

Weekly shiur

8 Tevet 5773

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(Notes taken during the shiur by Moshe Genuth. Not reviewed by Harav Ginsburgh)

Lechaim lechaim. We are in parashat Vayigash, going out this evening from the yarhzeit of the Mei Hashilo'ach of Izhbitz. He was Rebbe Tzadok of Lublin teacher. In the annals of Chabad this is also an important date. Two days ago it was the fifth of Tevet and then two days later, the Rebbe asked people to go especially and pray on the tziyunim (gravesites) of various tzadikim. So today is a special day for connecting with tzadikim.

It says in Chassidut about the first verse of the parashah, that Yehudah approached Yosef (ויגש אליו יהודה), that Yosef is the tzadik. This teaches us that this is the time for every Jew to connect and come closer to a tzadik. Just as there is no intermediate between a Jew and God, so there should be no intermediate between a Jew and his tzadik, his Rebbe.

That is what Rebbe Nachman teaches in Torah 62 in Likutei Moharan. In his opening words to Yosef, Yehudah is also addressing the Almighty. Thus, the Chatam Sofer also says that whatever a Jew speaks, he should feel that he is also speaking to the Almighty. This is something brought in the name of the Ba'al Shem Tov by many of his students. This is learnt from this verse, ויאמר אליו יהודה, בי אדני, etc. Here Yehudah doesn't know that he's actually speaking to Yosef his brother, he thinks he's talking to some non-Jewish king, but at the same time he is intending to speak with the Almighty. So his connection with Yosef is actually above reason, above his consciousness.

In the various books of Chassidut, there are many different explanations for the union occurring between Yehudah and Yosef. Each of them, Yosef and Yehudah, represents a different path in serving God. First, we have to understand that they are equal. This is learnt from the books of Kabbalah that explain that the final letters of ויגש יהודה spell the word "equal" (שוה). Yehudah is the lower tzadik who serves God through the manner of lower consciousness and Yosef is the higher tzadik who serves God through the higher consciousness (דעת עליון). In the Zohar they are actually called two kings, not two tzadikim, and there has to be a union of these two kings. First they must be equal, and then it is revealed that Yosef is the ruler, Yehudah comes to plead before him. First they are equal and then it is revealed that the lower rises higher, like by David, עד דוד הגדיל, until אשת חיל עטרת בעלה — the feminine (Yehudah and David) rises above the masculine (Yosef and Yonathan, in the verse). This is revealed strongly in the haftarah of this week's parashah, where it explains that in the future David will be our king forever. After there are two branches, the branch of Yosef and the branch of Yehudah, they are joined, but then it is revealed that all is actually David, all is Yehudah. It becomes one tree. David is here called by three names, David, my servant, shepherd and then Nasi (prince). The initials of these three words (נשיא מלך רועה) are נמר, a leopard, who is a symbol of might (עזות). Might and strength belong to Yehudah, after all the falls, after all his sins, Yehudah does not give up and he strengthens himself with holy might (עזות דקדושה), this is not might (גבורה), but might like עזות. This is the first characteristic of

every Chassid (a well known aphorism in Chassidut) and in its merit the Mashiach comes.

So, what we began with and what we will continue with this evening is to explain what Yosef and Yehudah represent. In the Midrash, Rabbi Meir says that Vayigash implies peace. The final letters of the first three words are “equal,” but Rabbi Meir says that the word ויגש, to approach, implies peace. Rabbi Yehudah says that Vayigash means condolences (תנחומים). Rabbi Nechemiah says that it implies a sacrifice (קרבן). Rabbi Yosi says that it implies scorn (נייפה). Finally Rabbi Nathan says that it implies “touch” (מישוש). There are many secrets here.

The first of the opinions, Rabbi Meir’s who was the revelation of Mashiach among the Tannaim, he says that Vayigash implies peace, as in the verse, ויגש דוד את העם וישאל להם לשלום, David approached those soldiers who were slow to join the battle. The other soldiers said that they should not take part in the spoils, but David argued that it was a rule from ancient times that whoever takes part in the war takes part in the spoils, even if he did not fight. He makes peace between the soldiers by approaching (ויגש) them. It is Yehudah’s might here that makes peace when he approaches Yosef. It is what forces Yosef to reveal himself. The fact that Yosef is forced to reveal himself is a consequence of Yehudah’s עזות דקדושה. Now, we can ask: in last week’s parashah, Yehudah already addressed Yosef, what then is new here? The answer is that he approached, that he came close. The Kedushat Levi says that he stopped using the translator that was between Yosef and his brothers, because one cannot express one’s entire heart using a translator. Yehudah was saying that he counted on Yosef that he understood him well enough, that is why he says, “Do not be angry with your servant.” It is a great chutzpah to ask the king to take his translator out of the picture.

All this is to get into the story. Yosef’s revelation to his brothers is similar to God’s revelation at Mt. Sinai. The second highlight of the parashah, when Yakov’s spirit is awakened., is also included within these first three words, because רוח יעקב, the spirit of Yakov is equal to ויגש אליו יהודה.

Another gematria, if we add ויתחי רוח יעקב אביהם to ויגש אליו יהודה, we have 7 words and their sum is 7 times Yaakov (יעקב), so their average value is Yaakov. Even though there is a union here between a Jew (Yehudah) and the tzadik (Yosef), sub-consciously it is all Yaakov. If we add ויגש אליו יהודה to אני יוסף (I am Yosef), we get 613, the total number of commandments in the Torah. If we add the next 3 words, העוד אבי חי (Is my father still alive), we get 27 squared, 729, a very important number in Kabbalah.

