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# LESSONS IN TORAH OR

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PRECIOUS TEACHINGS THAT AWAKEN THE HEART  
TO DIVINE SERVICE FROM THE HOLY MASTER

❧ **RABBI SHNEUR ZALMAN OF LIADI** ❧

TRANSLATED AND EXPLAINED

## תורה אור

פְּרִשְׁת ויגֵשׁ

דבור הַמִּתְחִיל

ויגֵשׁ אֵלָיו יְהוּדָה

“Merging Selflessness and Growth”

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ב"ה

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ב"ה

## Torah Or

## תורה אור

פְּרִשְׁת וַיִּגַּשׁ

דבור המתחיל

וַיִּגַּשׁ אֵלָיו יְהוּדָה<sup>1</sup>

דף מגג - מדב

“Merging Selflessness and Growth”<sup>2</sup>

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

<sup>1</sup> (דבור המתחיל וַיִּגַּשׁ אֵלָיו וביאורו: תורת חיים פְּרִשְׁת וַיִּגַּשׁ. אור התורה ריש פְּרִשְׁת וַיִּגַּשׁ. - ציון כבוד קדושת אדמו"ר.)

נֶאֱמַר בְּפִרְשַׁת וַיְחִי תַקַּס"ה בַּחֲנוּכַת הַבֵּית. הַנִּחַת רַבִּי מֹשֶׁה בֶּן אֲדָמוֹ"ר הֶזְקֵן נִדְפְּסָה בְּסֶפֶר הַמֵּאֲמָרִים תַּקַּס"ה עֲמוּד קמב. נֹסֶח אַחֵר - הַנִּחַת אֲדָמוֹ"ר הָאֲמֻצָּעִי - נִדְפַס שָׁם בְּמִקְבִּיל. לִפְנֵינוּ הוּא הַנִּחַת רַבִּי מֹשֶׁה עִם הַגְהוֹת הַצֶּמַח צֶדֶק).

<sup>2</sup> Much thanks to Rabbi Avraham Moshe Erlenwein for his help in translating this maamar.



to fight for the redemption of Binyamin, Yosef knew it was the correct time to reveal himself and reunite with his brothers.

## (א) Chapter 1

"וַיִּגַּשׁ אֵלָיו יְהוּדָה וַיֹּאמֶר בִּי אֲדֹנָי... וְעַתָּה יֵשֶׁב נָא עִבְדְּךָ תַּחַת הַנֶּעֱר עִבְדִּי לְאֹדֹנִי וְהִנָּעַר יַעֲלֶה עִם אֶחָיו וְגו' (פְּרָשְׁתָּנוּ מִדֵּי, 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 בְּתִינוּ אֲרָזִים, וְהִיטְנוּ בְּרוֹתִים 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 הַהֶפֶרֶשׁ בֵּין הַמִּשְׁכָּן לְבֵית עוֹלָמִים: שֶׁהַמִּשְׁכָּן הָיָה מֵאֲרָזִים כְּמוֹ שֶׁכָּתוּב (תְּרוּמָה כו, טו): "וַעֲשִׂיתָ אֶת הַקְּרָשִׁים לַמִּשְׁכָּן עֲצֵי שִׁטִּים עוֹמְדִים", וְהַמִּכְסָּה הָיָה מִ"יָּרִיעוֹת עֲזִים"<sup>3</sup>, וְ"עוֹרוֹת אֵילִים", וְ"עוֹרוֹת תַּחֲשִׁים"<sup>4</sup> כו<sup>5</sup>:

**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."<sup>6</sup> Its coverings' were constructed from**

<sup>3</sup> (תְּרוּמָה כו, ז): "וַעֲשִׂיתָ יָרִיעוֹת עֲזִים לְאַהֲלֵךְ עַל הַמִּשְׁכָּן".

<sup>4</sup> (שִׁם, יד): "וַעֲשִׂיתָ מִכְסָּה לְאַהֲלֵךְ עֵרַת אֵילִם מֵאֲדָמִים וּמִכְסָּה עֵרַת תַּחֲשִׁים מִלְּמַעֲלָה".

<sup>5</sup> [צָרִיךְ עֵינֵינוּ מִה שֶׁיֵּרֶר - הָעֵרַת כְּבוֹד קִדְשֵׁי אֲדָמוֹ"ר].

