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of the

Lubavitcher Rebbe King Moshiach Shlita

Rabbi Menachem Mendel *Shlita* Schneerson



A Free Translation of the Addresses of

Vayigash, 5752



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From the Talks of Shabbos Parshas Vayigash, the 7th of Teves, 5752

- Translated from Yiddish -

1. We have spoken many times, that all matters that are told over in the Torah (an idiom of Hora'ah (instruction)¹) contain in them eternal instructions for every Jew and for all Jews in every time, in every place and in every situation; general instructions as well as specific instructions befitting the special unique situations of a specific time and place in which a Jew finds himself.

Likewise, is also regarding today's Parshah of the Torah (with which we must "live"²this week), "Vayigash, and Yehudah approached him," which from this there is an eternal instruction which describes the content of the Service and manner of the conduct of a Jew (also) befitting the present time – in the last moments of exile, literally 'next to' the true and complete Redemption (as spoken many times and especially recently).

2. At first glance, the connection of the Parshah ("Vayigash, And Yehudah approached him,") to the Redemption is emphasized in the Haftorah of this Shabbos

¹See Radak on Tehillim 19, 8. Sefer Hashoroshim by him, entree, Yoreh. Gur Aryeh beg. Parshas Bereishis (in name of the Radak). And see Zohar vol. 3, 53b.

²"Hayom Yom" 2nd of Cheshvan. Sefer Hasichos 5702, pg. 29.

(which is connected to the content of the Parshah³), where it speaks about the union of (the kingdom of) Yehudah and the (kingdom of) Yosef in *the Time to Come*⁴: “take for yourself one stick and write on it ‘for Yehudah’... and take one stick and write on it ‘for Yosef’... and bring them close to each other to be one stick for you... so says Ad-nai Hashem ‘behold I will take the Jewish people from among the nations that they went to and I will gather them from all around... and I will make them into one nation... and there will be one king for all of them... and My Servant Dovid [will be] their leader forever... and the nations will know that I am Hashem...”

However, in addition to the fact that the Haftorah only expresses the connection to the Redemption, however we do not have a lesson and practical instruction from it in the *Service* of the Jewish people presently in the days and moments *before* the Redemption –

We must also have an explanation in the connection of the Haftorah to the Parshah. For on the contrary: “And Yehudah approached him” (in the Parshah) is seemingly the opposite content of “and Dovid my servant is their leader forever” (in the Haftorah⁵), since in Yehudah approaching Yosef (and in the Parshah in general) is emphasized how Yosef is the one in charge and the second to king of the land

³Tur Shulchan Aruch Orach Chayim, beg. sect. 284. Shulchan Aruch of the Alter Rebbe ibid and beg. sect. 283. Tur Orach Chayim sect. 428. Rama *a.l.* Seif 8.

⁴Yechezkel 37, 15 *ff.*

⁵Ibid, 25.

of Egypt and Yehudah needs his help, he needs to approach him (“Vayigash Eilav, and he approached him”) and request that he free Benyamin, “and he said ‘please *my master* may *your servant* speak’... for you are like Pharaoh,”⁶ “you are in my eyes like a king,”⁷ since Pharaoh “placed him over all the land of Egypt,”⁸ “and no man can lift his hand or foot without your consent,”⁹ and especially since Pharaoh was a “ruler”¹⁰ of the whole world. Whereas in the Time to Come (as it discusses in the Haftorah) the (staff of) Yehudah will be above all of them (even Yosef) – “one”¹¹ king there will be for all of them... and My servant Dovid (of the tribe of Yehudah) will be king over them... and My servant Dovid will be their leader forever”?!

3. We will understand this by first explaining the connection of the beginning of the Parshah with its conclusion – as we have spoken many times, that in accordance with the rule¹² “their end is wedged into their beginning and their beginning in their end” there is a special connection between the beginning and end of a Parshah.

⁶Beg. of our Parshah.

⁷Rashi’s comm. *a.l.*

⁸Mikeitz 41, 43.

⁹Ibid, 44.

¹⁰See Mechilta Beshalach 14, 5. Zohar vol. 2, 6a.

¹¹Yechezkel ibid, 22. 24-25.

¹²Sefer Yetzirah 1:7.

And this too needs explanation: at the end of the Parshah¹³ it says “and the Jewish people settled in the land of Egypt in the land of Goshen and they conquered it and they multiplied greatly,” which this indeed shows the strength of Yaakov and his children, that even when they were in the land of Egypt – which was under the rule of Pharaoh the king of Egypt – Pharaoh said “the best of all of the land of Egypt is yours,”¹⁴ and as per his command they receive a portion “in the best of the land,”¹⁵ and in a manner that “they conquered it and they multiplied *greatly*.” On the other hand, “And Yehudah approached him” in the beginning of the Parshah emphasizes, that Yehudah and his brothers are in a negative state for they need to *succumb* to *beg* Yosef, seeing that he is the one in charge of the whole land of Egypt and prior to “Yosef revealed his identity to his brothers”¹⁶ – the exact opposite of the content of the end of the Parshah?!

4. And we may say the explanation of this:

Although it seems, at first glance, that Yehudah approaching Yosef denotes the strength of Yosef (as the leader of the land of Egypt) and how Yehudah needs him – when one thinks into it, it is clear that Yehudah conducted himself here with extraordinary boldness and strength¹⁷:

¹³47, 27.

¹⁴Our Parshah 45, 20.

¹⁵Ibid 47, 6. 11.

¹⁶Ibid 45, 1.

¹⁷And note that Yehudah was the king of the tribes (see Bereishis Rabbah 84:17. Midrash Aggadah (Buber) on our

Yosef was at that time (as the delegate of Pharaoh) the “ruler over the land,”¹⁸ which “without your consent no man can lift his hand or his foot in the whole land of Egypt,” moreover, Pharaoh at that time was a “ruler over the whole earth,” and Yosef was “like Pharaoh” (as Yehudah said himself). Nevertheless we see, that Yehudah (not knowing that this was his brother Yosef) was not intimidated by this, and conducted himself with complete boldness, that without even asking permission from Yosef he goes to Yosef,¹⁹ and with a bold²⁰ (approach), and speaks to him “harshly” (which therefore he prefaced “you should not get angry”),²¹ even though he placed himself in a life endangering position because of this, knowing what Yosef could do to him for his “Chutzpa”²²!

Parshah 46, 28. Psichta of Esther Rabbah, 10. Rashi’s comm. on Vayechi 49, 9). And see Vayechi 48, 8 *ff*.

¹⁸Mikeitz 42, 6.

¹⁹See Midrash – brought in Torah Shleimah on the verse, letter Samech: “Yehudah did differently than accustomed. It is customary to receive permission and then enter, however he entered without permission and he only asked permission to speak.”

²⁰“And Yehudah approached him... approaching to wage war” (Bereishis Rabbah, our Parshah 93:6. And see *ibid*, 7). To the extent that Yosef “shook and was bewildered, he said ‘woe is to me, maybe he will kill me’” (*ibid*), even though there were personnel of Egypt present!

²¹Beg. of our Parshah and in Rashi’s comm.

²²And the innovation in this is even more evident in comparison to the prior conduct of Yehudah (and his brothers) in the previous Parshah, “they fell to the ground before him” (Mikeitz 44, 14). And the difference in the approach was simply

Indeed, this concludes, that “Yehudah approached him” shows the strength of *Yehudah*!

According to this we can understand the connection of “and Yehudah approached him” with the strength of the Jewish people in the land of Egypt at the end of the Parshah – “and the Jewish people settled in the land of Egypt, in the land of Goshen and they took a stronghold of it and they multiplied greatly.” And also the strength and ascent of Yehudah in the Haftorah – “and Dovid My servant will be their leader forever” [which a foretaste of this is expressed in the strength of “Yehudah approached him”].

And we may say, that the strength of “and Yehudah approached him” gave the power that afterward Yaakov and his children descend to Egypt in a manner that (not only will they not be under the rule of Egypt, rather on the contrary –) “and they took a stronghold of it and multiplied greatly”²³; moreover – this is a preparation that leads to the state of

because Yehudah heard the words of Yosef that Benjamin “will be a servant for me and you ascend in peace to your father” (end of Parshas Mikeitz), and then – “Yehudah approached him...” And see Bereishis Rabbah *ibid*: immediately (when Yehudah heard the words of Yosef mentioned above) Yehudah became angry and cried out with a great voice... once Yehudah was infuriated all of their teeth fell out...

²³And we may say, that therefore specifically “he sent *Yehudah* in front of him to Yosef to show the way before him to Goshen,” “to make place for him and to show how to settle it” (our Parshah 46, 28 and in Rashi’s comm. And see also Bereishis Rabbah on our Parshah 95:3) – see *infra* in the Talk, ch. 5.

“and Dovid my Servant will be their leader forever,” as we will explain.

5. This needs even more explanation:

The above spoken regarding the strength of “and Yehudah approached him” was from the perspective of Yehudah’s original understanding that Yosef was the second to king from the nations of the world, prior to “Yosef revealed his identity to his brothers.” Which although regarding the strength of Yehudah this makes no difference (since he did not know that this was Yosef) – however after it was revealed that it is Yosef, indeed according to how it was in truth it is seemingly not anymore necessary to have the strength of Yehudah in order to accomplish “and they took a stronghold of it...”

And on the contrary: it is [seemingly] obvious that the strength of “an they took a stronghold...” came through Yosef, for “Hashem sent me in front of you to place for you a refuge in the land and to grant your lives for a great salvation,”²⁴ and Pharaoh said in the merit of Yosef “the best of all of Egypt is yours,” and commanded to give them a portion “of the best of the land,” and in a manner that “they took a stronghold of it and they multiplied greatly.”

And likewise we must understand regarding the Haftorah: being that the strength of Yehudah was only for that specific time (before it was revealed that it was Yosef) – what connection does it have with the strength of Yehudah in the

²⁴Our Parshah 45, 7.

