take a stroll together in Gan Eden.

He (Yerovam) asked ‘Who will lead?’ Hashem answered: ‘The son of Yishai.’ He said ‘If so, I do not want to return to Torah and Mitzvos.’”

This is just like the dynamic explained above:

Hashem wanted Yeravom to return in repentance,

and then, the spiritual level of Yosef, who was his ancestor which is called “the staff of Ephraim,” the same tribe as Yerovam, would be able to shine within him.

This is the meaning of “Me and you and the son of Yishai will take a stroll in Gan Eden,” meaning, that they will experience a great revelation from Hashem’s Infinite Light.

This is hinted in the word “אֲנִי-I,”

The word “אֲנִי-I” is the same letters as “אֵין-Nontangible,” referring to a very lofty level of Hashem’s Light (a.k.a. Kesser) that cannot be grasped even by the world of Atzilus.

If Yerovam would have repented, he would have been able to reveal the level of Ze’ir Anpin. (King) Dovid son of Yishai was the embodiment of Malchus.

²⁰ ("ואני ואתה ובן ישי נטייל בגן עדן").

If they would have joined together, this would have achieved a tremendous revelation of Hashem.

"אָמַר לוֹ: מִי בְּרֹאשׁ? - כִּי הוּא רִצָּה כְּמוֹ שְׁהִיָּה עֲבָשׁוּי, שְׁבַחֲיִנַת וּמִדְּרַגַּת יוֹסֵף הוּא לְמַעַלָּה מִבְּחִינַת יְהוּדָה, לְכַךְ רִצָּה הוּא לְהִיּוֹת בְּרֹאשׁ לְגִבְיֵי דָוִד.

When he (Yerovam) asked "Who will lead?" he wanted things to remain as they are now, when the spiritual level of Yosef is superior to the level of Yehuda. This is why he wanted to lead instead of King Dovid.

אָבֵל הַקְּדוֹשׁ בְּרוּךְ-הוּא "אָמַר לוֹ: שְׁלַעֲתִיד-לְבֹא יִתְעַלֶּה יְהוּדָה, לְכֵן בֶּן יִשַׁי בְּרֹאשׁ כו'".

However, Hashem responded that in the Future Era, Yehudah will ascend to a higher level, therefore, even now "The son of Yishai will lead," since in essence he is greater.

"אָמַר לוֹ: אִי הָכִי לֹא בְּעֵינָא - שְׁלֹא הִיָּה בּוֹ בְּחִינַת בְּטוּל וְשִׁפְלוּת זֶה. וְזֶהוּ שְׁאָמְרוּ רַ"ל (שֵׁם קַא, ב): "גִּסְתוֹת הָרוּחַ שְׁבִירָבַעַם טָרְדָתוֹ כו'".

He (Yerovam) responded: "If so, I do not want to repent." Meaning, that he didn't have, and didn't want this level of *bitul* and humility. This accords with the teaching of our Sages (ibid. 101b) that "The arrogance of Yeravom was his downfall."

Seemingly, the Alter Rebbe is saying that Yerovam's downfall, which resulted from arrogance, was also connected to his spiritual makeup. His (true) spiritual level was connected to Yosef, which is about growth through understanding and feeling, not about selflessness and humility. This is why he had an ideological opposition to what King Dovid represented. However, he took this ideological opposition to the extreme and from there he fell down into regular arrogance and into sin.

וּמַעֲיִן זֶה נִתְבָּאָר גַּם כֵּן בְּמָקוֹם אַחֵר בְּעֵינֵי הַמְּרַגְלִים,

Similarly, we can also explain the concept of the *Meraglim*-Spies.

In Parshas Shelach the Torah relates that Moshe sent spies to investigate the Land of Eretz Yisrael, to determine the best way to conquer it. Instead of doing that, they came back with their own opinion that the Land cannot be conquered, and everyone should just stay in the desert.

In Likutei Torah on Parshas Shelach, the Alter Rebbe explains the story on a deeper level. He says that they had spiritual motivations to stay in the desert, since they

wished to remain involved in only Torah study and prayer, and not to get involved in material matters in the Land.

שְׁלֹא הָיָה בָּהֶם גַּם כֵּן שְׁפִלוּת זֶה לְגַבִּי
בְּחִינַת אֶרֶץ הָעֲלִיוֹנָה.

They also did not possess this attribute of humility in relation to the aspect of the Land, as it is Above, Malchus of Atzilus.

The physical Land of Eretz Yisrael corresponds to Malchus of Atzilus. As explained above, Malchus is the aspect of selflessness and humility, especially in the context of fulfilling physical Mitzvos even if we don't understand them. They didn't want to connect to that level.

