



TORAH OHR • PARSHAS VAYIGASH • MAAMAR 2

וילקט יוסף את כל הכסף הנמצא בארץ מצרים...

“And Yosef gathered up all the silver”



The love of G-d hidden in every Jewish soul is the primordial light stored away for the righteous. Sown long ago through Yosef, the “gardener” of Malchus, it need not be created by contemplation, only uncovered, and its root is higher than any love the mind produces.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

Dedicated in honor of the Rebbe’s father, Reb Levi Yitzchok



LikuteiTorah.com

THE CHASSIDISHE PARSHA

likuteitorah.com/torah-ohr/vayigash/2/

THE BIG IDEA

The love of G-d hidden in every Jewish soul is the primordial light stored away for the righteous. Sown long ago through Yosef, the “gardener” of Malchus, it need not be created by contemplation, only uncovered, and its root is higher than any love the mind produces.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

The maamar sets the verse in which Yosef gathers Egypt’s silver and brings it into Pharaoh’s house beside the Sages’ teaching that Yosef hid three treasures, one still stored away for the righteous. That treasure is the primordial light, “sown for the righteous.” To explain it, the Alter Rebbe distinguishes two loves of G-d. One is born of contemplating G-d’s greatness and is a new creation of the mind, ahavas olam. The other, the hidden love native to the G-dly soul, is only uncovered by contemplation, as “wine enters, a secret goes out”; revealed, it is ahavah rabbah, whose root is far higher. The Zohar’s image of light sown in a garden by the tzaddik who tends it supplies the analogy: crops sown anew, and aftergrowth that springs up unsown from earlier seed. The garden is Malchus, the source of the souls of Israel, and its gardener is Yosef, who is Yesod. Finally, the silver is the chasadim: the three thirds of Chesed are the three treasures, two revealed and the upper third covered until the Time to Come, and all are brought into Malchus, “Pharaoh’s house.”

OUTLINE

- | | | |
|--|--|------|
| 1 | Yosef’s hidden treasures | ¶1 |
| <hr/> | | |
| The verse of the gathered silver, the three treasures Yosef hid, and the primordial light stored away for the righteous. | | |
| <hr/> | | |
| 2 | Two loves | ¶2-3 |
| <hr/> | | |
| Love born of contemplation is a new birth of the mind; the hidden love, native to the G-dly soul, is only brought out of concealment by contemplation. | | |
| <hr/> | | |
| 3 | The hidden love is the primordial light | ¶4 |
| <hr/> | | |
| “Wine enters, a secret goes out”: the hidden love, revealed as ahavah rabbah, outranks ahavas olam; it is the light stored away in Yosef, Yesod, and sown from him in every Jew. | | |
| <hr/> | | |
| 4 | Light sown in the garden | ¶5-6 |
| <hr/> | | |
| The Zohar’s light sown by the tzaddik-gardener; the garden is Malchus and its tending is the work of refinement; on earth there is new sowing and there is aftergrowth that sustains the land. | | |
| <hr/> | | |

5 Sowing and aftergrowth above

¶7

In the supernal garden, the love born of contemplation is a new sowing and the hidden love is aftergrowth with a higher root; both come from Yosef, the gardener.

6 The silver and the three treasures

¶8

The silver is the chasadim: Chesed's three thirds are the three treasures, two revealed and the upper third covered for the Time to Come, all brought into Malchus, "Pharaoh's house."

KEY CONCEPTS

The hidden love (ahavah mesuteret) אהבה מסותרת

The love for G-d inborn in the G-dly soul, which by nature desires to be absorbed into its source. Contemplation does not create it but brings it out of concealment; revealed, it is ahavah rabbah.

Love born of contemplation (ahavas olam) אהבת עולם

The love aroused by contemplating G-d's greatness: a "new birth" of the mind, lower in rank than the hidden love, compared to seed sown anew.

Ahavah rabbah ("great love") אהבה רבה

Love above the intellect, drawn from "abundant kindness"; the hidden love when revealed, identified here with the primordial light.

The primordial light (or kadma'ah) אור קדמאה

The first light, which shone from one end of the world to the other and was stored away for the righteous: "Light is sown for the righteous."

Aftergrowth (sefichin) ספיהין

Plants that come up unsown from earlier seed and "sustain the earth"; the image of the hidden love, which is not new but has a higher root.

Covered and revealed chasadim חסדים מכוסים ומגולים

Chesed is divided into three thirds: the upper third stays covered and the lower two are revealed. The maamar reads them as Yosef's three treasures, and also as ahavah rabbah and ahavas olam.

Yosef, the gardener of the garden יוסף הצדיק, גנן הגן

דגנתא

Yosef the tzaddik is Yesod, read as yud and sod, "secret." Through him light is sown in Malchus, the garden and source of the souls of Israel, and the hidden love reaches every Jew.

SECTION 1 • 11

Yosef's hidden treasures

1 וילקט יוסף¹ את כל הכסף² הנמצא בארץ מצרים ויבא יוסף את הכסף ביתה פרעה. הנה ארז"ל שלש מטמוניות הטמין יוסף.³ אחת נתגלה לקרח ואחת נגלה לאנטונינוס. ואחת גנוזה לצדיקים לע"ל.

“And Yosef gathered up all the silver that was found in the land of Egypt, and Yosef brought the silver into Pharaoh’s house.” Now, our Sages, of blessed memory, said: “Yosef hid away three treasures. One was revealed to Korach, and one was revealed to Antoninus, and one is stored away for the righteous in the Time to Come.”

The maamar opens with a verse from the years of famine in Egypt: Yosef collected all the money paid for grain and brought it into Pharaoh’s treasury. Beside it the maamar sets the Talmud’s teaching that Yosef hid three treasures; two came to light, one with Korach and one with Antoninus, while the third waits for the righteous in the Time to Come.

ולחבין זה הנה כתיב אור זרוע לצדיק⁴ וידוע דהיינו בחי' אור קדמאה דהוה נהיר⁵ מסייפי עלמא⁶ עד סייפי עלמא⁷ דגניז קוב"ה לצדיקיא.

To understand this: it is written, “Light is sown for the righteous,” and it is known that this is the level of the primordial light (or kadma’ah), which shone from one end of the world to the other, which the Holy One, blessed be He, stored away for the righteous.

To explain the hidden treasure, the maamar turns to the verse “Light is sown for the righteous.” This light is identified with the primordial light, the first light, which shone from one end of the world to the other until G-d stored it away for the righteous.

