

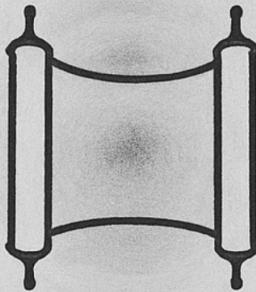
בס"ד

Alter Rebbe

Torah Ohr

Vayigash

וילקט יוסף את כל הפסר & ביאור



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Introduction

Rabbi Shneur Zalman of Liadi (1745–1812), the founder of Chabad Chassidus and author of the Tanya, often revealed how the deepest inner movements of the soul are encoded within the narratives of the Torah. In this maamar, beginning with the verse “And Joseph gathered all the silver that was found in the land of Egypt, and Joseph brought the silver into Pharaoh’s house” (Genesis 47:14), the Alter Rebbe unfolds a comprehensive inner map of love, concealment, revelation, and the flow of Divine kindness through Joseph the righteous into every Jewish soul.

And Joseph gathered all the silver that was found in the land of Egypt, and Joseph brought the silver into Pharaoh’s house (Genesis 47:14). Behold, our Sages of blessed memory said that Joseph concealed three treasures. One was revealed to Korach, one was revealed to Antoninus, and one is hidden away for the righteous in the time to come (Pesachim 119a).

To understand this, it is written, “Light is sown for the righteous” (Psalms 97:11). It is known that this refers to the primordial light that shone from one end of the world to the other, which the Holy One, blessed be He, hid away for the righteous (Chagigah 12a; Bereishit Rabbah 3:6).

The concept of this concealment may be understood as follows. In the service of God there are found two levels and degrees in the love of God. The first is the love that is born and drawn forth from contemplation of the greatness of the Infinite Light, blessed be He.

When one deeply contemplates in his intellect the exalted greatness of the Blessed One, an arousal is born from this in yearning and passionate enthusiasm toward Him. For according to one’s intellect, so is the praise of a person, since the emotional traits are drawn after the intellect and contemplation.

This love is a newly born state that comes into being anew through the intellect and contemplation.

There is a second level of love, called hidden love. This is the love that exists in the innate nature of the divine soul, which by

וילקעט יוסף את כל הכסף הנמצא בארץ מצרים
ויבא יוסף את הכסף ביתה פרעה. הנה אמרו רוז"ל
 שלוש משלימות הטעמין יוסף. אחת נתגלעה לקרן
 אחת נגלה לאנטוונינוס. ואחת גנונה לצדיקים
 לעתיד לבוא.

וליהבין זאת הנה כתיב אור זרוע לצדיק, זידוע
 דהינו בקינות או רקמאה זקנה נחר מטוף העולם
 ועוד סוף העולם, זגנינו קוישא בריך הוא לצדיקיא

וענינו האניזה הוצאה יובן. הנה בעבורת ה' ימצא ב'
 בקינות ומרקגות באהבת ה'. אכן הוא בקינה
 האהבה הנולדה ונמשכת מן ההתבוננות בגודלה
 איזסוף ברוך הוא.

כשישענימיק בשכלו ברוממותם גזולחו יתברך, יולד
 מזה התפעלות בתשובה והתקבבות אליו יתברך. כי
 לפה שכלו יהלל איש, שהמדות נמשכות אחר השכל
 וההתבוננות.

אהבה זו היא בקינות הולדה חדשה שנמצא מחרך
 על ידי השכל וההתבוננות.

ויש בקינה שנייה באהבה, והיא הנקראת אהבה
 אסורה, שהיא אהבה שיש בטענה תולדת הנפש

Alter Rebbe
Torah Ohr
Parshas Vayigash
וילקעט יוסף את כל הכסף .. & ביאור

its nature desires to be included in the Infinite Light, blessed be He, who is its source and root.

However, with the person this love is in a state of great concealment and hiddenness. Its emergence into revelation comes through contemplation, as explained in Tanya (chapter 18).

It follows that when it emerges into revelation through contemplation, this is not a new birth produced by the intellect itself, from which the love would be generated. Rather, this love already existed in the soul from the outset, but was concealed, and through contemplation it emerges from concealment into revelation.

This is the meaning of what our Sages of blessed memory said, “When wine enters, a secret emerges” (Eruvin 65a). The explanation is that “secret” refers to the aforementioned hidden love, and its emergence into revelation comes through contemplation, which is called “wine,” the wine of Torah.

In truth, the virtue and level of this hidden love is very great and exalted relative to the love that is born from the contemplation described above. Although that love is a new birth and this one is not a complete novelty, nevertheless its root is far more exalted.

The love born from contemplation is lower than it in level, yet it has not descended so low as the aforementioned hidden love, as explained in Tanya. When hidden love emerges into revelation it is called great love, above love of the world that comes from contemplation.