שָׁדִימוּ בְּעֶצְמָם שְׂאִין צָרִיךְ לָזֶה, לְהִיּוֹתֵן
מֵעֲלֵמָא דְדְכוּרָא, "כּוֹלֵם אַנְשִׁים כּוֹ" (שְׁלַח יג, א.)

It appeared to them that they didn't need to connect to this level, since that they were from the "Level of the Provider," i.e., Ze'eir Anpin, and they "were all men of stature." (Bamidbar 13:3)

They thought they were from the level of Ze'eir Anpin, which they thought was higher than Malchus, and therefore didn't want to enter the Land which corresponds to Malchus.

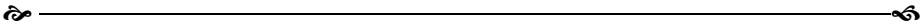
However, this was a big mistake, as explained above, that Malchus is essentially higher.

אֲבָל יוֹסֵף הַצַּדִּיק וַיְהוּדָה וַיִּתְחַבְּרוּ
לְעִתִּיד-לְבֹא בְּתַכְלִית הַיְחֻד

However, Yosef and Yehuda will be completely united in the Future Era,

"לְמִיּוֹי אֶחָד בְּאֶחָד" כַּנִּ"ל. :

so that both levels should fully merge together, as explained above.)



Summary of the Maamar²¹

(Based on the summary of the Tzemach Tzedek quoted in the notes)

- 1- There is a dispute in the Gemara whether the Heavens were created first or the Earth was created first.
- 2- The resolution between them is: In the spiritual hierarchy of levels, the Heavens is before (higher than) the Earth, and vegetation is higher than inanimate objects. However, in their source in the Original 'מַחְשְׁבָה'-Thought' of Hashem, there the rule is "the end goal was the original intention," and therefore the Earth is higher. This is why the Earth has more bittul-selflessness.
- 3- The meaning of 'מַחְשְׁבָה'-Thought' is connected to the letters it is made of that spell 'מ"ה'-considers itself like nothing,' reflecting total selflessness. Because the Earth, which represents Malchus, comes from that level, that is why it allows everyone to step on it and doesn't grow tall.
- 4- Because the lofty source of the Earth, it is able to produce vegetation continuously forever, something no other creation can accomplish, to produce something new every year forever.
- 5- In the Future Era, Malchus (the 'Earth' of Atzilus) will ascend to its source which is above everything else. This is the meaning of "a woman of valor is the crown of her husband." The 'husband' of

²¹ מיוסד על קיצור מהצמח צדק, אור התורה בראשית כרך ו', ע' תתש"ח:

קיצור. נחלקו בגמרא אם שמים קדמו כו', והאמת: בהשתלשלות שמים קדמו לארץ, וכן בחי' צומח למעלה מהדומם. אבל מצד שרשן במחשבה הקדומה "סוף מעשה במחשבה תחלה," אם כן ארץ קדמה שם. לכן יש בה הביטול יותר - חשב מ"ה. והיא המוציאה צמחה. ולעתיד לבא תתעלה להיות המלכות גבוה מכולם מהאי טעמא, וזהו אשת חיל עטרת בעלה. וזהו הפרש בין המשכן למקדש, שהמשכן נעשה כסדר דעכשיו שמים קדמו, לכן הכותלים מעצי שטים, והעפר היה בקרקע המשכן, והחי למעלה מכולם - יריעות מקיפים כו'. אבל המקדש דירת קבע, מעין דלעתיד לבא שתהיה "אשת חיל עטרת בעלה," לכן היה כולו מאבנים דוקא, אף הגג כו'.

וזהו גם כן ענין יוסף ויהודה: יוסף - בחינת צומח, לשון תוספת, בחינת ארץ. והיה למעלה מיהודה שהוא בחינת מלכות. אבל לעתיד לבא תתעלה המלכות, יראה תתאה ביראה עילאה, חשב מ"ה, ביטול דמשה, אם כן הוא למעלה מאהבה ויראה דמדות, בחינת שמים כו'.

וזהו גם כן ענין הפטרה, חיבור העצים "למהוי אחד באחד," "ויגש אליו יהודה," אז "ועבדי דוד מלך עליהם."

Malchus is Ze'eir Anpin, Hashem's attributes of Kindness and Severity etc. Now, Malchus, Hashem's creative power is the 'wife,' i.e., recipient of Hashem's attributes. However, in the Future Era, we will see how this creative power of Hashem, Malchus, actually far surpasses Hashem's attributes because of its source in Hashem's Essence. Thus, it will go on top of the head and become the 'crown' of 'her husband,' Ze'eir Anpin.

