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TO DIVINE SERVICE FROM THE HOLY MASTER
♪ **RABBI SHNEUR ZALMAN OF LIADI** ♪
TRANSLATED AND EXPLAINED

תּוֹרָה אָזֶר

פָּרָשָׁת וַיְגַשׁ

דָבָר הַמְתָחִיל

וַיְגַשׁ אֶלְיוֹן הַוְדָה

“Merging Selflessness and Growth”

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ב"ה

Torah Or**תורת אור****פְּרִשָּׁת וַיַּגֵּשׁ**

דברור המתחיל

וַיַּגֵּשׁ אֶלָיו יְהוּדָה¹

דף מג,ג – מד,ב

“Merging Selflessness and Growth”²

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

¹ (דברור המתחיל ויגש אליו וביאורו: תורה חיים פְּרִשָּׁת וַיַּגֵּשׁ. אור התורה ריש פְּרִשָּׁת וַיַּגֵּשׁ. – ציון כבוד קדושת ארמוי".

נאמר בפירוש ויחי תקס"ה בבחנות הבית. הנחת רבינו משה בון ארמוי"ר הוזן נדרפסה בספר המאמרים תקס"ה עמוד קמ"ב. נוסח אחר – הנחת ארמוי"ר האמצעי – נדרפס שם במקביל. לפניו הוא הנחת רבינו משה עם הଘנות הצמחי צדק).

² 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

"וַיַּגְשֵׁא אֶלָיו יְהוָה וַיֹּאמֶר בְּאֶלְנִי... וְעַתָּה
יֵשֶׁב נָא עַבְרָךְ מִתְחַת הַגָּעֵר עַבְרָלָאָדָנִי וְהַנָּעֵר יַעֲלֶה עִם
אֶחָיו וְגַן" (פרק טה מה, 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:

הנה כתיב (שיר השירים א, ז): "קָרוֹת בְּתִינָנוּ
אֶרְזִים, רְחִיטָנוּ בָרוֹתִים גַּן".

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.

זהנה יש להבין ההפרש בין המשכן לבית
עולםם: שהמשכן היה מארזים כמו
שbatchow (תרומה כו, ט): "עשית את הקרשים למשכן
עצי שטים עומדים", והמכסה היה
מ"ריעות עזים³, ו"עורות אילים",
ו"עורות תחשים"⁴ כי;

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

³ (תרומה כו, ז: "עשית יריעות עזים לאחלה על המשכן").

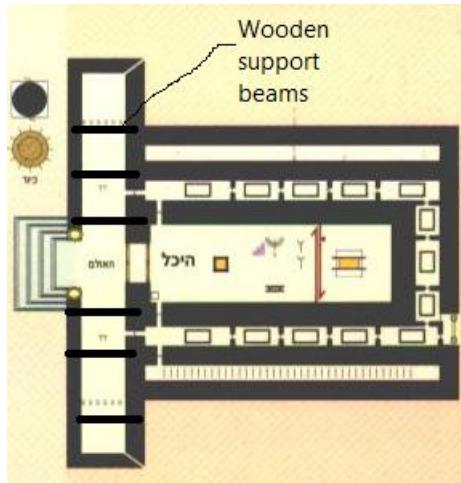
⁴ (שם, יד: "עשית מכסה לאחלה עורת אילם מארכמים ומכווים עורת תחשים מלמעלה").

⁵ ציריך עיון מה שיר - הערת בבוד קדשות ארמו"ר.

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

“curtains of goat hair,” “ram skins,” and “Tachash⁷ skins” etc.

והבִּיתְהַמִּקְדָּשׁ הַיְהּ מִאָבָנִים וְעַפְרָה וּזְוקָא.
 (שׁ אָסָור לְעַשּׂוֹת בּוֹ עַזְנָ בּוּלָט,
 וְאַכְסְּדָרָאֹת שֶׁל עַזְנָ⁸), רַק שְׁחִיוּ
 בְּלִוְנִסְאֹת שֶׁל אָרוֹ בְּתִקְרָת הַאֲוָלָם⁹ כִּי.



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 “אֹולָם-Ulam” (antechamber of the “חִיכָּל-Heichal”) to prevent it from sagging.¹⁰

⁷ 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.

⁸ כמו שכתב הרמב"ם פרק א' מהלכות בית הבחירה. ועיין בספר ה"חינוך" מצוה תצ"ב.
⁹ מדות ג, ח: "ובלונסות של ארו הינו קבוען מכתלו של האולם".

¹⁰ 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.

וְצִרְרֵר לְהַבִּין זֶה: מִפְנֵי מָה בַּמִּשְׁכָּן הִי
הָאָרוֹנִים עַיקָּר בְּבָנָן, וְהַעֲפָר הִי
בְּקַרְקָע הַמִּשְׁכָּן¹¹ לְמַטָּה; וּבַמִּקְדָּשׁ נַחֲפֹז
הַוָּא, שֶׁהִי אָבָנִים וְהַעֲפָר הָעִיקָּר,
שֶׁאָפְלוּ הַגָּג הַיְהוּ מְהֻן, וְלֹא הִי עַצְּם רָק
כְּלֹונְסָאות שֶׁל אָרוֹן הַנֵּל, שֶׁהִי טְפִלִּים
לְעַיקָּר הַבָּנָן?