Joseph the righteous corresponds to this exalted level, the hidden great love present in every Jewish soul, whose root is exceedingly lofty. This is the aspect of Joseph, identified with the sefirah of Yesod, meaning “yod” and “secret.”

האלקנית, שהיא חפוצה בטבעה להתפלל באיזוסור ברוך הוא, שהוא מוקורה ושלשה.

אלא שהיא אצלו בבחינת העלם וחותם גדול, ויציאה אל הגלוי היא על ידי התחבוננות, כמו שכחוב בתניא.

ונמצא כשיוצאת אל הגלוי על ידי התחבוננות, אין זו הולקה חזרה מושכל ממש שמננו נולקה. האבה, שהרי אהבה זו כבר הינה מתחילה בנפש, רק שדינה בהעלם, ועל ידי התחבוננות יצאה מן העלם אל הגלוי.

ונזה ענין מה שאמרו רבינו זכרונם לברכה, נקנס בין יצא סוד (עירובין ס"ה, א'). פרוש, סוד הוא בבחינת אהבה מסותרת הפ"ל, ויציאה אל הגלוי היא על ידי התחבוננות הנקראת בשם יון, יונה של תורה כו'.

ובאמת משלת ומרקגת אהבה זו האטוטרת היא גדולה ונפה מבחינת אהבה הנולקה מהתחבוננות הפ"ל. אף שזו היא הולקה חזרה זו איננה התחבוננות גמורה, אף על פי כן שרשמה נעללה יותר כו'.

ואבה הנולקה מהתחבוננות היא למשה מאניה במדרגה, רק שלא נשללה כל כה כמו אהבה הפ"ל האטוטרת כו', כמו שכחוב בתניא שבחינת אהבה מסותרת כשיוצאת אל הגלוי נקראת אהבה רביה. שלמעלה מאהבת עולם שבחינת התחבוננות כו'.

ונגה בבחינת ומרקגת יוסף הצדיק העליון היא בבחינת אהבה רביה האטוטרת שיש בכל נפש מישראל, ששרשה גבורה מאד נעללה, שזהו בבחינת יוסף שהוא בבחינת יסוד, רקינו בבחינת יוד סוד כו'.

Alter Rebbe
Torah Ohr
Parshas Vayigash
וילקעט יוסף את כל הכסף .. & ביאור

This explains “Light is sown for the righteous” (Psalms 97:11). It refers to the primordial light hidden for the righteous. That primordial light is the great love above the love of the world, which is also called light since light signifies kindness.

There exists kindness of the world, which is the love drawn from intellect, but the primordial light is the great love above intellect, drawn from abundant kindness, as in “My kindness shall not depart from you” (Isaiah 54:10).

This light was hidden for the righteous in the aspect of Joseph. From him it is sown into every Jew as this love, though it remains concealed, hidden as a secret, until wine enters and the secret emerges.

Based on this, the words of the Zohar are also understood: “This light the Holy One, blessed be He, sowed in the Garden of Eden through this righteous one, who is the gardener of the garden” (Zohar Terumah 166b to 167a).

In exile, the gardener does not enter the garden, yet the sown light continually bears fruit and kinds, and from itself it is sown again as before.

The “garden” refers to the extension of the line and thread from the Infinite One’s sovereignty, from its beginning to its end, all called the aspect of the garden, namely kingship.

As our Sages said, just as a garden requires digging, watering, and pruning, so too this refers to the service of refinement, carried out by Joseph the righteous. In the physical land there are two types of growth.

The second type is called aftergrowth, meaning that which grows on its own, not newly sown at all, but from a planting that had fallen there previously. These are called the aftergrowth of the land, which sustain the land, for the consider the main sustenance of the land to be through the aftergrowth.

ונזהו פירוש א/or זרוע לצדק (תהלים צ"ז, י"א),
 שהוא בבחינת א/or קדמאתה שלגנוו לצדיקים. וא/or
 קדמאתה הוא בבחינת אהבה רבה הצעיל שהוא למעלה
 מעלה מבחינת אהבת עולם הנדרת גם כן א/or, כי
 א/or הוא בבחינת חד

יש חד עולם, והוא בבחינת אהבה הנמשכת מן
 הshell, אבל א/or קדמאתה הוא בבחינת אהבה רבה
 שלמעלה מהshell, ונלקחה מבחינת ורב חד וחד
 מאמת לא ימוש (ישעיהו נ"ד, י') כי

אלא שאנו לך לצדיקים בבחינת יוסף, ומפני גרען בכל
 אחד מישראל בבחינת אהבה הצעיל, אלא שהוא
 מסורת בבחינת גניזה וסוד וועלם, ונכנס יון יצא
 סוד הצעיל