SECTION 2 • ¶2-3

Two loves

2 וענין הגניזה הזאת יוכן דהנה בעבודת ה' ימצא ב' בחי' ומדרגות באהבת⁸ ה'. הא' הוא בחי' האהבה הנולדת ונמשכת מן ההתבוננות בגדולת אוא"ס ב"ה כשיעמיק בשכלו ברוממות גדולתו ית' יולד מזה התפעלות בתשוקה והתלהבות אליו ית'

The meaning of this storing-away will be understood [as follows]. In the service of G-d there are found two aspects and levels in the love of G-d. The first is the level of the love that is born of, and drawn from, contemplation of the greatness of the Infinite Light (Or Ein Sof), blessed be He: when a person delves with his intellect into the exaltedness of His greatness, may He be blessed, there is born from this an arousal of longing and fervor toward Him, may He be blessed,

To explain what it means that the light was “stored away,” the maamar distinguishes two kinds of love for G-d. The first is born of contemplation: when a person thinks deeply about the greatness of the Infinite Light, a longing and fervor for G-d are kindled in him.

כי לפי שכלו יהולל איש⁹ שהמדות נמשכים אחר השכל וההתבוננות. אהבה זו היא בחי' הולדה חדשה שנמצאת מחדש ע"י השכל וההתבוננות.

for “A man is praised according to his intellect,” since the emotive attributes (middos) follow the intellect and the contemplation. This love is in the category of a new birth, which comes into being anew through the intellect and the contemplation.

The verse “A man is praised according to his intellect” supports the principle that the emotions follow the mind. Because this love is produced by the contemplation, it is a “new birth,” something that did not exist in the person before.

3 ויש בחי' ב' באהבה והוא הנק' אהבה מסותרת שהיא האהבה שיש בטבע תולדת הנפש האלקית שהיא חפצה בטבעה להתכלל בא"ס ב"ה שהוא מקורה ושרשה

And there is a second level in love, which is called the hidden love (ahavah mesuteres): the love that is in the inborn nature of the G-dly soul, which by its nature desires to be absorbed into the Infinite One (Ein Sof), blessed be He, Who is its source and root.

The second love is the “hidden love,” part of the G-dly soul’s inborn nature. Since the Infinite One is the soul’s source and root, the soul by nature desires to be absorbed back into Him.

אלא שהיא אצלו בחיי העולם והסתר גדול ויציאתה אל הגלוי הוא ע"י התבוננות כמ"ש בתניא¹⁰ ונמצא כשיוצאת אל הגלוי ע"י ההתבוננות אין זו הולדה חדשה מן השכל ממש שממנו נולדה האהבה

Except that in a person it is in a state of great concealment and hiddenness, and its coming out into revelation is through contemplation, as is written in Tanya. It follows that when it comes out into revelation through contemplation, this is not truly a new birth from the intellect, such that the love was born from it,

In a person this love lies in deep concealment, and contemplation is what brings it into the open, as Tanya explains. So when it appears through contemplation, the mind has not given birth to it.

שהרי אהבה זו כבר היתה מתחלה בנפשי¹¹ רק שהיתה כהעלם וע"י ההתבוננות יצתה מן ההעלם אל הגלוי.

for this love was already in his soul from the start, only it was concealed, and through the contemplation it came out of concealment into revelation.

The proof is that the love was present in the soul from the start, only hidden. Contemplation does not create it; it only brings it out of concealment into revelation.

SECTION 3 • 14

The hidden love is the primordial light

4 וזהו ענין מארז"ל נכנס יין יצא סוד.¹² פ"י סוד הוא בחיי אהבה מוסתרת הנ"ל ויציאתי אל הגלוי הוא ע"י ההתבוננות הנק' בשם יין יינה של תורה כו'.

And this is the meaning of what our Sages, of blessed memory, said: "Wine enters, a secret goes out." The explanation: "secret" (sod) is the level of the hidden love mentioned above, and its going out into revelation is through contemplation, which is called by the name "wine," the wine of the Torah, etc.

The Sages' saying "wine enters, a secret goes out" is read as a picture of the hidden love. The "secret" (sod) is the hidden love, and the "wine" that brings it out is contemplation, which is called the "wine of the Torah."

ובאמת מעלת ומדרגת אהבה זו המסותרת¹³ היא גדולה ורבה מבחי' האהבה הנולד' מהתבוננות הנ"ל.
אף שזו היא הולדה חדשה וזו אינה התחדשות גמורה אעפ"כ שרשה נעלה יותר כו'

And in truth, the virtue and rank of this hidden love is far greater than the level of the love born of the contemplation mentioned above. Although that one is a new birth, and this one is not a complete innovation, nevertheless its root is loftier, etc.

Now the two loves are ranked. The love born of contemplation is genuinely new, while the hidden love only comes out of hiding; yet the hidden love is greater, because its root is higher.

ואהבה הנולדה מהתבוננות היא למטה ממנה במדרגה רק שלא נשפלה כ"כ כמו אהבה הנ"ל המסותרת כו'

And the love born of contemplation is beneath it in rank, except that it has not been lowered as far as the hidden love mentioned above, etc.

The contemplative love stands lower in rank. Its only advantage is that it has not descended as far as the hidden love, which, for all its lofty root, has come down into deep concealment.

(וכמ"ש בתניא¹⁴ שבחי' אהבה מסותרת כשיוצאה אל הגלוי נק' אה"ר שלמעלה מאהבת עולם שמבחי' ההתבוננות כו' וע' מ"ש לקמן ע"פ חכלילי מענין אה"ר ואה"ע).

(As is written in Tanya, that the hidden love, when it comes out into revelation, is called ahavah rabbah ("great love"), which is above ahavas olam ("everlasting love"), which comes from the level of contemplation, etc. And see what is written below, on [the verse] "Chachlili," concerning ahavah rabbah and ahavas olam.)

This parenthesis cites Tanya: when the hidden love is revealed it is called ahavah rabbah, "great love," which stands above ahavas olam, the love that comes from contemplation. It also points ahead to the maamar in Torah Ohr on Yaakov's blessing to Yehudah, "Chachlili einayim miyayin" (Genesis 49:12), a verse that also speaks of wine, where these two loves are discussed.

והנה בחי' ומדרגת יוסף הצדיק עליון הוא בחי' אה"ר המסותרת שיש בכל נפש מישראל ששרשה גבוה מאד נעלה שזהו בחי' יוסף שהוא בחי' יסוד דהיינו בחי' י' סוד כו'.

Now, the level and rank of Yosef, the supernal tzaddik, is the level of the hidden ahavah rabbah that is in every soul of Israel, whose root is very high [and] exalted. For this is the level of Yosef, who is the level of Yesod (foundation), that is, the level of yud [and] sod (secret), etc.

The hidden love is now tied to Yosef, the "supernal tzaddik." Yosef corresponds to Yesod (foundation), the Sefirah that Kabbalah calls "tzaddik," and his level is the hidden ahavah rabbah found in every Jewish soul. The word Yesod is read as yud and sod, "secret," the same "secret" as the hidden love.

