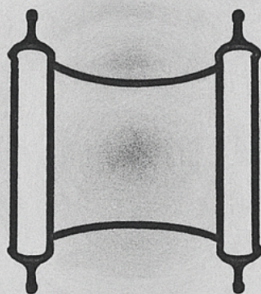


בס"ד

The Rebbe

Parshas Vayigash

וַיִּגַּשׁ אֵלָיו יְהוּדָה גֹּו ה'תשל"ו



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The Rebbe

בְּסִיעָתָא דְשָׁמַיָא. שַׁבָּת פְּרָשַׁת וַיִּגַּשׁ ה'תשל"ו

With the help of Heaven. Shabbat, Parshas Vayigash, [1975–1976]

Introduction

Rabbi Menachem Mendel Schneerson (1902–1994), the Lubavitcher Rebbe, delivered this maamar on Shabbat Parashat Vayigash in the Hebrew year five thousand seven hundred thirty six [1975–1976]. In this discourse, beginning with the words “With the help of Heaven. Shabbat, Parashat Vayigash...,” the Rebbe develops a profound explanation of the inner meaning of Judah’s approach to Joseph, unveiling its connection to the avodah of adjoining redemption to prayer, the dynamic between Torah study and mitzvah action, and the ultimate purpose of creation as a dwelling for the Divine in the lower realms.

(א)

“And Judah approached him,” etc. And it is stated in the Zohar that the approach of Judah to Joseph is the concept of adjoining redemption to prayer.

וַיִּגַּשׁ אֵלָיו יְהוּדָה גו', וְאִתָּא בְּזוּהַר דְּהַגָּשַׁת יְהוּדָה לְיוֹסֵף הוּא עֲנִיָּן סְמִיכַת גְּאוּלָּה לְתַפְלָה.

And it is explained in the discourses of our Rebbes, our leaders, that redemption is the attribute of Yesod, as it is written, “If he will redeem you, good, he will redeem,” and “good” is the attribute of Yesod, and prayer is the attribute of Malchut.

וּמְבֹאָר בְּדְרוּשֵׁי רַבּוֹתֵינוּ נְשִׂאֵינוּ, דְּגְאוּלָּה הִיא בְּחִינַת יְסוֹד, כְּמוֹ שֶׁכָּתוּב “אִם יִגְאֹלְךָ טוֹב יִגְאֹל”, וְטוֹב הוּא בְּחִינַת יְסוֹד, וְתַפְלָה הִיא בְּחִינַת מַלְכוּת.

And this is the connection of redemption and prayer to Joseph and Judah, for Joseph, being seventeen years old, in numerical value corresponds to “good,” which is Yesod, and Judah is Malchut.

זוֹהִי הַשְׁכָּחוּת דְּגְאוּלָּה וְתַפְלָה לְיוֹסֵף וְיְהוּדָה, כִּי יוֹסֵף בֶּן שֶׁבַע עָשָׂרָה שָׁנָה בְּגִימְטְרִיָּא “טוֹב” הוּא יְסוֹד, וְיְהוּדָה הוּא מַלְכוּת.

And the known precision in this is that the approach of Judah to Joseph was that Joseph remained in his place and Judah approached Joseph, whereas adjoining redemption to prayer means that prayer is in its place and redemption is adjoined, that is, approaches, prayer.

וַיְדוּעַ הַדְּיוּק בְּזוֹ, דְּהַגָּשַׁת יְהוּדָה לְיוֹסֵף הוּא שְׂיוּסָף הִנֵּה בְּמִקוּמוֹ וְיְהוּדָה נִגַּשׁ לְיוֹסֵף, וְסְמִיכַת גְּאוּלָּה לְתַפְלָה הוּא שְׂתַפְלָה הִיא בְּמִקוּמָהּ וְגְאוּלָּה נִסְמָכַת (נִגָּשַׁת) לְתַפְלָה.

And more than this: in the approach of Judah to Joseph it is emphasized that Joseph was on a higher level than Judah, therefore Judah needed to approach him, whereas in adjoining redemption to prayer the essential element is prayer.

וַיִּתְרָה מִזֹּו, דְּבְהַגָּשַׁת יְהוּדָה לְיוֹסֵף מוֹדָגֵשׁ שְׂיוּסָף הִנֵּה נִעְלָה יוֹתֵר מִיְהוּדָה, שֶׁלֹּכֵן הִצָּרָךְ יְהוּדָה לְגָשַׁת אֵלָיו, וּבְסְמִיכַת גְּאוּלָּה לְתַפְלָה הָעֵיקָר הוּא הַתַּפְלָה.

(ב)

The central point of explanation in this, in the discourses, is based on what is explained in Torah Or, in the discourse beginning “And behold, we were binding sheaves,” that the

וּנְקוּדַת הַבִּיאור בְּזוֹהַר בְּהַדְרוּשִׁים, עַל פִּי הַמְּבֹאָר בְּתוֹרָה אור דְּבוּר הַמַּתְחִיל וְהַנֵּה אֲנַחְנוּ מְאֻלָּמִים, אֵלָיו,

The Rebbe

בְּסִיעָתָא דְּשָׁמַיָא. שַׁבַּת פְּרָשַׁת וַיִּגַּשׁ ה' תְּשַׁל"ו

With the help of Heaven. Shabbat, Parshas Vayigash, [1975–1976]

sparks which were refined by the tribes required a second refinement through Joseph.

For the refinement accomplished by the tribes is a refinement in the manner of from below to above, the refinement of the Divine Name Ban, which consists only of nullification of the sense of independent existence.

Therefore, they needed a second refinement through Joseph, a refinement in the manner of from above to below, the refinement of the Divine Name Mah, through which the sparks become incorporated within Divinity.

It is explained there in Torah Or that in order for the drawing down of the Divine Name Mah to take place, it is through the elevation of feminine waters from the Divine Name Ban.