ועל פי זה יובן גם כן מה שפתוב בזוהר פרומה (זר
 ק"ס ו' ע"ב ודף ק"ס ז' ע"א), האי א/or גרען ליה
 קודשא בריך הוא בגניזה דעתו על ידיך כי א/or
 דאייהו גניזה גניזה, ונטל לך א/or גרען ליה זרעה
 קוקומטיא כי

ובגלותא גניזה לא עאל ביה גניזה. וזהו א/or דאייהו
 זרוע פדר עביד איבין ומיבין, ומגרמתה א/or גרען
 קקדמיה

ופירוש גניזה הוא בבחינת המlichtה הקו והחותם מלכיות
 דאייהו-סוף, שהוא בראשית הקו עד סיוםו, נקרא הכל
 בבחינת גניזה, שהוא בבחינת מלכות

וכמה שאמרנו רבותינו זכרונם לברכה, מה גן אריך
 לעדר ולחשקות ולזמר, שהוא בבחינת עבודה
 קברורים, וזה נעשה על ידי יוסוף הצדיק. והנה כמו
 שבארץ הנשימות יש שני מני אמייה, האחד
 כתובאות הנדרות מידי שנה וועלות וצומחות

והשני הם הקראים ספיחין, והנינו מה שצומח
 מאיליו, שלא גרע עכשו כל, אלא מן הארץ
 שנפל בה מכבר כי. והם הקראים ספיחא דארעא
 דמגמי ארעא, שעיקר גוים הארץ הוא על ידי
 הספיחין

Alter Rebbe
Torah Ohr
Parshas Vayigash
וילקעט יוסף את כל הכסף .. & ביאור

So too above, in the supernal land called the Garden, there are these two aspects and levels. There is the aspect of flows that are drawn into it in the manner of sowing, as it is written, "Light is sown" (Psalms 97:11), and there is the aspect that grows in it as aftergrowth, meaning from that which was already sown previously.

Although aftergrowth is not a matter of a truly new coming-into-being or new flow, but rather growth from that which already existed in concealment within the land, nevertheless it possesses a superior quality, for its root is exceedingly lofty.

This parallels what was explained regarding hidden love when it emerges into revelation. Even though it is not a new formation like the love born from contemplation, nevertheless its root is higher.

The revelation of hidden love corresponds to aftergrowth, when the land brings forth its growth on its own. "From itself it is sown," meaning from that love which was already sown within it and had been concealed.

This is the meaning of "Light is sown," that it was already sown within the divine soul. By contrast, the love born and drawn from contemplation, called love of the world, is like the sowing that is done anew now.

All these sowings of love are from the aspect of Joseph the righteous, who is called the gardener of the garden, from whom the light is drawn into the aspect of sovereignty, which is called the garden, the source of the souls of Israel.

This explains the matter of "And Joseph gathered all the silver" (Genesis 47:14). "Silver" refers to kindnesses, all of which are drawn through the aspect of Joseph the righteous, as explained above regarding the primordial light that was hidden for the righteous, which is drawn through Joseph, called the righteous one, who is the gardener of the garden.

וכہ נמצא למעלה הארץ דעליזה נקראת גנפתא, ב' בבחינות ומדרגות אלו. דהיינו בבחינת הנטשכה הנטשכה בבחינת זרעה, כמו שכתוב אור זרוע כי, ויש בבחינה שגדלים בבחינת ספיחין, דהיינו ממה שנזרע בה כבר כי.

והפסחין, אף שאין זה עננו התחווות והמשכה חרשה מפש, רק שהוא בבחינת גדור ממה שניה בקהלם בארץ, עם כל זה יש בו מעלה יתרה שרשו גבוק ביוון.

והוא כפ"ל בעננו האקה הנטורת כשיוצאת אל הגלוי, שאף שאינה התחווות חרשה כמו האקה הנטלה מהתבוננות, עם כל זה שרשה גבוק יותר כי.

ובבחינת גלי האקה הנטורת זהו עננו הפסחין, שהארץ מוציאיה צמחה מעצמה. ומגרמייה אונדרע, דהיינו מוצאה האקה שנזרע בה כבר, שהינה אנטורת כי.

ונזה בבחינת אור זרוע כי, שנזרע כבר בנטש הלאלה. אבל האקה הנטלה וננטש מהתבוננות, הנטראת אהבת עולם, היא כמשל קורייש שזרעים עכשו מחדש. וכל זרעות אהבות אלו, הכל הוא מבחינת יוסף הצדיק, שנזרע לנו גנפתא, שמננו ננטש האור בבחינת מלכות הנטראת גנפתא, שהוא מקור נשמות ישראל.