וְהַעֲנִין: כִּי הַנֶּה יְדוּעַ שֵׁישׁ בְּכָל עֲלֹם ד'
בְּחִינּוֹת: הַוּמָם, צָוָמָה, חַי, מַרְבָּר.
וְהַדּוּמָם הוּא לְמַטָּה בְּמִדרְגָּה מִצָּוָמָה,
וְהַצָּוָמָה לְמַטָּה מִן חַי¹², וְהַעֲלִיוֹן
שְׁבָכּוֹלִים הוּא בְּחִינּת הַמְּדֹבֶר.

וְלִכְאֹרֶה תָּמֹוֹה: דָּם בֶּן, מִפְנֵי מָה
הָאָרֶץ דָּקָא תֹּצִיא צָמָחָה¹³, שְׁהַצָּוָמָה
יְהִי גָּדָל וְנוֹלָד וּנוֹמֶר מַעֲפָר הָאָרֶץ,
הַלֹּא הַצָּוָמָה הוּא לְמַעַלָּה מִהָּוּמָם
שֶׁהִוָּא הַעֲפָר!

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?

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.

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)?!

¹¹ נשא ה, זז: "הַעֲפָר אֲשֶׁר יִהְיֶה בְּקַרְקָע הַמִּשְׁכָּן".

¹² על פִּי יְשֻׁעָה סא, יא: "כָּאָרֶץ תֹּצִיא צָמָחָה".

אֶךְ הָעֲנֵן דְּלֹא רָאֵי זֶה – שָׁאַף
עַל פִּי שְׁהַדּוּם לְמַטָּה בָּמְדִרְגָּה מִן
הַצּוּמָּחַ, עַם כֵּל זֶה יִשְׁבּוּ מִעַלְהָ יִתְּרַחַ
מִצְדָּכָר שֶׁרְשׂוֹ שְׁלִמְעָלָה מִבְּחִינַת צָומָחַ
וְחַיִּים.

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.

רְהִנֵּה יְדֹועַ מְחֻלֹּקַת הַתְּנָאִים בְּגַמְּרָא
(חָגִיגָה בָבָ): חֶד אָמֵר – "שְׁמִים קָרְדוּ
לְאָרֶץ", בָּמוֹ שְׁבָתוֹב (בְּאִישָׁתָּא, אַ): "בְּרָא-שִׁיאָת
בָּרָא כִּי אֶת הַשְׁמִים וְאֶת הָאָרֶץ". וְחֶד
אָמֵר – "אָרֶץ קָרְדָּמָה", בָּמוֹ שְׁבָתוֹב (בְּרָא-שִׁיאָת
בָבָ): "בַּיּוֹם עַשְׂתָּה כִּי אָרֶץ וְשְׁמִים".

וְאַלּו וְאַלּו הַבָּרִי אָלְקִים חַיִּים,
שְׁבָמְחַשְּׁבָה – אָרֶץ קָרְדָּמָה לְשְׁמִים,
וּבְשָׁבָרָא – בָּרָא הַשְׁמִים תְּחִלָּה.

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.

וְהָעֵנֵן, כִּי "סֹוף מַעֲשָׂה בְּמַחְשָׁבָה
תְּחִלָּה", פִּירּוֹשׁ: כִּי הָאָרֶץ לְפִי שְׁהָיָא
"סֹוף מַעֲשָׂה" עַל כֵּן שְׁרָשָׂה בְּמַחְשָׁבָה,
הִיא בְּבִחִינַת תְּחִלָּת הַמַּחְשָׁבָה".

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.”

אֶבֶל הַשְׁמִים שֶׁהֵם תְּחִלָּת הַמַּעֲשָׂה, הֵם

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

אחרונים במחשבה, כי זהו הכלל
שה"סוף מעשה" עולה תחלה
במחשבה.

ולבך הצומח למעלה מהדום, וכן התי^ר
למעלה מהצומח כי - שזו כפי סדר
ההשתלשלות דודום, עומח, חי, מדבר
בעולמות:

שבחינת הדום ועפר הארץ הוא
בחינת "סוף מעשה", וצומח וחיל מעלה
ממנו בדרגה, והוא ענן "שמים קדמוני
לאرض".

ומכל מקום מצד ראשון במחשבה
הקדומה הרי ארץ דוקא קדמה לכולם
במחשבה, וכן דוקא בה יש הפקה
והיכולת להוציא צמחה, מצד שרש
הנעלה, ולכן הצומח והחי והמדבר
כולם מקבלים ממנה כי:

והנה במשכן לא היה נמצא עדרין
תכלית השלימות, שהיה רק דירת עראי
של הקדוש ברור-הוא. במו שכתב שמואל
ב(ו): "כי לא ישבי בית למים העלייתם את בני
ישראל ממצרים ועד הימים הזה ואיה מתחלה

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.

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.

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."

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.

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

בְּאֹהֶל וּבְמִשְׁכָּן כֵּי".

לְכָרְנַעַשְׂה כַּפֵּי אָפָּן סִדְרַת הַשְׁתַלְשָׁלוֹת
הַעֲולָמוֹת אֵיךְ שְׁנַבְּרָאו בְּסִדְרֵן, שְׁבֹזָה
שְׁמִים קָרְדוּ לְאָרֶץ.

וְלֹכֶן כּוֹתְלֵי הַמִּשְׁכָּן הִיוֹן מִקְרָשִׁים שְׁהֵן
בְּחִינַת צָומָח, וּרְקַקְעַת הַמִּשְׁכָּן הִיא
מַעֲפָר - שְׁזַהוּ כְּמוֹ שַׁהְוָא בְּהַשְׁתַלְשָׁלוֹת,
שְׁחַצּוּמָחַ לְמַעַלָּה מִן הַדּוּמָם.

וְלֹכֶן נִעְשׂוּ הַקְרָשִׁים מַאֲרוֹזִים, שְׁהָאָרוֹן
גָּדָל בְּגֻבָה מֵאָרֶד, שְׁזַהוּ בְּחִינַה הַעֲלִיָּנוֹת
שְׁבָצּוּמָחַ כֵּי, לְמַעַלָּה מַעַלָּה מִבְּחִינַת
הַדּוּמָם שְׁאֵין בּוֹ תּוֹסְפַת וְגַיְדָול בְּלָל;

וְהַמְּבָסָה עַל הַמִּשְׁכָּן הִיא מִירִיעוֹת
וּמִעוּרֹות אִלּוּמִים וּתְחִשִּׁים כֵּי, שַׁהְוָא
בְּחִינַת הַחַי שְׁלַמְעָלָה בְּמִדְרָגָה גַם
מִבְּחִינַת הַצּוּמָח.

לְפִיכָךְ, הִירִיעוֹת שְׁהֵם בְּחִינַת הַמִּקְיָפִים,
שְׁקַיְוּ פְּרוֹשָׁוּם עַל כּוֹתְלֵי הַמִּשְׁכָּן - הֵיו
מִבְּחִינַת חַי, שַׁהְוָא לְמַעַלָּה 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 שְׁמָמָנוּ נָעָשׂוּ כּוֹתְלֵי הַמִּשְׁכָּן.

נִמְצָא, שֶׁבֶל זֶה נָעָשָׂה כַּפֵּי סִדר מִעֵלָה
וּמִרְגַּת הַהַשְׁתָּלוּת בְּהַשְׁתָּלוּתָן
וּבְרִיאוֹתָן מִלְמָעָלה לִמְطָה, שֶׁהוּא בְּחִנָּת
שְׁמִים קָרְמוֹ"כְּ.

אָבֶל בְּמִקְדָּשׁ הִיה נִמְצָא בּוֹ תְּכִלָּת
הַשְׁלִימּוֹת, כִּי הִיה דִּירַת קָבֻעַ שֶׁל
הַקָּדוֹשׁ בָּרוּךְ הוּא, כְּמוֹ שְׁכָתוֹב (תְּהִלִּים קָלָב):
זֹאת מִנוֹתִי עָדִי עַד,

שְׁהִיה מַעַן עַוְלָם-הָבָא, מַה שִׁיְהִיה
בָּאֵלֶּת הַשְׁבִּיעִי בְּשִׁיְהִיה "מִנוֹתָה לְחַי
הַעוֹלָמִים",

שָׁאוֹת תַּתְעַלָּה הָאָרֶן עַלְיוֹנָה שְׁהִיא
בְּחִנָּת מִלְכּוֹת-דְּאַצְּוּלּוֹת לְהִיוֹת לִמְעָלה
מִכּוֹלָם.

וּכְמוֹ שְׁכָתוֹב (מִשְׁלֵי י, ב, ד): "אֲשֶׁת חִיל עַטְרָת
בְּעַלְהָ", שְׁתַּחַיה "עַטְרָת" לְעַתִּיד לְבָא
לְזַ"א-דְּאַצְּוּלּוֹת.

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.

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.”

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.”

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.”

The cause of this state of tranquil and eternal life in the Seventh Millennium 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**.

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.

וְהִיינוּ מֵצֶד שָׂרֵשָׁה שְׁעַלְתָּה בָּמְחַשְּׁבָה
הַקְדוּמָה תְּחִלָּה – “אָרֶץ קָדוּמָה לְשָׁמִים”.

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).

לְכָנָן אָפָּן בְּבֵיתֵה הַמִּקְדָּשׁ שַׁהְיָה מַעַן
עוֹלָמֵי הַבָּא, נָעֵשָׂה עֵיקָר הַבַּיִת מִאֲבָנִים
וּעֲפָר שְׁהָם בְּחִינַת דּוֹמָם, שָׁאָפָּן הַגָּג
וְהַמְּעֻזִּיבָה שַׁהְיָא בְּחִינַת הַמִּקְדָּשׁ נָעֵשָׂה
מִאֲבָנִים וּעֲפָר וְלֹא מַאֲרוֹזִים, שַׁהְוָא כַּפִּי
מָה שַׁיְהָה לְעַתִּיד לְבָא – שְׁבִחִינַת אָרֶץ
קָדוּמָה, “אִשְׁתְּ חִיל עַטְרָת בָּעֵלָה”, מֵצֶד
שָׂרֵשָׁה כֵּן.

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 שְׁכְלָוֹנָסָוֹת שֶׁל אָרוֹן שַׁהְיָה
בְּהַתְּקָרָה – הֵם הַיּוֹ בְּחִינַת תִּמְכִין לְבַד
לְעֵיקָר הַתְּקָרָה הַנָּעֵשָׂה מִבְּחִינַת דּוֹמָם,

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.

וּכְעַנְנִין “תִּמְכִין דָּאוּרִיְתָא”¹³ :

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

¹³ (וְעַנְנִין מִה שְׁנַתְּבָאָר בָּמִקּוֹם אַחֲרָיו, עַל פְּסֻוק “מַהְרַחַץ”, בָּמָה שָׁאָמָר יְהוָה לְדוֹד: “וְאָנֹכִי אֲהֵיהֶ לְךָ לִמְשָׁנָה

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.

והפְּהָ נְרָאָה בְּעַלְיָל גַּם כִּן בְּחִינָה זוּ שִׁשְׁתַּחַת
בָּהָאָרֶץ מַעֲלָה יִתְּרָה, וְהָא בְּחִינָת
הַבְּטוּל שִׁשְׁתַּחַת בָּה, שְׁהִיא מַדְרָס תְּחִתָּה
כְּפָוֹת רְגָלֵי הַכְּלָל. מַה שָׁאַיִן כִּן הַצּוּמָח,
שָׁגָדְלִים בָּגּוּבָה וְהַתְּנַשְּׁאָוֹת כֵּן.

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.

וּבְטוּל זוּ הַנְּמַשֵּׁךְ מִצְדָּר שְׁרָשָׁה הַגְּעֻלָּה
בִּמְחַשְּׁבָה, שְׁהַמְּחַשְּׁבָה הִיא בְּחִינָת
חַשְׁבָּרְמַה, שַׁהְוָא תְּכִלָּת הַבְּטוּל.

This selflessness is derived from its lofty source in Hashem’s “**מְחַשְּׁבָה**—thought,” and the word “**מְחַשְּׁבָה**” is made from two words “**הַחַשְׁבָּה מִהָּה**—considers itself like nothing,” which shows on total selflessness.

כְּמוֹ שָׁאָמַר מֹשֶׁה רַبְנָנוּ עַלְיוֹן הַשָּׁלֹם (בשלה
טו): “וַיַּחֲנֹן מִהָּה.”

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

וּמְשֵׁם נְמַשֵּׁךְ וּמְתַלְבֵשׁ בְּחִינָת הַבְּטוּל
בָּאָרֶץ.

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.

וּמִצְדָּר זוּ הַתְּعִילָה לְעַתִּיד לְבָא לְהַיּוֹת
“עַטְרָת בָּעַלְהָ.”

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’ir Anpin.

לְכָן הִיה בֵּית-הַמִּקְדָּשׁ מִאָבָנִים דָּקָא.¹⁴

מה שאין בין בהמשכן שנעשה בפי סדר ההשתלשלות דעתינו, שבחינת צומח למעלה מחדולם, “שָׁמִים קָדוּם כֵּי,” לכן היו הפטלים מעצי שטים, והעפר היה בקרקע המשכן וככ"ל:

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

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.

¹⁴ (וכמו שנתבאר גם בין במקומות אחר (לקוטי תורה ברכח צט, ד), על פסוק “מִזְמָרֶר שִׁיר חֲנוֹתַת הַבַּיִת,” Dolker אמרו בגמרא על כורש שהחמיין – במה שחר וצוה לערכ בחינת צומח בבית-המקדש – נרבכין די אבן גלל תלתא, ונדרבר די אע חדת כו” (עוזר א, ד), כי צריך להיות כולם באבני דוקא מטעם הנ”ל).

ובתפלה הוא בבחינת השתחחות שבסמונה-עשרה – “קָול דָמָמָה דָקָה” (מלכים א' יט, יב), בבחינת דוםם. ואותיות התפלה הם בבחינת דוםם).

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’er 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

וְהַנֵּה זוּ הַזָּמָן גַּם בֶּן עַנִּין יוֹסֵף וַיְהִי וְהַזָּמָן גַּם בֶּן בְּחִינַת וּמִדְרָגַת שְׁמִים
שֶׁהָאָה גַּם בֶּן בְּחִינַת וּמִדְרָגַת שְׁמִים
בְּאָרֶץ, וּבְחִינַת צָומַח וּדְוָמָם כְּיָ:

בַּיּוֹסֵף - לְשׁוֹן תֹּוֹסֶף וּרְבּוֹי, שְׁמַתּוֹסֶף
וְהַולֵּר בְּהַגְּדָלה וּלְמַעַלָּה, וְהַוָּא עַנִּין
בְּחִינַת צָומַח.

וּבְפִרְטָה בְּחִינַת הָאָרֶץ שָׁגָדָל וְהַולֵּךְ
לְמַעַלָּה מַעַלָּה בְּרוּם הַמַּעֲלוֹת. וּכְמוֹ
שֶׁכְתוּב (תְּהִלִּים יב, י): "צִדְיק פְּתָמָר יִפְרָח,
כָּאָרֶץ בְּלַבְנָן יִשְׁגַּה"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 “יֹסֵף-Yosef” is related to the word “תֹּוֹסֶף-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

¹⁵ (“וַיִּתְגַּדֵּל וַיַּעֲלֵה מַעַלָּה בְּקוּמַת הָאָרֶץ אֲשֶׁר בְּלַבְנָן”. מִצְוָה דָּרוֹם).