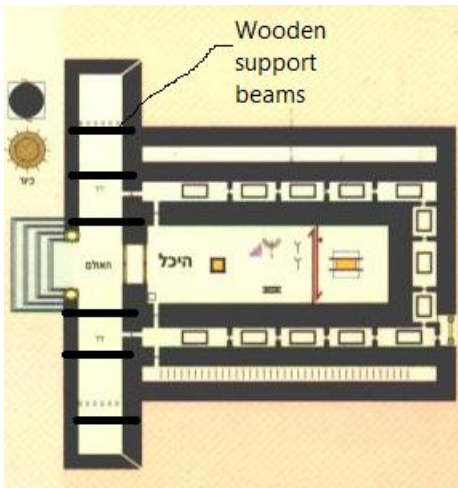
<sup>6</sup> Seemingly, the type of acacia wood used in the Mishkan was similar to cedar to the extent that is referred to as "cedar-acacia" wood, despite its family name of "acacia-acacia." ועוד צריך עיון.



“curtains of goat hair,” “ram skins,” and “*Tachash*<sup>7</sup> skins” etc.

וְהַבֵּית־הַמִּקְדָּשׁ הָיָה מֵאֲבָנִים וְעֵפֶר דִּוְקָא.  
(ש"אסור לַעֲשׂוֹת בּוֹ עֵץ בּוֹלֵט,  
וְאִכְסָדְרָאוֹת שֶׁל עֵץ<sup>8</sup>), רַק שֶׁהָיוּ  
בְּלוֹנְסָאוֹת שֶׁל אֶרֶז בְּתִקְרַת הָאוּלָם<sup>9</sup> כו'.

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.<sup>10</sup>



<sup>7</sup> The Tachash was a kosher multicolored animal that was created at the time of the Mishkan, to be used as one its coverings, after which all remaining members of this species vanished.

<sup>8</sup> כְּמוֹ שֶׁכָּתֵב הָרַמְבַּ"ם פֶּרֶק א' מֵהַלְכוֹת בֵּית הַבְּחִירָה. וְעֵינַי בְּסֹפֶר ה"חִינוּךְ" מִצֻּוֹת תצ"ב.  
<sup>9</sup> (מדות ג, ח: "וּבְלוֹנְסָאוֹת שֶׁל אֶרֶז הָיוּ קְבוּעִין מִכְתְּלוֹ שֶׁל הַיֵּכָל לְכַתְּלוֹ שֶׁל אוֹלָם").

<sup>10</sup> The Heichal was the part of the Beis Hamikdash containing the Menorah, the Shulchan, and the Mizbei'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.



וְצִרִיךְ לְהַבִּין זֶה: מִפְּנֵי מָה בַּמִּשְׁכָּן הָיוּ  
הָאֲרוֹזִים עֵיקָר בְּבִנְיָן, וְהָעֵפֶר הָיָה רַק  
בְּקִרְקַע הַמִּשְׁכָּן לְמִטָּה; וּבַמִּקְדָּשׁ נִהְפָּךְ  
הוא, שֶׁהָיוּ הָאֲבָנִים וְהָעֵפֶר הָעֵיקָר,  
שֶׁאֵפִילוֹ הִגָּג הָיָה מִהוֹן, וְלֹא הָיוּ עֲצִים רַק  
בְּלוֹנֶסְאוֹת שֶׁל אֶרֶץ הַנִּל, שֶׁהָיוּ טְפִלִּים  
לְעֵיקָר הַבְּנִיָּן?

We need to understand this distinction between the Mishkan and Mikdash: **Why was the primary 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 יְדוּעַ שֵׁשׁ בְּכָל עוֹלָם ד'  
בְּחִינּוֹת: דּוּמָם, צוּמָח, חַי, מְדַבֵּר.  
וְהַדּוּמָם הוּא לְמִטָּה בַּמִּדְרָגָה מְצוּמָח,  
וְהַצּוּמָח לְמִטָּה מִן הַחַי כּו', וְהָעִילּוּי  
שֶׁבְכּוֹלָם 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 תְּמוּנָה: דָּאָם בּוֹן, מִפְּנֵי מָה  
הָאֲרֶץ דּוֹקָא תּוֹצִיא צִמְחָה<sup>11</sup>, שֶׁהַצּוּמָח  
יִהְיֶה גָדֵל וְנוֹלָד וְנִמְשָׁךְ מֵעֵפֶר הָאֲרֶץ,  
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)?!

<sup>11</sup> (נִשְׂאָה, יו': "הָעֵפֶר אֲשֶׁר יִהְיֶה בְּקִרְקַע הַמִּשְׁכָּן").