וזהו פי' אור זרוע לצדיק¹⁵ שהוא בחי' אור קדמאה שגנוז לצדיקים.¹⁶ ואור קדמאה הוא בחי' אה"ר הנ"ל שהיא למעלה מעלה מבחי' אה"ע הנק' ג"כ אור

And this is the explanation of "Light is sown for the righteous": it is the level of the primordial light that He stored away for the righteous. And the primordial light is the level of the ahavah rabbah mentioned above, which is far, far above the level of ahavas olam, which is also called "light"

This explains "Light is sown for the righteous": the sown light is the primordial light stored away for the righteous, and that light is the hidden ahavah rabbah. Ahavas olam is also called "light," but it is far below the primordial light.

(כי אור הוא בחי' חסד ויש חסד עולם והוא בחי' האהבה הנמשכת מן השכל אבל אור קדמאה הוא בחי' אה"ר שלמעלה מהשכל ונלקחה מבחי' רב חסד וחסדי מאתך לא ימוש¹⁷ כו')

(for light is the level of Chesed (kindness), and there is chesed olam ("everlasting kindness"), which is the level of the love drawn from the intellect; but the primordial light is the level of ahavah rabbah, which is above the intellect and is taken from the level of "abundant in kindness" and "My kindness shall not depart from you," etc.)

The aside explains why love is called light: light corresponds to Chesed, kindness. Each love matches a kindness by name: ahavas olam, the love drawn from the intellect, is chesed olam, "everlasting kindness," while ahavah rabbah, the primordial light above the intellect, is taken from rav chesed, "abundant kindness," and from the kindness that, in Isaiah's words, "shall not depart."

אלא שגנוז לצדיקים בבחי' יוסף צ"ע וממנו נזרע בכל א' מישראל בחי' אהבה הנ"ל אלא שהיא מסותרת בבחי' גניזה וסוד והעלם ונכנס יין יצא סוד כנ"ל:

But He stored it away for the righteous, in the level of Yosef, the supernal tzaddik, and from him the level of the love mentioned above is sown in every one of Israel; only it is hidden, in a state of storing-away, secrecy and concealment, and "wine enters, a secret goes out," as mentioned above.

G-d stored this light away for the righteous in the level of Yosef, the supernal tzaddik, and from Yosef it is sown in every Jew as the hidden love. Because it is sown and stored away, it remains a "secret" that comes out only when the "wine" of contemplation enters.

SECTION 4 • ¶5-6

Light sown in the garden

5 ועפ"י יובן ג"כ מ"ש בזהר תרומה (דקס"ו ע"ב ודקס"ז ע"א) האי אור זרע ל"י קוב"ה בגינתא דעדנוי ע"י

דהאי צדיק דאיהו גנא דגינתא ונטל להאי אור זרע ליה זריעה דקשוט כו'

And according to this, one will also understand what is written in the Zohar on Terumah (folio 166b and folio 167a): "This light the Holy One, blessed be He, sowed in His Garden of Eden, through this tzaddik who is the gardener of the garden; and he took this light and sowed it, a sowing of truth," etc.

The Zohar now quoted describes the same light: G-d sowed it in His Garden of Eden through "this tzaddik," the gardener, who took the light and sowed it as a "sowing of truth." As the maamar will say, the gardener is Yosef the tzaddik.

ובגלותא גנתא לא עאל ביה גנא.¹⁸ והוא אור דאיהו זרוע תדיר עביד איבין ומינן ומגרמיה אזורע כקדמיתא.

"And in exile, the gardener does not enter the garden. And that light, which is sown, constantly produces fruits and kinds, and is sown of itself, as at first."

In exile the gardener does not enter the garden, yet the light that was sown keeps bearing fruit and reseeds itself "as at first." The maamar will use this self-sowing light as the image of the hidden love.

ופ"י גנתא הוא בחי המשכת הקו"ח ממלי דא"ס שהוא ראשית הקו עד סיומו נק' הכל בחי גנתא שהוא בחי מל'.¹⁹

And the meaning of "the garden": it is the level of the drawing-down of the kav (line of light) and the thread from the Malchus (sovereignty) of the Infinite One (Ein Sof), which is the beginning of the kav, until its end: all of it is called "the garden," which is the level of Malchus.

The "garden" is Malchus. The kav, the thin line of divine light, and the "thread" drawn with it begin in the Malchus of the Infinite One, the attribute of kingship within the Infinite Light itself, and the whole line, from that beginning to its end, is called "the garden."

(ע' במק"מ בזהר פ' בא ד' ל"ה ע"א בשם הרח"ו²⁰ בפ"י בחד צדיק כו'. דזרע בגנתא²¹ כו' ע"ש)

(See Mikdash Melech on the Zohar, Parshas Bo, folio 35a, in the name of Rabbi Chaim Vital, on the explanation of “with one tzaddik,” etc., “who sowed in the garden,” etc. See there.)

The parenthesis refers to Mikdash Melech, a commentary on the Zohar, on a passage in Parshas Bo about “one tzaddik who sowed in the garden.” As the Tzemach Tzedek reports it in a passage quoted by a Kehot note, Mikdash Melech explains in the name of Rabbi Chaim Vital that this tzaddik is the Yesod of Adam Kadmon (“Primordial Man,” the highest level of the divine order), who sows in the Malchus hidden within him.

וכמארז"ל מה הגן²² צריך לעדור ולהשקות ולזמור שהוא בחי' עבודת הבירורים שזה נעשה ע"י יוסף הצדיק.

And as our Sages, of blessed memory, said: “Just as the garden needs to be hoed, watered and pruned,” which is the level of the service of refinement (birurim), and this is accomplished through Yosef the tzaddik.

The Sages compare the Community of Israel (Knesses Yisrael) to a garden that must be hoed, watered and pruned. This tending is the work of refinement (birurim), sifting out and raising up the good, and it is done through Yosef the tzaddik.

והנה כמו בארץ הגשמית יש ב' מיני צמיחה הא' התבואות הנזרעים מדי שנה ועולים וצומחים.²³

Now, just as in the physical earth there are two kinds of growth: the first, the crops that are sown each year and come up and grow;

To illustrate the two loves, the maamar turns to farming. In the physical earth there are two kinds of growth, and the first is the crop that is sown each year and then sprouts and grows.

6 והב' הם הנק' ספיחין²⁴ דהיינו מה שצומח מאיליה שלא נזרע עכשיו כלל אלא מן הזריעה שנפל בה מכבר כו'. והם הנק' ספיחא דארעא דמקיימי ארעא שעיקר קיום הארץ הוא ע"י הספיחין.

And the second are what are called sefichin (aftergrowth), that is, what grows by itself, which was not sown now at all, but [comes] from the sowing that fell into it earlier, etc. And these are what are called “the aftergrowth of the earth, which sustains the earth,” for the main sustenance of the earth is through the aftergrowth.

The second kind of growth is sefichin, aftergrowth: plants that come up by themselves, without new sowing, from seed that fell into the ground earlier. The Aramaic saying “the aftergrowth of the earth sustains the earth” makes this unsown growth the earth’s main sustenance.