ונזה עננו וילקעט יוסף את כל הכסף כי, שהוא בבחינת חסדים שבלם נמשכים בבחינת יוסף הצדיק, וכפ"ל בעננו אור קומאה לנו לצדיקים, שהוא נטש בבחינת יוסף הנזרא הצדיק, והוא לנו גנפתא.

Alter Rebbe
Torah Ohr
Parshas Vayigash
וילקעט יוסף את כל הכסף .. & ביאור

From him is drawn the aspect of hidden love in every Jew. “And Joseph brought the silver into Pharaoh’s house” refers to the level of sovereignty, called the garden and the revealed world, which is the source of the souls of Israel (Genesis 47:14).

This is the meaning of the statement that Joseph concealed three treasures. It is known from the writings of Rabbi Isaac Luria that kindness, drawn within the configuration of Zeir Anpin and the kindness within Tiferet, is divided into three sections.

The upper third remains concealed and hidden and is called concealed kindnesses, while the two lower thirds are revealed. These correspond to the three treasures, two revealed and one hidden.

The upper third, corresponding to the intellectual attributes within it, remains concealed and will be revealed to the righteous in the future, as it is written, “Light is sown for the righteous” (Psalms 97:11).

This is the aspect of the primordial light that was hidden for the righteous. All of this Joseph concealed, for he is the aspect of Yesod through which these kindnesses are drawn.

It can also be explained that concealed and revealed kindnesses correspond to great love and love of the world. Joseph gathered all the silver, both concealed and revealed kindnesses, and brought them into Pharaoh’s house, meaning they are revealed in the unification of the masculine and feminine aspects.

Another explanation: “Pharaoh” implies uncovering, for through uncovering the three sections of kindness are revealed, as explained in the Etz Chaim. All is one matter.

As explained in the Zohar on Balak regarding the cattle of Joseph, the primordial light is drawn through Joseph, and David prepared its garment, as it is written, “In the morning I will arrange for You and I will look on” (Psalms 5:4).

שנשאנו נמשך בcheinת האהבה האסוטורתה ה"ג"ל בכל אחד מישראל. וזהו ויבא בימה פרעה, שהוא בcheinת הפלכות הנקראת גנאה ועלמא דאתגלא, שהוא אקור נשמות ישראל.

זהו ענן שלוש מטמוניות הטעין יוסף כו'. דהנה ידווע בכתבי רבי יצחק לוריא זכרונו לברכה, שהחסד, מהחסדים הנמשכים בזעיר אנפין והقدس שכתפראר, מתחלק לשלשה פרקים.

השליש העליון הוא בcheinת העלים והסתור ונקרע חסדים מוכסדים, ושני שלישים מפתגלים. וזהו ענן שלוש המטמוניות ה"ג", ששננים נתגלו, שהם שני השלישים המפתגלים.

והשליש העליון, שהוא בcheinת קדמיה בינה דעת שבב, הוא מכוסה ונעלם, ויתגלה לאזכרים לעתיד לבוא, כמו שפתוח אור זרוע לצדיק (תהלים צ"ז, י"א).

זהו ענן בcheinת אור קדמיה שנגנוו לצדיקים כו'. וכל זה הטעין יוסף, שהוא בcheinת יסוד, שנשות נמשכים החסדים ה"ג"ל.

ויש לומר גם כן, שחסדים מוכסדים ומגולים הם בcheinת אהבה רכה ואהבת עולם ה"ג". וזהו וילקעט יוסף את כל הכסף, הוא חסדים האסוסים והם המגוללים, והכל גבאי בימה פרעה, שנתגלים ביהו זכר וינקבה.

ונוד יש לומר, פרעה לשון פריעעה, שעיל ידי פריעעה מתגלים שלשה פרקי החסד, בנגוף בעז חיים, והכל ענן אחד.

ועינו מה שפתוח בזוהר בלאק (דף ר"ד) בענן בקר דיווסף, שלשם מבאר גם כן שאור קדמיה ה"ג"ל נמשך בcheinת יוסף, ורק אחakin ליה חופה, כמו שפתוח בקר אערך לך ואצפה (תהלים ה', ד').

Alter Rebbe
Torah Ohr
Parshas Vayigash
וילקעט יוסף את כל הכסף .. & ביאור

This too is the meaning of Joseph gathering the silver and bringing it into Pharaoh's house. Another place explains, "Withdraw Your right hand from Your bosom," meaning that the concealed kindnesses will be revealed from their covering.

It can further be said that the "silver found in the land of Egypt" refers to concealed kindnesses, while those in the land of Canaan refer to revealed kindnesses.

[NOTE Summary:

This maamar explains that "silver" refers to chesed, Divine kindness, and more specifically to the various forms of love of God that flow through the spiritual channel of Joseph the righteous, identified with the sefirah of Yesod. Joseph is described as the "gardener of the garden," the one who gathers, concentrates, and channels all chasadim into Malchus, the level called "the garden" and "the revealed world," which is the source of Jewish souls.