- 6- This is the difference between the Mishkan and the Beis Hamikdash: The Mishkan was a 'temporary dwelling of Hashem.' It was constructed according to the current spiritual hierarchy, when the Heavens are higher than the Earth. This is why its floor was made from earth, its walls were made from wood, and above these were the roof curtains made from animal skins and hair.
- 7- However, the Beis Hamikdash was 'permanent dwelling of Hashem.' It reflected the state of the world in the Future Era, when Malchus will be the "crown of her husband.' Therefore, it was made completely from stones, including the roof (except for some wooden support beams that were secondary to the stone structure). This is because the inanimate stones of the earth ultimately have the highest source in Hashem's Original Thought.
- 8- This is also the idea of Yosef and Yehuda: "יִזְעַק-Yosef," means to "יִזְעַק-increase" and grow to the fullest, like a cedar tree that grows very tall. He represented Ze'eir Anpin, and therefore was higher than Yehuda who represented Malchus.
- 9- However, in the Future Era, Malchus will be elevated to its source. In the service of Hashem, we find this idea of the true greatness of Malchus: "Malchus" means kingship, which represents the lower level of awe of Hashem. At that level, we simply accept Hashem as our King unquestioningly, and devote ourselves to Him, regardless of how much we understand His true greatness. The source of this sincere devotion is in the "higher level of the awe of Hashem." This is found in the essence of the Jewish soul, the levels of Chaya and Yechida, where the soul sees Hashem and is bound up with Him on an essential level, beyond the limitations of logic. The level of Chaya and Yechida were expressed in Moshe Rabeinu, the greatest

of all prophets, when he said “we are nothing, don’t complain to us, rather to Hashem, since He is the only True Existence!”

Our unquestioning acceptance of Hashem’s Kingship, Malchus, Yehuda, is rooted in the essential bond of the soul with Hashem, the level of Moshe Rabeinu. Therefore, it must be essentially higher than the understanding and emotions we have for Hashem on a conscious level, which are represented by Ze’eir Anpin, Yosef, spiritual growth.

- 10- This theme is also expressed in the Haftorah of Parshas Vayigash: In the Haftorah it describes how Hashem commands Yechezkal to take two sticks, one for the tribe of Yehuda (and Binayamin) and for the tribes of Yosef (who ruled all the other tribes). He is then join these two sticks together, to merge into one stick. This represents how in the future, the advantages of both types of service of Hashem, that of spiritual growth and that of selfless devotion, will merge together. We will be able to have total selfless devotion to Hashem, in the manner of Yehuda and King Dovid, and as part of that also come to the greatest understanding and emotions for Hashem. These new levels of understanding and emotions will be so fully permeated with total selfless devotion to Hashem, that they will allow Hashem to shine His Essence into them without any obstruction of ego. This will allow us to connect to Hashem’s Essence not only in our sincere devotion, but also in our mind and heart.
- 11- This is the inner meaning behind the reunion of Yehuda and Yosef: This was the beginning of the merging of these two types of the service of Hashem. This process of merging will continue and come to complete fruition in the time of the coming of Moshiach, speedily in our days!

Lessons in the service of Hashem from the Maamar

- 1- The foundation of all service and the goal of all service of Hashem is the sincere wholehearted devotion to Hashem. We do this by simply accepting Hashem as our King, to fulfill all of Hashem's requests and instructions unquestioningly.
- 2- Within that framework, we need to pursue spiritual growth. This means to increase in our understanding of Hashem's greatness and to develop a feeling for Hashem during prayer.
- 3- However, we need to work on "merging" these two approaches. Our understanding and feelings for Hashem need to be permeated with the selfless devotion for Hashem. Then we will be able to truly connect to Hashem in a pure and egoless manner in every aspect of our lives.

לעילוי נשמת הרה"ת

ר' חיים שניאור זלמן יהודה ז"ל

בן יבלחט"א ר' אהרן לייב שיחי

לזכות כל ילדי החסידים שיתנו חסידישע נחת לכ"ק

אדמו"ר ולהוריהם שיחיו

ולזכות יוסף יצחק בן בילא איטא ולאה בת חנה דבורה
רייזל וכל יוצאי חלציהם שיחיו, שיזכו ללמוד חסידות
וליליך בדרכי החסידות, ויפוצו מעיינות אור החסידות

לזכות חיזוק ההתקשרות

לכ"ק אדמו"ר נשיא דורנו

שרצונו הק' שכל אחד ואחת ילמדו תורה אור ולקוטי
תורה שעייז מזרזים הגאולה האמיתית והשלימה

לעילוי נשמת הרה"ח הרה"ת וכו'

ר' רפאל פינחס בן הרב יהושע ז"ל,

"ר' פיניע קארף", מגיד שיעור בלקו"ת מדי יום ביומו
ב770, ומשפיע דא"ח לרבים

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