SECTION 5 • 17

Sowing and aftergrowth above

7 וכך נמצא למעלה בארץ העליונה הנקרא גנתא ב' בחי' ומדרגות אלו דהיינו בחי' המשכות הנמשכות
בה בבחי' זריעה

And so too, above, in the supernal earth that is called “the garden,” these two aspects and levels are found: that is, the level of the flows that are drawn down into it in the manner of sowing,

The same two kinds of growth exist above, in the “supernal earth,” the “garden” that is Malchus. The first is the divine flow drawn into it by way of sowing.

כמ"ש אור זרוע²⁵ כו' ויש בחי' שגדילים בה מבחי' ספיחין דהיינו ממה שנזרע כבר כו' והספיחים אף
שאינן זה ענין התהוות והמשכה חדשה ממש רק

as it is written, “Light is sown,” etc.; and there is the level of what grows in it as aftergrowth, that is, from what was already sown, etc. And as for the aftergrowth, although this is not truly a matter of a new coming-into-being and a new flow, but only

Sowing corresponds to the verse “Light is sown.” The second kind is like aftergrowth, rising from what was sown long before, and the maamar grants that it is not truly a new coming-into-being or a new flow.

שהוא בחי' גידול ממה שהיה בהעלם בהארץ עכ"ז יש בו מעלה יתירה ששרשו גבוה ביותר והוא כנ"ל
בענין האהבה המסותרת²⁶ כשיוצאת אל הגלוי הגם שאינו התהוות חדשה

a growth from what was concealed in the earth, nevertheless it has an extra virtue, in that its root is exceedingly high. And this is as [explained] above concerning the hidden love when it comes out into revelation: although it is not a new coming-into-being

Even so, the aftergrowth has a special advantage: its root is exceedingly high. The same was said of the hidden love, which also is not newly created when it comes into the open.

כמו האהבה הנולדה מההתבוננות עכ"ז שרשה גבוה יותר כו' ובחי' גלוי אהבה המסותרת זהו ענין
הספיחים שהארץ מוציאה צמחה מעצמה.

like the love born of contemplation, nevertheless its root is higher, etc. And the revelation of the hidden love is the matter of the aftergrowth, which the earth brings forth as its growth by itself.

Though it is not a new creation like the love born of contemplation, the hidden love has a higher root. Its revelation is the aftergrowth that the earth brings forth of its own accord.

ומגרמיה אזדרע דהיינו מאותה האהבה שנזרע בה כבר שהיתה מסותרת כו' וזהו בחי' אור זרוע כו'

And “it is sown of itself”: that is, from that very love that was already sown in it, which was hidden, etc. And this is the level of “Light is sown,” etc.

The Zohar’s phrase “it is sown of itself” refers to the love sown in the soul long ago, which lay hidden. This is the “light sown” for the righteous.

(שנזרע כבר בנפש האלקית אבל האהבה הנולדת ונמשכת מההתבוננות הנקי' אהבת עולם הוא כמשל הזריעה שזורעים עכשיו מחדש)

(Which was already sown in the G-dly soul; but the love that is born of and drawn from contemplation, called ahavas olam, is, in the analogy, like the sowing that is sown now, anew.)

The aside completes the analogy: the hidden love was sown long ago in the G-dly soul, while ahavas olam, the love born of contemplation, is like seed sown anew.

וכל זריעות אהבות אלו הכל הוא מבחי' יוסף הצדיק שנקי' גננא דגנתא שממנו נמשך האור בבחי' מלי' הנקי' גנתא (שהוא מקור נש"י):

And all the sowings of these loves, all of it is from the level of Yosef the tzaddik, who is called “the gardener of the garden,” from whom the light is drawn into the level of Malchus (sovereignty), which is called “the garden” (which is the source of the souls of Israel).

All these sowings come from Yosef the tzaddik, the “gardener of the garden,” through whom light is drawn into Malchus, the “garden.” Malchus is the source of the souls of Israel, so what is sown there reaches every Jewish soul.

SECTION 6 • 18

The silver and the three treasures

8 וזהו ענין וילקט יוסף את כל הכסף כו' שהוא בחי' חסדים שכולם נמשכים²⁷ בבחינת יוסף הצדיק וכנ"ל בענין אור קדמא דגנוזי' לצדיקים

And this is the meaning of “And Yosef gathered up all the silver,” etc.: it is the level of the chasadim (kindnesses), all of which are drawn in the level of Yosef the tzaddik, as [explained] above concerning the primordial light, which He stored away for the righteous,

The maamar returns to its opening verse. The “silver” Yosef gathered is the chasadim, the divine kindnesses (in Kabbalah, silver stands for Chesed), all of which are drawn through Yosef the tzaddik, just as the primordial light was stored away for the righteous in his level.

שהוא נמשך בבחי' יוסף הנק' צ"ע והוא גנא דגנתא שממנו נמשך בחי' אהבה מסותרת הנ"ל בכ"א מישראל.

which is drawn in the level of Yosef, who is called the supernal tzaddik; and he is “the gardener of the garden,” from whom the level of the hidden love mentioned above is drawn into every one of Israel.

Yosef is called the “supernal tzaddik”: as Likkutei Torah on Re'eh explains, he joins the giver above to the receiver below and draws the flow downward. He is the “gardener of the garden,” and through him the hidden love is drawn into every Jewish soul.

וזהו ויבא ביתה פרעה הוא בחי' המלכות הנק' גנתא ועלמא דאתגליא שהוא מקור נש"י. וזהו ענין שלש מטמוניות הטמין יוסף²⁸ כו'.

And this is “and he brought [it] into Pharaoh’s house”: this is the level of Malchus (sovereignty), which is called “the garden” and “the revealed world” (alma d'isgalya), which is the source of the souls of Israel. And this is the meaning of “Yosef hid away three treasures,” etc.

“Pharaoh’s house,” into which Yosef brought the silver, is Malchus, called “the garden” and “the revealed world” (as against Binah, the “hidden world”), the source of the souls of Israel. With this the maamar turns to explain the three treasures Yosef hid.

דהנה ידוע בכתבי האר"י ז"ל שהחסד (מה"ח הנמשכים בז"א והחסד שבת"ת) מתחלק לג' פרקין היינו השליש העליון הוא בבחי' העלם והסתר ונק' חסדים מכוסים וב' שלישי מתגלין.

For it is known from the writings of the Arizal, of blessed memory, that Chesed (of the five chasadim that are drawn into Z'eir Anpin, and the Chesed that is in Tiferes) is divided into three joints (perakin): that is, the upper third is in a state of concealment and hiddenness and is called “covered chasadim” (chasadim mechusim), and two thirds are revealed.

According to the Arizal, Chesed, here the five chasadim drawn into Z'eir Anpin (the configuration of the six emotive Sefiros) and the Chesed within Tiferes, has three “joints,” or thirds. The upper third stays hidden and is called “covered chasadim,” while the lower two thirds are revealed.

