

Discourse 12

*“Lehavin Inyan HaChalomot... -
To understand the matter of dreams...”*

Delivered on Shabbat Parshat Vayeishev,

21st of Kislev, 5724

By the grace of *HaShem*, blessed is He,

1.

To understand the matter of dreams, as explained in the short discourse of the Alter Rebbe entitled “*Inyan HaChalomot*.”⁵¹³ (Though the date of this discourse is not written on it) [it appears] to relate to the Torah portion of Vayeishev (or Mikeitz) in which the matter of dreams is discussed, which also are discussed in the Chassidic teachings in Torah Ohr, Torat Chayim, and Ohr HaTorah⁵¹⁴ [on this Torah portion] where the matter of dreams is explained].

⁵¹³ In the booklet of [the manuscripts] of discourses that are in the writing of the Mittler Rebbe and include the glosses of the Tzemach Tzeddek, which follows after the discourse entitled “*Vaneishev BaGa’*” which was previously explained (in the discourse entitled “*Katonti – I have been diminished*” of the 19th of Kislev [Discourse 11 of this year, 5724]). There are two short discourses there. The first is entitled “*Mah Enosh Ki Tizkerenu*” and the second is entitled “*Inyan HaChalomot*.” (These were subsequently printed in Maamarei Admor HaZaken 5562 Vol. 1, p. 94 and on.)

⁵¹⁴ See the discourse entitled “*Shir HaMaalot b’Shuv... Hayinu K’Cholmim*” in Torah Ohr, Vayeishev 28c and on; Also see the second discourse entitled “*Vayehi Mikeitz*” in Torat Chayim, Mikeitz 215b and on; Discourse entitled “*Lehavin Inyan HaChalomot*” in Ohr HaTorah, Mikeitz (Vol. 6), p. 1,100 and on; Also see the discourse entitled “*Shir HaMaalot*” 5727 (Sefer HaMaamarim 5727 p. 15 and on).

That is, the philosophers had difficulty in grasping the matter of dreams and what they are. For, though it can be said [that dreams come from] the power of imagination (*Ko'ach HaDimyon*) [which is the power of the mind to find similitude-*Dimyon* between one thing and another] etc., we nonetheless find that a person can dream about something he never saw or thought about, in addition to the fact that dreams consist of matters that are true and [matters that are] false etc. Rather, it is impossible for human intellect to grasp what a dream is.

Now, a dream is something that is the opposite of the natural order. For example, it is like a miracle in which water ignites instead of oil, once the combinations of the letters of oil (*Shemen*-שמן) are transformed to water (*Mayim*-מים), (as in the teaching,⁵¹⁵ “Let He who told the oil to burn [tell the water to burn].”)

He continues and explains that this is the aspect of small [intellect] (*Katnut*) within expanded [intellect] (*Gadlut*). For, the matter of the miracle itself, brought about through the reversal of the combinations [of letters], comes about through the revelation of radiance from the concealed world (*Alma d'Itkasiya*) stemming from the aspect of expanded intellect (*Gadlut HaMochin*).

However, the fact that human intellect is amazed by the miracle is the aspect of small [intellect] (*Katnut*) within expanded [intellect] (*Gadlut*). This is because human intellect cannot grasp how water can burn instead of oil (once the combinations are reversed). On the contrary, when one beholds

⁵¹⁵ Talmud Bavli, Taaanit 25a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 50.

with his eyes that the water ignites the wick, he will be astounded by this, and this astonishment is from a small glimmer of radiance of the concealed world (*Alma d'Itkasiya*).

(That is, the expanded [intellect] (*Gadlut*) in this, comes from the astonishment and excitement stemming from beholding such a lofty matter. On the other hand, since his astonishment and excitement is not because he grasps the lofty matter, it therefore is called small [intellect] (*Katnut*) within expanded [intellect] (*Gadlut*).) In contrast, someone who did not see the miracle will not be astonished altogether, and there will be no radiance from the natural order overturning in him altogether, this being actual small [intellect] (*Katnut*).