The Alter Rebbe introduces the concept of three hidden treasures that Joseph concealed. Drawing from the writings of Rabbi Isaac Luria, he explains that chesed is divided into three sections. Two lower thirds are revealed chasadim, while the upper third remains concealed, referred to as "concealed kindnesses." These correspond to the two revealed treasures and the third treasury hidden for the righteous in the future. This concealed third is associated with the highest inner dimension of chesed, rooted in intellect, and identified with the primordial light that God hid for the righteous.

This primordial light is not merely an abstract spiritual illumination, but the inner source of "hidden love," the natural, innate love of God embedded within every Jewish soul. Unlike love that is generated through intellectual contemplation, which is described as a new spiritual birth, hidden love already exists in the soul and merely emerges from concealment. Although it does not represent a new creation, its root is far higher, originating beyond intellect, in the level of "abundant kindness."

The maamar explains that this hidden love corresponds to the spiritual concept of aftergrowth, produce that grows on its own from seeds already present in the ground. Just as aftergrowth sustains the land more fundamentally than newly planted crops, so too the revelation of hidden love reflects a deeper spiritual vitality than love newly generated through contemplation. This is the meaning of "Light is sown for the righteous," that the light has already been planted within the soul and only awaits revelation.

Joseph's role is to gather all forms of love and kindness, both concealed and revealed, and bring them into Malchus, described as "Pharaoh's house." Pharaoh is also interpreted as "uncovering," indicating that Joseph's work ultimately leads to the unveiling of all three levels of chesed in their proper time. In exile, the gardener

וזהו ענינו וילקעט יוסף את הכסף ויבא ביתה פרעה.
 וכן נתבאר במקום אחר על הפסיק וימינך מקרוב
 כייק פלה (תהלים ע"ד, י"א), שענינו שיתגלו
 החסדים מפסוייהם.

ואפשר לומר גם כן, פרישת הכסף הנמצא באرض
 מארים הם החסדים מכוסים, ובארץ קנוו הם החסדים
 מוגולים.

Alter Rebbe
Torah Ohr
Parshas Vayigash
וילקעט יויסף את כל הכסף .. & ביאור

does not openly enter the garden, yet the planted light continues to grow on its own, sustaining spiritual life until the final revelation.

The maamar concludes by integrating all these ideas into a single unified system: Joseph as Yesod channels Divine kindness, hidden love is the primordial light sown within the soul, and the ultimate destiny of this light is full revelation, when even the concealed chasadim will emerge openly.

Practical Takeaway:

A person should not measure their spiritual worth solely by the emotions they consciously generate. Even when love of God feels hidden or dormant, it may in fact stem from a far higher root within the soul. The work of contemplation is not always to create something new, but to uncover what already exists. Trusting that a deep, innate bond with God is already planted within allows one to serve with patience, humility, and quiet confidence, knowing that true growth often unfolds from concealed depths.

Chassidic Story:

It is told that Rabbi Shneur Zalman once encountered a learned chassid who lamented that his heart felt dry and unmoved during prayer, despite long hours of study and contemplation. The chassid feared that his service had become empty.

The Alter Rebbe listened carefully and then asked him a simple question. “When a seed lies buried beneath the earth,” he said, “does it appear alive or lifeless?”

“Lifeless,” the chassid replied.

“And yet,” the Rebbe continued, “that hidden seed sustains the entire field. Its silence is not death, but depth.”

He explained that some souls are meant to experience visible fire, while others carry a quieter, deeper flame. The chassid was not failing in his service. He was standing at the place of concealed chesed, where life is most real precisely because it is hidden. In time, the Alter Rebbe assured him, what was sown would grow, and when it emerged, it would do so with a strength that no surface fire could match.

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Alter Rebbe
Torah Ohr
Parshas Vayigash
וילקעט יוסף את כל הכסף .. & ביאור

ביאור על הנ"ל

Explanation of the above. As an additional clarification of what was explained earlier on the verse “And Judah approached” and the concept that in the future the level of sovereignty will ascend above Zeir Anpin, this can be understood from what we say in the final wedding blessing: “Speedily, O Lord our God, may there be heard in the cities of Judah and in the streets of Jerusalem... Blessed are You... who gladdens the groom with the bride.”

One must understand the reason for the change in wording in the blessings. At first it says “who gladdens the groom and the bride,” and afterward it says “with the bride.” One must also understand the concept of the voice of the groom and the voice of the bride.

The explanation is that “who gladdens the groom and the bride” refers to the present time. What is said “with the bride” refers to the future. That is, after it says “Speedily may it be heard,” meaning at the coming of the redeemer, only then does it say “with the bride.”