והיינו ענין ג' מטמוניות הנ"ל ששנים נתגלו שהם ב' שלישים המתגלים. והשליש עליון שהוא בחינת חב"ד שבו הוא מכוסה ונעלם ויתגלה לצדיקים לע"ל

And this is the meaning of the three treasures mentioned above, of which two were revealed: these are the two thirds that are revealed. And the upper third, which is the level of the Chochmah, Binah and Daas within it, is covered and hidden, and will be revealed to the righteous in the Time to Come,

The three treasures are these three thirds. The two revealed thirds are the two treasures that came to light, while the upper third, the "intellect" within Chesed (its Chochmah, Binah and Daas), stays covered until it is revealed to the righteous in the Time to Come.

וכמ"ש אור זרוע לצדיק²⁹ והיינו ענין בחי' אור קדמאה שגנוז לצדיקים כו' וכל זה הטמין יוסף שהוא בחינת יסוד שבו נמשכים החסדים הנ"ל.

as it is written, "Light is sown for the righteous." And this is the matter of the level of the primordial light that He stored away for the righteous, etc. And all this Yosef hid away, for he is the level of Yesod (foundation), in which the chasadim mentioned above are drawn.

This hidden upper third is the "light sown for the righteous," the primordial light. Yosef "hid" it all because he is Yesod, the channel through which the chasadim are drawn.

וכנודע ליי"ח (אפ"ל ג"כ דחסדים מכוסים ומגולים הם בחי' אה"ר ואה"ע הנ"ל. וזהו וילקט יוסף את כל הכסף הן חסדים המכוסים הן המגולים.

And [this is] as is known to those versed in the hidden wisdom (yod'ei chen). (It can also be said that the covered and revealed chasadim are the levels of ahavah rabbah and ahavas olam mentioned above. And this is "And Yosef gathered up all the silver": both the covered chasadim and the revealed ones.

The phrase "as is known to those versed in the hidden wisdom" marks this as Kabbalistic teaching. A second reading follows in parentheses: the covered chasadim are ahavah rabbah, the hidden love, and the revealed chasadim are ahavas olam, and Yosef gathered "all the silver," both kinds.

והכל הביא ביתה פרעה שמתגלים ביחוד זו"נ. עוד י"ל פרעה ל' פריעה שע"י פריעה מתגלים ג' פרקי
החסד כנו" בע"ח והכל א'. ועמ"ש בזהר בלק) (ד"ר"ד)

And he brought it all into Pharaoh's house, for they are revealed in the union of Z'eir Anpin and Nukva (the feminine / Malchus). It can further be said: "Pharaoh" (Paroh) is a term of periah (un-covering), for through periah the three joints of Chesed are revealed, as mentioned in Etz Chaim; and it is all one.) And see what is written in the Zohar on Balak (folio 204),

All the chasadim are brought into "Pharaoh's house," Malchus, where they are revealed through the union of Z'eir Anpin and Nukva, the emotive attributes and Malchus. A second reading links "Pharaoh" (Paroh) with periah, "uncovering," through which, as Etz Chaim says, the three joints of Chesed are revealed; both readings come to the same thing. The text then points to the Zohar on Balak for the "morning of Yosef."

³¹ בענין בקר דיוסף ³⁰ דלשם מבואר ג"כ דאור קדמאה הנ"ל נמשך בבחי' יוסף ודוד אתקין ל"י חופאה

concerning the "morning of Yosef," for there it is also explained that the primordial light mentioned above is drawn in the level of Yosef, and David prepared a canopy for it,

The Zohar there speaks of two "mornings," Avraham's and Yosef's. The radiance of Yosef's morning spread "from one end of the world to the other," the words used above for the primordial light, until the lower worlds could not bear it; so David, who stands for Malchus, made a canopy (chuppah) to cover it and let the worlds below endure. A Kehot note suggests the text's reference may be to a passage printed in the Mitteler Rebbe's Biurei HaZohar.

כמ"ש בקר אערך לך ואצפה. ³² והוא ענין וילקט יוסף את הכסף ויבא ביתה פרעה ³³ והמ"י.

as it is written, "In the morning I will set [it] in order for You, and I will watch." And this is the meaning of "And Yosef gathered up the silver, and he brought [it] into Pharaoh's house." And one who understands will understand.

The Zohar reads David's verse this way: "the morning" is Yosef's, "I will set in order" is arranging its light, and va'atzapeh, usually "I will watch," is read as "I will overlay," as the Ark was overlaid with gold. And this, the text says, is "Yosef gathered the silver and brought it into Pharaoh's house": the light gathered in Yosef is brought into Malchus, a point it leaves to "one who understands."

ועמ"ש במ"א ע"פ וימין מקרב חיקך כלה³⁴ דהענין שיתגלו החסדים מכיסויים יסוד דאימא כו'.
ואפ"ל ג"כ דפ"י כסף הנמצא באמ"צ הם חסדים מכוסים ובארץ כנען הם חסדים מגולים:

And see what is written elsewhere, on [the verse] “And Your right hand, from within Your bosom, consume [them],” that the meaning is that the chasadim should be revealed from their covering, the Yesod of Imma, etc. And it can also be said that the meaning of “the silver that was found in the land of Egypt” is the covered chasadim, and “in the land of Canaan,” the revealed chasadim.

The verse “Your right hand, from within Your bosom” is explained elsewhere as the revelation of the chasadim, G-d’s “right hand,” from their covering, the Yesod of Imma, that is, of Binah, which encloses them. A last reading: the silver “in the land of Egypt” is the covered chasadim, and the silver “in the land of Canaan,” the verse’s next words, is the revealed chasadim.

IN ONE’S AVODAH

A person need not create his love for G-d out of nothing. The hidden love is already sown in his G-dly soul, and contemplation, the “wine” of the Torah, brings this “secret” out into the open; and the love that emerges this way reaches higher than the love the mind alone gives birth to.

QUESTIONS FOR DISCUSSION

1. Why is the hidden love, which contemplation only uncovers, ranked above the love that contemplation actually brings into being?
2. In what sense has the hidden love, despite its higher root, “descended” further than the love born of contemplation?
3. What does the analogy of aftergrowth add to the saying “wine enters, a secret goes out”?
4. Why is Yosef, who is Yesod, the “gardener” through whom the hidden love is sown in every Jew?
5. How does reading the silver as covered and revealed chasadim connect the opening verse with the three hidden treasures?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 וילקט יוסף

Another transcript (hanachah) of this maamar is printed there, as a section within a maamar about Yosef's brothers.

KEHOT'S NOTE

הנחה אחרת בסה"מ תקס"ה ע' קצו. בתוך די"ה להבין מ"ש באחיו של יוסף קטע המתחיל "ולתוספות ביאור". ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. קיצור באוה"ת כרך ו' תתשיג, ב.