The same likewise applies to the matter of dreams, in that they are a reversal of the natural order, and there are matters in them that are concealed from the eye of the intellect, and that which is grasped of them by human intellect, is only the aspect of small [intellect] (*Katnut*) within expanded [intellect] (*Gadlut*).⁵¹⁶

2.

However, this must be understood. For, about the matter of dreams, there is an additional explanation beyond the explanation in the Alter Rebbe's discourse,⁵¹⁷ as well as the [discourse of] the Rebbe Rashab,⁵¹⁸ whose soul is in Eden (as

⁵¹⁶ This concludes the substance of the Alter Rebbe's discourse.

⁵¹⁷ See Maamarei Admor HaZaken, Ketuvoin Vol. 1, p. 37 and on; Maamarei RaZa"l p. 316; Ohr HaTorah, Vayechi Vol. 5, p. 1,009a and on.

⁵¹⁸ See the discourse entitled "*Osree LaGefen*" 5678 (Sefer HaMaamarim 5678 p. 129 and on).

explained previously).⁵¹⁹ Namely, that the purpose of dreams is to repair the letters of thought (*Machshavah*) and speech (*Dibur*) which took place throughout the day. This includes undesirable letters [of thought] which must be pushed away and nullified, as well as letters [of thought] about permissible matters, which must be refined, clarified, and elevated, all of which comes about through dreams. In contrast, here it is explained that the matters of dreams is the opposite of the natural order, which is a matter that transcends the intellect (*Sechel*).

Moreover, we must understand the explanation here that the dreamer can also dream about something that he never saw and never thought about. However, it states in Talmud,⁵²⁰ “[In a dream] a person is only shown the thoughts of his heart,” (but not what he is not accustomed to see or never thought about).⁵²¹

3.

Now, we first must explain the above-mentioned teaching of the Talmud that, “[In a dream] a person is only shown the thoughts of his heart.” For, at first glance, we also find dreams that are a matter of prophecy, as the verse states,⁵²² “If there shall be a prophet amongst you... I speak to him in a dream.” (This applies to all prophets⁵²³ other than our teacher

⁵¹⁹ In the discourse entitled “*Patach Rabbi Shimon v’Amar* – Rabbi Shimon began and said,” of the year 5722, translated in *The Teachings of The Rebbe 5722*, Vol. 1, Discourse 12, Ch. 6 and on (Sefer HaMaamarim 5722 p. 87 and on).

⁵²⁰ Talmud Bavli, Brachot 55b

⁵²¹ See Rashi to Talmud Bavli, Brachot 55b *ibid*.

⁵²² Numbers 12:6

⁵²³ See *Mishneh Torah*, *Hilchot Yesodei HaTorah* 7:2

Moshe, as the verse continues,⁵²⁴ “Not so is My servant Moshe etc.”)

For example, about Avraham the verse states,⁵²⁵ “A deep sleep fell upon Avram... and He said to Avram etc.” Likewise, about Yaakov the verse states,⁵²⁶ “And he dreamt, and behold! A ladder was set earthward etc.,” and another verse similarly states,⁵²⁷ “God spoke to Yisroel in night visions... Have no fear of descending to Egypt etc.” This then, is the matter of prophecy, which comes from Above, and at first glance, has no connection to the thoughts of one’s heart.⁵²⁸

This may be understood by prefacing with an explanation of the teaching of our sages, of blessed memory,⁵²⁹ “No two prophets prophecy in the same style.” However, at first glance, this is not understood, because prophecy is in a way that,⁵³⁰ “The spirit of *HaShem*-יהוה spoke within me; His word is upon my tongue.” This being so, why is it that two prophets cannot prophecy in the same style?

However, the explanation⁵³¹ is that even though the content of the prophecy comes from Above, it nonetheless must

⁵²⁴ Numbers 12:7; Mishneh Torah, Hilchot Yesodei HaTorah 7:6 *ibid*.