To understand why it says specifically “with the bride” regarding the future, the matter is as follows. There are betrothal and marriage. In our time, it is the level of betrothal, as it is written, “Moses commanded us the Torah, an inheritance,” read not inheritance but betrothed.

As it is written, “On the day of His wedding,” this refers to the giving of the Torah, which was the level of betrothal. For at the giving of the Torah, even though there was a face to face revelation, it was only in an external manner, in matters of prohibition and permission.

However, the inner dimension of the Torah, which is the Divine delight within the Torah, was not revealed then and remained in a transcendent encompassing state from above. This is similar to betrothal, where the inner connection has not yet been drawn down, only an external illumination.

באור על הנ"ל. ולחותספת באור במה שגנתקביר על פ"י ויגש כ"י, בענין שלעתיד יהי עליית הפלכות למעלה מזעיר אנטפו כ"י. יובנו ממה שאמרו בברכה אחרונה דגשאינו: מהרה ה' אלקינו ישמע בערבי הווה ובחזות ירושלים כ"י. ברוך אתה ה' משפטך חתן עם הפללה.

ואזיריך לך בינו הטעם לשני לשון הברכות. שמתחלת אמר משפטך חתן וכלה, ואחר כ"ה אמר עם הפללה. וגם ציריך לך בינו ענין קול חתן וקול פלה

ובקב"ה הוא, מה שאמר משפטך חתן וכלה קאי על זמן הצעה. ומה שאמר עם הפללה קאי על לעתיד, דהנ"ו אחר שפבר אמר מהרה ישמע, דהנ"ו בבחינת הגואל, או אחר כ"ה אמר עם הפללה

ולקביין הטעם מפני מה אמר על לעתיד דזקא עם הפללה. קב"ה הוא, כי יש ארוסין ונשואין. כי בזמן הצעה הוא בבחינת ארוסין, כמו שכתוב תורה צונה לנו מששה מורה. אל תקרי מורה אלא מורה

וכמו שכתוב ביום חתונתך, זה מתן תורה, בבחינת ארוסין. כי במתן תורה, אף שהחינה גלויה פנים בפנים. כי נון רק בבחינת חיצונית בלבד, באטור וקתר

אכל פנימיות התורה, שהוא בבחינת הענוג האלקי שבתורתה, לא נתגלה אז עדין, ונשאר בבחינת מקריף מלמעלה, וזה דומה לבחינת ארוסין, שם שם אין נמושה עדין בבחינת פנימית, רק הארה חיצונית.

Alter Rebbe
Torah Ohr
Parshas Vayigash
וילקעט יוסף את כל הכסף .. & ביאור

The main light remains in a transcendent state, like the ring of betrothal, which is circular and encompassing upon the hand. But in the future there will be an inner revelation of the Torah, the supernal delight within the Torah.

Then it will be the level of marriage, as it is written, “Your Maker is your husband,” for the concept of marriage is when the light is already drawn in an inner manner.

It is known that now, in the time of exile, sovereignty receives the light through Zeir Anpin, who himself receives from Imma, as it is written, “With the crown with which his mother crowned him,” and afterward he bestows upon sovereignty.

But in the future it is said that the woman of valor will be the crown of her husband, meaning that sovereignty will be a crown to Zeir Anpin and will ascend above him, for the end is rooted in the beginning.

This is the reason for what our Sages said, that in the future the righteous will say “holy” before them. Therefore now, in our time, it is said “who gladdens the groom and the bride,” for the bride, which is sovereignty, receives the light through the groom, Zeir Anpin.

But in the future, after she has already ascended, it is said “who gladdens the groom with the bride,” because through the bride he gladdens the groom, since the woman of valor is the crown of her husband.

This is also the meaning of “Speedily may there be heard... the voice of the bride.” For now, in exile, it is said, “I was mute in silence,” like one who does not open his mouth, and therefore the groom says “Behold, you are betrothed to me,” while the bride remains silent.

But in the future, when she will ascend exceedingly, she too will bestow and will be called “the voice of the bride.”

Likewise, this explains the matter of the Amidah. Silent prayer applies only now, when the feminine aspect is a receiver and not a bestower.

וكل עיקר האור הוא בבחינת מקיף, כמו טבעת קדושין שהיא עגולה ומקיפה על גב היד. אבל לעתה שיחינה בחינת גלווי פנימיות הتورה, שהוא הענג. העליז שבחורה.

או יהנה בחינת נשואין, כי בצלינה עשרה. כי ענין נשואין הוא גם כן אחריו שכך בא האור בבחינת פנימית.