Another remez: Rabbi Meir says that to approach implies peace. In all of the teachings of the sages, there is only one other word that they say implies peace: אין כרה אלא, לשון שלום, a כרה is a se’udah, a feast. A large feast, food to eat, just as it says that drinking together, when you say lechaim, that brings people together, all the more so here when Elisha said to the king that we need a large feast in order to make peace with the enemy. From this the sages learn that a feast implies peace. In the 62nd Torah in Likutei Moharan, which begins with the verse, ויסב א-להים את העם, he speaks of “causes” (סיבות), like taking a drug in order to be cured. Rebbe Nachman here writes that causes become

an intermediate between us and the Almighty. It's not that we're not allowed to use the causes, make use of them, but we should not put our trust in them. Even if you have to take the drug, understand that the salvation comes only from Hashem. The sages on the verse, *ויסב אלהים את העם*, say that *ויסב* is to sit down to eat. So this whole Torah in Rebbe Nachman is about eating. One who merits to prepare a great feast, to create peace with this feast, he merits unifying the Almighty and His Divine Presence, face to face. Rebbe Nachman also brings the first verse in our parashah, and uses it and the a verse in Ruth to prove this point, the verse, *ויאמר לה בעז לעת הלחם גשי הלום וטבלת פתך וגו'*. Come here and approach, the approaching of Ruth to Boaz is like the unification of the Almighty and His Divine Presence. When did Rebbe Nachman teach this Torah? On Shabbat Shirah (Beshalach) of 5565, but still connects it with our parashah, telling us that this is the unification of the Almighty and the Divine Presence face to face through the sanctity of eating.

Let's meditate on these two words *גשי הלם*, (approach here). Before we say the Birkat Hamazon we say *זה השלחן אשר לפני ה'*, this is the table that is before God. The word "table" (*שלחן*) equals *גשי הלם*. Rebbe Nachman doesn't bring that food is related to faith from the manna, maybe he just assumes that everyone knows this. The words *בן הוא*, what is it, which is why the manna was called by its name, have the same letters as "faith" (*אמונה*). In a moment we'll explain this more. Everything depends on faith, the entire rectification of food, and it is all reflected in the first words of our parasha. Yehudah represents faith, and faith means being like a beautiful maiden who has no eyes, no eyes for looking for difficulties in faith. One who has no kushiyot, no questions about faith, he is called a beautiful maiden without eyes.

In the book *חיי מהרן*, the chronicles of Rebbe Namcham, it's related that there was a time that his daughter had a problem with her eyes, and he healed her with this Torah. One who merits earnest and simple faith, merits eating in a rectified way and during his eating merits to unify the Almighty and His Divine Presence.

This leads us to another explanation of the interaction between Yehudah and Yosef, that between faith and knowledge (consciousness). Yosef represents knowledge. Just like the Rambam who writes that the foundation of all foundation is to know that God exists and in the Book of Mitzvot he writes that it is a mitzvah to believe this. This is like the unification of faith and knowledge.

Since we have many different possibilities of what Yehudah and Yosef represent, we are now going to order them according to the sefirot. In each sefirah there is a particular instance of what it means that Yehudah approached Yosef. In each sefirah there is a unification between the higher consciousness and the lower consciouenss (*דעת עליזן ודעת תחתון*).

In Chabad it is written that Yosef represents learning while Yehudah represents action. Which is greater? In our world, learning is great (Yosef is still higher than Yehudah) because it allows action. In the future it will be action that will be greater.

There is another explanation that Yosef is Torah and Yehudah is prayer. The service of God from below to above is prayer, while the service from above to below is Torah.

Just as Rashbi wanted to draw down effluence into the world (he wanted it to rain) so he opened with words of Torah as it too comes from above below.

There is another explanation that Yosef is the bringing down of blessing. All blessing is from above to below. It is the power to draw down from the pool of blessing above to below. But, prayer is to ask God, may You have a new will, יהי רצון מלפניך. Blessing usually can only bring and take from something that is concealed but already in existence (except for the Priestly Blessing, which can also draw down from that which is not in existence yet). That the blessings are connected with Yosef is an explicit verse, וברכה לראש משביר. The blessings are in the head, תבואתה לראש יוסף, that is where they come from and from there they descend to give life to those below. Yehudah though means to acknowledge. He supplicates before God—his is the only name that includes all the letters of Havayah, God's essential Name, but with an additional dalet, implying his lowliness and poverty (דלות). Thanks to this feeling that he has, he is able to supplicate, from below to above, and is able to cause God's salvation. So the dalet is the main letter in Yehudah (דלותי ולי יהושיע). Indeed, the dalet equals 4 and the sages say that 4 people have to give thanks, because of the life-threatening situation they were in. Yehudah is like a sea-farer, a prisoner, a person close to death because of illness, and a desert wanderer. When he comes out of these 4 dangers, he has to give thanks to Hashem. There is a question among the poskim: what if a seafarer went to sea but there was no danger? Some opinions hold that only if there was actual danger does the person have to say a blessing of thanks. In any case, our custom is to indeed say the blessing in any case. But, still the literal reading of the verses in chapter 105 of Tehilim (where we learn about this requirement) implies that only if there was actual danger does the blessing have to be said. In any case, Yehudah places himself in danger, and every time he is saved from this danger, he gives thanks to Hashem.

So again, Yosef is blessing and Yehudah is prayer, out of danger, out of a state that is near despair, but he does not despair in the end and even faced with the greatest danger, he rises up and is included within Yosef's blessings. What blessing is this? This is the actual blessing, it is not just a prayer any more, but an actual blessing, the gomel. So when Yehudah approaches the tzadik, Yosef, the prayer becomes part of the blessings. The blessing that is certainly from the Torah is the grace after meals, birkat hamazon. There is an opinion that saying a blessing over the Torah is from the Torah. But, the rest of the blessings are from the sages.

There is another explanation that Yosef and Yehudah represent the Written and Oral Torahs. That is why in the Pentateuch, Yosef is more central than Yehudah, but later, it is the Oral Torah that becomes greater. In any case, the Rambam writes that there are 3 types of blessing: the first from the Torah, the blessings over food ברכות הנהנין which are part of the blessing from the Torah. Yosef corresponds to these types of blessings. There are also blessings over mitzvot and blessings of thanks. Yosef is the blessing over the pleasure that we get from this world. This is connected with this month, the month of Tevet, the month in which the body enjoys the body.