⁵²⁵ Genesis 15:12-13

⁵²⁶ Genesis 28:12

⁵²⁷ Genesis 46:2-3

⁵²⁸ Though we do also find that matters of prophecy that occur in a dream are also bound with the thoughts of the heart. For example, in regard to Yaakov the verse (Genesis 31:10-11), “I saw in a dream – Behold! The he goats... were ringed, speckled and splotched... and an angel of God said to me in the dream etc.” This is a dream that related to the thoughts of his heart throughout the day during his work with Lavan’s sheep.

⁵²⁹ Talmud Bavli, Sanhedrin 89a

⁵³⁰ Samuel II 23:2

⁵³¹ Also see the discourse entitled “*Padah b’Shalom*” 5680; 5687 (Sefer HaMaamarim 5680 p. 184 and on; 5687) Discourse by the same title 5713, translated in The Teachings of The Rebbe 5713, Discourse 6 (5713, p. 51).

manifest in the vessels (*Keilim*) of the prophet, these being his letters (*Otiyot*) and style. This is similar to the explanation in the teaching of Chassidus⁵³² about the different styles of the Rif,⁵³³ the Rosh,⁵³⁴ and the Ran,⁵³⁵ that though all three express the same Torah law, each one expresses it in his own letters and style, according to the whatness of his soul. For, as known,⁵³⁶ the letters (*Otiyot*) are rooted in the essential self of the [human] soul [called the speaking soul]. In other words, though they all are stating a matter of Torah law, which is the Torah of Truth,⁵³⁷ it nevertheless must manifest in their [own] letters (*Otiyot*). This is so in the matter of prophecy as well, for even though it is the word of *HaShem*-יהוה, blessed is He, coming from Above, it necessarily must manifest in the letters (*Otiyot*) of the prophet.

To further explain, prophecy is in a manner of the divestment of one's physicality.⁵³⁸ (This is as the Alter Rebbe stated in *Shulchan Aruch*⁵³⁹ about the conduct of the [ancient] Chassidim during their prayers, that they would seclude themselves and have devotional intentions (*Kavanot*) in their prayers, until they became divested of physicality etc., to a point that "is close to the level of prophecy") in a way of shedding

⁵³² See *Sefer HaMaamarim* 5692 p. 38 and the notes of the Rebbe there; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 39.

⁵³³ Rabbi Yitzchak Alfasi

⁵³⁴ Rabbeinu Asher ben Yechiel

⁵³⁵ Rabbeinu Nissim of Gerona

⁵³⁶ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 38 (135b); *Sefer HaSichot*, *Torat Shalom* p. 245.

⁵³⁷ Malachi 2:6

⁵³⁸ See the discourse entitled "*Bati LeGani*" 5710, Ch. 5 and the citations in the note of the Rebbe there.

⁵³⁹ *Shulchan Aruch*, *Orach Chayim* 98:1; *Hilchot Talmud Torah* 4:5

their garments (*Levushim*),⁵⁴⁰ not only their outer garments (*Levushim*), but also their inner garments (*Levushim Pnimiyyim*).

However, this only refers to garments that are inner (*Pnimiyyim*) in relation to actual outer (*Chitzoniyyim*) [garments], but not to the actual inner garments (*Levushim Pnimiyyim*), these being the matter of the letters (*Otiyot*), being that [the letters] are required for the prophecy to manifest within them. This is particularly so, considering that the true matter of the letters (*Otiyot*) is not just that they are garments (*Levushim*). This is because they are rooted in the essential self of the [human] soul [called the speaking soul], as mentioned above.

With the above in mind, we can also understand this as it relates to prophetic dreams. That is, even though the prophecy itself comes from Above, nonetheless, since it specifically must manifest in his letters (*Otiyot*), it therefore is also bound to the thoughts of his heart.