והנה ידוע דכעת ב글ות הפלכות ממקבת האור על ידי זעיר אנטין, שהוא מקובל בעצמו מאיפה, וכן מושבוב בעשרה שערת לו אמרו, והוא משפיע אחר כך לפלכות.

אבל לעתיד נאמר אשת חיל עטרה בעלה, שתחנה הפלכות עטרה לזרע אנטין, שתחנעה יותר למלחה. הימנו, כי נועז סופו בתקלטן כי.

ונזה הטעם למה שאמרו רבינו זכרונם לברכה, שעתידים צדיקים שייאמרו לפניהם קדוש. ולכך עתה בזמנו קזה נאמר משפטם חתן וכלה, שכהלה היא הפלכות ממקבת האור על ידי חתן זעיר אנטין.

ולעתיד, אחריו שכך פרתעה, נאמר משפטם חתן עם הכהלה, שעל ידי הכהלה הוא משפטם את חתן, מפני שאשת חיל היא עטרה בעלה בנויל.

ונזה שאמר מהרה ישבע כי קול כלה פוי. כי עתה ב글ות נאמר נאלמת זמיה, שהוא בבחינת שתיקה וכאלם לא יפתח פיו כי, ולכך חתן הוא שאומר קרי. את מCKERת לין, והכהלה שותקה.

אבל לעתיד, כשתהנעה מעלה מעלה, או תהיה גם כן משפעת, ונגראת קול כלה.

וכו יובנו גם כן ענין שמונה עשרה, תפלה בחשאי, שהוא רק בזמנו קזה, שהנוקבא היא בבחינת ממקבת. ולא משפעת.

Alter Rebbe
Torah Ohr
Parshas Vayigash
וילקעט יוסף את כל הכסף .. & ביאור

But in the future, when she ascends to be in the aspect of bestower like the masculine itself, the Amidah will be aloud, and there will be the voice of the bride.

אֲבָל לְעַתִּיד, כַּשְׁתַּתְעַלֵּה לְהִיּוֹת בְּבִחִינַת מִשְׁפָעָת כִּמוֹ הַדָּכָר עָצָמוֹ, אֲזַהֲנָה שֶׁמְנָה עִשְׂרָה בְּקוֹל רַם, וִיהְנָה קֹול פְּלָה, וְנִי לִמְבִין.

[NOTE Summary:

In this maamar, the Alter Rebbe explains the inner meaning of the distinctions found in the blessings of marriage, particularly the change in wording from “who gladdens the groom and the bride” to “who gladdens the groom with the bride.” These formulations are not stylistic variations, but precise descriptions of two different cosmic states: the present era and the future redemption.

In the present time, the relationship between the Divine masculine and feminine is in a state of eirusin, betrothal. This is rooted in the Giving of the Torah, which is described as the day of God’s wedding, yet only at the level of betrothal. Although there was revelation at Sinai, it was primarily external, expressed through the revealed dimensions of Torah such as prohibition and permission. The inner essence of Torah, the Divine delight embedded within it, remained concealed, surrounding from above as a makif. This parallels betrothal, where the bond exists but the inner union has not yet been actualized.

Accordingly, in this era Malchus receives all illumination only through Zeir Anpin, who himself receives from Imma. This is expressed in the phrase “the crown with which his mother crowned him,” indicating that the flow descends step by step. For this reason, the blessing now states “who gladdens the groom and the bride,” meaning that the groom is the active giver and the bride is the receiver.

The Alter Rebbe then explains that the future redemption corresponds to the state of nissuin, marriage. At that time, the inner dimension of Torah, the supernal delight, will be revealed in a fully internalized manner. This deeper revelation enables Malchus to ascend above Zeir Anpin, fulfilling the verse “a woman of valor is the crown of her husband.” This ascent reflects the principle that the end is rooted in the beginning, and Malchus, whose source is extremely high, ultimately surpasses the level from which it previously received.

This transformation explains why the future blessing says “who gladdens the groom with the bride.” The bride will no longer be merely a recipient, but an active source of joy and influence, capable of bestowing upon the groom. This is also the inner meaning of the verse “the voice of the bride,” which is absent in exile. At present, Malchus is described as silent, like a bride who accepts betrothal without speaking, while the groom declares the sanctification. In the future, Malchus will have a voice and will actively express Divine revelation.

The same distinction applies to prayer. Silent prayer reflects the current state in which the feminine aspect only receives. In the future, when Malchus ascends to the level of bestowal, prayer itself will be vocal and revealed. Thus, the changes in marriage blessings, prophetic verses, and modes of prayer all describe a single unified process: the transition from external connection to inner union, and from receptive silence to expressive revelation.