This is what is written, "and they bowed to my sheaf," the elevation of feminine waters of the tribes in a mode of nullification, bowing, through which they aroused the drawing down of the Divine Name Mah for a second refinement.

It is further known that in order to arouse the elevation of feminine waters of Ban itself, this is effected through a prior drawing down from the Divine Name Mah.

This is what is written in the Zohar that the approach of Judah to Joseph is the concept of adjoining redemption to prayer: Judah's approach to Joseph is the elevation of feminine waters of the tribes to Joseph, to arouse the drawing down of masculine waters from the Divine Name Mah.

Through this there is a second refinement from above to below. Our Sages stated regarding the verse "And Judah approached him" that approach implies peace, since the refinement from above to below is in a manner of peace.

It is known the distinction between the refinement of prayer and the refinement of Torah: prayer, from below to above, is in a manner of struggle, whereas Torah, from above to below, is in a manner of rest and peace.

שֶׁהַנִּיצוּצוֹת שֶׁנִּתְּבָרוּ עַל יְדֵי הַשִּׁבְטִים הוּצָרוּ
לְהַתְּבָר בִּירוֹר שְׁנִי עַל יְדֵי יוֹסֵף, כִּי הַבִּירוֹר שֶׁעַל
יְדֵי הַשִּׁבְטִים הוּא בִירוֹר בְּדֶרֶךְ מַלְמָטָה לְמַעְלָה,
בִּירוֹר דְּב"ן

דְּבִירוֹר זֶה הוּא רַק בְּטוֹל הַיֵּשׁ, וְלִכְּנ הוּצָרוּ
לְהַתְּבָר בִּירוֹר שְׁנִי עַל יְדֵי יוֹסֵף, בִּירוֹר בְּדֶרֶךְ
מַלְמָעָה לְמַטָּה, בִּירוֹר דְּמ"ה, וְעַל יְדֵי זֶה הֵם,
הַנִּיצוּצוֹת, נִכְלָלִים בְּאֵלֵּינוּ.

וּמְבוֹאֵר בְּתוֹרָה אֹר שֵׁם, שֶׁבְּכַדִּי שֶׁתְּהִיָּה הַמְּשָׁכָה
דְּשֵׁם מ"ה, הוּא עַל יְדֵי הַעֲלָאת מִיין נוֹקְבִין דְּשֵׁם ב"ן

וְזֶהוּ מֵה שֶׁכְּתוּב וַתִּשְׁתַּחֲוּ לְאֵלוֹמֹתִי (בְּרָאשִׁית
ל"ז:), הַעֲלָאת מִיין נוֹקְבִין דְּהַשִּׁבְטִים בְּבִחִינַת
בְּטוֹל, הַשְׁתַּחֲוָּא, שֶׁעַל יְדֵי זֶה עוֹרְרוּ הַמְּשָׁכָה שֵׁם
מ"ה לְהִיּוֹת בִּירוֹר שְׁנִי

וְהֵנָּה יְדוּעַ, שֶׁבְּכַדִּי לְעוֹרֵר הַעֲלָאת מִיין נוֹקְבִין דְּב"ן,
זֶה גּוֹפֵא הוּא עַל יְדֵי הַמְּשָׁכָה מִשֵּׁם מ"ה

וְזֶהוּ מֵה שֶׁכְּתוּב בְּזֹהָר דְּהַגְשַׁת יְהוּדָה לְיוֹסֵף הוּא עֲנָן
סְמִיכַת גְּאוּלָּה לְתַפְלָה, דְּהַגְשַׁת יְהוּדָה לְיוֹסֵף הוּא
הַעֲלָאת מִיין נוֹקְבִין דְּהַשִּׁבְטִים, יְהוּדָה שֶׁהוּא עֵינֶקֶר
הַשִּׁבְטִים, לְיוֹסֵף

לְעוֹרֵר הַמְּשָׁכָה מִיין דּוֹקְרִין מִשֵּׁם מ"ה שִׁיָּהָה
הַבִּירוֹר שְׁנִי מַלְמָעָה לְמַטָּה. וְזֶהוּ שֶׁאֲמָרוּ רַז"ל עַל
הַפְּסוּק וַיִּגַּשׁ אֵלָיו יְהוּדָה (בְּרָאשִׁית מ"ד:י"ח), אֵין
וַיִּגַּשׁ אֵלָא לְשָׁלוֹם

כִּי מַעֲלַת הַבִּירוֹר שֶׁבְּדֶרֶךְ מַלְמָעָה לְמַטָּה, הַבִּירוֹר
דְּיוֹסֵף, הִיא שֶׁהוּא בְּדֶרֶךְ שָׁלוֹם. וְכִידוּעַ הַחִילּוּק בֵּין
הַבִּירוֹר דְּתַפְלָה לְהַבִּירוֹר בְּתוֹרָה

The Rebbe

בְּסִיעָתָא דְשָׁמַיָא. שַׁבָּת פֶּרֶשַׁת וַיִּגַּשׁ ה' תְּשַׁל"ו

With the help of Heaven. Shabbat, Parshas Vayigash, [1975–1976]

Even within Torah itself there is a distinction between refinement through the revealed dimension of Torah and refinement through the inner dimension of Torah.

שֶׁהִבְרִיר דְּתַפְלָה שֶׁהוּא מְלֻמָּטָה לְמַעְלָה הוּא בְּדֶרֶךְ מְלַחְמָה, וְהִבְרִיר דְּתוֹרָה שֶׁהוּא מְלַמְעָלָה לְמַטָּה הוּא בְּדֶרֶךְ מְנוּחָה וְשָׁלוֹם, וּבְתוֹרָה גּוֹפֵא הַחִילוּק בֵּין גְּלִיָּא לְתוֹרָה לְפָנִימִיּוֹת הַתּוֹרָה.

The empowerment for elevating the feminine waters of Malchut to Zeir Anpin, the approach of Judah to Joseph, is through drawing down from the Divine Attribute of Zeir Anpin to Malchut, adjoining redemption to prayer.

וְהַנְתִּיבָת כַּח עַל הַעֲלָאת הַמַּיִין נוֹקְבִין דְּמַלְכוּת לְזַעֲרֵי אֲנָפִין, הַגָּשֶׁת יְהוּדָה לְיוֹסֵף, הוּא עַל יְדֵי הַהִמְשָׁכָה מַד"א לְמַלְכוּת, סְמִיכַת גְּאוּלָּה לְתַפְלָה.

The expression "adjoining redemption to prayer" is precise, for prayer is the essential element, since the primary intent of a dwelling below is the refinement from below to above, the refinement of Ban.

וְהַלְשׁוֹן סְמִיכַת גְּאוּלָּה לְתַפְלָה שְׁמוּר, שֶׁתַּפְלָה הִיא הַעֵיָקָר, כִּי עֵיָקָר הַכּוֹנֵן דְּדִירָה בְּתַחְתּוֹנִים הוּא בְּהִבְרִיר שֶׁבְּדֶרֶךְ מְלֻמָּטָה לְמַעְלָה, בִּירִיר דְּבִ"ן.

Since refinement from above to below depends on revelation of light rather than the lower realm itself, it does not fully accomplish the intent of a dwelling below, which is completed only when the lower becomes a vessel for Divinity.

דְּהִבְרִיר בְּדֶרֶךְ מְלֻמְעָלָה לְמַטָּה, בִּירִיר דְּמ"ה, כִּיֹּן שֶׁהִבְרִיר הוּא מַצֵּד הַגְּלוּי אֹר וְלֹא מַצֵּד הַתַּחְתּוֹן עֲצָמוֹ, אִין זֶה שְׂדִיךְ כָּל כּוֹד לְתַחְתּוֹן.

Therefore, in the future, Judah will be higher than Joseph, as stated in the haftorah of Parashat Vayigash: "And My servant David shall be king over them," and "My servant David shall be their prince forever."

וְהַכּוֹנֵן דְּדִירָה בְּתַחְתּוֹנִים נִשְׁלַמֵּת דּוֹקָא עַל יְדֵי הִבְרִיר בְּדֶרֶךְ מְלֻמָּטָה לְמַעְלָה, שֶׁתַּחְתּוֹן נַעֲשֶׂה כְּלִי לְאַלְקוּת. וְלִכְן לְעֵתִיד לְבֹא יִהְיֶה יְהוּדָה לְמַעְלָה מִיוֹסֵף, כְּמוֹ שֶׁכְּתוּב בְּהַפְטוֹרָה דְּפֶרֶשַׁת וַיִּגַּשׁ, וְעַבְדִּי דָּוִד מֶלֶךְ עָלֵיהֶם (יחזקאל ל"ז:כ"ד), וְדָוִד עַבְדִּי נָשִׂיא (לָהֶם לְעוֹלָם) (יחזקאל ל"ז:כ"ה).

(ג)

It must be understood: since the refinement of the Divine Name Ban will be higher than the Divine Name Mah in the future, whereas now Mah is higher than Ban, and the concept of adjoining redemption to prayer indicates that now prayer is higher than redemption.

וְצָרִיךְ לְהִבִּין, הֲרִי זֶה שֶׁהִבְרִיר דְּבִ"ן הוּא לְמַעְלָה מִמ"ה יִהְיֶה לְעֵתִיד לְבֹא, וְעַכְשִׁי מ"ה הוּא לְמַעְלָה מִבִּ"ן, וְעַנְּנוֹ סְמִיכַת גְּאוּלָּה לְתַפְלָה הוּא שֶׁעַכְשִׁי תַּפְלָה הִיא לְמַעְלָה מִגְּאוּלָּה.

It also requires understanding: from what is written in the Zohar that the approach of Judah to Joseph is the concept of adjoining redemption to prayer, it is implied that even in Judah's approach to Joseph the superiority of Malchut relative to Zeir Anpin is apparent.

וְגַם צָרִיךְ לְהִבִּין, דְּמַמָּה שֶׁכְּתוּב בְּזֹהָר שֶׁהַגָּשֶׁת יְהוּדָה לְיוֹסֵף הוּא עַנְּנוֹ סְמִיכַת גְּאוּלָּה לְתַפְלָה, מִשְׁמַע, שְׂגַם בְּהַגָּשֶׁת יְהוּדָה לְיוֹסֵף נִיפָר הַמַּעְלָה דְּמַלְכוּת לְגַבִּי וְזַעֲרֵי אֲנָפִין.

The Rebbe

בְּסִיעָתָא דְשָׁמַיָא. שַׁבָּת פֶּרֶשֶׁת וַיִּגַּשׁ ה' תְּשַׁל"ו

With the help of Heaven. Shabbat, Parshas Vayigash, [1975–1976]

(ד)

It is explained in the discourses that these two matters, the drawing down of the Divine Name Mah and the refinement of the Divine Name Ban, correspond to the pattern of study and action.

The reason for the differing opinions whether study is greater or action is greater is that each contains an advantage: the advantage of study lies in revelation, while the advantage of action is that specifically through fulfillment of the commandments the Essence is drawn down.

They concluded that study is greater, for study brings one to action, meaning that even the advantage of action comes through study.

There are two aspects in this: through Torah study, the drawing down of the Essence that is within the performance of the commandments is intensified, for the revelation of every matter is through Torah, Torah is light.

Moreover, even the drawing down effected by the performance of commandments is itself through study, since the drawing of the Essence through action occurs only when the action is performed in self-nullification.

This nullification is accomplished through Torah study, which is called Tushiyah, for it weakens the power of the animal soul and effects within it self-nullification.

This is the meaning of “study is great, for it brings to action,” that the action itself comes through study.

In this same manner is the relationship between the drawing down of Mah and the refinement of Ban: the drawing of the Essence is through the refinement of Ban, for specifically through that refinement the intent of a dwelling below is completed.

However, in order to reach this, it is necessary first to have the drawing down of Mah, just as study brings to action.

Accordingly, the precision noted earlier is even stronger: just as now study is greater and only in the future will action be greater, so too now prayer is higher than redemption.

וְהִנֵּה מְבוֹאֵר בְּהַדְרוּשִׁים, דְּשֵׁנִי עֲנִינִים אֵלֶּה הַהֲמָשְׁכָּה דְּמִ"ה וְהַבִּירור דְּב"ן הוּא עַל דְּרָךְ תִּלְמוּד וּמַעֲשֵׂה.

וְהַעֲנִין הוּא, דְּטַעַם הַדְּעוּת אִם תִּלְמוּד גָּדוֹל אוֹ מַעֲשֵׂה גָדוֹל, הוּא, כִּי בְּכָל אֶחָד מֵהֶם יֵשׁ מַעֲלָה, דְּמַעֲלַת הַתִּלְמוּד הוּא בְּעִנְיַן הַגִּילויִים וּמַעֲלַת הַמַּעֲשֵׂה הוּא שְׁעַל יְדֵי קִיּוּם הַמַּצּוּת דְּוָקָא הוּא הַמְשָׁכַת הָעֲצָמוֹת

וְנִמְנֵנוּ וְנִמְרוּ תִלְמוּד גָּדוֹל שֶׁהַתִּלְמוּד מְבִיא לְיָדֵי מַעֲשֵׂה, שְׁגָם הַמַּעֲלָה דְּמַעֲשֵׂה הוּא עַל יְדֵי הַתִּלְמוּד

וְשֵׁנִי עֲנִינִים בְּזֶה, שְׁעַל יְדֵי לִימוּד הַתּוֹרָה מִתְגַּבֶּרֶת הַמְשָׁכַת הָעֲצָמוֹת שֶׁבְּמַעֲשֵׂה הַמַּצּוּת, כִּי גִילוי כָּל עֲנִין הוּא עַל יְדֵי הַתּוֹרָה, תּוֹרָה אוֹר

וְיִתְרָה מִיּוֹ, שְׁגָם הַהֲמָשְׁכָּה דְּמַעֲשֵׂה הַמַּצּוּת הִיא עַל יְדֵי הַתִּלְמוּד, כִּי זֶה שְׁעַל יְדֵי מַעֲשֵׂה הַמַּצּוּת הוּא הַמְשָׁכַת הָעֲצָמוֹת הוּא כְּאִשְׁרֵי הָעֲשִׂיָּה הִיא בְּבִטּוֹל

וְזֶה נַעֲשֵׂה עַל יְדֵי לִימוּד הַתּוֹרָה שֶׁנִּקְרָאת תּוֹשִׁיָּה, שֶׁמַּתְשֵׁת הַכֹּחַ דְּנִפְשׁ הַבְּהִמִּית וּפּוֹעֶלֶת בָּהּ בִּיטּוֹל

דְּזֶהוּ גָדוֹל תִּלְמוּד שֶׁמְבִיא לְיָדֵי מַעֲשֵׂה, שֶׁהַמַּעֲשֵׂה גּוֹפֵא בָּא עַל יְדֵי תִלְמוּד

וְעַל דְּרָךְ זֶה הוּא בְּהַמְשָׁכָה דְּמִ"ה וְהַבִּירור דְּב"ן, דְּהַמְשָׁכַת הָעֲצָמוֹת הִיא עַל יְדֵי הַבִּירור דְּב"ן, וְכֵן לְשֶׁבֶח־בִּירור דְּב"ן דְּוָקָא נִשְׁלָמֶת הַכּוֹנֵה דְּדִירָה בְּתַתְּחוֹנִים

אֵלֹא שֶׁבְּכֵי לְבּוֹא לְזֶה הוּא עַל יְדֵי הַהֲמָשְׁכָה דְּמִ"ה, וְכַעֲנִין תִּלְמוּד שֶׁמְבִיא לְיָדֵי מַעֲשֵׂה

וְצָרִיד לְהַבִּין, דְּעַל פִּי זֶה הַדִּיוק הַנִּזְכָּר, דְּעִנְיַן סְמִיכַת גְּאוּלָּה לְתַפְלָה הוּא שְׁגָם עֲכָשׁוּי תַּפְלָה הִיא לְמַעְלָה, מְגֻאוּלָּה, הוּא עוֹד יוֹתֵר

The Rebbe

בְּסִיעָתָא דְשָׁמַיָא. שַׁבָּת פֶּרֶשַׁת וַיִּגַּשׁ ה' תְּשַׁל"ו

With the help of Heaven. Shabbat, Parshas Vayigash, [1975–1976]

For in the matter of study and action, now study is greater and only in the future will action be greater, and likewise in the matter of redemption and prayer, even now prayer is higher than redemption.

דְּבַעֲנֵנּוּ תַלְמוּד וּמַעֲשֵׂה עֲכָשְׁיוּ הוּא תַלְמוּד גָּדוֹל וְרַק לְעֵתִיד לְבֹא יִהְיֶה מַעֲשֵׂה גָדוֹל, וּבַעֲנֵנּוּ גְאוּלָּה וּתְפִלָּה גַם עֲכָשְׁיוּ תְפִלָּה הִיא לְמַעַל מְגְאוּלָּה.

(ה)

It is possible to explain this as follows: the reason that now study is considered greater is because study leads to action, which proves that action itself is the essential element.

וַיֵּשׁ לֹמֶר הַבִּיאֹר בְּזֶה, שֶׁהַטַּעַם עַל זֶה שֶׁעֲכָשְׁיוּ תַלְמוּד גָּדוֹל הוּא לְפִי שֶׁתַּלְמוּד מְבִיא לִידֵי מַעֲשֵׂה, דְּמִזֶּה מוֹכַח שֶׁהַמַּעֲשֵׂה הוּא הָעֵינָקָר.

This itself results from the fact that in the future action will be greater; however, now, when the primary emphasis is on revelations, even the greatness of action, through which the Essence is specifically drawn down, is perceived as belonging to revelation.

הוּא מְסוּבָב מִזֶּה שֶׁלְעֵתִיד לְבֹא יִהְיֶה מַעֲשֵׂה גָדוֹל, אֲלָא שֶׁעֲכָשְׁיוּ שֶׁעֵינָקָר הַמַּעֲשֵׂה הִיא בְּהִגְלוּיָם, גַּם הַגְּדֻלּוֹת דְּמַעֲשֵׂה שֶׁעַל יָדָהּ דּוֹקָא הוּא הַמַּשְׁכַּת הַעֲצָמוֹת, כְּמוֹ שֶׁנֶּרְגָּשְׁתָּ עֲכָשְׁיוּ, הוּא כְּמוֹ שֶׁשִּׁנִּיָּה לְהִגְלוּיָם.

Since the revelation of the drawing down of the Essence within the performance of commandments comes through Torah study, therefore now study is greater, because it leads to action.

וְכִינּוּ שֶׁהִגְלוּיָם דְּהַמַּשְׁכַּת הַעֲצָמוֹת שֶׁבְּמַעֲשֵׂה הַמִּצְוֹת הוּא עַל יְדֵי לִימוּד הַתּוֹרָה, לְכֵן עֲכָשְׁיוּ תַלְמוּד גָּדוֹל לְפִי שֶׁמְבִיא לִידֵי מַעֲשֵׂה.

Based on this, it can also be explained that what is written in the discourses, that the drawing down of the Divine Name Mah to arouse the elevation of feminine waters of the Divine Name Ban is like study that leads to action, also clarifies why adjoining redemption to prayer indicates the superiority of prayer.

וְעַל פִּי זֶה יֵשׁ לֹמֶר, דְּמָה שֶׁכְּתוּב בְּהַדְרֹוֹשִׁים שֶׁהַמַּשְׁכָּה דְּמַ"ה לְעוֹרֵר הַעֲלָאת מִיּוֹ נִוְקְבִין דְּב"ן הוּא כְּעֵנֶנּוּ תַלְמוּד שֶׁמְבִיא לִידֵי מַעֲשֵׂה, הוּא גַם בִּיאֹר עַל זֶה שֶׁהַעֲנֵנּוּ דְּסְמִיכַת גְאוּלָּה לְתְפִלָּה שְׁמוּרָה עַל מַעַלַת הַתְּפִלָּה.

This follows the pattern that in the future Judah will be higher than Joseph; although this will mainly be in the future, nevertheless, since even now a measure of the quality of Malchut already shines, it is possible for its advantage to be revealed in certain matters.

הוּא עַל דֶּרֶךְ שֶׁלְעֵתִיד לְבֹא יִהְיֶה יְהוּדָה לְמַעַל מִיֹּסֵף, דְּאִגַּם שִׁנָּה שִׁיְהוּדָה הוּא לְמַעַל מִיֹּסֵף יִהְיֶה בְּעֵינָקָר לְעֵתִיד לְבֹא, מְכַל מְקוֹם כִּינּוּ שֶׁגַם עֲכָשְׁיוּ מֵאִיר קֶצֶת מַעַלַת הַמַּלְכוּת.

Therefore, in some aspects there can already be a revealed superiority of Malchut itself, namely the superiority of prayer relative to redemption.

לְכֵן שִׁנִּיָּה שֶׁבְּכַמָּה עֲנִינִים תִּהְיֶה בְּגִילּוּי הַמַּעַלָּה דְּמַלְכוּת עֲצָמָה, הַמַּעַלָּה דְּתְפִלָּה לְגַבִּי גְאוּלָּה.

On this basis one can also explain what is written in the Zohar, that Judah's approach to Joseph is the concept of adjoining redemption to prayer, even though, in general, Judah's approach to Joseph reflects the superiority of Zeir Anpin.

וְעַל פִּי זֶה יֵשׁ לְבָאֵר גַּם מָה שֶׁכְּתוּב בְּזֶהר דְּהַגְשַׁת יְהוּדָה לְיוֹסֵף הוּא עֲנֵנּוּ סְמִיכַת גְאוּלָּה לְתְפִלָּה, אִף שֶׁהַגְשַׁת יְהוּדָה לְיוֹסֵף מוֹרָה בְּכָלֵל עַל הַמַּעַלָּה דְּזַעִיר אֲנִפִּין.

For there are aspects within Judah's approach to Joseph in which the superiority of Malchut is emphasized, as will be explained further on.

כִּי יִשְׁנֵם עֲנִינִים בְּהַגְשַׁת יְהוּדָה לְיוֹסֵף שֶׁבָּהֶם מוֹדְגָשַׁת מַעַלַת הַמַּלְכוּת, כְּדִלְקַמּוֹן.

The Rebbe

בסייעתא דשמיא. שבת פרשת ויגש ה'תשל"ו

With the help of Heaven. Shabbat, Parshas Vayigash, [1975–1976]

(1)

This can be understood by first explaining how Judah's approach to Joseph and his statement, "How can I go up to my father," brought about that Joseph could not restrain himself and made himself known to his brothers.

ויוכן זה בהקדם מה שהגשתי יהודה ליוסף ואמירתו
איה אעלה אל אבי גוי' הביא לזה שלא יוכל יוסף
להתאפק גוי' והתנדע אל אחיו.

Seemingly, after all of them had come to him together with Benjamin his brother, he should have revealed himself to them immediately; why then did he hide the goblet in Benjamin's sack in order that they come to him once again.

דלכאורה לאחר שביאו אליו כולם עם בנמין אחיו
היה צריך להתנדע אליהם תיכף, ולמה הטמין את
הגביע באמתחת בנמין בכדי שיבואו אליו עוד פעם.

And even then he did not reveal himself to them immediately; only after Judah approached him and presented his arguments did he specifically then make himself known to his brothers.

וגם אז לא התנדע אליהם מיד, ורק לאחר שנגש
אליו יהודה וטען את טענותיו, אז דוקא התנדע אל
אחיו.

The central point of explanation is that Benjamin is the "lower righteous one," who elevates the receiver from below to above and binds him to the giver.

ונקודת הביאור בזה, דבנמין הוא צדיק תחתון
שמעלה המקבל מלמטה למעלה ומקשרו בהמשפיע.

The primary elevation of feminine waters of Malchut is through Benjamin, and therefore the main elevation of feminine waters of the tribes occurred when they came to Joseph the second time on account of Benjamin.

ועיקר העלאת מיין נוקבין דהמלכות הוא על ידי
בנמין, ולכן עיקר העלאת מיין נוקבין דהשבטים
היה כשבאו ליוסף בפעם השניה בשביל בנמין.

This is why Joseph hid the goblet in Benjamin's sack: in order to arouse the elevation of feminine waters of Malchut, there must be a prior drawing down from Zeir Anpin.

וזה שהטמין יוסף את הגביע באמתחת בנמין הוא,
כי בכדי לעורר העלאת מיין נוקבין דהמלכות הוא
על ידי ההמשכה מד"א.

It may be explained that Joseph arranged to hide the goblet in Benjamin's sack, without Benjamin or the tribes knowing, because for the elevation of feminine waters of the receiver to be truly from the receiver, the arousal from the giver must initially be concealed.

ויש לומר, דזה שצוה יוסף להטמין את הגביע
באמתחת בנמין, ובנמין והשבטים לא ידעו מזה,
הוא, כי בכדי שהעלאת מיין נוקבין דהמקבל תהיה
מצד המקבל, הוא כשהמשכה מהמשפיע המעוררת
את המקבל היא בהעלם.

Afterwards, when the goblet was found, the drawing down came in a revealed manner, because once the elevation of feminine waters had already been aroused, revelation could follow.

וזה שלאחר זה נמצא הגביע הוא, כי לאחר
שנתעורר כבר אצלם העלאת מיין נוקבין, באה
ההמשכה בגילוי.

Through this they were elevated even more than their previous ascent when the goblet had still been hidden.

ועל ידי זה נתעלו עוד יותר מהעליתם שלכם
כשהגביע היה טמון.

This is why after the goblet was found, Judah said, "God has found the sin of your servants," for after they were elevated to

וזהו שלאחר שנמצא הגביע אמר יהודה האלקים
מצא את עון עבדי, כי לאחר שנתעלה לדרגת
נעלית יותר, גם ענין הדין הזה נחשב אצלו לעון.

The Rebbe

בְּסִיעָתָא דְּשָׁמַיָא. שַׁבָּת פְּרָשַׁת וַיִּגַּשׁ ה' תְּשִׁל"ו

With the help of Heaven. Shabbat, Parshas Vayigash, [1975–1976]

an even higher level, even the most subtle matter was considered by him as a sin.

At that point, "And Judah approached him," the elevation of feminine waters of Judah, and of all the tribes, was complete.

וְאֵז וַיִּגַּשׁ אֵלָיו יְהוּדָה, הֶעֱלָאת מִיּוֹן נוֹקְבִין שְׁלוֹ וּדְכָל הַשְּׁבָטִים הָיְתָה בְּשָׁלִימוֹת.

(ז)

When Judah sought to arouse Joseph to draw down to him the flow of masculine waters, he said to him, "Please let your servant speak a word in my lord's ears ... for you are like Pharaoh" (Genesis 44:18).

וְהִנֵּה כְּשֶׁרָצָה יְהוּדָה לְעוֹרֵר אֶת יוֹסֵף שְׁמִינִי לֹו הַמְּשַׁכֵּת מִ"ד, אָמַר לוֹ וַיֹּדֶר נָא עֲבֹדֶךָ דָּבָר בְּאָזְנִי אֲדוֹנִי גו' כִּי כְמוֹד כְּפָרְעָה.

The explanation is that since drawing down from Zeir Anpin to Malchut is a descent, Judah clarified to Joseph that on the contrary, through this there will be an ascent in Zeir Anpin, that he will be "like Pharaoh."

וְהִבִּיאוֹר בְּזָה, דְּלִהוּת שְׁהִמְשָׁכָה מִד"א לְמַלְכוּת הִיא רִירָה, לָכֵן בִּיָּאֵר יְהוּדָה לְיוֹסֵף שְׁאֲדָרְבָּה עַל יְדֵי זֶה תִּהְיֶה עֲלֵיהָ בְּז"א, שְׁיִהְיֶה כְמוֹד כְּפָרְעָה.

For Joseph, as he is in his own right, begins from Chochmah, which is the beginning of revelation; but by his influence upon "your servant," Malchut, he becomes like Pharaoh, the level of Keter, and within Keter itself, the inner dimension of Keter.

דְּיוֹסֵף כְּמוֹ שֶׁהוּא מַצִּד עֲצָמוֹ מִתְחִיל מִחֻמָּה שֶׁהִיא רֵאשִׁית הַגִּילוי, וְעַל יְדֵי שְׁיִשְׁפִיעַ לְעֲבֹדֶךָ מַלְכוּת יִהְיֶה כְּפָרְעָה בְּתֵר, וּבְכֶתֶר גּוֹפָא פְּנִימִיּוֹת הַכֶּתֶר.

This is the connection between Judah's approach to Joseph and adjoining redemption to prayer: in Judah's approach the superiority of Malchut relative to Zeir Anpin is emphasized, for through Zeir Anpin's influence upon Malchut an additional elevation is effected in Zeir Anpin itself.

וְזֶהוּ הַקֶּשֶׁר דִּהְנֶשֶׁת יְהוּדָה לְיוֹסֵף לְסִמְכַת גְּאוּלָּה לְתַפְלָה, כִּי בְהִגָּשֶׁת יְהוּדָה לְיוֹסֵף מוֹדֵגֶשֶׁת הַמַּעֲלָה דְּמַלְכוּת לְגַבִּי ז"א, שְׁעַל יְדֵי שְׁהִנָּה א"א מִשְׁפִּיעַ לְמַלְכוּת מִתּוֹסֵף עִילוי בְּז"א.

This parallels "study is great, for it leads to action," for through this the study itself is elevated.

וְעַל דָּרָךְ גָּדוֹל תִּלְמוּד שֶׁמְבִיא לְיָדֵי מַעֲשֶׂה, דְּעַל יְדֵי זֶה נַעֲשֶׂה הַגְּדָלָה בְּתִלְמוּד.

Accordingly, the connection between "And Judah approached him" and the haftorah of Parashat Vayigash is understood, whose theme is that in the future Judah will be higher than Joseph.

וְעַל פִּי זֶה יוֹבֵן גַּם הַקֶּשֶׁר דְּוַיִּגַּשׁ אֵלָיו יְהוּדָה עִם הַהַפְּטוּרָה דְּפָרָשַׁת וַיִּגַּשׁ, שֶׁתּוֹכְנָה הוּא שְׁלֵעֲתִיד לְבוֹא יִהְיֶה יְהוּדָה לְמַעֲלָה מִיוֹסֵף.

For the elevation effected in Zeir Anpin through its influence upon Malchut is a preparation for the future revelation of Malchut's own superiority: "My servant David shall be king over them ... and My servant David shall be their prince forever" (Ezekiel 37:24–25), with the coming of our righteous Messiah, speedily and truly.

כִּי הָעִילוי שֶׁנַּעֲשֶׂה בְּז"א עַל יְדֵי הַשְּׁפָעָתוֹ לְמַלְכוּת הוּא הַקְּדָמָה לְזֶה, שְׁלֵעֲתִיד לְבוֹא תִתְגַּלֶּה מַעֲלַת הַמַּלְכוּת עֲצָמָה, וְעַבְדֵי דָוִד מִלָּךְ עֲלֵיהֶם גו' וְדָוִד עֲבָדֵי נְשִׂיא לָהֶם לְעוֹלָם, בְּבִיאת מְשִׁיחַ צְדִקְנוּ בְּקֶרֶב מְמִשׁ.

The Rebbe

בְּסִיעָתָא דְּשָׁמַיָא. שַׁבָּת פֶּרֶשֶׁת וַיִּגַּשׁ ה' תְּשִׁל"ו

With the help of Heaven. Shabbat, Parshas Vayigash, [1975–1976]

[NOTE Summary:

The maamar opens by identifying “And Judah approached him” as the inner root of semichat geulah le-tefillah, the adjoining of redemption to prayer. Joseph represents Yesod and Zeir Anpin, the channel of divine flow and revelation from above to below, while Judah represents Malchut, the receiver, expression, and actualization within the lower world. Redemption corresponds to Yesod and prayer to Malchut. Although Joseph appears higher, since Judah approaches him, the essential intent lies in Malchut, prayer, and the movement from below upward.

The Rebbe explains that the avodah of the tribes accomplished a first refinement of the sparks through a process of elevation from below to above, identified as the refinement of Ban. This refinement is primarily self-nullification. However, this alone is insufficient, because the sparks must ultimately be absorbed and unified within Divinity. This requires a second refinement through Joseph, a refinement from above to below, associated with Mah. Yet even this higher flow can only be drawn down when it is first aroused by the elevation from below. Thus, the entire process hinges on the initiative of Malchut, even when the completion comes through higher revelation.

This pattern is mirrored in the relationship between prayer and Torah. Prayer is an avodah of struggle, ascent, and refinement from below upward, whereas Torah draws divine light downward in a manner of peace and rest. Both are necessary, but the purpose of creation is fulfilled specifically through the avodah that begins below, transforming the lower itself into a vessel for G-dliness. For this reason, prayer is presently considered higher than redemption, even though redemption represents a more revealed state.

The Rebbe then parallels this structure with the classic question of whether Torah study or action is greater. Study is declared greater now only because it leads to action. This demonstrates that action is the ultimate goal, since mitzvot draw down the Divine Essence itself. However, because the revelation of this essential drawdown is accessed through Torah, study presently takes precedence. In the future, when the essence will be openly revealed, action itself will be manifestly higher. This same logic explains why, even now, prayer is higher than redemption, and why Judah’s role already shines through, even before the future era when Judah will clearly surpass Joseph.

The narrative details of the story are then explained accordingly. Joseph delayed revealing himself until Judah approached him with complete self-sacrifice, because only a full and perfected elevation from below could elicit the ultimate revelation. Benjamin, identified as the lower righteous one, played a central role in enabling this ascent. Joseph’s concealment of the goblet in Benjamin’s sack represents a concealed arousal from above, designed to awaken genuine initiative from below. Once that initiative was complete, the revelation could occur openly, leading to a far greater elevation than before.

Finally, Judah’s words “for you are like Pharaoh” are explained as the deepest expression of this dynamic. Although Joseph begins at the level of Chochmah, by bestowing upon Malchut he is elevated to the level of

The Rebbe

בְּסִיעָתָא דְּשָׁמַיָא. שַׁבָּת פֶּרֶשֶׁת וַיִּגַּשׁ ה' תְּש"ו

With the help of Heaven. Shabbat, Parshas Vayigash, [1975–1976]

Keter, and ultimately to the inner dimension of Keter. Thus, Malchut does not merely receive from Zeir Anpin; it elevates it. This is the deepest meaning of semichat geulah le-tefillah: the descent into expression and action produces a higher ascent above revelation itself.

Practical Takeaway:

The maamar teaches that the ultimate purpose of avodah is not spiritual experience or revelation for its own sake, but the transformation of the lower world into a dwelling for the Divine. Even when higher inspiration and illumination are necessary, they exist to empower concrete action, prayer, and self-driven refinement. In daily life, this means valuing effort, struggle, and responsibility taken from below, recognizing that these very acts elevate the highest spiritual forces. By embracing prayer, mitzvah performance, and inner work with humility and persistence, one participates in the process through which Malchut rises above Zeir Anpin, Judah rises above Joseph, and the world becomes ready for the ultimate revelation.

Chassidic Story

It is related that a simple chassid once complained that he envied those who could grasp deep concepts in Torah and Chassidus, feeling that his own service consisted mainly of effortful prayer and straightforward mitzvah observance. When he shared this with an elder chassid, the elder responded by pointing to a lamp. “The oil is refined elsewhere, and the flame comes from above,” he said, “but it is the wick here below that holds the fire and gives it light in the room. Without the wick, all the oil and flame would remain useless.” The simple chassid understood that his avodah was not secondary, but central. It was precisely his grounded effort that allowed the highest light to dwell below.

Therapeutic Psychological Integration From Insight to Ownership – Why Judah Must Approach Joseph

At the heart of this maamar, the Rebbe is addressing a tension that modern psychology struggles with constantly: the gap between understanding and change. Joseph represents clarity, structure, foresight, and intellectual mastery. Judah represents responsibility, emotional exposure, speech, and lived consequence. In contemporary terms, Joseph is cognitive insight; Judah is behavioral and emotional ownership.

The Rebbe insists that insight alone cannot complete the purpose of creation. Insight flows downward, but it does not transform reality unless it is received, absorbed, and lived by the lower faculties. This is why redemption, clarity, and revelation cannot stand alone. They must be joined to prayer, struggle, and lived engagement. Prayer, in this maamar, is not calm meditation. It is the vulnerable act of standing inside limitation and speaking honestly from within it.

From a psychological standpoint, prayer corresponds to what clinicians call bottom-up processing. Rather than regulating emotion through logic and explanation, the individual allows affect, need, and distress to surface and be processed. This is harder, slower, and far less elegant than insight, but it produces deeper integration. That is why prayer is considered higher now. Not because it is cleaner, but because it works where insight cannot.

The Rebbe

בְּסִיעָתָא דְּשָׁמַיָא. שַׁבָּת פֶּרֶשְׁת וַיִּגַּשׁ ה'תשל"ו

With the help of Heaven. Shabbat, Parshas Vayigash, [1975–1976]

The Rebbe's comparison between Torah study and mitzvah action mirrors this perfectly. Study is declared greater only because it leads to action. This is a radical statement. It means study has no independent supremacy. Its entire value is instrumental. In therapeutic language, insight is only meaningful if it leads to behavioral change. Insight without change becomes avoidance, rationalization, or spiritual bypassing. Action, however clumsy, is where transformation actually occurs.

This explains why Joseph does not reveal himself immediately. The brothers already have information. They already know something is happening. But knowing is not enough. Joseph engineers circumstances that force responsibility to emerge from below. Benjamin becomes central because he represents the vulnerable point of attachment, the place where loss would be intolerable. Judah's final speech is not persuasive brilliance. It is moral ownership. "How can I go up to my father" is not theology. It is accountability.

In clinical work, this moment is when a client stops explaining their behavior and starts owning its impact. When shame is no longer defended against, but held. When consequences are no longer abstract. Only then can integration occur. Joseph cannot restrain himself at that point because the system has completed its task. The lower world has truly risen.

The goblet episode reveals an even subtler psychological truth. Joseph hides the catalyst. The brothers are not told what is happening. This parallels how real growth often works. When people feel manipulated, instructed, or coerced into change, the change does not last. Sustainable transformation occurs when motivation feels internal, even if it was quietly scaffolded. Joseph's concealment allows Judah's response to feel self-generated. That makes it real.

The most counterintuitive idea comes at the end of the maamar. When Joseph flows into Judah, Joseph himself ascends to Keter. In modern language, when cognition serves lived responsibility, cognition matures into wisdom. When leadership serves vulnerability, leadership deepens. When intelligence serves embodiment, intelligence transcends itself. This is why Judah ultimately surpasses Joseph. Not because Joseph was wrong, but because Joseph needed Judah to complete him.

A Contemporary True Story

In 2009, after Air France Flight 447 crashed into the Atlantic Ocean, killing all 228 people aboard, investigators spent two years reconstructing the event. The aircraft systems were functioning. The pilots were highly trained. The cause was not lack of knowledge. It was something far more human.

When the plane's airspeed sensors failed, the cockpit filled with conflicting data. The junior pilot reacted emotionally and pulled the plane upward into a stall. The senior pilot, overwhelmed by information, failed to intervene effectively. The co-pilot sensed something was wrong but did not assert himself clearly. Everyone had insight. No one took ownership in the moment that mattered.

The Rebbe

בְּסִיעָתָא דְּשָׁמַיָא. שַׁבָּת פְּרָשַׁת וַיִּגַּשׁ ה' תְּשַׁל"ו

With the help of Heaven. Shabbat, Parshas Vayigash, [1975–1976]

The aviation industry responded by radically changing cockpit psychology. Captains were retrained to invite challenge. Junior pilots were trained to speak up emotionally and assertively, not deferentially. Authority was intentionally brought downward. Since then, aviation safety has dramatically improved.

This is Judah approaching Joseph.

The system became wiser not by adding more data, but by empowering responsibility, speech, and presence from below. Leadership rose precisely because it allowed itself to descend.

That is the Rebbe's teaching in modern terms. Redemption alone is not enough. Insight alone is not enough. The world is transformed when clarity submits itself to lived responsibility, when understanding enters vulnerability, and when the lower world becomes an active partner rather than a passive recipient.

That is when Joseph reveals himself. **END NOTE]**