2 וילקט יוסף את כל הכסף

In the famine, Yosef gathered all the money found in Egypt and Canaan in payment for grain and brought it into Pharaoh's house. The maamar reads the "silver" as the divine kindnesses (chasadim) drawn through Yosef.

Genesis 47:14: מ"י: ראשית

וַיִּלְקֹט יוֹסֵף אֶת־כָּל־הַכֶּסֶף הַנִּמְצָא בְּאֶרֶץ־מִצְרַיִם וּבְאֶרֶץ כְּנָעַן בְּשָׁבֶר אֲשֶׁר־הֵם שִׁבְרִים וַיָּבֵא יוֹסֵף אֶת־הַכֶּסֶף בֵּיתֵהּ פַּרְעֹה:

And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought; and Joseph brought the money into Pharaoh's house.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

בראשית מז, יד.

3 שלש מטמוניות הטמין יוסף

The Talmud says Yosef hid three treasures in Egypt: one was revealed to Korach, one to Antoninus, and one is stored away for the righteous in the Time to Come. The maamar will read them as the three parts of Chesed.

Pesachim 119a:11-12: א-י"א-י"ב: פסחים קי"ט

אמר רבי חמא (בר) חנינא: שלש מטמוניות הטמין יוסף במצרים, אחת נתגלה לקרח, ואחת נתגלה לאנטונינוס בן אסורוס, ואחת גנוזה לצדיקים לעתיד לבא. "עושר שמור לבקעליו לרעתו", אמר רבי שמעון בן לקיש: זו עשרו של קרח. (שנאמר): "ואת כל הקום אשר ברגליהם", אמר רבי אלעזר: זה ממונו של אדם שמעמידו על רגליו. אמר רבי לוי: משאוי שלש מאות פרוטות לבנות היו מפתחות בית גנזיו של קרח, וכולהו אקלידי וקליפי דגלדא.

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

פסחים קיט, א.

4 אור זרוע לצדיק

"Light is sown for the righteous, and joy for the upright in heart." The maamar reads the "sown" light as the primordial light stored away for the righteous.

Psalms 97:11: צ"י: תהילים

אור זרע לצדיק ולישרי לב שמחה:

Light is sown for the righteous, And gladness for the upright in heart.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

תהלים צז, יא.

5 אור קדמא דהוה נהיר

The Kehot note points to this page of the Zohar on Terumah for the primordial light (or kadma'ah). It belongs to the Zohar's discussion of the light "sown for the righteous," which the maamar quotes in paragraph 5.

Zohar II, 166b: זח"ב קסו,

KEHOT'S NOTE

ראה זח"ב קסו, ב. וראה לקו"ת ברכה ק, א.

6 דהוה נהיר מסייפי עלמא

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה זח"א מה, סע"ב.

7 מסייפי עלמא עד סייפי עלמא

The Kehot note points to this Zohar passage for the first light that shone "from one end of the world to the other." The maamar uses the phrase to describe the primordial light before it was stored away.

Zohar, Bereshit 70:139-148: קל"ט-קמ"ח: ספר זוהר, בראשית ע:

AND GOD SAW THE LIGHT AND DIVIDED. Said R. Isaac: 'This implies, as we have explained, that he foresaw the works of the wicked and stored the light away.' R. Abba said: 'He saw its radiance flashing from one end of the world to the other, and concluded that it was better to store it away in order that sinners might not have the benefit of it.'

The Zohar; London, Soncino Press, 1933 (Public Domain)

PARAGRAPH 2

8 בעבודת — ב' בחי' ומדרגות באהבת ה'

According to the note, this distinction between two levels of love for G-d is explained there.

KEHOT'S NOTE

נתבאר בלקו"ש חט"ו ע' 403.

9 לפי שכלו יהולל איש

"A man is praised according to his intellect." The maamar uses the verse to show that a person's emotions follow his understanding.

Proverbs 12:8: משלי י"ב:ח:

לפי שכלו יהלל איש ונעוה לב יהיה לבו:

A man shall be commended according to his intelligence; But he that is of a distorted understanding shall be despised.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

משלי יב, ח.

PARAGRAPH 3

10

כמ"ש בתניא

Tanya, chapter 44, speaks of a love of G-d hidden in every Jewish soul as an inheritance from the Patriarchs.

KEHOT'S NOTE

פרק מד.

11

בנפשי

In the Tzemach Tzedek's own handwriting the word reads "in his soul," where the printed text has the abbreviated בנפשי.

KEHOT'S NOTE

בגוכתי"ק מהצ"צ: בנפשו.

PARAGRAPH 4

12

נכנס יין יצא סוד

The Talmud teaches that when wine goes in, secrets come out. The maamar reads the "wine" as contemplation and the "secret" as the hidden love it brings out.

Eruvin 65a:19-20 כ"ט-י"ט א: עירובין ס"ה

אמר רבי חייא: כל המתעייב ביינו — יש בו דעת שבועים וזקנים. "יין" ניתן בשבועים אותיות, ו"סוד" ניתן בשבועים אותיות. נכנס יין — יצא סוד. אמר רבי חנין: לא נברא יין אלא לנחם אבלים ולשלם שכר לרשעים, שנאמר: "תנו שכר לאובד וגו'".

William Davidson, Vocalized Aramaic (CC-BY-NC)

Sanhedrin 38a:3-4 ג'ד-א: סנהדרין ל"ח

אמר להם: בני, קוצים אתם מטילין לי בעיניי? אמר לו רבי חייא: רבי, אל ירע בעיניך. "יין" ניתן בשבועים אותיות, ו"סוד" ניתן בשבועים אותיות. נכנס יין — יצא סוד. אמר רב חסדא אמר מר עוקבא, ואמרי לה אמר רב חסדא: דרש מרי בר מר, מאי דכתיב: "וישקד ה' על הרעה ויביאה עלינו כי צדיק ה' אלקינו"? משום דצדיק ה' — "וישקד ה' על הרעה ויביאה עלינו"? אין, צדקה עשה הקדוש ברוך הוא עם ישראל שהקדים גלות צדקיהו ועוד גלות וקניה ...

William Davidson, Vocalized Aramaic (CC-BY-NC)

Zohar III, 39a לט, ח"ג ז

KEHOT'S NOTE

עירובין סה, א. סנהדרין לח, א. זח"ג לט, א. מד, ג.

13

מעלת ומדרגת אהבה זו המסותרת

Tanya, chapter 43, distinguishes a lower, "outer" awe, which comes from contemplating G-d's greatness as He fills all worlds, from a higher, inner awe that comes from the inner G-dliness within the worlds; it then ranks two loves the same way: ahavah rabbah, a love of delight that

comes from above as a gift, and ahavas olam, which comes from contemplation.