<sup>12</sup> (עַל פִּי יִשְׁעִיהָ סֵא, יא': "בְּאֲרֶץ תּוֹצִיא צִמְחָה").



אך הענין דלא ראי זה כראי זה - שאף על פי שהדומם למטה במדרגה מן הצומח, עם כל זה יש בו מעלה יתירה מצד שרשו שלמעלה מבחינת צומח וחי כו'.

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

דהנה ידוע מחלוקת התנאים בגמרא (חגיגה יב.): חד אמר - "שמים קדמו לארץ", כמו שכתוב (בראשית א. א.): "בראשית ברא כו' את השמים ואת הארץ". וחד אמר - "ארץ קדמה", כמו שכתוב (בראשית ב. ד.): "ביום עשות כו' ארץ ושמים".

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."

ואלו ואלו דברי אלקים חיים, שבמחשבה - ארץ קדמה לשמים, וכשבבא - ברא השמים תחלה.

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.

והענין, כי "סוף מעשה במחשבה תחלה", פירושו: כי הארץ לפי שהיא "סוף מעשה" על בן שרשה במחשבה, היא בבחינת "תחלת המחשבה".

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."

אבל השמים שהם תחלת המעשה, הם

However, the Heavens, in the order of how Creation actually took place, were



אַחֲרוֹנִים בְּמַחֲשָׁבָה, כִּי זֶהוּ הַכָּלל  
שֶׁ"סוֹף מַעֲשֵׂה" עוֹלָה תַּחֲלָה  
בְּמַחֲשָׁבָה.

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.

וְלִכְךָ הַצּוּמַח לְמַעַל מֵהַדוֹמָם, וְכֵן הָחִי  
לְמַעַל מֵהַצּוּמַח כִּי - שֶׁזֶּהוּ כְּפִי סֹדֶר  
הַהִשְׁתַּלְשָׁלוֹת דְּדוֹמָם, צוּמַח, חִי, מְדַבֵּר  
בְּעוֹלָמוֹת:

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.

שְׁבָחִינָת הַדּוֹמָם וְעַפְר הָאָרֶץ הוּא  
בְּחִינַת "סוֹף מַעֲשֵׂה", וְצוּמַח וְחִי לְמַעַל  
מִמֶּנּוּ בְּמַדְרָגָה, וְהוּא עֲנִין "שָׁמַיִם קִדְמוֹ  
לָאָרֶץ".

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.”

וּמִכָּל מְקוֹם מִצַּד שְׂרָשָׁן בְּמַחֲשָׁבָה  
הַקְדוּמָה הָרִי אֶרֶץ דּוֹקָא קְדָמָה לְכוֹלָם  
בְּמַחֲשָׁבָה, לְכֵן דּוֹקָא בָּהּ יֵשׁ הַכֹּחַ  
וְהִיכוּלָת לְהוֹצִיא צִמְחָה, מִצַּד שְׂרָשָׁה  
הַנֶּעֱלָה, וְלִכֵּן הַצּוּמַח וְהָחִי וְהַמְדַּבֵּר  
כוֹלָם מְקַבְּלִים מִמֶּנָּה כִּי :

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.

וְהִנֵּה בְּמִשְׁכַּן לֹא הָיָה נִמְצָא עַדִּין  
תַּכְלִית הַשְּׁלִימוֹת, שֶׁהָיָה רַק דִּירַת עֲרָאִי  
שֶׁל הַקְדוּשׁ בְּרוּךְ-הוּא. כְּמוֹ שֶׁכָּתוּב (שְׁמוּאֵל  
ב' ז.ו): "כִּי לֹא יֵשְׁבְתִי בְּבֵית לְמִיּוֹם הַעֲלִיתִי אֶת בְּנֵי  
יִשְׂרָאֵל מִמִּצְרַיִם וְעַד הַיּוֹם הַזֶּה וְאֵלֶּיָּהּ מִתְהַלֵּךְ

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



באהל ובמשכן כו".

לְכָךְ נַעֲשֶׂה כְּפִי אוֹפֵן סֹדֶר הַשְׁתַּלְשְׁלוֹת  
הָעוֹלָמוֹת אִיךְ שֶׁנִּבְרָאוּ בְּסִדְרָן, שְׁבוּזָה  
שָׁמַיִם קִדְמוּ לָאָרֶץ.