However, there is an even loftier kind of prophetic dream, in which one dreams about something that he never saw nor thought about. This is much higher than prophetic revelation that comes according to the style of the prophet, (about which the sages stated, “No two prophets prophecy in the same style”). This is because this is a revelation of light that transcends his receptacles, which is why the letters (*Otiyot*) of the thoughts of his heart are not relevant in this.

Based on this, when our sages, of blessed memory, stated in Talmud that “[In a dream] a person is only shown the thoughts of his heart,” this is because Torah speaks about the

⁵⁴⁰ Samuel I 19:24; See Ohr HaTorah, Sukkot p. 1,715 and on.

majority of cases,⁵⁴¹ and for most people, their dreams come from the thoughts of their heart during the day. This is as explained above, that the purpose of this is to repair the letters (*Otiyot*) etc., or if it is in a loftier manner, it is for the vessels (*Keilim*) of the prophecy as it is drawn and revealed in the style of the prophet, and therefore is bound to the thoughts of his heart, as mentioned above.

However, even so, there also is the matter of a dream that is outside the general rule, this matter being a revelation of light that transcends his own vessels (*Keilim*). This is as explained above in the [Alter Rebbe's] discourse, that it is like a miracle that transcends the natural order. In other words, being that *HaShem*-יהו"ה, blessed is He, is capable of the impossible,⁵⁴² it therefore is possible for there to be an illumination in him of a revelation of light that is beyond his own vessels (*Keilim*). This also is why, in dreams there are true matters and false matters, which also stems from the fact that *HaShem*-יהו"ה is capable of the impossible.⁵⁴³

4.

We therefore must further explain the matter of a dream that is in a way of revelation of light that transcends the vessels (*Keilim*). To do so, we must preface with the explanation in the above-mentioned booklet [of manuscripts], in an earlier

⁵⁴¹ See Moreh Nevuchim, Part 3, Ch. 34.

⁵⁴² See Shaalot uTeshuvot HaRashba Vol. 1, Section 418.

⁵⁴³ A small portion of the discourse that is missing at this juncture.

discourse,⁵⁴⁴ on the verse,⁵⁴⁵ “What is man that You should make mention of him?” This verse was said by the ministering angels [to the Holy One, blessed is He, in arguing] that the Torah should not be given to the Jewish people.⁵⁴⁶ The Holy One, blessed is He, “stretched His little finger between them and burned them.”⁵⁴⁷ Now, at first glance, this is not understood. That is, how does (stretching His little finger between them and burning them) answer their argument etc.?

[The Alter Rebbe] therefore begins by explaining that, as known, every created being has both lights (*Orot*) and vessels (*Keilim*). The same is so of our service of *HaShem*-יהו"ה, blessed is He. That is, the vessel is the aspect of *NeHi"Y*,⁵⁴⁸ which is the matter of serving Him in action (*Ma'aseh*) etc., whereas the light (*Ohr*) is the aspect of *ChaBa"D*,⁵⁴⁹ which is the intellectual grasp by which one comes to be roused and moved etc.

However, since it is not possible for one's service and arousal to actually be commensurate to his grasp, in that according to what he actually grasps in the depth of his comprehension, his arousal should be doubled and quadrupled from what it actually is, therefore, in his own eyes, his service of *HaShem*-יהו"ה is comparable to sin and transgression relative

⁵⁴⁴ In the discourse entitled “*Mah Enosh Ki Tizkerenu*.” See the first note of this discourse.

⁵⁴⁵ Psalms 8:5

⁵⁴⁶ See Talmud Bavli, Shabbat 88a

⁵⁴⁷ See Talmud Bavli, Sanhedrin 38b

⁵⁴⁸ An acronym for Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*

⁵⁴⁹ An acronym for Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at*.

to the level of perfection that his service should be according to the comprehension of his mind.