The Abudraham writes that there are 4 types of blessing. These three types and the blessings of prayer (by the Rambam these are included in the blessings of thanks). These

of course correspond to Yehudah. In passing, let us mention that Rabbeinu Shmuel ben Chofni Ga'on writes that there are 7 types of blessing. He connects it with the seven blessings for a bride and groom. He says they are: food, drink, smell, sight, hearing, mitzvot, and touch. This is truly wondrous. The Rambam and the Abudraham are very close in their categorization. But, the Gaon who came before them both has a completely different taxonomy. Of these seven the one that stands out as different is the category of mitzvot, blessings on mitzvot. The other categories correspond to the 5 senses, except that taste he divides into food and drink. This reminds us of what we just said from Rebbe Nachman that when a person eats with faith he merits unifying the Almighty and His Divine Presence. This is the secret of the word שבוע, where ש is 300 the milui of Elokim and עב 72 is the greatest filling of Havayah. So to feel full is to be rectified, to be a tzadik and to be hungry and not satisfied is to be unrectified. The sense of Tevet is indignation while the sense of Shevat is eating, when we rectify eating. We begin this rectification during the month of Tevet with the fast of the tenth of Tevet. One might think that the main type of fast is not to speak. But, he doesn't say this, rather that one should simply not speak empty words. In Chabad the fast is to simply wait before eating, not to eat out of craving, but to break the craving. When this happens then speech is also freed and it is transformed like Sarah, when they descended to Egypt, and they saw that she was a beautiful woman—first her beauty has to be revealed, the beauty of her speech. And then she is transformed, she causes Pharaoh to be plagued, and when there is no longer any life-force in the kelipah of Pharaoh, she has taken all the sparks out, then Pharaoh too is transformed. The same thing happens with language, that when this happens on a global level, all the nations will throw out their idols and adopt a clear language, they will adopt a true faith, the faith of the Jewish people. Until you have not merited to cause this transformation in yourself, you have still not rectified your eating and therefore do not yet merit to unify the Almighty and His Divine Presence. This is a wondrous idea, that frightens the thought.

To have pure faith as we said before is to be like a beautiful maiden without eyes. The continuation is that she is *טמירתא ואתגליא*, meaning it is concealed (such a person cannot say or explain what the basis of his faith is), but on the other hand it is *אתגליא*, it is revealed. The Zohar continues that the faith is renewed every morning, but during the day, when a person is deep in his business, the faith is a little bit concealed. It is not as clear as it was in the morning. The brightness of faith is in the morning. Finally the Zohar says that she is adorned with adornments that never were (*מתקשטת בקישוטין דלא היו*), which refers to those who were never her adornment before, like non-Jews. And then when she is adorned with these adornments, the faith is complete and the eating can cause the unification between the Almighty and His Shechinah face to face, again the implication of Yehudah approaching Yosef.

So once again, Yosef is the blessings of enjoyment, and Yehudah is the blessings of thanks. Who then represents the Rambam's blessings of the mitzvot. Carefully reading the Rambam reveals that blessings on mitzvot are closer to blessings on enjoyment than to blessings of thanks. One such similarity is that blessings on things we enjoy and on mitzvot are said before, while thanks is of course after. How are blessings on mitzvot

also close to blessings of thanksgiving? Because the sages say that the mitzvot were not given to cause us enjoyment. Thus, it would seem that a blessing on a mitzvah is actually more like a blessing of thanksgiving, like we're saying thanks to Hashem for giving us the mitzvot. Still, reading the Rambam carefully, he is saying that the blessings on the mitzvot are closer to the blessings on things we enjoy. Who represents the blessings on the mitzvot then? It is Binyamin. Yosef and Yehudah are arguing about who Binyamin will go with, will he stay with Yosef (enjoyment) or will he leave with Yehudah (thanksgiving). Why does Yehudah need Binyamin? It says that Binyamin ensures that whatever awakening from below Yehudah has to come close to Hashem, it has to be free of any self-interest. That is what Binyamin gives him. Why does Yosef need Binyamin? Yosef provides from above to below, for him Binyamin is like the vessel with which he conducts his effluence. Both need Binyamin.

Binyamin here is what is called in Kabbalah the point of Zion. Zion is someone who is special and noteworthy in his study of Torah and his observance of mitzvot. Yosef wants Binyamin because he argues that on the contrary, one should take pleasure from observing mitzvot. On the contrary, חכם לב יקח מצות, a man who is wise takes mitzvot, meaning that he both performs the external requirements of the mitzvah and he receives the inner pleasure from the mitzvah. For Yehudah, a mitzvah should be done without receiving pleasure from it (that is the opinion of the Oral Torah).

In faith there is no pleasure that can be felt right no.

In the month of Tevet, when we take the tefilin to do them, we have to enjoy the tefilin, because they warm our hands. It should warm the body. That is the month of tevet: the body enjoying the body. That is the future state, because in this world, the mitzvot are not for pleasure, like Yosef.

We've said a number of different correspondences between Yosef and Yehudah and some concepts. Returning to the Gaon for a moment, with his division of blessings into 7 types. His understanding is that the purpose of the blessings is to rectify our senses, but within them are also included the blessings over the mitzvot, between the blessings over what we hear and what we feel (מישיש). The first one to explain this shitah, this methodology is the Eshkol. He can't understand exactly what these blessing over feeling are, he understand what all the rest are. He brings a number of different possibilities, and in the end it seems that these are the blessings over marrying a woman. This is an asmachta for what he have explained for years that the Sefer Yetzirah's sense called feeling (מישיש) refers to procreation. The asmachta is here in the Eshkol on the Gaon's shitah. The purpose then of the 100 blessings we say every day is to rectify our senses. Why are mitzvot the 6th category? His order again is taste (food, drink), smell, sight, hearing, feeling, but he puts mitzvot between hearing and feeling. This is like what we said before that as we take the Tefilin during the month of Tevet, and we are warmed by them, why are we warmed by them, do they have electricity inside? It is that when we put tefilin on, it is like a unification. Every mitzvah is also a unification, that is why he places the blessings on mitzvot just before the blessings on procreation. One should feel that every article used for a mitzvah is full of the warmth of the union it creates.

Now let's look at these 3 taxonomies from a numerical aspect. We had 3, 4, and 7 categories. This is the series generated by the function $f[n] = n^2 + 3$. This is a wondrous series. One of the numbers in it is 628, the value of "blessings" (ברכות).

Finally, one should make 100 blessings every day. The Rambam calls the blessings of enjoyment ברכות ההנייה, while the blessings of thanks he calls ברכות ההודיה. We said that Binyamin is the blessings over mitzvot. Both Yosef and Yehudah want Binyamin, as we explained before. הנייה הודיה equals 70 plus 30 or 100 together, corresponding to the 100 blessings we should say every day. Apparently, this implies that we should make 70 blessings over things we enjoy and 30 over thanksgiving. Here the correspondence to the sefirot is that the 70 are from keter to netzach, while the 30 are from hod (which means acknowledgment) to malchut.

What we have to fill in is the partzuf of the relationship between Yosef and Yehudah in each sefirah. Will take a short intermission before we continue and hear some music.

In every sefirah there is the approach of Yehudah to Yosef. Starting with the keter. We've already said the keter: the inner aspect of keter is pleasure and the external aspect is will. Two partzufim Atik and Arich. Yosef is the pleasure in serving God, he is Atik. It says that the main pleasure in the keter is the nothingness, the head of nothingness (רישאין). The person is nothingness, but in his nothingness he has a revelation of the true somethingness, which what his body feels. Something that is related about Rebbe Nachum of Chernobyl whose body gained pleasure (even though he had nothing to eat) and therefore he got fat from the pleasure of saying Amen Yehe Shemei Rabbah Mevorach. So the pleasure in Divinity is nothingness, but it is revealed in the physical domain in the body itself. This is Yosef. What about Yehudah? He is serving God above reason. Yehudah is the ability to take on the yoke of heaven, beyond reason. What is greater, pleasure or taking on the yoke of heaven. This is a long topic in Chabad. Each has something over the other. When it comes to will, to want Hashem that is from below to above, but there is also will that is entirely taking on the yoke of heaven. This is the will of the simple servant to do God's will, without any other thought. It is not will that comes out of a craving to be engulfed by Divinity, but rather it is the will of a simple servant who has nothing else in life but to do his Master's will. This is above reason, something entirely Jewish. Just as there is a saying in Chassidut that the essence of a Jew is this type of will, it is not will like run and return of will (the will being the run). Again, we can ask, who is higher, one who is entirely taking on the yoke of heaven in his essence like Yehudah, or one who has pleasure in God like Yosef. Obviously there must be light, light is pleasure, while taking on the yoke of heaven is a vessel. It says that vessels are higher than lights, their source is in the Radla, the unknowable head. So in the keter, Yehudah is the taking on the yoke of heaven who is approaching Yosef, the pleasure in the Divine. The Divine pleasure is here the king and he decides everything, so the servant—how do we see here that Yehudah is taking on the yoke of heaven, because he is willing to make himself Yosef's servant, like he says, May your servant speak something to you. He mentions many times that he is Yosef's servant. He in fact is willing to take Binyamin's place as a servant in Yosef's house. Yehudah is the simple and earnest servant. The servant's source is in the keter, so much so that the king's

servant is a king. But, the one who is the ruler, that is Yosef, the pleasure. Now if we take this idea and extend it further. It says, that Yosef's pleasure is like what it says in the Song of Songs, *מה יפית ומה נעמת אהבה בתענוגים*, while by Yehudah, Yehudah is like someone in danger, or brings himself into danger, and while he's in danger he has trouble and pain. Yosef, even while he was in prison in Egypt, but wherever he is, he is getting pleasure, he is successful wherever he is. He is given God's grace wherever he is, making it pleasurable for him. Indeed, we see that Yosef is a spoiled child. Someone who is spoiled, if he is not completely broken, he will remain someone who receives pleasure. But, Yehudah is not like that. Yehudah does want pleasure, he craves it. How is Yehudah described in the Song of Songs. He is called *חולת אהבה אני*, I am sick with love, while Yosef is love in pleasure (*אהבה בענוגים*). Love like sickness and love like pleasure. The Alter Rebbe explains that both come from the keter. Yehudah has an affinity with pleasurable love, but he lacks it, in the meantime he is sick with love. How more does the Alter Rebbe explain the difference between them? He says that this is the difference between a Jew during galut and during ge'ulah. Yosef is the Jew during the time of the Temple, while Yehudah is like the Jewish people during exile. Where is there more self-sacrifice? Obviously in the galut, in the exile, as it says, *בן בקדש חזיתך*, would it be that I will be as close to You God when I come out of exile as when I was in exile. There is something more in the craving and yearning for God while in exile, than the nearness experienced when coming out of exile. So this would imply that Yehudah coming to Yosef is like the exile approaching and connecting with the redemption. This is very relevant for us today, the exile approaching to unify with the redemption, something that is happening right now.

From this we get something more. A deep idea brought in Chassidut, all this is in the keter. About the exile it says that I am asleep yet my heart is awake. So if Yehudah symbolizes the Jew in exile, with his self-sacrifice, his ability to perform the commandments without receiving any pleasure from them, just to accept the yoke of heaven, then he is asleep, and in his slumber he has a dream of being awake. But, who is awake? What does it mean to wake up? It means entering the redemption. This is said explicitly in Chabad that Yosef is the Jew who is awake in the redemption, while Yehudah is the Jew asleep in exile (with his heart awake). Yosef is awake, one who has pleasure in the Divine is awake, while the person with just a yoke of heaven is asleep. How so? When a person is awake the sign is that he grasps all the particulars in reality as one unified thing. Like when a person is awake, all his body parts act together as one. This is a definition of what it means to be awake, that the entire world is one, it is unified. To be asleep is to see each phenomenon in reality as separate from every other. This is not a simple thing to understand. When a person is asleep, he experiences reality as plurality, he can't see the unity and connection between it all. But, when a person is awake he can see the oneness in everything. So seeing plurality means you are asleep. You don't always know if you're actually asleep or awake, but here's a good sign. If you feel everything is separate and plural, you are asleep, but if there are no contradictions, then you are awake. Yehudah lived in this state, while Yosef was in a state of being awake. Yehudah lives in the exile dream, and in this dream there are contradictions (like

in every dream). That is where Yehudah has self-sacrifice to accept the yoke of heaven. Yosef lives in the same world, he sees the same thing, but sees that it is all one thing. This is what is called Divinity as a given and worlds as a novelty. While Yehudah is in the opposite reality where the plurality, the world are a given, and Divinity is a novelty. These two things, both being awake and being asleep (to be asleep ישן in Hebrew, is to be "old", this is the partzuf of Atik), in the keter. There must be plurality, only after plurality is revealed openly can be called the "consummateness of all" (שלימותא דכולא). Only after God reveals Himself as the many things in this world, does He remain in and of Himself, one singular and unique.

Now each of us can decide whether we are awake or asleep. In any case this is Yehudah approached him [Yosef]" in the keter. He is afflicted by the fact that God's oneness confuses him, he sees everything in its plural form. There is no pain except for when you are asleep, according to this definition. That is why Yehudah, with his pain causes by the plurality (even though it is the revelation of God's uniqueness) and therefore he approaches Yosef, to awaken.

Now for chochmah, wisdom. All clarification is conducted by wisdom. Who is Yehudah in relation to the toil of clarification? And who is Yosef? In his first dream, Yosef sees that he is above his brothers, and in this case this implies that his clarifications are higher. Yehudah's clarification is what is called the first clarification (בירור א), and Yosef is the second clarification (בירור ב). You need the first, which is to take the spark out of something and wake it up. The second clarification is performed by bringing the spark back up to the World of Emanation.

Now, every clarification is a sense of bitul, selflessness. All first clarifications are called the nullification of self (בטול היש). We spoke about this in regard to Tamar. Tamar is Yehudah's wife. It is a bitter job, to take our ego and make it feel annulment towards the Divine nothingness from which he is being created. It is not easy work—to feel that my self is false. When I want something, when I am angry at something, that is all a lie. This is a difficult nullification to experience, it is Yehudah's job. This is the first clarification. The second clarification is called בטול במציאות, the nullification of being. In the first clarification I and the nothingness are one thing. But now I merit to ascend to the highest world, where the nothingness becomes the I itself. But, Yehudah's clarification is conducted by the lower wisdom and the clarification of Yosef is by the higher wisdom. So Yehudah approaching Yosef is that the first clarification, the sparks that come out of his work of self annulment go to Yosef to experience the second level of annulment, annulment of being.

Let's explain this another way. When we say that "You have created all with wisdom," this is gazing or הסתכלות, looking at how everything is coming out of nothingness. This is the root of lower wisdom within higher wisdom. Higher wisdom itself is the experience that He and He alone exists, and there is none other. What is the difference between this division and what we said before that in the keter, all plurality is a revelation of God's consummate reality. Plurality does not contradict God's oneness at all. This is the difference between God is all and all is God. That there is nothing but God, that is God is all, there is nothing but Him. But, in the keter, being awake in the

crown, that is all is God. Specifically there, the plurality does not contradict God's oneness. These are the two aspects of Yosef, when Yosef is in wisdom and when Yosef is in the keter.

Now, we turn to binah, understanding. In Binah there is a connection between vessels and light. We said before that Yehudah is the vessels and Yosef is the lights. The root of the vessels are higher than the root of the lights, but the lights need the vessels in order to be manifest. Light by itself is ethereal. The beginning of the formation is vessels is in binah. In binah, the vessel (Yehudah) approaches the light (Yosef). This can be best understood with the ma'amar in Ayin Beis that we are learning this week. There the Rashab deals in length with the unification between vessels and lights in the world of chaos and in the world of rectification. In the world of rectification there is balance between the ascent of the vessel to the light and the descent of the light to the vessel. We'll give a few examples in a moment. What does it mean to be balanced? Where do we see the sense of balance, that if you are not balanced you have problems? One might think that balance is connected with netzach and hod, which together are called a balance (מאזני צדק), but the source of balance is in binah, in hearing. That is why Yehudah says, "May your servant speak in your ear...." He is speaking to Yosef's binah, to the place from where his harsh judgments originate. Sometimes the sages call balance עיין, even though this sounds like the eyes, it is connected with the sense of hearing. In general, balance is related to the mind of ima (mother principle). There is a reason that binah means "between" like the "intermediate" (ביניני). In the womb of the mother, where the fetus develops, that is where balance is most needed, this is the internally the balance between the light and the vessel. In the Rebbe Rashab's ma'amar he explains 4 problems that come out of light and vessel not being in balance, which cause the world of Chaos to disintegrate. Let's imagine that the light is on top and the vessel is a point below it. Yosef is above and Yehudah is a point below him. Out of every dot, or point, there comes out an arrow. We would like the arrow coming out of the point to be exactly balanced with the arrow coming out of the light. But, if these two arrows are not functioning properly all kinds of problems ensue. That is what happened in the World of Chaos. Where in Kabbalah is the World of Chaos? In Ima, the name of 63 (סג). So all the balance and imbalance between lights and vessels is in binah. If wisdom is about clarification (בידורים), then all the enclothelements (תקונים), which are not the same thing as clarifications, they are from binah. All the rectifications are from Ima, from the mother principle. What about Da'at? Da'at is yichudim, unifications, the toil of unifications (עבודת היחודים). We are now in the process of ending the period of clarification and entering the period of unification. Someone who is dealing with da'at, with knowledge, is engaged in unifications. For instance, someone who is a matchmaker, what is he doing: clarifying, rectifying, or unifying? He is unifying. Before the shidduch is made, perhaps some clarifications have to be made, and then perhaps some rectifications, but the point in the end is the unification. So we have gained an important introduction to the entire Torah of Sod, that clarification, rectification, and unification correspond to wisdom, understanding, and knowledge. Tikun, rectification, is enclothelement. First the clarification is in wisdom, and then the enclothelement is in binah, understanding, as in "unclothing in wisdom" (פושט)

צורה) and the opposite in understanding. The main type of enclothement is between the light and the vessel, specifically inner light, light that can be integrated, not surrounding light. Again, there is the light and the vessel and they need to enclothe within one another. First Yehudah needs to awaken from below, and then in binah they enclothe one within the other. What if the arrows of the light and the vessel are in opposite directions? The first nature of light is to ascend, and the first nature of a vessel is to descend. So there vectors do not meet at all, and everything shatters. The light was supposed to be enclothed fully in the vessel, but the light remained with its first nature: even though it received the command to enter the vessel, nothing has changed in its inner essence, so it does not want to dwell in this vessel. The vessel too is in its first nature, and all it does is descend. Instead of refining, it descends further and further and all shatters. This is the first scenario (there are 4 altogether). What happens if the two vectors are both in the up direction? The light has not changed its nature and it is still ascending, but the vessel has changed its nature, but it is not going up to create enclothement, the light is against him (opposite), then the body simply deteriorates. Sometimes this happens in holiness, for instance with Elijah's entering heaven, in a fiery fire. But, the main thing that happens is that the vessel nullifies, its very being is annulled. In the World of Chaos the light ascended back to its source and the vessel shattered.

What happens if the two vectors are downwards? The vessel here is retaining its first nature and not cooperating with the light. The descending light is called the being within the nothing, it is called the becoming something, becoming a reality. This is the same issue that exists in learning Kabbalah, where sometimes what one learns becomes physical in his mind, something that is forbidden. There is an example of this in the Torah with the angels that fell from heaven, they became physical realities.

Now what is the fourth most delicate situation? When the light's vector is downwards (he knows that's the purpose of creation) and the vessels vector is upwards. The problem here is that they are not balanced. The vectors are not equal in length. This is now a very deep explanation for what the Tzemach Tzedek writes that the final letters of יהודה ויגש אליו יהודה spell "equality." If the two vectors do not much, this is the worst state. How can we see this in avodat Hashem, in our service of Hashem. If there is no balance between your learning and your davening, then you gain a lot of sense of being. If someone says, I only have Torah, he is all light, then even Torah he doesn't have. All his lights are still הגשמה. A person who is like this thinks that he is the greatest gadol, the greatest sage, this is called the kelipah of Tanya. About such a person, every se'if (paragraph) that he learns becomes a source of hatred for Torah and not a source of love. On the other hand, there is a person who prays more than he learns. What could praying to much be? We said before that, "He who is wise will take mitzvot." You have to have the body of the mitzvah and the soul of the mitzvah. The soul of a mitzvah is its Torah. Every kavanah in performing a mitzvah is the Torah in the mitzvah. If someone creates a state where there are a lot of words, without content, without Torah, that is like having a great deal of davening without Torah. There is a famous story that someone came to the BST and said that it says in the holy books that if I don't speak at all for 40 days, Elijah

will reveal himself to me. But, he did this and only said Tehilim during those 40 days, and yet he had no revelation of Elijah. So the BST told him that the Tehilim he said was the empty words that prevented him from having Elijah revealed to him. So again, we have both situations, Torah without davening and there is davening without Torah. It says that the early Chassidim in Chabad, when they said the daily Tehilim they said it with Rashi and the commentaries of the Metzudot. When light does enclothe properly in the vessel it creates a balance in the psyche.

We'll give another example in binah. This is based on a short ma'amar from the Alter Rebbe (הנחות הר"פ) where he explains what the eighth of an eighth of hubris that is needed is. The sages say that every person needs an eighth of an eighth in order to function properly. The definition of mind is to be in nullification. But, relative to the wisdom, which is entirely nullification, the mind of binah (understanding) is the source of being (the opposite of nullification), so that is where the 8th of the 8th exists, in binah. The 8th of the 8th of hubris is needed either to perform the verse, ויגבה לבו בדרכי ה' or the verse ואדברה בעדותיך נגד מלכים לא אבוש, not to be modest before kings, but to feel the greatness of what it means to be Jewish, that is all in binah. Yosef is mind and Yehudah is the heart. So it is the heart that approaches the mind. In the heart there has to be this 8th of an 8th of pride. If the mind would be entirely just nullification, there would be no possibility for the heart to ascend like fire (whereas the mind is like water that descends). Therefore, within the mind there has to remain a single point that is tolerant of pride. The mind again is bitul, nullification of all being, and if it would be only nullification, the heart would never be able to ascend. This is indeed something that happened to some of the Chassidim of the Mittler Rebbe, that their heart was completely annulled, but this is what the Mittler Rebbe comes out against in קונטרס ההתפעלות. The heart in this world is meant to help the mind. Now, why an 8th of an 8th? In wisdom there are 32 pathways, and these 32 pathways are also reflected in understanding, in Ima, or in this case 1 out of 64, or an 8th of an 8th. If this exists, then the mind doesn't completely annul the heart. This allows for the rectified form of pride to appear. Why does the Alter Rebbe bring two verses to explain this? He uses ויגבה לבו בדרכי ה' and the verse, ואדברה בעדותיך נגד מלכים לא אבוש. The first is for when the Jewish people have a Temple, etc. But, the second is the ability not to be afraid of kings when we are in exile, without the Temple. The place in the mind that is tolerant of the heart's work is very important. It is actually an aspect of Yosef. Yosef has the cravings of a tzadik. Yehudah who is like the vessels, he has longing (תשוקה), to ascend and be included in the light. The craving the light has is craving to be revealed. Every tzadik, every Rebbe, at the beginning of his path, is in solitude (there is a ma'amar about this from the Friedeager Rebbe about this in the BST). But, there comes a time when he is told that he must reveal himself. His craving to be revealed is so concealed in himself that he cries out, God forbid that I should have to reveal myself. God has to come to him and threaten him, either you reveal yourself or you will die. A tzadik cannot be revealed without his willingness. But, in every tzadik, even in this state, there is a craving to be revealed, to be known. That is the 8th of an 8th in the mind. This craving is what gives the strength in the heart to be "ויגבה לבו בדרכי ה'." This is a very high secret in the approach of Yehudah to Yosef. The whole time that the brothers were

before him, we can't say that Yosef did not at all consciously want to reveal himself before his brothers, but still, Yehudah approaching him was the catalyst that made it happen. There is a serious question asked, Why didn't Yosef send word to his father that he was still alive? When he was in jail, it is understandable, but then he became viceroy? The answer is that in order to reveal himself properly he has to hold himself back from revealing himself to anyone. He has to restrain himself. He is waiting for the awakening from below from Yehudah. How does Yehudah then have the might to approach Yosef? Because he senses that Yosef really does want to reveal himself. So Yehudah is like the *ויגבה לבו בדרכי ה'*, that is the catalyst causing Yosef's revelation.

Now we turn to da'at, knowledge. In Torah 62 in Likutei Moharan we have as we said faith and knowledge. There he explains that there are two types of questions or queries about God in this world. There are questions that indeed have answers. Those have to be studied fervently and seriously, and if you don't do this, you cause yourself to become an Apikores, you empty your heart from faith in Hashem, all because you have not worked hard enough on understanding these issues.

But, then there are questions that have no answers. Against these, the only answer is simple and sincere faith. So on the one hand there is tension here between things that I should not get into at all, and those things that I have to invest myself totally in knowing and understanding. And, this is the rectified person: he who has knowledge, symbolized by Yosef, and all the time faith, which is Yehudah wants to be included in Yosef. Why is this all connected with food, with eating. Why is the beginning of rectification of eating the cause of faith? Rectifying our eating creates faith, but the result of rectified consumption of food is knowledge. So every time that Yehudah approaches Yosef, he makes sure that whatever can be known is known, like the saying that *תכלית הידיעה שלא נדע*, the end of all knowledge is to know that we can't know. This is like saying that on the one hand the purpose of Yosef is to attain Yehudah, but Yehudah is approaching Yosef all the time, to ensure that what can be known is researched properly and known.

Now in chesed, loving-kindness, there is a vort from the Tzemach Tzedek. Yehudah is the toil of the weekdays, and Yosef is the toil of Shabbat. This connects with what we said that Yosef is pleasure, the oneg of Shabbat, the eating of the Shabbat meal. While Yehudah is the pain and difficulty of the weekdays, the first type of clarification. Chesed is under chochmah, where we had the two types of clarification, as you recall. Why do we place this in chesed. On the one hand, chesed is the first day of the weekdays, the sefirah of the first day. On that day God created light. When we write the value of light (207) backwards we get Shabbat (702). On Shabbat we have the Musaf prayer that is Yosef. But, why is this connected with chesed? This is learnt from something explained by the Noam Elimelech who explains that the difference between weekdays and Shabbat is that the toil of the Shabbat is all love, which is chesed. But, the weekdays are gevurah—so why put everything in chesed? He says that the awe or fear of the weekdays should all be out of love. In Chabad it is explained similarly that the fear should be that he do something bad and that will sever his connection with God. This is the true rectification of yehudah. This is how the weekdays approach Shabbat—the toil

of the weekdays should be fear of [losing] love. There is pain and difficulty, Yehudah's quality, but his main purpose is to have it all out of love.

Now, we could ask, if Yosef is love, is there no might there. If one of the two is lacking (love and fear) then the soul cannot ascend. There is fear, but it is fear of embarrassment, the higher type of fear (not the fear of punishment, etc). This is like how the BST is all love, but in his love there is supernal awe of God that affects everyone around him.

Now we turn to might, to gevurah. Here we have an explanation from the Shem Meshmuel. Before we said that Yosef is mind and Yehudah is heart. Here though Yehudah is a broken heart. It is a vessel, as Rebbe Nachman says that the most whole vessel is a broken one. The heart is broken in gevurah. How do I know that Yehudah is approaching Yosef with a broken heart? From the midrash that quotes a verse from Amos, וניגש חורש בקוצר ודורך ענבים במושך זרע, to describe the relationship between Yehudah and Yosef. Yehudah is the broken heart of the person plowing his field and the person planting his field. The one plowing is plowing his heart. It is all about being a broken heart. To plow is to loosen the earth, לריפוי ארעה. First a person has a heart of stone and then he plows it and makes it into a heart of flesh. This is what the Shem Meshmuel heard from his father the Eglei Tal. He continues this idea by looking in the Eglei Tal's book under the melachah, the type of toil called reaping (קוצר), separating the produce from the earth. What is this in spirituality? He answers that it can be understood from the Maharal's books (indeed in Pershischa, the Rebbe that had already passed was the Maharal), where he explains that when the produce is connected to the earth, that is like when the mind can only think of physical, concrete things. But, to reap means that a person can understand completely spiritual, completely abstract ideas. This is very rare in people. To plow and to reap are thus acts of might. So much so, that we can say that "He has put an end to darkness" (קץ שם לחשך) means to put an end to the darkness of the mind, to sever it from the necessity of having a concrete example and make the mind able to think abstractly. So again, what is happening here. He who has a broken heart can ask in his prayer that he receive a mind that can think abstractly. Among the patriarchs, Isaac was the one who had an abstract mind, as is clear.

Now, we turn to tiferet (beauty). Here we have an explanation from זרע קדיש, from Rebbe Natali of Rupschitz. In the tiferet the top third is covered and the bottom two thirds are uncovered. The top third is it's chabad, its intellect, its bottom two-thirds are its chagat nehi. He says there are two types of tzadikim, a revealed tzadik and a concealed tzadik, who craves to be revealed. Indeed, the Almighty Himself has a craving to be revealed, to be known, which among the 4 reasons for creation, is the reason that resides in binah. Now the yesod of Ima (the foundation of mother), it extends all the way to the tiferet. There are tzadikim that are revealed. All of their Divine service is revealed. Now he says that whatever you see in a tzadik's service, all the mitzvot that he performs, etc., that is all Yehudah. Yehudah is the entire Torah then, because anything that can be seen is called a revealed tzadik and that is Yehudah. But, there is another type of tzadik, who serves God only in a concealed manner, and you can't see anything about him. He doesn't seem to learn, he doesn't seem to pray, he doesn't seem to do

anything. And his entire service is the clinging of his mind in Hashem. Indeed, this is Yosef, whom when he is in Egypt, we cannot see that he is even Jewish. He doesn't look it, he looks non-Jewish. But, he is clinging to God much more than his brothers. That is why he says that Yosef is a tzadik whose entire Divine service is concealed. While Yehudah's service is all revealed. This is like the 2/3 of tiferet that are revealed—they correspond to the Torah and mitzvot—each is a third. But, the concealed tzadik, he is the top third of tiferet, the חב"ד there. What according to the BST is the service of tiferet? It is the service to cause Hashem nachas, ישראל אשר בך אתפאר, if your intent is that God take pride in you, that is tiferet. And if it cannot be seen at all, that is Yosef, where it is all concealed. There are also many stories about Elijah the prophet who appears as a non-Jew. Now that Yehudah approaches Yosef, that is the revealed tzadik who recognizes that there is a reality of a concealed tzadik. In each of our individual lives, we have to know that there is concealed work and service that is the true concealed tzadik within each and every one of us. What if the revealed tzadik does not yearn for the concealed tzadik? He becomes coarse.

Netzach and hod go together. In another place we explained that they correspond to whatever the tzadik decrees God performs and whatever God decrees the tzadik can annul. Now we return to Likutei Moharan 62, where he explains that all the mistakes people make in faith—all the epikorsos—is because people believe in the laws of nature, but don't remember God. They trust in their business not in Hashem. Yehudah said: כי כמוך כפרעה. You are like Pharaoh, you only believe in the external aspect of reality, and don't see God. So Yehudah approaching Yosef is a supplication that the tzadik receive the ability to annul the laws of nature, so that people see that there is a Master to the world. According to this explanation, Yehudah, the tzadik below, approaches God Himself. אלוי is Hashem. He beseeches God to give him the power to annul His decrees so that everyone realize that it is all God. That everything in the end returns to the tikun of ויסב of making a feast, means that we should learn Torah as much as we can, but then when we can't learn any more we should go eat and then eating causes a unification of the Almighty and the Shechinah.

It is wonderful that Rebbe Nachman gives two examples for what it means not to trust the messenger, but God: medicine and business deals. But, the source of them all is eating. To sit down to eat is the source of all the things that conceal God from me. When Yehudah is beseeching God to give him the strength to reveal from time to time that the world has a Master, and it is specifically when the tzadik decrees something and the Almighty performs it and when the Almighty decrees and the tzadik annuls it.

In yesod, foundation, we have the rectification of the covenant. Rebbe Nachman surprisingly does not mention this in his teaching. Here we look at the Pri Tzadik, based on the midrash we mentioned earlier, and based on the haftarah. The haftarah are the final 9 verses of Amos. The end is ונגש חורש בקוצר ודורך ענבים במושך זרע, but it begins, הלא כבני כושיים אתם לי... Says the Pri Tzadik that בני כושיים alludes to the blemish of the covenant. A kushi, כושי is someone who blemishes his covenant. The continuation of the haftarah is the rectification of this blemish. The plower is Yehudah and the reaper of the produce is Yosef. Yosef is a consummate tzadik, because he endures his trial with Potiphara's wife.

The one who plows, Yehudah, is the ba'al teshuvah exactly on this point. This is what the Izbhitzer says about a ba'al teshuvah that he has תקיפות, a hard character that even after a long time that he has sinned, he doesn't give in, and seeks a way to rectify. A weak ba'al teshuvah according to izhbetz is not a ba'al teshuvah. A real BT is one is always full of might in his Divine service. He constantly approaches God in order to confess his sins. He confesses and is forgiven. The Itzhbitzer says that Yehudah realizes that he might have made the greatest mistake, and then he doesn't give up and feels that God can save him anyway. A tzadik can fall seven times and get back up. The Mittler Rebbe writes that a plower is someone who even if he can't rectify his covenant, he is constantly trying, he doesn't give up. The one who reaps is one who is reaping the fruits of his labor. When the plower approaches the reaper, he gains the ability to get up again.

In malchut, we have from the Yitav Lev of Satmar. He says that the two kings here, Yosef and Yehudah are approaching one another. This is a simple explanation that we haven't seen yet. In practice Yosef here is the revealed king. Yehudah is only a king in potential (דוד מלך ישראל חי וקים), but in practice it takes a long time for David's kingdom to appear). So here it is the king in potential who approaches the actual king. This is all he writes. We have to think about this.

All the Jewish people are called kings. Each one is a king in potential. The Alter Rebbe explains that in the time of the exile, thought all Jews are kings, their kingship is just in potential. There are many levels of potential. It can be in reality this potential and it can be outside reality. But, in order to be able to stand up to a king, the verse is telling is that the king in potential should not only not be ashamed, but he should go up to him and in merit of being a king in potential and speaking the entire truth and the Torah, his potential to be a king will become a reality. Especially now when we are already after the revelation of King David. At this moment we are all kings in potential. We don't know that the king in practice, is actually our brother, but that is exactly what he is. This seemingly opposing king in practice is just waiting for us to take the initiative and then he will reveal himself. The moment that he does so, when he feels that the time has come, he will reveal you as a king yourself. The king in potential has to approach the king in practice with all his strength.

The sages say that when Yehudah approached Yosef it was for one of 3 things: prayer, war, or peace. The word "approached" (ויגש) appears exactly 5 times in the Pentateuch. The first is by Abraham, ויגש אברהם ויאמר האף תספה צדיק עם רשע. Then 3 times by Yaakov and finally Yehudah and Yosef. ויגש is thus a word related to tzadikim. Rashi here does not mention that the approach was for war, peace, or prayer, he does mention it by Abraham. Abraham was experiencing terrible pain about the impending destruction of Sodom.

What does this order teach us? First war, then peace, then prayer. It is told about the Alter Rebbe who came to the Magid for the first time. How did he think to connect with the Magid: he thought to himself, if I hear a novel explanation in nigleh, then I will connect with him. This is like to make war with the Rebbe. Of course right away, he has to make peace with him. He didn't really mean to make war with the Rebbe. If the Rebbe wins, he realizes it was ridiculous, and if he wins, he feels that it was all his yetzer harah.

But, then the main form of approaching is through prayer, to pray to Hashem with the power of the tzadik, so he is actually praying that Hashem give him the power to annul the decree.

Now, to be a king, you first have to be willing to go to war. A true king is willing to approach the war. But, if he is a true king from war he moves to peace and then to prayer.

Lechaim lechiam, may we merit all the explanations we just said. This is the most Meshichist parashah in the entire Torah. It is the most moving parashah in all the Torah, it is the place to indeed cry. There is a connection between approaching (שיי) and feeling (שי). On the one hand this is the most emotional of all the parashot and there is no parashah that is so meshichist in the sense that David he in the end comes out above.