וְלִכֵּן כּוֹתְלֵי הַמִּשְׁכָּן הָיוּ מִקְרָשִׁים שֶׁהֵן  
בְּחִינַת צוּמַח, וְרַק קֶרֶקַע הַמִּשְׁכָּן הָיָה  
מִעֶפֶר – שֶׁזֶּהוּ כְּמוֹ שֶׁהוּא בְּהַשְׁתַּלְשְׁלוֹת,  
שֶׁהַצּוּמַח לְמַעְלָה מִן הַדּוֹמִם.

וְלִכֵּן נַעֲשׂוּ הַקְרָשִׁים מֵאַרְזִים, שֶׁהָאָרֶז  
גָּדֵל בְּגוֹבוּהַ מְאֹד, שֶׁזֶּהוּ בְּחִינַת הָעֲלִיּוֹנָה  
שֶׁבְּצוּמַח כו, לְמַעְלָה מֵעֵלָה מִבְּחִינַת  
הַדּוֹמִם שֶׁאֵין בּוֹ תוֹסֶפֶת וְגִידוּל כָּלֵל;

וְהַמְכָּסָה עַל הַמִּשְׁכָּן הָיָה מִיִּרְעוֹת  
וּמֵעוֹרוֹת אֵילִים וְתַחֲשִׁים כו, שֶׁהוּא  
בְּחִינַת הָחַי שֶׁלְמַעְלָה בְּמִדְרָגָה גַּם  
מִבְּחִינַת הַצּוּמַח.

לְפִיכָךְ, הִירְיעוֹת שֶׁהֵם בְּחִינַת הַמְּקִיפִים,  
שֶׁהֵיוּ פְּרוֹשִׁים עַל כּוֹתְלֵי הַמִּשְׁכָּן – הָיוּ  
מִבְּחִינַת חַי, שֶׁהוּא לְמַעְלָה מִבְּחִינַת

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."**

**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.

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.

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.

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.

Consequently, the curtains – which  
represent the aspect of "Makkifim-  
Encompassing Light of Hashem"  
which were spread out over the walls



צומח שממנו נעשו כותלי המשכן.

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.

נמצא, שכל זה נעשה כפי סדר מעלת ומדרגת ההשתלשלות בהשתלשלותן ובריאותן מלמעלה למטה, שהוא בחינת "שמים קדמו" 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."

אבל במקדש היה נמצא בו תכלית השלימות, כי היה דירת קבע של הקדוש ברוך הוא, כמו שכתוב (תהלים קלב, יד): "זאת מנוחתי עדי עד",

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."

שהיה מעין עולם הבא, מה שיהיה בא"לף השביעי בשיהיה "מנוחה לחיי העולמים",

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."

שאז תתעלה הארץ עליונה שהיא בחינת מלכות דאצילות להיות למעלה מכולם.

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.

וכמו שכתוב (משלי יב, ד): "אשת חיל עטרת בעלה", שתהיה "עטרת" לעתיד לבא לך "א-דאצילות.

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'eir 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.

והיינו מצד שרשה שעלתה במחשבה  
הקדומה תחלה - "ארץ קדמה לשמים".

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).

לכן אף בבית המקדש שהיה מעין  
עולם-הבא, נעשה עיקר הבית מאבנים  
ועפר שהם בחינת דומם, שאף הגג  
והמעוזיבה שהיא בחינת המקיף נעשה  
מאבנים ועפר ולא מארזים, שהוא כפי  
מה שיהיה לעתיד-לבא - שבחינת ארץ  
קדמה, "אשת חיל עטרת בעלה", מצד  
שרשה 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.

רק שכלונסאות של ארז שהיה  
בהתקרה - הם היו בחינת תמכין לבד  
לעיקר התקרה הנעשה מבחינת דומם,

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.

ובענין "תמכין דאורייתא"<sup>13</sup> :

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

<sup>13</sup> (ועיין מה שנתבאר במקום אחר, על פסוק "מחר חדש", במה שאמר יהונתן לדוד: "ואנכי אהיה לך למשנה



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 שֶׁיֵּשׁ  
בְּהָאָרֶץ מַעֲלָה יִתְיָרָה, וְהוּא בְּחִינַת  
הַבְּטוּל שֶׁיֵּשׁ בָּהּ, שֶׁהִיא מְדֻרָּס תַּחַת  
כַּפּוֹת רַגְלֵי הַכֹּל. מִה שְׂאִין כֵּן הַצּוּמָח,  
שֶׁגִּדְלִים בְּגוֹבָה וְהִתְנַשְּׂאוֹת כו'.