This is analogous to a very great minister, whose servant recognizes his greatness and serves him etc. In the eyes of the minister, the service of the servant is comparable to sin and transgression, being that the servant's knowledge of his master's greatness is greater than his service of him etc. (Now, it can be said that what is meant here, is that even in the eyes of the servant himself, he considers his service to be like a sin and transgression in comparison to his own knowledge of his master's greatness.) Thus, the greater the grasp of the light (*Ohr*), the more humble one will be, in that he recognizes the lowliness of his service etc.

An example of this is the angels. Because of their grasp of the light (*Ohr*), even in their own eyes their service [of *HaShem*-יהו"ה, blessed is He] is unbefitting, and they thus have greater humility than human beings etc. This is as Sifrei states on the verse,⁵⁵⁰ "Now, the man Moshe was exceedingly humble." "Is it possible that he was more [humble] than the ministering angels? The verse therefore continues, 'more than any **man** upon the surface of the earth,' meaning, more than any other human being, but not more than the ministering angels."

This then, is the meaning of, "The Holy One, blessed is He, stretched His little finger between them and burned them." That is, he revealed more than what was revealed to them at first, and they were burned [and consumed] by it, meaning that they became nullified of their vessels (*Keilim*). This is because their grasp of the limitless light of the Unlimited One, *HaShem*-

⁵⁵⁰ Numbers 12:3

יהו"ה, blessed is He, was increased, to the point that their vessels (*Keilim*), which limit the light (*Ohr*), could not withstand it, and they thus were nullified of their existence.

This then, is the meaning of "His little finger," which is His quality of Kingship-*Malchut*, and is the power of the Actor on the acted upon, which [generally] conceals and diminishes the light, but He stretch this finger out more than at first and burned them. That is, their vessels were [consumed and] nullified.

Through doing so, He demonstrated the response to their argument, "what is man that You should make mention of him," meaning that because of the limitations of his vessels (*Keilim*), man's deeds are not according to his comprehension etc., which is why it is not possible for him grasp the level of the light (*Ohr*). [His response was], "You too have the matter of a vessel (*Keilim*) for your [limited] light (*Ohr*) etc."⁵⁵¹

In other words, the matter of "He stretched His little finger between them and burned them" was not a punishment, Heaven forbid to think so. Rather, He revealed a higher light to them, which brought them to a higher level of existence. Through doing so, the Holy One, blessed is He, responded to the argument of the angels, "What is man that You should make mention of him."

That is, man's shortcomings are due solely to the smallness and limitation of his vessels (*Keilim*), this being the aspect of *NeHi"Y*, which is not commensurate to the aspect of *ChaBa"D*. However, when a revelation of higher light is drawn

⁵⁵¹ This concludes the substance of the above-mentioned discourse of the Alter Rebbe.

down, the limitations of the vessels (*Keilim*) are nullified, just as what happened to the angels when the Holy One, blessed is He, stretched His little finger between them.

Based on this, that we can understand why Torah tells us about the argument of the angels etc. For, at first glance, we find that the Torah does not speak disparagingly even of the impure animals.⁵⁵² How much more so is this certainly so of the angels, especially once He was victorious over them etc. This being so, why was it necessary to relate their initial argument etc.?

However, the explanation is that, in general, this incident of the angels arguing [against giving the Torah to the Jewish people] and the response of the Holy One, blessed is He, by “stretching His finger etc.,” is instructive in regard to the general matter of serving *HaShem*-יהו"ה, blessed is He, after the giving of the Torah, (which took place after this dialogue with the angels).