¹⁶ (וְהַיָּנוּ בְּחִינַת נֶאֱצָצִילוֹת, שְׁנָקְרָא צָומַח לְגַנְיוֹת הַמְּלֻכּוֹת שְׁנָקְרָא דְוָמָם.
כְּמוֹ שֶׁנָּתַב אָרֶץ בָּמָקוֹם אֶחָר בָּאָרֶיךְוֹת, שְׁהַמְּדֹדוֹת יֵשׁ בָּהֶם צְמִיחָה וְנִידּוֹל, אֶבֶל הַאֲוֹתִיות הָן בְּחִינַת
דְוָמָם כְּיָ, וּבְמְדוֹת יֵשׁ בְּחִינַת קָטָנוֹת וְגָגְלוֹת.
וְזַה בְּחִינַת “עַז אָרֶץ וְאַזְוֹב” (חֶקְתַּת יט, ו): שְׁהַאֲזָוב הָוָא בְּחִינַת הַקָּטָנוֹת, וְהָאָרֶץ בְּחִינַת הַגָּדוֹלֹות כְּיָ,

וְזַה שֶׁכְתוּב “כָּאָרֶץ בְּלַבְנָן יִשְׁגַּה כְּיָ”.
יוֹסֵף בְּפִרְטָה הָוָא בְּחִינַת יִסּוּד, שְׁעַלָּה עַד הַרְעָת, וְדַעַת עַלָּה עַד הַכְּתָר כְּיָ. וּבְשִׁמְבְּרִיחָה מַעַלָּה מַעַלָּה
נִקְרָא “אָרֶץ בְּלַבְנָן כְּיָ”).

Translation of Above Note of the Tzemach Tzedek:

This is the aspect of Ze'ir 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.”

ויהוֹדָה הוּא בְּחִינַת אָרֶץ - מִלְכּוֹתָה
דָּאָצִילָות, שֶׁהִיא בְּחִינַת הַהּוּמָם
דָּאָצִילָות.

ולבן יהודָה - לשׁוֹן הַזְּדָאָה וּבְטוּל,
שַׁהְדּוּמָם יְשָׁבֵן בְּחִינַת הַבְּטוּל בַּיּוֹתֶר
כְּנָ"ל:

וְהַנֶּגֶה בְּסִדר הַהִשְׁתָּלְשָׁלוּת עֲפָה, יוֹסֵף
הוּא לְמַעַלָּה מִיהוֹדָה, שְׁהִרִּי הַמֶּלֶכֶת
מִקְבָּלָת שְׁפָעָה וְחַיוּתָה מִן הָזָ"א.

ולבן יוֹסֵף הִיא הַמֶּלֶךְ בְּמִצְרָיִם, שֶׁהִוא
בְּחִינַת צוּמָח, בְּחִינַת גִּידּוֹל וְהַתְּנִשָּׁאֹת.

וְהִוא הִיא הַמִּשְׁבִּיר ^{מִקְץ מִבְּרִיא} וְהַמִּשְׁפִּיעַ
לְבָולָם, וְיהוֹדָה הוּא הַמִּקְבֵּל.

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

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

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).

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.

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.

וַיַּחַזֵּק שָׁבְתָוֹב: וַיַּגְשֵׁךְ אֶלָיו יְהוּדָה וַיֹּאמֶר
בַּיְּאָדָנִי" -

This is the meaning of what is written:
“Then Yehudah approached him (Yosef) and said, “**בַּי**-Please, my master...”

The word “**בַּי**-please,” which is related to the word “**בַּעֲיָא**-request,” can also mean “**בַּי**-in me,” related to the word “**בַּתּוּבִי**-in me.” Based on this interpretation, the verse is saying “Then Yehudah approached him (Yosef) and said, “**בַּי**-Into me **אָדָנִי** should my master [put his energy].”¹⁷

פִּירּוֹשׁ: שָׁבַׁוּ יוֹמְשָׁךְ הַשְׁפָעַ מִיּוֹסְךָ
הַצָּדִיק.

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

וְכִמְבוֹאָר בָּזָהָר¹⁸ דַּיְּגַשׁ" הַיּוֹנָה
תִּתְקַרְבֵּתָא עַלְמָא בְּעַלְמָא".

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

דַּהֲיָנוּ, עַלְמָא-תִּתְקַהָּ - בְּחִינַת מֶלֶכֶת
מִתְּחִידָה וְנִגְשָׁת לְגַבְיוֹ עַלְמָא-עַלְלָה -
בְּחִינַת זֶ"א לְקַבֵּל הַשְׁפָעַ^{כָּךְ}.

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.

וַיַּחַזֵּק עַל דָּרְךָ שְׁהִיה בְּמִשְׁבֵּן - הַצּוּמָח
לְמַעַלָּה מִהְדּוּמָם כְּנָ"ל.

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

¹⁷ See the commentaries on this verse, several commentaries translate “**בַּי**” as “please/request,” (see Targum Unkelos) and others translate it “in me,” (see Alshich and Kli Yakar).

¹⁸ (יַגְשֵׁךְ רֹו, א: “**וַיַּגְשֵׁךְ אֶלָיו** - תִּתְקַרְבֵּתָא דַעֲלָמָא, לְאַתְּחַדְּךָ דָא בְּךָ לְמַהְיוֹ כֵלָחַד. בְּגִינַן דִּיהֻדָה אַיְהוֹ מֶלֶךְ יוֹסֵף מֶלֶךְ, אַתְּקַרְבֵּנוּ דָא בְּךָ וְאַתְּחַדְּנוּ דָא בְּךָ.”).

אֲבָל לְעַתִּיד-לְבָא יִתְּعַלֵּה יְהוָה לְהִיּוֹת
לִמְעַלָּה מִבְּחִינַת יוֹסֵף, כְּמוֹ שָׁפְטוּבָה:
אֲשֶׁת חִיל עַטְרַת בָּעֵלָה,

מִצְדָּר שֶׁרֶשׁוֹ שָׁעַלָּה בִּמְחַשְּׁבָה תְּחִלָּה
בְּנֵי ל'.

בַּיְנָה מִחְשָׁבָה הַוָּא חִשְׁבִּימָה, דְּהַיָּנוּ
תְּכִלִית הַבְּטוּל, שֶׁהַוָּא בְּחִינַת חִכְמָה
לְאַצְילוֹת בְּחִימָה.

וְהַנֶּה "אָבָא יָסֶד בְּרַחֲתָא":

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.”

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

Since, Hashem’s “מִחְשָׁבָה”-thought, is connected to the two words “חִשְׁבָּה - פָּנֵי ה'”- considers itself like nothing,” which shows on total selflessness, which is expressed in the level of Hashem’s “חִכְמָה -Wisdom” – which makes us the words “בְּחִימָה -the power of selflessness” – of Atzilus.

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.

בַּיְנָה חִכְמָה-עִילָּה נִקְרָא יְרָאָה-עִלָּה.

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.

וחכמַה־תְּתַחַתָּה שֶׁהָיָה הַמְלָכוֹת הָיָה
ירָאָה־תְּתַחַתָּה.

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 "אָבָה יְסָד בָּרְתָא", שִׁמְבָחִינָה
ירָאָה־עַלְלָה דְּחַכְמָה נִמְשְׁבַת הַמְלָכוֹת -
ירָאָה־תְּתַחַתָּה

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.

ולְעַתִּיד־לְבָא תְּתַעַלָּה בְּחִינָת יְרָאָה
תְּתַחַתָּה בַּירָאָה־עַלְלָה מִקּוֹרָה,

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.”

על כן תהיה אן עטרת בעלה,

כִּי הַבְּטוּל הוּא לְמַעַלָּה בַּמְדָרְגָה
מִאַהֲרָה-זִנְרָאָה דְּמִדּוֹת הַנְּמַשְׁכִּים
מִבְּחִינַת חִסְדִּי-גִבּוֹרָה זוּ אָ.

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

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’ir 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’ir 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.

ולך גם עכשו יש בהארץ בוחינת
הבטול יותר וכן.

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

ובוחינת ביטול ליראה-עלאה היא בוחינת
ומדרגת משה רבינו על ידה שלום

The level of *bitul* of “the Higher Awe of Hashem,” which is the source of Malchus, is the aspect and level of Moishe Rabainu,

וַיֹּאמֶר מֶלֶךְ מִצְרָיִם כֹּה : "וַיֹּאמֶר מֶלֶךְ מִצְרָיִם כֹּה : "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.

וַיֹּאמֶר מֶלֶךְ מִצְרָיִם בְּהַפְּתֻרָה רְפָרְשָׁת
וְיַעֲשֵׂה (יְחִזְקָאֵל לו, טו-טו):

”קְחْ לְךָ עַזْ אֶחָד וְכַתְבֵּ עָלָיו לִיהוּדָה כִּי,
וְלַקְחْ עַזْ אֶחָד וְכַתְבֵּ עָלָיו לַיְוָסֶף עַזْ
אֶפְרַיִם כִּי, וְקָרַב אֹתָם אֶחָד אֶל אֶחָד כִּי,
הַנָּה אַנְּבֵן לְקַחْ אֶת עַזْ יוֹסֵף כִּי, וְנַתְּתֵּנָה
אֹתָם עַלְיוֹ אֶת עַזْ יְהוּדָה כִּי – עַד: “וְעַבְדֵי
דוֹד מֶלֶךְ עֲלֵיכֶם” (שמ, כד).

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

“[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...”

פִּירּוֹשׁ: בַּיּוֹתְרָה יוֹסֵף הוּא לְמַעַלָּה
מִיהוּדָה,

שֶׁהָא גָּמָשֵׁל לְאָרוֹן אֲשֶׁר גָּדַל
בָּגּוּבָה וּמִתּוֹסֶף וּמִתּוֹלָר,

Meaning: currently, Yosef is higher than Yehuda.

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

¹⁹ (ועין לקמן מה, א) על פסוק “יהוּדָה אַתָּה”. ומה שנותבואר על פי מאמר הזהר פרשנת אמרו, על פסוק “וגם אמינה אחותית בת אבי כי”, ממעין “בחכמה יסד ארץ כוונ שמים בתקבונה” (ביאורי הזהר וירא כ, ג). ועין מה שנותבואר לעיל (ג, ד) פרשנת בראשית, דבר הפתחיל “לְבִנֵּי הָעָם שָׁנְשַׁתְנָה יִצְרָת”.

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

כְּרָבָר יוֹסֵף, אַלְיוֹ שִׁיבְכִּים עַשְׁרַת הַשְׁבָטִים.
בָּמָמוֹ שְׁבַתּוֹב שָׁם: "הַנָּה אַנְּיָה לְקַח אֶת עַז יוֹסֵף
אֲשֶׁר בַּיָּד אֶפְרַיִם וְשְׁבָטִי יִשְׂרָאֵל חֲבִירִיו
וַנִּתְהַלֵּא אֹתָם עַלְיוֹ אֶת עַז יְהוָה."

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 מְרוּבָה בְּשָׁבָטִים יוֹתֵר
מִיְהוָה.

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

שָׁעַל שָׁם זֶה נִקְרָא יוֹסֵף,

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

בַּיְהָא הַרְדֵּעַת עַלְיוֹן כּוֹ.

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:

“**יסוד**-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.

“ **דעת**-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-De'at Tachton- 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-De'at Elyon-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- Yosef-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-ל בא בשייח' ברו שניהם –
יוסף ויהודה – ביחיד בתכלית היחוד
הأمיתית,

דָּהֲנֵינוּ מֵה שְׁבַתּוֹב "וַיַּגַּשׁ אֲלֵיו יְהוּדָה,"

וְכָמוֹ שְׁבַתּוֹב (איוב מ"א. ה): "אָחָד בְּאָחָד
וְגַשְׁוֹ,"

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

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

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

וְזֹהַ יְהִיָּה לְעַתִּיד־לִבָּא, אֹזֶן יְתַעַלֶּה יְהוּדָה
לְמַעַלָּה מִיּוֹסֶף, כִּנְנֵל עַל פְּסָוק "אָשָׁת
חִיל עֲטָרַת בָּעֵלָה",

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.”

וְלֹכֶן אָז "וְעַבְדֵי דָוד מֶלֶךְ" - עַל כָּל
יִשְׂרָאֵל.

וְזֹהַ שְׁבָתוֹב (פְּרִשְׁתָנוּ מֹה, אָ): "וְלֹא יָכַל יוֹסֵף
לְהַתְּאַפְּקַנִּי, בְּהַתְּוֹדַע יוֹסֵף אֶל אֲחֵיָה",

דְּהַיּוּ שְׁנַתְּחַבְּרוּ יוֹסֵף וַיְהִוָּה בְּתִכְלִית
הַחֲבּוֹר וְהַיְחֹזֶה,

"לִמְיהֹוִי אֶחָד בְּאֶחָד נִי".

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

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,”

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

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’ir 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’ir 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’ir Anpin is expressing Hashem’s Oneness as felt in Atzilus. This is called “Yichuda Ilia’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:

וּבְבֵל הַנֶּלְיָוָן וַיְבֹואר מֵה שְׁפַתּוֹב
בְּלִקְוּטֵי הַשָּׁס "מִהָּאָרִי זֶל, בְּבִיאוֹר
מְאָמָרְ רָזֶל בְּחִילָק" (סְנַהֲרָרִי) דָק' ב', סְוִף עַמּוֹד
:(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):

²⁰ וְעַיִן עַל פְּסָוק "וְהִיא מִסְפֵּר בְּנֵי יִשְׂרָאֵל כֵּי", בְּעַנֵּין (הוֹשֵׁעַ ב, ב) "וְנִקְבְּצָו בְּנֵי יְהוָה וּבְנֵי יִשְׂרָאֵל יְחִדוֹ וְשָׁמוֹן
לְהֶם רָאשׁ אֶחָד כֵּי" (ליקוטי תורה במקבר ג, גד. ז, ד). וְעַיִן בְּדָרוֹשׁ "בְּרִכַּת הַזָּמָן", בְּעַנֵּין שְׁדֹוד הַמֶּלֶךְ עַל יְהוָה
הַשְׁלָום יָבֹרְךָ עַל כֹּסֶן הַמְשֻׁוּר שְׁלַמְעִיד לְבָא כִּי (סְדוּר עַמְּדָה ז' א' שְׁעֵר בְּרִכַּת הַזָּמָן קְבָ. א). וְעַיִן עַל פְּסָוק
"מְחוֹר חֲדֵשׁ", בְּעַנֵּין יְהוֹנָתָן וְדָדוֹ (איָה סְפַר הַמְּאָמָרִים תְּקַסְ' ז' עַמְּדָה מְחוֹר חֲדֵשׁ ב, ב. תְּקַסְ' ח' חֲלֵק
א עַמְּדָה תְּקַחְתָּה, וְנוֹסֵחַ אַחֲרָם בְּמְאָמָרִי אַדְמוֹר הַקָּן גְּבִיאִים עַמְּדָה ט).

שְׁתַּפְשָׁו הַקָּדוֹשׁ בָּרוּךְ-הָוּא לִירְבָּעָם בְּנָם
נֶבֶט בְּבָגָדָו וְאָמָר לֹו: חִזּוֹר בָּךְ וְאַנְּתָה וּבָנָךְ
יִשְׁיָהוּ נְטוּיֵיל בָּנָן עָדָן כִּי²¹,

“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.

אָמָר לֹו מַי בָּרְאָשׁ? אָמָר לֹו: בָּנָן יִשְׁיָהוּ
בָּרְאָשׁ. אָמָר לֹו: אֵי הַכִּי, לֹא בָּעִינָא.”

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.’”

שַׁהְוָא מִמְשָׁה הַעֲנִין הַגָּל,

שַׁהְקָדוֹשׁ בָּרוּךְ-הָוּא רְצָחָ שִׁיקְבָּעָם
יִחְזּוֹר בְּתַשּׁוּבָה,

וְאֹזֶן יָאִיר בּוֹ מִבְּחִינַת וּמִדְרַגַת יוֹסֵף,
בְּחִינַת “עַז אֶפְרַיִם כִּי”;

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 Efraim,” 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.

וְזַהֲוָה “אַנְּיִי וְאַתָּה וּבָנָן יִשְׁיָהוּ נְטוּיֵיל בָּנָן עָדָן” -
שִׁיקְיָה מְאִיר בְּהָם אַיִן-סּוֹף בָּרוּךְ-הָוּא
בְּהַאֲרָה רְבָה.

וְזַהֲוָה “אַנְּיִי כִּי”.

This is hinted in the word “אַנְּיִי,”

The word “אַנְּיִי” is the same letters as “אַיִן-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.

²¹ (אַנְּיִי וְאַתָּה וּבָנָן יִשְׁיָהוּ נְטוּיֵיל בָּנָן עָדָן).

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

"אמר לו: מי בראש?" – כי הוא רצה כמו שהיה עכשו, שבחינת ומדרגת יוסף הוא למעלה מבחינת יהודה, לערך רצה הוא להיות בראש לגביו זו.

אבל הקדוש ברוך הוא אמר לו: שלעתיד לבא ותעלה יהודה, לכן "בן ישি בראש כי".

"אמר לו: אי הכי לא בעינא" – שלא היה בו בחינת בוטול ושפלה זו. וזה שאמרו ר' ל' (שם ק, ב): "גסות הרוח שבירבעם טרחתו כי".

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.

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.

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.

ומען זה נתבאר גם כן במקום אחר בענין המרגלים,

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.

שְׁלָא הָיָה בָּהֶם גַּם כֵּן שְׁפָלוֹת זוֹ לְגַבֵּי
בְּחִינַת אָרֶץ הָעָלֵיָה.

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.

שְׁדִיםּוּ בְּעַצְמָם שָׁאַנְן עָרֵיךְ לֹהֶה, לְהַיּוֹת
מַעַלְמָא דְּכּוֹרְאָ, "כּוֹלָם אֲנָשִׁים כֵּי" (שְׁלַח י:ז)
•(2)

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'ir Anpin, and they "were all men of stature." (Bamidbar 13:3)

They thought they were from the level of Ze'ir 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 הַצָּדִיק וַיְהִוָּה יִתְהַכֵּר
לְעַתִּיד-לְבָא בִּתְכִּלִת הַיחֹד
לְמִיחָווִי אֶחָד בְּאֶחָד"כְּנֶל). :

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 Maamar²²

(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 'מוחשֶׁבֶה'-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 'מוחשֶׁבֶה'-Thought' is connected to the letters it is made of that spell 'מ"ח'שֶׁבֶה 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

²² מיסוד על קייזור מהצמיח עצך, אור התורה בראשית כרך ו', ע' תש"ח: כח' צומח למעלה קיזור. נחקרו בغمואה אם שמים קדמו לו, והאמת: בהשתלשלות שמים קדמו לארץ, וכן ב' צומח למעלה מהדומים. אבל מצד ראשון במחשבה הקדומה "סוף מעשה במחשבה תחל", אם כן ארץ קדימה שם. לכן יש בה הביטול יותר - חשב מ"ה. והיא המוציאיה צמחה. ולעתיד לבא תתעלה להיות המלכות גבולה מכולם מהאי טעמא, וזה אשת חיל עטרת בעלה. וזה הפרש בין המשכן למקדש, שהמשכן נעשה כסדר דעתכשו שמים קדמו, لكن הכהנולים מעצי שטים, והעפר היה בקרקע המשכן, והחי למעלה מכולם - רעיונות מקיפים וכו'. אבל המקדש דירת קבע, מעין דלעתיד לבא שתהיה "אשת חיל עטרת בעלה", لكن היה כלו מאבנים דוקא, אף הגג וכו'.

וזה גם כן עניין יוסף ויהודה: יוסף - בחינת צומח, לשון תוספת, בחינת ארו. והיה למעלה מיהודה שהוא בחינת מלכות. אבל לעתיד לבא תתעלה המלכות, יראה תחתה ביראה עילאה, חשב מ"ה, ביטול דמשה, אם כן הוא למעלה מאהבה ויראה דמדות, בחינת שמים וכו'. וזה גם כן עניין הפטורה, חיבור העצם "למהוי אחד באחד", "זיגש אליו יהודה", אז "עובד דוד מלך עליהם".

Malchus is Ze'ir 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'ir 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: "יְמִינָה-Yosef," means to "increase" and grow to the fullest, like a cedar tree that grows very tall. He represented Ze'ir 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’er 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.

לזכות חיזוק ההתקשרות
לכ"ק אדמו"ר נשיא דורנו

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

לזכות כל ילדי החסידים שיתנו חסידישע נחת לכ"ק
אדמו"ר ולהוריהם שיחיו

ולזכות יוסף יצחק בן בילא איטה ולאה בת חנה דברה
רייזל וכל יוצאי חלציהם שיחיו, שייזכו ללמידה חסידות
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