וּבְטוּל זֶה נִמְשָׁךְ מִצַּד שְׂרָשָׁה הַנִּעְלָה  
בְּמַחְשָׁבָה, שֶׁהַמַּחְשָׁבָה הִיא בְּחִינַת  
חֶשֶׁב-מ"ה, שֶׁהוּא תְּכֵלִית הַבְּטוּל.

כִּמוֹ שֶׁאָמַר מֹשֶׁה רַבֵּנוּ עָלֵינוּ-הַשְּׁלוֹם (בְּשַׁלַּח  
טו"ז): "וְנַחֲנוּ מְ"ה".

וּמִשָּׁם נִמְשָׁךְ וּמִתְלַבֵּשׁ בְּחִינַת הַבְּטוּל  
בְּאָרֶץ.

וּמִצַּד זֶה תִּתְעַלָּה לְעֵתִיד-לָבֹא 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 “חֶשֶׁב 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 ‘מְ"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 be elevated to be



revealed as “the crown of her husband,” i.e., much higher than Ze’eir Anpin.

לְכֵן הָיָה בֵּית־הַמִּקְדָּשׁ מֵאֲבָנִים דּוֹקָא<sup>14</sup>.

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

מִה שְׁאִין בֵּן בְּהַמְשָׁכֵן שְׁנַעֲשֶׂה כְּפִי סֵדֶר  
הַהִשְׁתַּלְשְׁלוֹת דְּעֵכְשִׁיו, שְׁבַחֲנִית צוּמַח  
לְמַעַלָּה מִהַדוּמִים, "שְׁמִים קִדְמוֹ כו'", לְכֵן  
הָיוּ הַכּוֹתָלִים מְעַצֵּי שֵׁטִים, וְהַעֲפָר הָיָה  
בְּקֶרֶקַע הַמִּשְׁכָּן וְכנ"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.

<sup>14</sup> (וְכִמּוֹ שֶׁנִּתְבָּאֵר גַּם בֵּן בְּמָקוֹם אַחֵר (לְקוּטֵי תוֹרָה בְּרָכָה צט, ד), עַל פְּסוּק "מִזְמוֹר שִׁיר חֲנוּכַּת הַבַּיִת", דְּלִכְךָ אָמְרוּ בְּגִמְרָא עַל כּוֹרֶשׁ שֶׁהִחְמִיץ - בְּמָה שֶׁחֲזַר וְצִנָּה לְעֶרֶב בַּחֲנִינָת צוּמַח בְּבֵית־הַמִּקְדָּשׁ - "נִדְבָכִין דִּי אֲבָן גָּלִל תִּלְתָּא, וְנִדְבָךְ דִּי אָע חֲדַת כו'" (עֲזָרָא ו, ד), כִּי צָרִיךְ לִהְיוֹת כּוֹלּוֹ בְּאֲבָנִים דּוֹקָא מִשְׁעֵם הַנ"ל).

וּבִתְפִלָּה הוּא בַּחֲנִינָת הַשְׁתַּחֲוּאוֹת שֶׁבְּשִׁמוּנָה עֲשֶׂרָה - "קוֹל דְּמָמָה דְּקָה" (מְלָכִים א' יט, יב), בַּחֲנִינָת דוּמִים. וְאוֹתִיּוֹת הַתְּפִלָּה הֵם בַּחֲנִינָת דוּמִים).



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 בְּחִינַת וּמִדְרַגַּת שָׁמַיִם  
וְאָרֶץ, וּבְחִינַת צוּמַח וְדוּמָם כו':

כִּי יוֹסֵף – לְשׁוֹן תּוֹסֶפֶת וְרִבּוּי, שְׁמַתוּסָף  
וְהוֹלֵךְ בְּהַגְדָּלָה וְלַמַּעֲלָה, וְהוּא עֲנִין  
בְּחִינַת צוּמַח.

וּבִפְרָט בְּחִינַת הָאָרֶץ שֶׁגָּדַל וְהוֹלֵךְ  
לַמַּעֲלָה מֵעֵלָה בְּרוּם הַמַּעֲלֹת. וְכִמּו  
שְׁכָתוֹב (תְּהִלִּים צב, יג): "צִדִּיק כְּתָמָר יִפְרַח,  
כְּאֶרֶץ בְּלִבְנוֹן יִשְׁגָּה"<sup>15, 16</sup>.

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 “תּוֹסֶפֶת-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

<sup>15</sup> ("יתגדל ויעלה מעלה מעלה כקומת הארץ אשר בלבנון". מצודת דוד).

<sup>16</sup> (והיינו בחינת ז' א"י אצילות, 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" (קת יט, ו): שהאזוב הוא בחינת הקטנות, והארז בחינת הגדלות כו', וזהו שכתוב "כארז בלבנון ישגה כו'".

יוסף 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 ובטול, שהדומם יש בו בחינת הבטול 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'eir 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

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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.

וְהוּא שָׁכַתּוֹב: "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 “בעי-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].”<sup>17</sup>

פִּירוּשׁ: שָׁבוּ יוֹמֶשֶׁךְ הַשֹּׁפֵעַ מִיּוֹסֵף  
הַצַּדִּיק.

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

וּכְמִבּוֹאָר בְּזוֹהַר<sup>18</sup> דְּ"וַיִּגַּשׁ" הֵיִינוּ  
"תְּקַרְבֹּתָא עֲלֵמָא בְּעֲלָמָא".

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

דְּהֵיִינוּ, עֲלָמָא-תַתָּא - בְּחִינַת מַלְכוּת  
מִתְיַחֲדַת וְנִגְשֶׁת לְגַבִּי עֲלָמָא-עֲלָא -  
בְּחִינַת ז' א"א לְקַבֵּל הַשֹּׁפֵעַ כו'.

**Meaning, that the Lower Realm –  
i.e., the level of Malchus, “reaches”  
and unites with the Higher Realm –  
i.e., the level of Ze’ir Anpin, to  
receive its flow of Hashem’s Light  
contained in it.**

וְהוּא עַל דֶּרֶךְ שְׁהִיָּה בְּמִשְׁכָּן - הַצּוֹמֵחַ  
לְמַעַלָּה מִהַדּוֹמִים כֵּן"ל.

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

<sup>17</sup> 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).

<sup>18</sup> (וַיִּגַּשׁ רו, א: "וַיִּגַּשׁ אֵלָיו - תְּקַרְבֹּתָא דְעֲלָמָא בְּעֲלָמָא, לְאַתָּא-חֲדָא דָּא בָּדָא לְמַהֲוִי כְּלָא חָד. בְּגִין דִּיהוּדָה אִיהוּ מֶלֶךְ וַיּוֹסֵף מֶלֶךְ, אֲתַקְרִיבוּ דָּא בָּדָא וְאַתָּא-חֲדָא דָּא בָּדָא").



אָבֵל לַעֲתִיד־לָבֹא 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."

מִצֵּד שְׂרָשׁוֹ שְׁעָלָה בְּמַחְשְׁבָהּ תַּחֲלָה  
בְּנ"ל.

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

כִּי הִנֵּה מַחְשְׁבָהּ הוּא חֶשֶׁב־מ"ה, דְּהַיְינוּ  
תַּכְלִית הַבְּטוּל, שֶׁהוּא בְּחִינַת חֻכְמָה־  
דְּאַצִּילוּת כַּח־מ"ה.

Since, Hashem's "מַחְשְׁבָהּ-thought," is connected to the two words "חֶשֶׁב-מ"ה 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 יָסֵד 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 יִרְאָה־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־תִּתְּנָהּ שֶׁהִיא הַמְּלָכוֹת הִיא  
יִרְאֶה־תִּתְּנָהּ.

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 יֵסֵד בְּרֵתָא", שֶׁמִּבְּחִינַת  
יִרְאֶה־עֲלָא דְּחִכְמָה נִמְשָׁכֶת הַמְּלָכוֹת -  
יִרְאֶה־תִּתְּנָהּ

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 תִתְּעֹלָה בְּחִינַת יִרְאֶה־  
תִּתְּנָהּ בִּירְאֶה־עֲלָא 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 אִזּוֹ "עֶטְרַת בַּעֲלָהּ",

Therefore, Malchus will then be compared to "A virtuous woman who is the crown of her husband."

כִּי הַבְּטוּל הוּא לְמַעַלָּה בַּמִּדְרָגָה  
מֵאַהֲבָה-וְיִרְאָה דְּמִדּוֹת הַנִּמְשָׁכִים  
מִבְּחִינַת חֶסֶד-וְגִבּוּרָה דִּן "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 עַכְשָׁיו יֵשׁ בְּהֶאָרֶץ בְּחִינַת  
הַבְּטוּל יוֹתֵר וְכֵן"ל.

Subsequently, even now, the Earth (which represents Malchus) possesses the superior quality of *bitul*.

וּבְחִינַת בְּטוּל דִּירְאָה-עֲלָאָה הִיא בְּחִינַת  
וּמִדְרָגַת מֹשֶׁה רַבֵּינוּ עֲלֵיוֹ הַשְּׁלוֹם

The level of *bitul* of "the Higher Awe of Hashem," which is the source of Malchus, is the aspect and level of Moische Rabainu,



who said “What are we?” **וַיִּנְחֲנוּ מֶה כֹּה<sup>19</sup>:**

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.

**וְזֶה מֶה שְּׂאוֹמְרִים בְּהַפְטָרָה דְּפָרָשַׁת וַיִּגַּשׁ (יחזקאל לו, טז-יז):**

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

**”קַח לָךְ עֵץ אֶחָד וּכְתוֹב עָלָיו לַיהוּדָה כֹּה, וְלָקַח עֵץ אֶחָד וּכְתוֹב עָלָיו לְיוֹסֵף עַל אֶפְרַיִם כֹּה, וְקָרַב אוֹתָם אֶחָד אֶל אֶחָד כֹּה, הִנֵּה אֲנִי לֹקֵחַ אֶת עֵץ יוֹסֵף כֹּה, וְנָתַתִּי אוֹתָם עָלָיו אֶת עֵץ יְהוּדָה כֹּה - עַד: ”וַעֲבָדִי 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: כי עתה יוסף הוא למעלה מיהודה,**

**Meaning: currently, Yosef is higher than Yehuda.**

**שהוא נמשל לארז אשר גדל >מד, כג< בגובה ומתוסף והולך,**

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

<sup>19</sup> (ועיין לקמן (מה, א) על פסוק “יהודה אתה”. ומה שנתבאר על פי מאמר הזהר פרשת אמור, על פסוק “וגם אמנה אחותי בת אבי כו”, מענין “בחכמה יסד ארץ כונן שמים בתבונה” (ביאורי הזהר וירא כ, ג). ועיין מה שנתבאר לעיל (ג, ד) פרשת בראשית, דבור המתחיל “להבין הטעם שנשתנה יצירת”).



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

כָּךְ יוֹסֵף, אֱלֹו שְׂיִכִּים עֲשָׂרַת הַשְּׁבָטִים.  
כְּמוֹ שֶׁכָּתוּב שָׁם: "הִנֵּה אֲנִי לֶקַח אֶת עֵץ יוֹסֵף  
אֲשֶׁר בְּיַד אֶפְרַיִם וְשִׁבְטֵי יִשְׂרָאֵל חֲבִירָיו  
וְנָתַתִּי אוֹתָם עָלָיו אֶת עֵץ 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 Ephraim 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 בַּשְּׁבָטִים 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-יוֹסֵף," since his name means to "increase-יוֹסֵף" and spread everywhere, similar to how Yosef's descendants took over the rulership of the vast majority of the Jewish People.

כִּי הוּא הִדְעַת עָלִיוֹן כו'.

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 “יוסף-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 לעתיד-לבא כְּשִׁיתְחַבְּרוּ שְׁנֵיהֶם -  
יוסף ויהודה - בְּיַחַד בְּתַכְלִית הַיְחוד  
הָאֱמִיתִי,

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

דְּהֵייוֹ מֵה שֶׁכָּתוּב "וַיֵּגֶשׁ אֵלָיו יְהוּדָה",

**completely fulfilling what is written “Yehuda approaches (and joins) him (Yosef),”**

וְכִמּוֹ שֶׁכָּתוּב (איוב מ"א, ה): "אֶחָד בָּאֶחָד  
יִגְשׁוּ",

**and as it is written (Iyov 41:8) “Each one will come together with the other one,”**



זֶה יִהְיֶה לְעֵתִיד־לְבָא, אֲזִי יִתְעַלֶּה יְהוּדָה  
לְמַעַל מִיּוֹסֵף, בְּנִ"ל עַל פָּסוּק "אִשָּׁת  
חֵיל עֲטֹרַת 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."