That is, it sometimes is possible and [even] necessary to begin with a revelation of light (*Ohr*) that transcends the limitation of the vessels (*Keilim*). (This is like the matter of the giving of the Torah in general, about which the verse states,⁵⁵³ “*HaShem*-יהו"ה descended upon Mount Sinai etc.” That is, even though the Torah transcends the chaining down of the worlds (*Hishtalshelut*) etc., it nevertheless descended to below and became manifest in the physical etc.) This revelation of the light (*Ohr*) itself, refines the vessel (*Kli*) and causes it to be

⁵⁵² See Talmud Bavli, Bava Batra 123a

⁵⁵³ Exodus 19:20

nullified of its limitation and become a receptacle for a much higher light etc.⁵⁵⁴

Now, from the above, we also can understand this as it relates to the matter of a dream, as it is in a way of the revelation of a light (*Ohr*) that transcends the vessels (*Keilim*). That is, even though it transcends one's own vessels (*Keilim*), it nevertheless is drawn to him and internalized in him (*b'Pnimityut*).

\ That is, in addition to the matter of the dream being similar to a miracle which transcends the natural order, and because *HaShem*-יהו"ה, blessed is He, is capable of the impossible, an illumination is possible within him, even though from the angle of his vessels (*Keilim*) he is unbecoming for this, however beyond this, the revelation of light (*Ohr*) that transcends his vessels (*Keilim*) affects the refinement of the vessel (*Kli*) etc., as explained above.

5.

Now, as this matter relates to our service of *HaShem*-יהו"ה, blessed is He, is explained in the discourse entitled "*Shir HaMaalot... Hayinu k'Cholmim*" in Torah Ohr, on the Torah portion of Vayeishev,⁵⁵⁵ in regard to the matter of a dream in which two opposites bond. That is, the same is so during the time of exile, that the spark of Godliness within the soul of man

⁵⁵⁴ Also see the discourse entitled "*v'Hoo Omeid Aleihem*" 5663 (Sefer HaMaamarim 5663 Vol. 1 p. 57); 5713 (translated in The Teachings of The Rebbe, 5713, Discourse 4), Ch. 8 (Sefer HaMaamarim 5713, p. 36 and on); Likkutei Sichot Vol. 10 p. 52, note 28.

⁵⁵⁵ Torah Ohr, Vayeishev 28c and on.

is in a state of sleep, and the intellectual aspects are withdrawn. It therefore is possible for two complete opposites to bond. That is, even though one's prayer arouses love of *HaShem*-יהו"ה in him etc., nonetheless, once he concludes the prayer, this love dissipates, he reverts to loving his body etc.

However, even after all these words of truth, a person should not allow his heart to fall within him, and think about himself, that the arousal of his heart during prayer is not true, but is merely like the imaginations of a dream etc. This is because, in truth, the aspect of this dream is rooted above and its foundation is in the mountains of Supernal holiness, from the aspect of the *Circles-Iggulim*, in which there are no divisions whatsoever. There, all things that separate below, are unified and included as one. In the coming future, ("When *HaShem*-יהו"ה will return the captivity of Tziyon"),⁵⁵⁶ there will be a revelation of this level and aspect of the dream etc.

Now, at first glance, this is not understood. What consolation is there in this, at the very same time that throughout one's toil in serving *HaShem*-יהו"ה, blessed is He, he is in a state and standing of deep slumber, without knowing what is happening to him, in that one moment he is in one state and another moment he is in the opposite state.

However, the explanation is as explained above, that the matter of a dream is like a miracle that transcends the natural order, in that a revelation that transcends his own vessels (*Keilim*) illuminates in him. This is also why in dreams there are matters that are true and matters that are false. In other words, even though it is true that because of the limitations of

⁵⁵⁶ Psalms 126:1

his vessels (*Keilim*) he is in a state that there are matters of falseness in him, nonetheless, there simultaneously are true matters in him etc. Moreover, when there is revelation of light (*Ohr*) that transcends his vessel (*Kli*), at the end of it all, this also affects the refinement of the vessel (*Kli*), as explained above about the matter of “the Holy One, blessed is He stretched His little finger between them and burned them,” meaning, that the limitations of their vessel (*Kli*) was nullified etc.

6.