Tanya, Likkutei Amarim 43:6 אמרים; ליקוטי ראשון; חלק ראשון; מ"ג:ר

והנה, באהבה יש גם כן שתי מדרגות: "אהבה רבה" ו"אהבת עולם", "אהבה רבה" — היא "אהבה בתענוגים", והיא שלהבת העולה מאליה, וקאה מלמעלה בבחינת מתנה למי שהוא שלם ביראה, כנודע על מאמר רבתינו וזכרונם לברכה: "דרך של איש לחזר אחר אשה", שאהבה נקראת "איש וזכר", כמו שכתוב: "זכר חסדו", ו"אשה" — יראת ה', כנודע; ובלי קדימת היראה, אי אפשר להגיע לאהבה רבה זו, כי אהבה זו היא מבחינת אצילות, דלית תמן קיצוצ ...

Kehot Publication Society (CC-BY-NC)

KEHOT'S NOTE

ראה תניא פמ"ג. הוספה לקונטרס העבודה ע' 51.

14

וכמ"ש בתניא

The maamar cites Tanya here for the teaching that the hidden love, once revealed, is called ahavah rabbah and stands above ahavas olam, the love that comes from contemplation.

KEHOT'S NOTE

פמ"ד.

15

אור זרוע לצדיק

"Light is sown for the righteous." The maamar now identifies this sown light with the hidden ahavah rabbah, stored away in Yosef and sown in every Jew.

Psalms 97:11 צ"ו: תהילים צ"א

אור זרע לצדיק ולישרי לב שמחה:

Light is sown for the righteous, And gladness for the upright in heart.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

16

והנה בחי' . . שגנוז לצדיקים

The note refers there for this passage on Yosef's level as the hidden ahavah rabbah and the light stored away for the righteous.

KEHOT'S NOTE

ראה אוה"ת פ' דברים ע' לב.

17

וחסדי מאתך לא ימוש

"For the mountains may depart and the hills be moved, but My kindness shall not depart from you." The maamar takes this unfailing kindness as the source of ahavah rabbah, the love above the intellect.

Isaiah 54:10 נ"ד: ישעיהו

כי ההרים ימושו והגבעות תמושינה וחסדי מאתך לא ימוש וברית שלומי לא תמוט אמר מרחמך ה'

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

ישע"י נד, י.

PARAGRAPH 5

18 גנתא לא עאל ביי גננא

The Zohar teaches that just as a garden must be guarded, hoed, watered and pruned, so must the Community of Israel (Knesses Yisrael). The maamar reads this tending as the work of refinement done through Yosef.

Zohar II, 4a, זח"ב ד,

KEHOT'S NOTE

ראה זח"ב ד, א. ביאורו להצ"צ כרך ב ע' תתריז. תתב ואילך. אוה"ת נ"ך ע' שצא. שמבאר שם באריכות. בלקו"ת נצבים נא, א. שה"ש לג, ג. מציין לכאן.

19 ופי' גנתא . . שהוא ראשית הקו . . בחיי מלי

The Tzemach Tzedek explains: because the kav is drawn from the Malchus of the Infinite One, the work of divine service is to draw additional light from the Infinite Light, from a level above the kav, through iskafya (subduing the sitra achra) and through "turn from evil and do good."

KEHOT'S NOTE

"ור"ל דלפי שהקו הוא נמשך מבחי' מלי דא"ס ע"כ העבודה היא להמשיך תוספת אור מאור א"ס מבחי' עליונה שלמעלה מהקו, והיינו ע"י אתכפיה וסומע"ט כו" — ביאורו להצ"צ כרך ב ע' תתריז.

20 ע' במק"מ . . בשם הרח"ו

The Tzemach Tzedek cites the same passage: the Zohar on Bo (35a) speaks of "one tzaddik who sowed in the garden in concealment," and Mikdash Melech there explains, in the name of Rabbi Chaim Vital, that this tzaddik is the Yesod of Adam Kadmon, who sows in the garden, the Malchus hidden within him.

KEHOT'S NOTE

"ועיין בוהר פ' בא דל"ה ע"א בחד צדיק כו' דורע בגנתא בטמירו, ואיתא במק"מ שם בשם הרח"ו חד צדיק היינו יסוד דא"ק דורע בגנתא במלי הנעלמת בו כו" — ביאורו להצ"צ כרך ב ע' תתריז.

21 בחד צדיק כו'. דורע בגנתא

The Zohar on Bo speaks of "one tzaddik who sowed in the garden" in concealment. As the Tzemach Tzedek quotes it, Mikdash Melech explains in the name of Rabbi Chaim Vital that this tzaddik is the Yesod of Adam Kadmon, who sows in the Malchus hidden within him.

Zohar, Bo 3:55-70 ע"ה-ג' נ"ה, ספר זוהר,

22 וכמארז"ל מה הגן

Kehot's note points to Zohar II, 4a for these words.

Zohar II, 4a, זח"ב ד,

KEHOT'S NOTE

ראה זח"ב ד, א מה הגן הזה צריך לשמור לעדור ולהשקות . . כך ישראל.

23 The Zohar on Terumah teaches that G-d sowed this light in His Garden of Eden through the tzaddik, the gardener, who sowed it as a "sowing of truth"; and though in exile the gardener does not enter the garden, the light, constantly sown, keeps bearing fruit and sows itself as at first.

The maamar builds its image of sowing and aftergrowth on this passage.

Zohar, Terumah 74:734-76:742 ע"ד:תשל"ד-ד, תרומה, ספר זוהר, ע"ו:תשמ"ב

It was this light that the Holy One sowed in the Garden of Eden, and through the agency of the Righteous, who is the Gardener of the Garden, He set it in rows; and He took it and sowed it as the seed of truth in rows in the Garden, where it grew, multiplied, and brought forth fruit which has nourished the world, as it is written: "A light sown to the righteous" (Ps. 97, 11).

The Zohar; London, Soncino Press, 1933 (Public Domain)

PARAGRAPH 6

24 הנק' ספיחין

Likkutei Torah on Sukkos teaches that in prayer one must arouse the natural love of the heart, inherited from Avraham's Chesed, like the fire from above that consumed the offerings on the outer altar.

KEHOT'S NOTE

נתבאר בפרדס סוף ש"ה. בלקו"ת סוכות עה, ד מציין לכאן "בענין הספיחים שזהו כענין רוחא דשביק בה כו".

PARAGRAPH 7

25 אור זרוע

"Light is sown for the righteous." The maamar applies "sown" both to the flows drawn into the supernal garden and to the hidden love sown long ago in the soul.

Psalms 97:11 ע"ו:י"א, תהילים

אור זרע לצדיק ולישרי לב שמחה:

Light is sown for the righteous, And gladness for the upright in heart.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

26 בענין האהבה המסותרת

According to the note, this passage on the hidden love is quoted there.

KEHOT'S NOTE

מובא באוה"ת ויקרא כרך ב ע' תרג.

