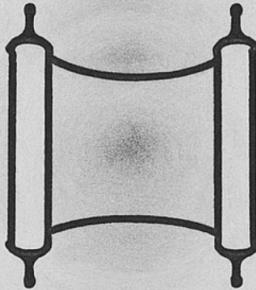


בס"ד

The Rebbe

Parshas Vayigash

וַיָּגַשׁ אֶלְיוֹן יְהוּדָה גּוֹ ה'תְּשִׁלְׁוֹן



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The Rebbe

בסייעת דשניא. שבת פרשת ויגש 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.

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.

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.

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.

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.

ויגש אליו יהודה גו', ואיתא בזוהר דהנחת יהודה
ליוסף הוא ענן סמיכת גואלה לתקפה

ומבוואר בקדושים רבותינו נשיאינו, דआולה היא
בחינת יסוד, כמו שפטות “אם יגאל טוב יגאל”,
וטוב הוא בחינת יסוד, ותקפה היא בחינת מלכות

וזוהי הטעיות דגואלה ותקפה ליוסף ויהודה, כי
יוסף ב שבע עשרה שנה בגימטריא “טוב” הוא
יסוד, ויהודה הוא מלכות

וידוע כדיוק בזה, דהנחת יהודה ליוסף הוא ש יוסף
היה במקומו ויהודה נגש ליוסף, וסמכות גואלה
לתקפה הוא שתפה היא במקומה וגואלה בסמכות
(נגשת) לתקפה.

ויתר מזו, דבקבשת יהודה ליוסף מודש ש יוסף
היה נצלת יותר מיהודה, שלכוazar יהודה לנחת
אלין, ובסמכות גואלה לתקפה העיקר הוא התקפה

ויקודת הביאור בזה בקדושים, על פי המבוואר
בזה אור דבר הפתחיל והנה אנחנו מאלים
אלומים

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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.

שהניצוצות שנתקברו על ידי השבטים הוארכו להתפרק בירור שני על ידי יוסף, כי הבירור שעל ידי השבטים הוא בירור בז'ך מלמטה למעלה, בירור זב"ז,

כברור זה הוא רק בVELO היש, וכך הוארכו להתפרק בירור שני על ידי יוסף, בירור בז'ך מלמטה למטה, בירור זמ"ה, ועל ידי זה ה"ם, הניתוצות, נכללים באלקות.

ומבוואר בתורה אור שם, שבכדי שתתנעה המשכה ד"ש מ"ה, הוא על ידי הצלאת מ"ן נוקבון דשם בז.

ז"ה מה שפטוח ותשפטו לאלותי (בראשית ל"ז:ז), הצלאת מ"ן נוקבון דהשבטים בבחינת בVELO, השתחואה, שעל ידי זה עוררו המשכת שם מ"ה לחיות בירור שני.

והנה ידוע, שבכדי לעורר הצלאת מ"ן נוקבון זב"ז, זה גופא הוא על ידי המשכה ממש מ"ה

ז"ה מה שפטוח בז'ך דנקשת יהוקה ליאוסף הוא עניין סמיכת גואלה לתקפה, דנקשת יהוקה ליאוסף הוא הצלאת מ"ן נוקבון דהשבטים, יהוקה שהוא עירק, השבטים, ליוסף,

לעורר המשכת מ"ן דוקרין ממש מ"ה שיהיה הבירור שני מלמטה למטה. וזה שאמרו ר"ל על הפסוק ויגש אליו יהוקה (בראשית מ"ד:י"ח), אין ויגש אלא לשלים

כפי מעלה הבירור שבז'ך מלמטה למטה, הבירור זיוסף, היא שהוא בז'ך שלום. וכיודע החילוק בין הבירור דתקפה להבירור בתורה

The Rebbe

בסייעת דשניא. שבת פרשת ויגש ה'תשל"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.

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.

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.

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.

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.”

(ב)

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.

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.

שהבירור דתפלה שהוא מלמטה למעלה הוא בזרק
מלחה, והבירור דתורה שהוא מלמטה למטה הוא
בזרק מנוקה ושלום, ובתורה גופא החיליק בין גליא
תורה לפנימיות התורה.

והנתינה פ"ח על העלאת האין נזקין דמלכות לזרע
אנפין, הגעתה יהוקה ליוسف, הוא על ידי הכה渺sha
מ"א למלכות, סמיכת גואלה לתפלה.

והלשון סמיכת גואלה לתפלה שמור, שתפלה היא
העיקר, כי עיקר הכהנה דדירה במתחנות הוא
בហבירור שבזרק מלמטה למעלה, בירור דב"ז.

ההבירור בזרק מלמטה למטה, בירור דמ"ה, כיון
שהבירור הוא מצד הגלוי אור ולא מצד המחתון
עצמם, אין זה ש"יך כל כה למתחנות

הכהנה דדירה במתחנות נשלמת קזא על ידי
הבירור בזרק מלמטה למעלה, שהמתחנות נעשה כלוי
לאלקות. ולכו לעתיד לבוא יהוקה למטה
מיוסף, כמו שבתו בההפטורה דפרשת ויגש, ועבדי
דוד מלך עילם (יחזקאל ל"ז:כ"ד), ודוד עבדי גוש
ליהם לעולם (יחזקאל ל"ז:כ"ה).

ואריד להבין, הרי זה שהבירור דב"ז הוא למעלה
ממ"ה יהנה לעתיד לבוא, ועכשו מ"ה הוא למטה
מב"ז, ענין סמיכת גואלה לתפלה הוא שעכשו
תפלה היא למעלה מגואלה.

ונם אריד להבין, דמה שבתו בזוהר שהגעת יהוקה
ליוסף הוא ענין סמיכת גואלה לתפלה, משמעו, שגם
בגעת יהוקה ליוסף ניכר הטעלה דמלכות לגביו
עיר אנפין.

The Rebbe

בסייעת דשניא. שבת פרשת ויגש ה'תשל"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.

והנה מבואר בקדושים, דשניא עניינים אלה ההמשכה דמ"ה וקבירור דב"ז הוא על קרא תלמוד ומעשיה.

וunednu הוא, דעתם הרעות אם תלמוד גדול או מעשיה גדול, הוא, כי בכלל מכם יש מעלה, דעתלת הפלשה הוא הפלמוד הוא בענין בגילויים ומעלת הפלשה הוא. שעיל ידי קיום המצוות דוקא הוא המשכת העצמות.

ונמננו וגמרו תלמוד גדול שהתלמוד מביא לידי מעשיה, שוגם המעלה דמעשיה הוא על ידי הפלמוד.

ושניא עניינים בזיה, שעיל ידי לימוד התורה מתקברת המשכת העצמות שבמעשיה המצוות, כי גילוי כל ענין הוא על ידי התורה, תורה אור.

ויתירה מיו, שוגם ההמשכה ומעשיה המצוות היא על ידי הפלמוד, כי זה שעיל ידי מעשיה המצוות הוא. המשכת העצמות הוא פאشر העשיה היא בעיטול.

זה נעשה על ידי לימוד התורה שבקורת תושיה, שמתפשט היכם דגש הבהיר ופוצלת בה ביטול.

זהו גדול תלמוד ש מביא לידי מעשיה, שהמעשיה גופא בא על ידי תלמוד.

ועל דרכו זה הוא ההמשכה דמ"ה וקבירור דב"ז, דהמשכת העצמות היא על ידי קבירור דב"ז, וכפ"ל שבקבירור דב"ז דוקא נשלמת הפלגה דדריה. בתקותים.

אלא שבכדי לבוא זה הוא על ידי ההמשכה דמ"ה, וכענין תלמוד ש מביא לידי מעשיה.

ונדרה להבין, דעל פי זה הריק הניל, ענן סמיכת גואלה לתקלה הוא שוגם עכשוו תפלה היא למעלה, מגואה, הוא עוד יותר.

The Rebbe

בסיגעתא דשכיניא. שבת פרישת ויגש ה'תשל"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.

(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.

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.

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.

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.

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.

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

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.

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

דברינו תלמוד ומעשיה עכשוו הוא תלמוד גדול ורך
לעתיד לבוא יהנה מעשיה גדול, ובענין גאולה ותכליה
גם עכשוו תכליה היא למעלה מאולה.

ויש לומר הביאור בז' שהתעומ על זה שעכשוו
תלמוד גדול הוא לפי שמלמד מביא לידי מעשיה.
כמוזה מוכחה שהמעשיה הוא העיקר
הוא מסובב מזה שלעתיד לבוא יהנה מעשיה גדול,
אלא שעכשוו שעיקר המעללה היא בהגילויים, גם
הಗילויות דמעשיה שעל גודה דוקא הוא המשכת
העוצמות, כמו שפרק ג' עכשוו, הוא כמו שישיך.
להגילויים.

וכיוון שהגילוי זה המשכת העוצמות שבעמישיה המאוזות
הוא על ידי לימוד התורה, כמו עכשוו תלמוד גדול
לפי שמביא לידי מעשיה.

ועל פי זה יש לומר, כמה שפתות בקדורותים
שהההשכה דמ"ה לעזרה העלאת מינו נוקבון דב"ז
הוא בענין תלמוד שמביא לידי מעשיה, הוא גם ביאור
על זה שבענין דסמכית גאולה לתקלה שמורה על
מעלה התקלה.

הוא על דרכ שולעתיד לבוא יהנה יהוקה למעלה
מיוסף, ועוד שזה שיהוקה הוא למעלה מיוסף יהנה
בעיקר לעתיד לבוא, מכל מקום כיון שגם עכשוו
מאריך קצת מעלה המלכות.

לכון שישיך שבקופה עניינים תקופה בגילוי המעללה
דמלכות עצמה, המעללה דתקלה לגבי גאולה.

ועל פי זה יש לבאר גם מה שפתות בזוהר דהנחת
יהוקה ליאוסף הוא ענין סמכית גאולה לתקלה, אף
שהנחת יהוקה ליאוסף מורה בכלל על המעללה דזעיר
אנפין.

כי ישנים עניינים בהנחת יהוקה ליאוסף שבקום
מורקעת מעלה המלכות, קדלאפין.

The Rebbe

בסייעת דשניא. 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.

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.

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.

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.

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.

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.

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.

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.

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

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

וירובו זה בתקודם מה שהגנשת יהודת יוסף ואמרתו
איך אעללה אל אבי גו' הביא לך שלא יכול יוסף
להתפרק גו' והתרודע אל אחיו

ולכאורה לאחריו שבאו אליו כולם עם בנימין אחיו
היה איריך להתודיע אליהם מicker, ומלה הטמין את
הגביע באמתחת בנימין בקדש ישבואו אליו עוד פעמי

ונגמר לא התודיע אליהם מיד, ורק לאחריו שגנש
אליו יהודת וטענו את טענותיו, או וזקא התודיע אל
אחיו

וינקודה הbiaור בזיה, בבנימין הוא צדיק מהתוון
שמעלה הקבב מלה למעלה וממשרו בהפשפי

ונעיקר העלאת מין נוקבון דהמלחכות הוא על ידי
בנימין, וכך עיקר העלאת מין נוקבון דהשבטים
היה פשבאו ליאוסף בפעם השנייה בשכilli בנימין

וזה שהפעמן יוסף את הגביע באמתחת בנימין הוא,
כיבקד לעורר העלאת מין נוקבון דהמלחכות הוא
על ידי הקממשכה מד"א

וניש לומר, זה שזונה יוסף להפעמן את הגביע
באמתחת בנימין, ובבנימין והשבטים לא יידעו מזה,
הוא, כי בקדמי שהעלאת מין נוקבון דהקבב תחיה
מצד הקבב, הוא כשההממשכה מהמשפיע המועריה
את הקבב היא בקהעלם

וזה שלאחריו זה נמצאה הגביע הוא, כי לאחרי
שנתעורר כבר אצלם העלאת מין נוקבון, בא
ההמשכה בגילוי

על ידי זה נתעלו עוד יותר מהעליה שלם
כשגביע היה טמן

וזהו שלאחרי שנמצא הגביע אמר יהודת קאלקים
מצא את עזון עבידז, כי לאחרי שנחעללה לדרא
נעלית יותר, גם ענין בכדי רק היה נחשב אצל לו

The Rebbe

בְּסִיעַתָּא דְּשִׁמְיָא. שְׁבַת פְּרִישַׁת וַיַּגֵּשׁ הַתְּשִׁלְיָה

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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.

(2)

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).

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.”

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.

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.

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

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.

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.

וזו ויגש אליו יהוקה, העלאת מין נזקין שלו וזכה
השבטים קיתה בשלימות.

והנה בשרה יהוקה לעוזר את יוסף שימשיך לו
המשכית מ"ד, אמר לו יחזקך דבר באני
אדוני גוי כי כמו בפרעה

וקביר בזה, לך יהוקה שהמשכית מ"א למלכות היה
יריה, לנו ביאר יהוקה ליוסף שאזרבה על ידי זה
תנייה עליה בז"א, שינה כמו בפרעה

דיסוף כמו שהוא מצד עצמו מתחילה מתקמה שהיא
ראשית האילי, ועל ידי שיפיע לעצך מלכות יהוקה
בפרעה בתר, ובתר גופא פנימיות הכתיר

זהו הקשר והגש יהוקה ליוסף לפניו גולה
לתפלה, כי בהגש יהוקה ליוסף מוקגשת הפעלה
דמלכות לגביו ז"א, שעיל ידי שהז"א משפיע למלכות
מיטסף עילוי בז"א

ועל זרך גדול תלמוד שמא לאידי מעשה, דעל ידי
זה נעה הקדלה במלמוד

ועל פי זה יובן גם הקשר קוויגש אליו יהוקה עם
ההפטורה פרשת ויגש, שתוקנה הוא שלעתיד לבוא
יהוקה יהוקה למלכה מיטסף

כי העילוי שנעשה בז"א על ידי השפעתו למלכות
הוא הקדמה לזה, שלעתיד לבוא תתקדלה מעלה
המלכות עצמה, ועבדי זוז מלך עלייהם גוי וזרע עברי
נשיה להם לעולם, בכיראת מישיכן זרנו בקרוב
מפש

The Rebbe

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[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

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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.

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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.

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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]**