

Chesed L'Avraham Avraham Hamalach

Parshas Vayeshev

From the Haftorah (Amos 3:4):

"Will a lion roar in the forest when he has no prey? Will a young lion give his voice from his den unless he has taken something?"

It is known that everything depends on the revelation of the Kingdom (Malchut), and when this is revealed, all of existence becomes nullified, as it says in the Gemara (Berachot 6a): "Every roar of the lion is for the purpose of arranging the world except for one." This means that the roar symbolizes the subjugation of the lower worlds to the Holy One, Blessed be He.

The revelation of Malchut causes all opposing forces to become nullified. The spiritual process begins with a descent from level to level, as the Divine energy manifests, and everything humbles itself before the presence of Malchut. The "roar" represents this humility, and it initiates a transformation, which brings the Divine light down even into the lower realms.

As the verse states (Psalms 85:14): *"Righteousness will go before Him,"* and *"Let all the workers of iniquity perish" (Psalms 92:10).* This means that the external forces (kelipot) fall away when the Divine Kingdom rises. When "this rises," the opposing forces fall, as is known.

This is the meaning of the verse: *"Will a lion roar in the forest?"* The boundaries of the lower realms tremble. Why does this happen? *"When he has no prey?"* That is, when there is no rectification yet. For when the righteous engage in revealing the hidden Divine light, all the forces of the kelipot are nullified, and the Divine presence manifests fully.

Thus it says: *"The young lion roars his voice,"* meaning this refers to the "voice" that arises from the Gevurot (judgments), as it is said that everything proceeds from the side of concealment [kelipot]. And it ascends to the Holy One, blessed be He, to nullify the kelipot, as it is written (Psalms 50:16): *"To the wicked, G-d said..."* This is because, according to the righteous, the purpose of the Gevurot is to purify and nullify the concealments.

As it is written in the *Zohar* (Vayakhel 210): "When there is mercy, it is called 'Chesed,' and when the judgment is sweetened, it is called 'Rachamim' (mercy). Therefore, it says in the verse: *'It is He who gives you strength to make wealth' (Deuteronomy 8:18).* This means that all the strength of Gevurot exists only to reveal the concealed lights."

The phrase *'roar,'* therefore, signifies a pathway to greater revelation, for when Gevurot are nullified, the concealed Kingdom ascends to the heights and is revealed. This is like the process of purification where everything rises to its source.

And it is said (Proverbs 30:29): *"There are three that are stately in their stride,"* referring to the transition from concealment to revelation. In this manner, the righteous elevate the Gevurot to a state of sweetened judgment. The revelation of the Kingdom occurs in completeness, as Gevurot serve to bring about rectification through the roar, which dissolves all concealments and judgments.

This is what the wise have taught (Kohélet 5:4): *"Do not delay to pay it,"* meaning that the roar signifies the uncovering of the concealed lights. When this occurs, the concealment is nullified, and everything ascends from level to level until it reaches its perfect rectification.

From the time a person leaves his place, a transition occurs that enables his ascension from one level to an even higher level. This is because when something rises, it draws after it all the forces of elevation.

Therefore, this can be understood through the story of **Joseph**. Joseph continued to descend, yet he was ultimately elevated. He could not achieve his greatness without first descending. The process of descent was, in fact, the cause of his elevation.

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This is similar to what is written (in Genesis 37:2): *"These are the generations of Jacob: Joseph was seventeen years old."* This signifies that all the revelations came through Joseph, who is associated with the attribute of **Yesod** (Foundation). Joseph's descent into Egypt served as a preparation for the spiritual rectification that would ultimately bring light into the world.

And so, we see that every stage of descent is, in truth, a preparation for a greater ascent. Joseph's journey into Egypt, his imprisonment, and his suffering were all steps toward the ultimate revelation of his greatness as a ruler of Egypt and the sustainer of nations.

This aligns with the teachings of our sages (Shemot 12b): *"Before there is ascent, there must be descent."* Every concealment, every struggle, is merely an opportunity for an even greater revelation.

Therefore, a person must endure these transitions with trust and faith, understanding that every descent brings with it the potential for tremendous growth and elevation.

This is why it is written in the teachings of wisdom (Kohelet 5:9): *"The increase of the land is for all; even the king is served by the field."* This signifies that all concealments are ultimately for the sake of revelation and ascension.

He contemplated and revealed the worlds. Jacob, through the attribute of **Chesed** (loving-kindness), was able to achieve this revelation. The attribute of *Chesed* existed within concealment and ascended to its source, which is connected to **Malchut** (sovereignty), to correct all the sparks of holiness (*nitzotzot*) and elevate them to the Holy One, Blessed be He.

The term *maggur* refers to the force of judgment (Mazal 10), indicating that the process of concealment in Jacob began through mercy (*Chesed*), as it is written in the Midrash (Bereishit Rabbah 2:7): "The Holy One, Blessed be He, created worlds and destroyed them." This hints that the entire structure of creation was based on judgment, and yet its ultimate purpose was for mercy and rectification.

As it is written (Proverbs 12:10): *"The righteous one knows the soul of his animal,"* meaning the righteous person, through his spiritual efforts, rectifies and elevates the concealed worlds. Jacob passed through suffering and refinement so that he could reveal hidden mercy within the harshness of judgment.

This parallels Joseph, who represents **Yesod** (Foundation), and whose trials and struggles were necessary to refine and sweeten the judgments. Joseph elevated all the sparks of holiness (*nitzotzot*) within the kelipot (spiritual shells), as the process of concealment brought about greater revelation.

The spirit of impurity, which arises in the kelipot, is nullified when holiness awakens. This creates a shift, as the sparks are drawn back to their source. This is why it is written (Genesis 45:5): *"It was not you who sent me here, but G-d."* Joseph's descent into Egypt, which seemed harsh, was ultimately for the purpose of spiritual elevation and rectification.

Therefore, Joseph nullified the *ra* (evil) of judgment, turning it into *Chesed*. This caused the spiritual sparks to ascend from the kelipot back to holiness, fulfilling the divine purpose of rectification.