Alter Rebbe
Torah Ohr
Parshas Vayigash
וילקעט יוסף את כל הכהף .. & ביאור

Practical Takeaway:

Periods of silence, limitation, or one sided receiving do not indicate spiritual deficiency. They reflect a stage of development. Just as betrothal precedes marriage, there are times when growth happens quietly, internally, and without visible expression. The Alter Rebbe teaches that these stages are not permanent. What is now hidden will become expressive, what is now receptive will become generative, and what feels secondary may ultimately rise higher than its source. Patience with concealed growth is itself preparation for future revelation.

Chassidic Story:

A chassid once complained to his mentor that his spiritual life felt muted. He studied, prayed, and kept mitzvos faithfully, yet felt that his voice was absent, as if he were only responding rather than initiating.

The mentor answered with a wedding analogy. “Before the wedding,” he said, “the bride listens. She agrees. She receives. But when the home is built, her voice fills it. Her presence defines the space.” He explained that some souls are living in the era of quiet preparation. Their task is not to speak loudly, but to become vessels. When the time comes, the same souls will discover that their silence was not emptiness, but depth gathering strength. When their voice emerges, it will not echo others. It will create.

Connecting The maamar and the ביאור

The maamar and the ביאור are not two separate teachings placed side by side. They are one movement viewed from two different planes. The maamar speaks inwardly, at the level of the soul and its hidden light. The ביאור speaks outwardly, at the level of cosmic structure, history, and destiny. Together, they describe a single process: how what is deepest and most concealed is precisely what is destined to rise, speak, and ultimately lead.

The maamar establishes the foundation. Its central claim is that the most essential love of God is not produced. It is not born from effort, contemplation, or emotional arousal. It already exists. It is planted within the soul as or kadmaah, the primordial light, the hidden love that precedes intellect itself. This love is compared to seed already embedded in the earth, to aftergrowth that sustains the land not because it is newly created, but because it draws from an ancient and higher root.

Yosef represents the channel of this reality. He does not generate light. He gathers it. He preserves it. He carries it intact from concealment into eventual revelation. The avodah described in the maamar is therefore not about creating holiness, but about allowing what already exists to surface in its proper time. The soul is not empty waiting to be filled. It is full, waiting to be uncovered. The ביאור takes this same structure and applies it to the entire relationship between the Divine and the world. What the maamar describes within the individual soul, the ביאור describes within cosmic history.

Our present state is described as eirusin, betrothal. There is connection, commitment, and truth, but not yet full intimacy. Malchus receives light through Zeir Anpin, quietly, indirectly, without voice. This silence is not

Alter Rebbe
Torah Ohr
Parshas Vayigash
וילקעט יווסף את כל הכהן .. & ביאור

absence. It is containment. It is the spiritual equivalent of hidden love. Just as the deepest love in the soul exists but is not yet expressive, Malchus exists in relationship but has not yet risen into active bestowal.

This is the critical point of correlation.

Hidden love in the maamar corresponds directly to silent Malchus in the ביאור. In both, concealment is not a flaw. It is a sign of origin. What comes from higher roots emerges later, not sooner. What begins inwardly takes longer to speak, but when it does, it speaks with authority.

The maamar explains that hidden love is higher than love generated by contemplation. The ביאור explains that Malchus will ultimately rise above Zeir Anpin, becoming “a crown to her husband.” The same principle is at work. What initially receives will eventually give. What was silent will develop a voice. What was inward will become generative.

This is why the language of the blessings changes. Now we say “who gladdens the groom and the bride,” because the flow moves in one direction. In the future we will say “who gladdens the groom with the bride,” because the bride herself will be a source of joy. This is not a poetic flourish. It is the outward expression of the same truth taught inwardly in the maamar: that the deepest forces mature quietly before they act openly.

Read together, the maamar and the ביאור offer a redefinition of spiritual success. Expression is not the measure of depth. Silence is not the measure of absence. Intensity is not the proof of truth. Often, the most authentic spiritual states are those that feel unremarkable, unexpressed, or inwardly held. They also teach patience of a particular kind. Not passive waiting, and not anxious striving, but trust in the process of emergence. Something essential already exists within you. Something essential is already active in history. Its concealment is not a delay. It is the very condition that allows it to rise higher when the time comes.

There is also a deeply human implication. Many people live with inner richness and outer quiet. They feel deeply, intuitively, and truthfully, yet struggle to articulate, perform, or externalize that depth. The maamar reassures such a soul that nothing is missing. The ביאור reassures that nothing is wasted. What is hidden is not lesser. It is later.

Together, these teachings offer hope that is structured and reliable. Not the hope that something new will appear, but the hope that what already exists will finally be allowed to speak. Not the hope of replacement, but of revelation.

May this understanding bring steadiness rather than pressure, trust rather than urgency, and the quiet confidence that what is growing unseen is precisely what is meant to endure and to lead when its hour arrives.

END NOTE]