PARAGRAPH 8

27 וזהו ענין וילקט יוסף . . שכולם נמשכים בבחי' יוסף

Likkutei Torah on Re'eh teaches that all the drawing-down and revelation of G-dliness in created beings is through the soul of Yosef, the "supernal tzaddik" who joins the giver to the receiver and draws the flow from above to below, while Binyamin, the "lower tzaddik," raises created beings upward.

KEHOT'S NOTE

בלקו"ת ראה כה, ד: והיינו שכל ההמשכות וגילוי אלקות בנבראים הוא ע"י נשמת יוסף.

28

שלש מטמוניות הטמין יוסף

The Talmud says Yosef hid three treasures: one was revealed to Korach, one to Antoninus, and one is stored away for the righteous in the Time to Come. Here they are the three thirds of Chesed, the upper one covered until the Time to Come.

Pesachim 119a:11-12 ב"א: י"א-י"ב

אמר רבי חמא (בר) חנינא: שלש מטמוניות הטמין יוסף במצרים, אחת נתגלה לקרח, ואחת נתגלה לאנטונינוס בן אסורוס, ואחת גנוזה לצדיקים לעתיד לבא. "עושר שמור לבקעליו לרעתו", אמר רבי שמעון בן לקיש: זו עשרו של קרח. (שנאמר:) "ואת כל היקום אשר ברגליהם", אמר רבי אלעזר: זה ממונו של אדם שמעמידו על רגליו. אמר רבי לוי: משאוי שלש מאות פדרות לבנות היו מפתחות בית גנזיו של קרח, וכולהו אקלידי וקליפי דגלדא.

William Davidson, Vocalized Aramaic (CC-BY-NC)

29

אור זרוע לצדיק

"Light is sown for the righteous." Here the sown light is the upper, covered third of Chesed, the primordial light stored away for the righteous.

Psalms 97:11 א"י: י"א-י"ב

אור זרע לצדיק ולישרי לב שמחה:

Light is sown for the righteous, And gladness for the upright in heart.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

30

ועמ"ש בזהר בלק (ד' ר"ד) בענין בקר דיוסף

The note suggests that the text's reference to the Zohar on Balak (folio 204) may intend a passage printed in this work.

KEHOT'S NOTE

אולי הכוונה להנדפס בביאורו לאדה"א קט, ב. וראה באוה"ת פי בהעלותך עי שמג ואילך.

31

דוד אתקין לוי חופאה

The Zohar on Balak speaks of the "morning of Yosef," whose radiance spread from one end of the world to the other until the lower worlds could not bear it, and of David, who made a canopy to cover it, reading va'atzapeh in "In the morning I will set [it] in order for You, and I will watch" as "I will overlay." The maamar cites it to show that the primordial light is drawn through Yosef and received in Malchus.

ספר הזהר, בלק ל"ג: שני"ד-ל"ד: שס"ג: 34:363-33:354 Zohar, Balak

Hence grades were evolved and lights were wrapped in one another until they reached this "morning of Joseph", which was a substratum to all the higher lights. And since all the higher lights converge on it, its brightness goes forth from one end of the world to the other, so that the worlds below cannot endure. David therefore came and prepared this lamp as a covering to this "morning of Joseph", so as to preserve the lower worlds, and therefore he said, "I will prepare the morning for thee and" ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

32

בקר אערך לך ואצפה

David's verse: "In the morning I will set [my prayer] in order before You, and I will watch." Following the Zohar, the maamar reads it as David preparing a covering for "the morning of Yosef," the primordial light.

Psalms 5:4 ד"ד: ה'

ה' בקר תשמע קולי בקר אערך לך ואצפה:

O L-RD, in the morning shalt Thou hear my voice; In the morning will I order my prayer unto Thee, and will look forward.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

33

וילקט יוסף את הכסף ויבא ביתה פרעה

Yosef gathered all the silver found in Egypt and Canaan in payment for grain and brought it into Pharaoh's house. The maamar reads the silver as the chasadim, covered and revealed, and Pharaoh's house as Malchus.

Genesis 47:14 מ"ד: י"ד-י"ה

וילקט יוסף את כל הכסף הנמצא בארץ מצרים ובארץ כנען בשכר אשריהם שברים ויבא יוסף את הכסף ביתה פרעה:

And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought; and Joseph brought the money into Pharaoh's house.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

34

ע"פ וימינך מקרב חיקך כלה

The psalmist asks why G-d keeps His right hand withdrawn in His bosom. Following its treatment in Likkutei Torah, the maamar reads the right hand as the chasadim, which are to be revealed from their covering.

Psalms 74:11 ע"ד: י"א-י"ב

למה תשיב ירך וימינך מקרב חיקך כלה:

Why withdrawest Thou Thy hand, even Thy right hand? Draw it out of Thy bosom and consume them.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

תהלים עד, יא. לקו"ת במדבר יח, ד. באוה"ת ויגש כרך ו תתשיג, ב נמצא קיצור: (קיצור לד"ה וילקט יוסף שבתו"א) קיצור. יש ב"י אהבה הנמשכי מהשכל והיא הולדה חדשי ויש אהבת הנמשכת רק מהעלם אל הגלוי ע"י שכל ואינה הו"י חדשה כי היתה מסותרת רק שנכנס יין יצא סוד. ויש ב' בחי' אלו למעלה בארץ עליוני הנקי גנת' בחי' זריעה ובחי' ספיחים, והכל נמשך ע"י גננא יוסף הצדיק וזהו אור זרוע לצדיק אור קדמאי דגניז כ"י והיינו וילקט יוסף את כל הכסף ג' מטמוני הטמין שהחסד מתחלק לג' פרקין ופ"ע יתגלה לע"ל.



LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

The Hebrew text of Torah Ohr: © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted.

Our English translation, made from the Hebrew without Kehot's notes: CC BY 4.0.

Our explanations, with the overview, the questions and the page for children: CC BY-NC 4.0.

The notes: Kehot's marei mekomos ("Sources and References", including the Rebbe's notes) © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted; our notes on them: CC BY-NC 4.0.

Quoted sources, via Sefaria: Miqra according to the Masorah (CC-BY-SA); The Holy Scriptures: A New Translation (JPS 1917) (Public Domain); William Davidson Edition - Vocalized Aramaic (CC-BY-NC); The Zohar; London, Soncino Press, 1933 (Public Domain); Kehot Publication Society (CC-BY-NC).

This edition as a whole: CC BY-NC 4.0. Copy, print and share it freely, crediting Kehot Publication Society and likuteitorah.com; it may not be sold. <https://creativecommons.org/licenses/by-nc/4.0/>

English translation and explanations: prepared for likuteitorah.com with AI assistance (claude-code/opus-5.5) and checked against the Hebrew and against Sefaria; not yet reviewed by a human editor. Please check anything important against the Hebrew.

The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

A free, non-commercial project; nothing here is sold. Not affiliated with Kehot, Sefaria or the Lubavitch Library. © likuteitorah.com

From likuteitorah.com/torah-ohr/vayigash/2/

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok