

Discourse 18

“Vayigash Eilav Yehudah - Then Yehudah approached him”

Delivered on Shabbat Parshat Vayigash,

7th of Tevet, 5725⁸⁶⁷

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

1.

The verse states,⁸⁶⁸ “Then Yehudah approached him etc.” In the Haftorah of the Torah portion of Vayigash it states,⁸⁶⁹ “Take for yourself one stick of wood and write upon it, ‘For Yehudah...’ and take one stick of wood and write upon it, ‘For Yosef...’ Then bring them close to each other, one to one (*Echad el Echad*-אחד אל אחד) like a single stick, and they will become united in your hand.”

Now, at first glance, the relationship between the Haftorah and the Torah portion, is that both discuss the bond between Yehudah and Yosef. However, more specifically, in Yehudah approaching Yosef (in the Torah portion) it is emphasized that Yosef was higher than Yehudah, so much so that Yosef was king over all his brothers, including Yehudah. In contrast, the Haftorah states,⁸⁷⁰ “My servant Dovid will be

⁸⁶⁷ The original discourse was edited by the Rebbe and given out as a pamphlet for the 5th of Tevet 5751

⁸⁶⁸ Genesis 44:18

⁸⁶⁹ Ezekiel 37:16-17

⁸⁷⁰ Ezekiel 37:24

king over them.” [As explained in Torah Ohr,⁸⁷¹ Yosef is [(the *Sefirah* of) Foundation-*Yesod* (of)] *Zeir Anpin* and Yehudah is Kingship-*Malchut*. Therefore, presently Yosef is higher than Yehudah, since in the order of the chaining down of the worlds (*Seder Hishtalshelut*), *Zeir Anpin* is higher than Kingship-*Malchut*, [and beyond this, *Zeir Anpin* bestows to Kingship-*Malchut*.

About this the verse states, “Then Yehudah approach him and said, ‘If you please, my Lord-*Bee Adonee*-בי אדני.”” The meaning of “If you please, my Lord-*Bee Adonee*-בי אדני” is that in Yehudah ([indicated by the word] “In me-*Bee*-בי-12”) there be a drawing of bestowal from Yosef HaTzaddik ([indicated by the word] “my Lord-*Adonee*-אדני”). However, in the coming future, at which time the root of Kingship-*Malchut* will be revealed, which is higher than the root of *Zeir Anpin*, “My servant Dovid will be king over them.”]

However, from the fact that this verse, “My servant Dovid will be king over them” is also in the Haftorah of the Torah portion of Vayigash, this seems to indicate that in [the matter of], “Then Yehudah approached him,” there the superiority of Yehudah relative to Yosef is also present, only that what is openly emphasized and revealed in the matter of “Then Yehudah approached him” is Yosef’s superiority relative to Yehudah, whereas in the Haftorah the [emphasis] is on Yehudah’s superiority **relative to Yosef**.

⁸⁷¹ Torah Ohr, Vayigash 44a-b; Also see the discourse by the same title as this one of the year 5736 (Torat Menachem, Sefer HaMaamarim Tevet p. 215 and on).

Now, this can be connected the explanation in the Chassidic discourses of the Tzemach Tzeddek,⁸⁷² that the concluding letters (*Sofei Teivot*) of the words, “And Yehudah approached him-*Vayigash Eilav Yehudah*-וַיִּגַּשׁ אֵלָיו יְהוּדָה,” spell the word “equal-*Shaveh*-שווה.”⁸⁷³ For, the matter of “And Yehudah approached him” is that Kingship-*Malchut* (Yehudah) and *Zeir Anpin* (Yosef) are equal.

He explains that this matter of “equal-*Shaveh*-שווה” is similar to what it states in Likkutei Torah⁸⁷⁴ in explanation of the verse,⁸⁷⁵ “To do what is straight in the eyes of *HaShem*-יהוה,” that the matter of “straight-*Yashar*-ישר” is the bond and union of the Upper Knowledge (*Da’at Elyon*) with the Lower Knowledge (*Da’at Tachton*), [that is] the Upper Unity (*Yichuda Ila’ah*) and the Lower Unity (*Yichuda Tata’ah*) (such that both are equal-*Shaveh*-שווה), “One corresponding to One (*Echad b’Echad*-אחד באחד).”⁸⁷⁶

This is because, as they are, in and of themselves, Yosef and Yehudah are (like) two opposites. That is, in Yosef (*Zeir Anpin*), which is from Above to below, this is⁸⁷⁷ the Upper Knowledge (*Da’at Elyon*), in that Above is something (*Yesh*) and below is nothing (*Ayin*). In Yehudah (*Kingship-Malchut*),

⁸⁷² Ohr HaTorah, Vayigash 349b

⁸⁷³ Baal HaTurim to Genesis 44:18

⁸⁷⁴ Likkutei Torah, Re’eh 23d and on

⁸⁷⁵ Deuteronomy 13:19

⁸⁷⁶ Zohar II 135a [recited in the Friday night “*K’Gavna*” liturgy].

⁸⁷⁷ See Likkutei Torah Bamidbar 6c and on (and 7d), cited in Ohr HaTorah *ibid.* (349b).

which is from below to Above, this is⁸⁷⁸ the Lower Knowledge (*Da'at Tachton*), in that below is something (*Yesh*) and Above is nothing (*Ayin*), and the matter of “Yehudah approached him” is the bond of the Upper Knowledge (*Da'at Elyon*) and the Lower Knowledge (*Da'at Tachton*).

[This is what our sages, of blessed memory, meant when they said⁸⁷⁹ about the verse “Then Yehudah approached him,” that the word “He approached-*Vayigash*-ויגש” is a word that only denotes peace (*Shalom*-שלום). This is because the matter of peace (*Shalom*-שלום) is the bond between the Upper Knowledge (*Da'at Elyon*) and the Lower Knowledge (*Da'at Tachton*).]

This is like the verse,⁸⁸⁰ “The children of Yehudah and the children of Yisroel will gather together and shall appoint one head for themselves.” This is because, presently, the service of *HaShem*-יהוה, blessed is He, of “the children of Yehudah” is from below to Above, [this being] the Lower Knowledge (*Da'at Tachton*), whereas the service of Him of “the children of Yisroel” [referring to the ten tribes related to Yosef] is from Above to below, [this being] the Upper Knowledge (*Da'at Elyon*). However, in the coming future they will bond “to be One corresponding to One (*Echad b'Echad*-אחד באחד).”⁸⁸¹

From this it is understood that there are two matters in Yehudah approaching Yosef. On a revealed level, the approach

⁸⁷⁸ See Likkutei Torah Bamidbar 6c and on (and 7d), cited in Ohr HaTorah ibid. (349b).

⁸⁷⁹ Yalkut Shimoni, beginning of Vayigash

⁸⁸⁰ Hosea 2:2

⁸⁸¹ Zohar II 135a [recited in the Friday night “*K'Gavna*” liturgy].

of Yehudah to Yosef is because Yosef (Foundation-*Yesod* [of] *Zeir Anpin*) is the bestower and Yehudah (Kingship-*Malchut*) is the recipient. Yehudah therefore approached Yosef and requested “If you please, my Lord-*Bee Adonee*-בִּי אֲדֹנָי,” that there be a drawing of beneficence to him from Yosef HaTzaddik.

There also is another matter in Yehudah approaching Yosef, **hinted at** in the final letters (*Sofei Teivot*) of the words, “And Yehudah approached him-*Vayigash Eilav Yehudah*-וַיִּגַּשׁ יְהוּדָה” [meaning Equal-*Shaveh*-שוֹה] referring to the bond and union of Yosef (*Zeir Anpin*, the Upper Knowledge (*Da’at Elyon*)) with Yehudah (Kingship-*Malchut*, the Lower Knowledge (*Da’at Tachton*)) that will be in the coming future, when Kingship-*Malchut* will be like *Zeir Anpin*.

Based on this, we can say that [the words], “Then Yehudah approached him,” also hint to the ascent of Kingship-*Malchut* in the coming future, when Kingship-*Malchut* will be higher than *Zeir Anpin*, [as in the verse],⁸⁸² “An accomplished woman is the crown of her husband,” which even transcends the matter of their equality.

It can be said that this what it means when Zohar states,⁸⁸³ that Yehudah approaching Yosef is the matter of juxtaposing redemption (*Ge’ulah*) to prayer (*Tefillah*). [This is because redemption (*Ge’ulah*) is the aspect of Foundation-*Yesod*, [this being] Yosef, whereas prayer (*Tefillah*) is the aspect of Kingship-*Malchut*, [this being] Yehudah.]⁸⁸⁴

⁸⁸² Proverbs 12:4

⁸⁸³ Zohar I, beginning of *Vayigash* (205b)

⁸⁸⁴ [See] the discourse entitled “*Inyan Hagashat Yehudah L’Yosef*” 5629 (Sefer HaMaamarim 5629 p. 13 and on); Discourse entitled “*Vayigash*” 5666 (*Hemshech*

For, from the words of our sages, of blessed memory,⁸⁸⁵ “[One who] juxtaposes redemption (*Ge’ulah*) to prayer (*Tefillah*),” (rather than juxtaposing prayer (*Tefillah*) to redemption (*Ge’ulah*)), [it is understood] that prayer (*Tefillah*) stays in its place, and it is redemption (*Ge’ulah*) that (“approaches”) to be juxtaposed to prayer (*Tefillah*). From this it is understood⁸⁸⁶ that prayer (*Tefillah*) is the primary matter.⁸⁸⁷ However, the fact that Zohar states that Yehudah approaching Yosef is the matter of juxtaposing redemption (*Ge’ulah*) to prayer (*Tefillah*), seems to indicate that in the approach of Yehudah to Yosef there also is an element of superiority to Yehudah over Yosef (in a concealed way).

3.

This may be understood by prefacing with what the Rebbe Rashab, whose soul is in Eden, wrote in a discourse by this title.⁸⁸⁸ Namely, the fact that Yehudah began with [the words], “If you please, my Lord-*Bee Adonee*-בי אדני,” (though,

5666 p. 119 and on); 5668 (p. 487 and on); 5675 (*Hemshech* 5672 Vol. 2, p. 794 and on), and elsewhere. Also see the discourse by the same title as this one of the year 5736 (Torat Menachem, Sefer HaMaamarim Tevet p. 215 and on). [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) and Gate Two (*Yesod*), Gate Eight (*Binah*).]

⁸⁸⁵ Talmud Bavli, Brachot 4b, 9b

⁸⁸⁶ See the discourses in the previous citation [number 17 in the original discourse].

⁸⁸⁷ This is as also understood from the fact that the reason it is necessary to juxtapose redemption (*Ge’ulah*) to prayer (*Tefillah*) is in order that the prayer be well received – see Talmud Yerushalmi, Brachot 1:1 (cited in Rashi to Brachot ibid. entitled “*Zeh HaSomech*”); Shulchan Aruch of the Alter Rebbe, Orach Chayim, Hilchot Tefillah 111:2.

⁸⁸⁸ 5658 – Sefer HaMaamarim 5658 p. 67 and on.

at first glance, he should have begun with the words, “May your servant speak etc.”), is similar to the matter of preceding [prayer] with the verse,⁸⁸⁹ “My Lord-*Adona*”*יְיָ אֱדוֹנָי* open my lips and my mouth shall speak Your praise,” [recited immediately] before the [Amidah] prayer [and does not create a separation between redemption (*Ge’ulah*) and prayer (*Tefillah*) as stated in Talmud.⁸⁹⁰ For, “since the Sages instituted that we recite “My Lord-*Adona*”*יְיָ אֱדוֹנָי* open my lips etc.,” it is considered to be an extended prayer.”]

Now, Targum on the verse “My Lord-*Adona*”*יְיָ אֱדוֹנָי* open my lips” explains, “Open my lips in Torah.” In various Chassidic discourses⁸⁹¹ on the matter of Torah and prayer, (including the above-mentioned discourse),⁸⁹² it is explained that the request in this verse at the beginning of the [Amidah] prayer, is that the prayer (“and my mouth shall speak Your praise”) should be like Torah (“my Lord-*Adona*”*יְיָ אֱדוֹנָי* open my lips in Torah”).

That is, just as in Torah, the Torah that a person learns is the word of *HaShem*-יהוה, blessed is He, “**My word** that I placed in your mouth,”⁸⁹³ and the one who learns is like a person who responds after the reader,⁸⁹⁴ the same is so of prayer. That is, it should be in a way that “my lips shall speak **Your** praise.” That is, a person’s prayer should be such that

⁸⁸⁹ Psalms 51:17

⁸⁹⁰ Talmud Bavli, Brachot [4b] *ibid.*

⁸⁹¹ Sefer HaMaamarim 5626 p. 285; 5627 p. 431; p. 443; See also Ohr HaTorah (Yahal Ohr) to Psalms *ibid.*

⁸⁹² Sefer HaMaamarim 5658 *ibid.* p. 68 and p. 76.

⁸⁹³ Isaiah 59:21

⁸⁹⁴ See Torah Ohr, Yitro 66c and on; Discourse entitled “*BaChodesh HaShlish*” 5729 Ch. 2 (Torat Menachem, Sefer HaMaamarim Sivan, p. 299 and on) and the citations in note 11 there.

through it, there is a drawing down (in that the word “shall speak-*Yageed*-גיד” denotes a drawing down) of,⁸⁹⁵ “**Your** praise,” meaning, the praise of the Holy One, blessed is He.

4.

Now, in the above-mentioned discourses⁸⁹⁶ it is explained that Torah and prayer are compared to the two matters; “high above to no end, and far below to no conclusion.”⁸⁹⁷ That is, Torah is the drawing down from Above to below, and is like the matter of “far below to no conclusion,” whereas prayer is the matter of ascent from below to above, and is like the matter of “high above to no end.”

Based on the well-known⁸⁹⁸ fact that the limitless light of the Unlimited One is below to no conclusion, ([this being] the root of Torah), this is a matter of spreading forth and revelation, in that He spreads forth and is revealed far below to no conclusion.

The fact that the limitless light of the Unlimited One is above to no end is like how it ascends and becomes included in His Essential Self, high above to no end. From this it is understood that prayer (*Tefillah*) is higher than Torah. Thus the request, “My Lord-*Adona*” יְיָ אֲדֹנָי open my lips and my mouth

⁸⁹⁵ [See Daniel 7:10; Also see Pri Etz Chayim, Shaar HaAmidah, Ch. 1; Likkutei Torah, Shir HaShirim 2c, and elsewhere.]

⁸⁹⁶ See the discourse entitled “*Al Shloshah Devarim HaOlam Omed*” 5714 (Torat Menachem, Sefer HaMaaamarim Nissan p. 180 and on) [translated in The Teachings of The Rebbe 5714, Discourse 15] Ch. 3, and the citations there in note 15.

⁸⁹⁷ [See Tikkunei Zohar, Tikkun 57 (also see Tikkun 19, 40b); Zohar Chadash, Yitro 34c.]

⁸⁹⁸ *Hemshech* 5666 p. 188 and elsewhere.

shall speak Your praise,” is that the prayer from below to Above should also come to have the superior quality of Torah, from Above to below.

The explanation is that prayer is what **man** requests and supplicates. Likewise, the drawing forth brought about through the prayer, in that the Holy One, blessed is He, fulfills his request, stems from the element of superiority in man’s toil of serving *HaShem*-יהו"ה, blessed is He, from below to Above, [as expressed in the verse],⁸⁹⁹ “He cherishes your handiwork.”

It thus can be said that one of the reasons one must stand with dread and fear when praying, like a servant before his master,⁹⁰⁰ is because through the one below serving Him (in prayer) this awakens *HaShem*’s-יהו"ה Supernal desire Above to fulfill his request, and this is (primarily) because the service by the one below has the superior quality of the nullification of the [separate] something (*Bittul HaYesh*)⁹⁰¹ [to *HaShem*-יהו"ה, blessed is He]. Therefore, to the degree that the prayer is with greater self-nullification (*Bittul*), to that degree it affects an awakening to fulfill his request.⁹⁰²

⁸⁹⁹ Job 14:15

⁹⁰⁰ Mishneh Torah, Hilchot Tefillah 4:5; Tur and Shulchan Aruch (and Shulchan Aruch of the Alter Rebbe) Orach Chayim, Hilchot Tefillah, end of Siman 95.

⁹⁰¹ See at length in Sefer HaMaamarim 5627 p. 432 that the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) that is brought about through prayer is because of the novelty in it, like the analogy of the talking bird, and this matter is in the nullification of the [separate something] (*Bittul HaYesh*). (Likkutei Torah, end of Bamidbar 20b).

⁹⁰² See Sefer HaMaamarim 5627 *ibid.* (p. 443) [&] 5658 *ibid.* (p. 75), that the superiority of the prayer of our forefathers is because they possess the self-nullification (*Bittul*) of [being] the Supernal Chariot (*Merkavah*). See [Talmud Bavli], Brachot 34b (cited in Sefer HaMaamarim 5627 and 5658 *ibid.*) that the reason that the prayer of Rabbi Chaninah ben Dosa was effective was because he was “like a servant before his Master.”

This then, explains prayer, which is an ascent from below to Above. For, the request and supplication of prayer is done with self-nullification (*Bittul*) (like a **servant** who makes a request), and self-nullification (*Bittul*) is the matter of departing from his own existence, thus ascending from below to Above.

However, Torah is the word of *HaShem*-יהוה, [which exists even before a person engages in the [study of] Torah]. Thus, the effect brought about through a person engaging in the study of Torah, is that the Torah and the limitless light of the Unlimited One that manifests within it, are drawn into him.

Beyond this, even the drawing of Torah and the limitless light of the Unlimited One that manifests within the **person** who engages in Torah study, is (not through him nullifying his own intellect, but on the contrary), Torah is drawn down and manifests in his intellect as he remains in his existence, this being a drawing down from Above to below.

Now, it can be said that just as with Torah, the relationship between Torah and the matter of “far down to no conclusion,” is that Torah is “**the limitless light of the Unlimited One** that is far down to no conclusion,” in that the Torah, which is the will and wisdom of the Holy One, blessed is He, is drawn down far below, the same is likewise so of prayer.

That is, the relationship between prayer and the matter of “high above to no end” is (not just because prayer is **man’s** ascent, but is also) because of “**the limitless light of the Unlimited One** which is high above to no end.” In other words, the fact that through prayer [one brings about] the arousal of a

new desire to fulfill the request of the petitioner, [even when according to the wisdom of Torah he is unbefitting of it],⁹⁰³ is because through prayer, the light Above is caused to be elevated, in that it ascends higher than the chaining down of the worlds (*Hishtalshelut*) and even higher than the Torah,⁹⁰⁴ until “high above to no end,” and from there new desire is drawn forth to fulfill his request.

However, even so, there is an advantage to the drawing forth through Torah, over and above the drawing forth through prayer. For, in the drawing forth through prayer, since the prayer is the toil of the one below, therefore, that which is drawn forth from Above brought about through prayer, relates to matters of the world (to fulfill the request of the petitioner), and it only is that the **root** of the drawing forth is from “high above to no end.”

In contrast, the drawing forth of Torah, which is the drawing down that comes from Above, in and of itself, is a drawing forth of **Godliness**. That is, even after the Torah descended below and manifested in human intellect, it still is the wisdom of the Holy One, blessed is He, and transcends the intellect of the creatures.

⁹⁰³ See the discourse entitled “*Shir HaMaalot L'David Hinei Mah Tov* etc.” 5722, Ch. 5 (Torat Menachem, Sefer HaMaamarim Iyar p. 272 and on) and the citations in note 29 there [translated in The Teachings of The Rebbe 5722, Vol. 2, Discourse 29].

⁹⁰⁴ See the preceding citation.

Now, a more detailed explanation of this matter may be understood based on what the Tzemach Tzedek writes in the discourse⁹⁰⁵ entitled “*Lehavin HaInyan She’Amru Rabboteinu Zichronam L’Vracha*,⁹⁰⁶ *SheOhr Ein Sof Baruch Hoo, Hoo LeMaalah Maalah Ad Ein Keitz uLeMata Mata Ad Ein Tachlit*.” [The manuscript (where this discourse is found) was in captivity for many years, but recently⁹⁰⁷ was released from its captivity and arrived here. To explain, this discourse includes several matters that are not included in the above-mentioned discourses.]

In it, he explains the verse,⁹⁰⁸ “Train the youth according to his way; even when he grows old, he will not swerve from it.” Now, at first glance, when a person grows old, he must be an higher level [than in his youth], and this being so, what⁹⁰⁹ superiority is there in stating that even when he grows old, he will not swerve from the path he was trained in as a youth.

In the discourse he explains that in human intellect, there is a vast difference between one’s intellect in his youth, and the grasp of his intellect as he matures, and certainly when he is old [and has acquired wisdom]. However, when it comes to Torah, which is Godliness, the difference between one’s

⁹⁰⁵ Printed in Ohr HaTorah, Inyanim p. 110 and on – See p. 128 there.

⁹⁰⁶ See Tikkunei Zohar, end of Tikkun 57 (see Tikkun 19 there, 40b); Zohar Chadash Yitro 34c.

⁹⁰⁷ In the year 5725 – the year that this discourse was said.

⁹⁰⁸ Proverbs 22:6

⁹⁰⁹ See Tanya, Chinuch Katan 75b

youth and his old age, is only in the grasp of his human intellect, within which the Torah manifests, whereas in the Torah itself, this being the wisdom of the Holy One, blessed is He, that transcends the intellect of the creatures, there is no difference between the intellect of a youth and the intellect of an elder [who has acquired wisdom]. Therefore, even when he grows old, he will not veer from the path he was trained in from his youth.

In the discourse he adds that the verse states,⁹¹⁰ “I was a youth and I also aged.” Now, the youth (*Na’ar*-נער) here, refers to [the angel] Metatron-מטטרון, who is in the world of Formation (*Yetzirah*), “and I also aged” refers to his ascent to the world of Emanation (*Atzilut*). This is because the wisdom-*Chochmah* of the Torah, as it is in the world of Emanation (*Atzilut*), is much higher than the Torah of the world of Formation (*Yetzirah*). Nonetheless, even when he ages and ascends to the world of Emanation (*Atzilut*) he will not veer from the path he was taught when he was a youth (*Na’ar*-נער) in the world of Formation (*Yetzirah*).

This is because the essence of the Torah is the essential delight of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה, blessed is He, (as it states,⁹¹¹ “I was (*VaEheyeh*-ואהיה)⁹¹² with Him... as His delights” in which it specifies “with Him” (*Etzlo*-אצלו)), which even

⁹¹⁰ See Psalms 37:25, about which our sages, of blessed memory, stated (Yevamot 16b, and Tosefot there) “The ministering angel over the world (*Metatron*) said it.”

⁹¹¹ Proverbs 8:30

⁹¹² [See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.]

transcends the Wisdom-*Chochmah* of the Holy One, blessed is He, that is, the Wisdom-*Chochmah* of the world of Emanation (*Atzilut*). In regard to this matter in the Torah, (which is the primary matter of the Torah), there is no difference between the grasp of the world of Formation (*Yetzirah*) (and even the grasp of human intellect) and the grasp of the world of Emanation (*Atzilut*).

With the above in mind, we can have an even greater understanding of the drawing down brought about through Torah, compared to the drawing down brought about through prayer. That is, the drawing to below brought about through prayer is (not that the Godliness itself is drawn down below, but) that through the drawing down, a change is caused in matters of the world. In contrast, Torah draws down *HaShem*'s-יהו"ה Godliness, such that even after it descends below, it is the wisdom of the Holy One, blessed is He.

Moreover, the Godliness in the Torah drawn down to manifest in the intellect of the person who studies it, is not within the category of worlds. Therefore, relative to it, the grasp of it by the human intellect, and the grasp of the world of Emanation (*Atzilut*), are literally equal.

6.

Now, it can be said, that just as the advantage of drawing down through Torah relative to drawing down through prayer relates to the one below, in whom there is a drawing forth of Godly revelation, the same is so of the advantage of the drawing

forth brought about through prayer, relative to the drawing forth of Torah.

That is, in addition to the fact that the **root** of the drawing forth brought about through prayer is from higher than the chaining down of the worlds (*Hishtalshelut*), the advantage in the drawing forth through prayer, also relates to the **one below**, in that through prayer, change is caused in the creations below, such that the sick are healed and the years are blessed.⁹¹³

Moreover, this matter [that through prayer change is caused below] applies to all prayer. The explanation is that in the above-mentioned discourse of the Tzemach Tzedek⁹¹⁴ it is explained in regard to the statement in Talmud,⁹¹⁵ that it (specifically) is in regard to communal prayers that the verse states,⁹¹⁶ “He is God, He does not despise the mighty”⁹¹⁷ in that they are always desired and accepted - that what is meant by this, is that when the Holy One, blessed is He, fulfills the requests of the prayers of the community, this is in a way that is even openly revealed.

That is, the Holy One, blessed is He, even fulfills the requests of prayers of an individual. [This is proven by the fact that the men of the great assembly established that we pray three

⁹¹³ Tanya, Kuntres Acharon, discourse entitled “*Lahavin Mah SheKatuv b’Pri Etz Chayim*” (155a).

⁹¹⁴ Ohr HaTorah, Inyanim ibid. p. 122

⁹¹⁵ Talmud Bavli, Brachot 8a

⁹¹⁶ Job 36:5

⁹¹⁷ The text of the Talmud there [as per Rashi] is “He is God, He does not despise the mighty (*Kabir Lo Yimas* ימאס לא ימאס),” [referring to the communal prayers] but the verse states “and He does not-*Lo* ולא,” [and thus is normally read, “Behold, God is mighty, he despises no one,” whereas in Job 8:20 it states, “For God does not despise-*Hein El Lo Yimas* ימאס אל לא ימאס.” See Chidushei Aggadot of the Maharsha to Brachot there.

times a day, and they most certainly did not establish that the blessings be said in vain, Heaven forbid.] Rather, [the difference is that] when it comes to the prayer of an individual, it is possible for the bestowal (meaning, the fulfillment of the request) to be concealed, whereas the superiority and advantage of communal prayer is that the bestowal is openly revealed.

To elucidate, in various Chassidic discourses⁹¹⁸ it is explained that when it comes to the prayers of the individual, it is possible that the bestowal remain Above and not be drawn down below. In contrast, in the above-mentioned discourse of the Tzemach Tzedek it is explained that the bestowal **is** drawn down below (even for the prayer of an individual), only that it can possibly remain concealed.

Now, it can be said that since the request of the individual is that the bestowal be drawn down below (to heal the sick and bless the years), therefore, it also is so that when the bestowal he requested is bestowed, but not drawn down to below, his prayer is a blessing said in vain. This proves that every prayer, including even the prayers of the individual, affect a drawing forth of the bestowal to below, only that it is possible that this remains concealed.

He continues the discourse [and explains] that the fact that sometimes the drawing of the beneficence is concealed is because of the many of veils that cause separation. In other words, the fact that the beneficence is concealed is not because of the manner of the drawing forth (that the drawing forth is in

⁹¹⁸ 5626 *ibid.* p. 285; 5627 *ibid.* p. 435, p. 443; 5658 *ibid.* p. 75.

a level of concealment that transcends revelation),⁹¹⁹ but rather, the concealment is due to the veils (*Masachim*) that cause concealment. This is comparable giving a gift in a closed vessel. The gift is complete and whole within the vessel, only that because of the vessel's veil, it is not possible to take it in a revealed way.

He adds in the discourse that the bestowals that are drawn forth through all prayers, are not only present in a state of completeness in a concealed way, but will ultimately also be revealed. That is, when the Jewish people awaken with complete repentance and all the veils will be nullified, there then will be the revelation of all the drawings forth of all prayers that were said throughout all generations.

7.

Now, this must be better understood. For, the reason that through prayer there is a drawing forth of light that transcends the chaining down of the worlds (*Hishtalshelut*), through which change is caused in the creations (to heal the sick and bless the years) is because in prayer, there is the **arousal of the feminine waters** (*Ha'ala'at Mayim Nukvin*).⁹²⁰ At first glance, this is because the arousal of the feminine waters (*Ha'ala'at Mayim Nukvin*) is when the prayer is said with

⁹¹⁹ For if it was in such a manner, the blessings in the Amidah prayer would be blessings made in vain. See Ohr HaTorah *ibid.*, that after he explains that the concealment is due to the veils (*Masachim*) he states, “therefore it is not a prayer in vain, Heaven forbid.”

⁹²⁰ Tanya, Kuntres Acharon, discourse entitled “*Lehavin Mah SheKatuv b'Pri Etz Chayim*” (155a).

devotional intent (*Kavanah*) and self-nullification (*Bittul*). However, the discourse explains that through **every** prayer change is caused in the creations, (only that it is concealed).

It can be said that the explanation is that whenever a Jew prays (even without devotional intent-*Kavanah*), in **his innerness** (*b'Pnimityut*) it is as though he is standing before the King, only that this is concealed. Therefore, every prayer of a Jew causes the arousal of the feminine waters (*Ha'ala'at Mayim Nukvin*), which in turn arouses and draws the light that transcends the chaining down of the worlds to affect change in the creations. It is only that the drawing down and change below, (meaning, the fulfillment of his request), brought about through this arousal of the feminine waters (*Ha'ala'at Mayim Nukvin*) is in a state of concealment. However, to the degree that the devotional intent (*Kavanah*) and self-nullification (*Bittul*) is more revealed in the prayer, to that degree the request is more openly revealed.

8.

In the discourse⁹²¹ he continues that based on this, we can understand the statement in the Talmud,⁹²² that when Rabbi⁹²³ heard from Eliyahu the prophet that the prayers of Rabbi Chiyya and his sons are comparable to [the prayers of] our forefathers [Avraham, Yitzchak, and Yaakov] he summoned them to [lead the communal prayers] before the Ark.

⁹²¹ Ohr HaTorah, Inyanim ibid. p. 122.

⁹²² Talmud Bavli, Bava Metziya 85b

⁹²³ Rabbi Yehudah HaNasi

When [Rabbi Chiyya] recited, “Who makes the wind blow,” the wind blew. When he recited, “Who makes the rain fall,” the rain fell. When he was about to say “Who resurrects the dead,” the world trembled.

Now, this must be better understood, for Rabbi Chiyya and his sons prayed every day. Even so, the drawing down brought about through their prayers (“the wind blew,” “the rain fell,” “the world trembled”) specifically took place when Rabbi placed them before the Ark [to lead the communal prayers].

Now, at first glance, it could be said that through praying before the Ark as the emissaries of the community, their prayers therefore had the power of the community, and the congregational prayers of the community are always desirable and received, such that even if there are veils, the bestowal drawn forth is revealed.⁹²⁴

However, this explanation is not sufficient. This is because even in communal prayer and even when the emissary of the congregation [leading the prayer] is a very great person, if there are veils that conceal, it is not in the ability [of the prayer] to affect any major **revealed** change in creation, especially not the change of resurrecting the dead.

He therefore explains in the discourse that it was [specifically] through Rabbi placing them [to pray] before the Ark, such that they became the emissaries of the congregation

⁹²⁴ Nevertheless, even when it comes to communal prayers there are various different levels, and to the degree of the greatness of the request, it is to that degree that a greater prayer is required, even when the emissary of the congregation is a sage etc., whose prayer is heard (see Shulchan Aruch of the Alter Rebbe, Orach Chayim, Hilchot Birchot HaShachar, 53:9), and it was therefore necessary that the emissary of the congregation [to lead the prayers] be Rabbi Chiyya and his sons whose [prayers] are comparable to our forefathers.

and prayed on behalf of the entire community of the Jewish people [as a whole], that they thereby broke through the veils (through their prayers). For, in addition to the fact that the congregation present during their prayers were all in a state of great awakening, in addition, even the veils stemming from those who were not present and who were not aroused [with great awakening] were broken through by Rabbi Chiyya and his sons through their prayers. This is because they prayed as emissaries on behalf of the entire Jewish people [as a whole], even those who had not had an awakening.

It can be said that the explanation is that through the fact that it was **Rebbi** who placed them [to pray] before the Ark, in that he appointing them as the emissaries of the congregation on behalf of the entire Jewish people, that he also affected this upon the entire Jewish people (including those who did not even know of this at all),⁹²⁵ such that they became pulled together with the congregation that indeed was present during the prayers of Rabbi Chiyya and his sons, and certainly after Rabbi Chiyya and his sons themselves (who were the emissaries of the congregation). Therefore, the awakening of the congregation who were present during the prayer, along with the prayers of Rabbi Chiyya and his sons, affected the innerness (*Pnimitiyut*) of every Jew, and thereby nullified the veils.

⁹²⁵ Similar to “the court sets a mental stipulation over them” (Talmud Bavli, Ketubot 106b) even though they may not know of it at all.

Now, in regard to the explanation before (in chapter four) that the drawing down of the light that transcends the chaining down of the worlds (*Hishtalshelut*) brought about through prayer, by which change is caused in worldly matters (not that the light itself is drawn down to below), is in regard to prayer, as it is, in and of itself. However, when prayer is in such a way that it also has the matter of Torah within it, it can be said that this drawing forth brought about through prayer, has both elements of superiority.

That is, the root of the drawing forth is from “high above to no end,” and the light itself is drawn down below. In other words, in the change brought about in the world (that the sick are healed etc.) there is the sense of revelation, not only by way of the change in the world (as the result of the drawing forth), but also of the Godly light through which the change was brought about.

Now, this can be connected to what was explained before in chapter three, that the request, “My Lord-*Adona*” *y-אדוני* open my lips and my mouth shall speak Your praise,” said at the beginning of the Amidah prayer, is that man’s prayer should be in a way that “**Your** praise” is drawn down, this being the prayer of the Holy One, blessed is He, and is a prayer that has both elements of superiority.

The superior quality of prayer is that it is service that stems from below [and reaches “high above to no end,” [in that “He] cherishes the work of your hands”]. The superior quality of Torah is the drawing **from Above to below**. Through the

bond of these two matters in serving *HaShem*-יהו"ה in prayer, that **man's request** is in way that "my mouth shall speak **Your** praise," through which **the drawing down** brought about through the prayer also has (a likeness) of both matters. That is, through it there is caused to be a change **below**, and the change in the lower one is in such a way that **the Godly light** that brings the change about is sensed in it.

10.

Based on the above, we can explain the relationship between "Then Yehudah approached him" and the bond of the two knowledges, the Upper Knowledge (*Da'at Elyon*) and the Lower Knowledge (*Da'at Tachton*). For, the two matters of Torah and prayer are akin to the Upper Knowledge (*Da'at Elyon*) and the Lower Knowledge (*Da'at Tachton*).

That is, in addition to the fact that Torah is from Above to below and prayer is from below to Above, ([similar to] the Upper Knowledge (*Da'at Elyon*) which is from Above to below, and the Lower Knowledge (*Da'at Tachton*) which is from below to Above),⁹²⁶ the fact that Torah is drawn into man's intellect as he remains in his existence, (for even though man's intellect cannot compare to Torah, nevertheless, in order for man's intellect to understand and grasp the Torah that he learns, he does not need to leave his own existence), and yet even then, it is the word of *HaShem*-יהו"ה,⁹²⁷ meaning that the

⁹²⁶ See chapter two [where this was discussed] before.

⁹²⁷ Meaning that it does not undergo change because of the place in which it is drawn. See before in chapter five that the essence of Torah is equal in both the world of Emanation (*Atzilut*) and the world of Action (*Asiyah*).

drawing down of Torah is not according to the parameters of the lower one, but is due to the matter of Torah (that since it is unlimited, it is drawn everywhere), this is indicative that in the drawing forth of the Torah, the created beings are inconsequential – this being the Upper Knowledge (*Da'at Elyon*) that (Above is something-*Yesh* and) below is nothing (*Ayin*).

The fact that the drawing forth brought about by prayer is because of the superiority of the service of the lower one (“[He] cherishes the work of your hands”), and additionally, that the matter of this drawing down is to affect changes in the creations, indicates that in this drawing down the lower one is of consequence – this being the Lower Knowledge (*Da'at Tachton*) that below is something (*Yesh*).

Now, it was through Yehudah’s request, “If you please, my Lord-*Bee Adonee*-בִּי אֲדֹנָי,” which is similar to the matter of prefacing the [Amidah] prayer with the verse, “My Lord-*Adona*”יְיָ-אֲדֹנָי open my lips, and my mouth shall proclaim Your praise,” (as explained before in chapter three), that his prayer (the prayer **of man**) was in a way that through it, there was a drawing forth of the prayer of the Holy One, blessed is He, as well as the drawing forth brought about through his prayer, the substance of which is to affect change in the lower one, and it was in a way that in it there was the sense of the revelation of the drawing forth **from Above** (from higher than the chaining down of the worlds – *Hishtalshelut*), this being the bond of both knowledges.

Now, according to what was explained before (in chapter four) that prayer is higher than Torah, [since Torah is

like the matter of “far below etc.,” whereas prayer is like the matter of “high above etc.”], and the superiority of Torah relative to prayer is that the drawing forth of Torah is the drawing forth of Godliness, it can be said that when the prayer is in a way that it also has the superior quality of Torah, then prayer is higher than Torah.

The same is so in regard to the Upper Knowledge (*Da’at Elyon*) and the Lower Knowledge (*Da’at Tachton*). That is, when the Lower Knowledge (*Da’at Tachton*) is in a way that there also is an illumination of the Upper Knowledge (*Da’at Elyon*) within it, then it even is higher than the Upper Knowledge (*Da’at Elyon*). The same is so of *Zeir Anpin* and Kingship-*Malchut*, which are the Upper Knowledge (*Da’at Elyon*) and the Lower Knowledge (*Da’at Tachton*) (as mentioned in chapter two).

That is, through Kingship-*Malchut* becoming like *Zeir Anpin* (that both are equal), this is a preface to the revelation that the root of Kingship-*Malchut* is higher than the root of *Zeir Anpin*. Therefore, it is upon the bonding of the two knowledges that in “Yehudah approached him” there also is the presence, in a concealed way, of the ascent of Kingship-*Malchut* that will take place in the coming future, that Kingship-*Malchut* will be higher than *Zeir Anpin*, [as in the verse], “An accomplished woman is the crown of her husband.”