From this we also can understand the matter as it relates to miracles that are present even during the time of the exile, (about which the verse states “we were like dreamers”). In other words, there not only are concealed miracles (which in reality are from a much higher level,⁵⁵⁷ about which the verse states,⁵⁵⁸ “To Him who **alone** performs great wonders.” That is, the greatness of these wonders is known to *HaShem*-יהוה alone, blessed is He),⁵⁵⁹ but there even are miracles that are openly revealed, such as the miracle of the 19th of Kislev.⁵⁶⁰

That is, the revelation of light (*Ohr*) in the matter of this miracle, (in addition to the general matter of the revelation of light which is revealed in the teachings of Chassidus), causes

⁵⁵⁷ See *Ohr HaTorah* to Tehillim (Yahal Ohr), p. 154 and on; Discourse entitled “*Kiyemei Tzeitza*” 5712 (translated in The Teachings of The Rebbe 5712, Discourse 14), and 5738 (Torat Menachem, Sefer HaMaamarim Nissan p. 162 and on, p. 197 and on).

⁵⁵⁸ Psalms 136:4

⁵⁵⁹ See Talmud Bavli, Niddah 31a

⁵⁶⁰ See Igrot Kodesh of the Alter Rebbe, Vol. 1, p. 98.

the refinement and nullification of the vessel (*Kli*) through the fact that one sees the miracle, (not just that he thinks that this miracle happened over 160 years ago, but rather like a miracle which is happening right now) and his astonishment of it rouses and excites him etc., as explained in the discourse.

Nonetheless, all the above is still the aspect of small [intellect] (*Katnut*) within expansive [intellect] (*Gadlut*) (as explained there). However, from this we then come to a much higher revelation, which is the aspect of expanded [intellect] (*Gadlut*) within expanded [intellect] (*Gadlut*), as will be revealed in the coming future.

7.

May it be desirable before *HaShem*-יהו"ה, blessed is He, that from the matter of the dreams [related] in the Torah portion of Vayeishev, we will come to [the verse],⁵⁶¹ “It happened at the end of two years-*Mikeitz Shnatayim Yamim*-מקץ שנתיים” (which is in the Torah portion that we begin reading on the Minchah of [this] Shabbat). This refers to the matter of “the end of days-*Keitz HaYamim*-קץ הימים,”⁵⁶² and “the end [in which] the right⁵⁶³ [will reign]-*Keitz HaYamin*-קץ הימין,”⁵⁶⁴ and immediately to [the matter expressed in the verse],⁵⁶⁵ “Yehudah approached him.” This refers to the approach of Yehudah to

⁵⁶¹ See the beginning of Parshat Mikeitz, Genesis 41:1

⁵⁶² See Ohr HaTorah, Mikeitz

⁵⁶³ This refers to the Kingdom of Kindness-*Malchut D'Chessed*, which will take place in the coming redemption. See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, the beginning of chapter 10.

⁵⁶⁴ See Daniel 12:13; Ohr HaTorah, Mikeitz *ibid*.

⁵⁶⁵ See the beginning of Parshat Vayigash, Genesis 44:18

Yosef in a manner that the “One-*Echad*-אחד touches the One-*Echad*-אחד, [in that even air (*Ruach*) cannot come between them].”⁵⁶⁶ As known,⁵⁶⁷ this refers to the matter of the juxtaposition of redemption (*Geulah*) to prayer (*Tefillah*),⁵⁶⁸ in that we cause no separation between them, even for matters of holiness. In other words, from prayer (*Tefillah*) we immediately come to redemption (*Geulah*), through “My servant David [who] will be king over them forever.”⁵⁶⁹

⁵⁶⁶ Job 41:8; Also see Torah Ohr, Vayigash 44b

⁵⁶⁷ See Zohar I 205b; Discourse entitled “*Inyan Hagashat Yehudah L'Yosef*” in Sefer HaMaamarim 5629 p. 16, p. 27.

⁵⁶⁸ Foundation-*Yesod* and Kingship-*Malchut* – See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*).

⁵⁶⁹ Ezekiel 37:25; See Torah Ohr ibid. 44a and on.