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

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

זֶהוּ שְׂכָתוֹב (פְּרָשְׁתְּנוּ מִדָּה, א): "וְלֹא יָכַל יוֹסֵף  
לְהִתְאַפֵּק כִּי, בְּהִתְדוּעַ יוֹסֵף אֶל אֶחָיו",

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,"

דְּהֵיִינוּ שְׁנִתְחַבְּרוּ 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,**

"לְמִיָּהוּי 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 their 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:

20 ויבכל הנ"ל יובן ויבואר מה שכתוב  
ב"לקוטי הש"ס" מהארי"ז, בביאור  
מאמר ר"ל ב"חלק" (סנהדרין דף ק"ב, סוף עמוד  
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):

<sup>20</sup> ועיין על פסוק "והיה מספר בני ישראל כו'", בענין (הושע ב, ב) "ונקבצו בני יהודה ובני ישראל יחדו ושמו להם ראש אחד כו'" (לקוטי תורה במדבר ו, ג.ד. ז, ד). ועיין בדרוש "ברכת הזמון", בענין שידוד המלך עליו השלום יברך על כוס יין המשומר שלעתידי לבא כו' (סדור עם דא"ח שער ברכת הזמון קב, א). ועיין על פסוק "מחר חדש", בענין יהונתן ודוד (ראה ספר המאמרים תקס"ז עמוד מח ואור התורה בראשית ד, ב, תקס"ח חלק א עמוד תקכה, ונוסח אחר במאמרי אדמו"ר הזקן נביאים עמוד ט).



ש'תפשו הקדוש ברוך הוא לירבעם בן  
נבט בבגדו ואמר לו: חזור בך ואני ואתה ובן  
ישי נטייל בגן עדן כו",<sup>21</sup>

אמר לו מי בראש? אמר לו: בן ישי  
בראש. אמר לו: אי הכי, לא בעינא.

שהוא ממש הענין הנ"ל,

שהקדוש ברוך הוא רצה שירבעם  
יחזור בתשובה,

ואז יאיר בו מבחינת ומדרגת יוסף,  
בחינת "עץ אפרים כו";

וזהו "אני ואתה ובן ישי נטייל בגן עדן" -  
שיהיה מאיר בהם אין סוף ברוך הוא  
בהארה רבה.

וזהו "אני-I".

The word "אני-I" is the same letters as  
"אין-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'eir Anpin. (King) Dovid son of Yishai was the embodiment of Malchus.

"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 "אני-I,"

<sup>21</sup> ("אני 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 רֹצֶה כְּמוֹ שֶׁהִיָּה עֲבָשׁוּי, שְׂבַחֲיִית וּמִדְּרַגַּת יוֹסֵף הוּא לְמַעַלָּה מִבְּחִינַת יְהוּדָה, לְכֹךְ רֹצֶה הוּא לְהִיּוֹת בְּרֹאשׁ לְגִבֵּי 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 הַקֹּדֶשׁ בְּרוּךְ-הוּא "אָמַר לוֹ: שְׁלַעֲתִיד-לְבֹא יִתְעַלֶּה יְהוּדָה, לְכֵן "בֶּן יִשַׁי בְּרֹאשׁ כִּי".

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 וְשַׁפְלוּת זֶה. וְזֶהוּ שֶׁאָמְרוּ רַ"ל (שֵׁם קָא, ב'): "גִּסּוֹת הָרוּחַ שְׂבִירָבָעַם טָרְדָתוֹ כִּי".

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 וּבְעֵינֵי 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 שְׁפָלוּת זוֹ לַגִּבִּי  
בְּחִינַת אֶרֶץ הָעֲלִיּוֹנָה.

**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  
מֵעֲלָמָא דְּדִכּוּרָא, "כּוֹלֵם אַנְשִׁים כּו" (שְׁלַח יג, ג).

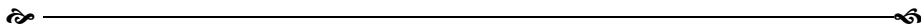
**It appeared to them that they didn't need to connect to this level, since that they were from the "Level of the Provider," i.e., Ze'eir Anpin, and they "were all men of stature." (Bamidbar 13:3)**

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.

אָבֵל יוֹסֵף הַצַּדִּיק וִיהוּדָה יִתְחַבְּרוּ  
לְעֵתִיד-לָבֹא בְּתַכְלִית הַיְּחֻד  
"לְמִיּוּהֵי אֶחָד בְּאַחָד" כֵּן"ל). :

**However, Yosef and Yehuda will be completely united in the Future Era, so that both levels should fully merge together, as explained above.)**





## Summary of the Maamar<sup>22</sup>

(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 'מחשבה'-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 'מחשבה'-Thought' is connected to the letters it is made of that spell 'חשב 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

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<sup>22</sup> 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 ההפרש 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 ארז. 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 ההפטרה, 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: "יִזְכָּר-Yosef," means to "יִזְכָּר-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.







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שרצונו הק' שכל אחד ואחת ילמדו תורה אור ולקוטי  
תורה שעיי"ז מזרזים הגאולה האמיתית והשלימה

\*\*\*

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רייזל וכל יוצאי חלציהם שיחיו, שיזכו ללמוד חסידות  
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