Haftorah (“and Dovid My servant will be their leader forever”). And on the contrary: being that Yosef the Tzaddik was the one in charge of Egypt (as it was later revealed), indeed the content of this is seemingly the opposite of the Haftorah, where it speaks about Yehudah being elevated over Yosef, and “Dovid My servant will be their leader forever”?

In other words: according to how it was in truth that Yosef the Tzaddik was the “ruler over the land” – Yosef himself is the one that expresses the strength of the Jewish people in the land of Egypt, hence it is unnecessary to have the strength of “Yehudah approached him.”

However since all matters in Torah are true and eternal (also an ‘original understanding’ in Torah,²⁵ and especially that in our case the matter of the approach of Yehudah was not an ‘original thought’ rather it actually took place) we must say that the strength of Yehudah (“and Yehudah approached”) was not only a matter of a short period of time, rather this accomplishes an innovation even in comparison to the strength of Yosef at that time; and specifically with this power there can be “and they took a stronghold of it...” And this also acts as the preparation for “and Dovid My servant is their leader forever” in the Time to Come.

And we may say that this is understood also from what it says that “he sent Yehudah in front of him to Yosef, to show the way before him to Goshen,” “to make a place for him and

²⁵See (regarding our case) Talk of Vayigash 5751 ch. 2, *ref. a.l.*

to show him how to settle it”²⁶ – for seemingly: since Yosef was leading the land of Egypt, and he (as per the command of Pharaoh) gave “the best of the land” to Yaakov and his children – so why was Yehudah needed “to make a place for him and to show him how he should settle in it”²⁷! From this it is understood, that specifically the strength of Yehudah has the power to accomplish this.

And we may say the focal point of the explanation of this: the strength of a Jew in this world and in addition in the time of exile (all the kingdoms are called “Egypt”²⁸) can be in two manners: (1) his strength is only as the rules of nature and conduct of the world permit, and likewise in the time of exile – in accordance with the limitations of exile – as the limitations of exile, the laws of the country and the like, permit. (2) He stands truly above all the matters of the world and the nations of the world and most certainly of exile, moreover – he manages them with strength, to the extent that he has the power to change also the laws and conduct of the country. And we may say, that the strength of Yehudah accomplishes that a Jew is not only a ruler and Baal Habayis

²⁶Cited in note 23.

²⁷For from the perspective of the second explanation (of “to show before him to Goshen”) “to establish a house of study for him which from there instruction will come forth” (Rashi’s comm. on the verse, from Bereishis Rabbah *ibid*), we may say that this is specifically in the power of Yehudah; however what advantage does Yehudah have over Yosef in accomplishing “to make a place for him and to show him how he should settle in it”?

²⁸Bereishis Rabbah 16:4.

over the nations of the world in the time of exile as per the “rules” of the world and of exile(as this was regarding Yosef), rather that he stands completely above this, as we shall explain.

6. We will understand this based on the explanation of the manner in which Mordechai the Jew conducted himself during the time of King Achashverosh –for he was in a situation similar to that of Yehudah²⁹standing before Yosef, since the Jews were at that time in exile of Persia and Media under the rule of King Achashverosh, “we are servants of Achashverosh”³⁰(not as in the days of Chanukah which was during the time of the Second Beis Hamikdosh); nonetheless, Mordechai’s conduct was such that “[he] would not kneel nor

²⁹And our sages say that Mordechai “comes from Yehudah” (his mother was from Yehudah”), and therefore he is called “Ish Yehudi” (Megillah end 12b). And even according to the opinion that he was entirely from Benyamin (ibid beg. 13a. And see the comm. of the Rif on Ein Yaakov *a.l.*), in any case Yehudah is connected to Benyamin, since the kingdom of Yehudah was over the Tribe of Yehudah and Benyamin (and see Ohr Hatorah on our Parshah 582a. Megillas Esther pg. 2273 (in the print of 5750 – pg. 13)). And this matter is emphasized in our Parshah – for the entire effort of Yehudah with Yosef was regarding Benyamin, that “your servant (Yehudah) took responsibility for the lad” (Benyamin), and therefore “your servant shall sit instead of the lad” (our Parshah 44, 32-3. And see Ohr Hatorah on our Parshah ibid). And in addition to this: “Yehudi” is (also) named so in connection with Hoda’ah (acknowledging), which is the concept of “Yehudah” named so since “this time I will thank Hashem” (Vayeitzei 29, 35). And see Torah Ohr Megillas Esther 99a. Sefer Hallikutim Dach-Tzemach Tzedek, entree, Yehudah. *Ref. a.l.*

³⁰Megillah 14a.

bow down [to Haman]”³¹although “all the King’s servants... kneeled and bowed down to Haman because *the King had so commanded regarding him*”,³² and Mordechai firmly stood so even when the servants of the King said to him, “Why do you disobey the King’s command?”³²:

Regarding King Achashverosh’s feast, it says in Megillas Esther, “So it was established by the King... to do according to each man’s desire [literally “each man and man”].”³³The Talmud³⁴ says about this, that this means “to do the desire of Mordechai and Haman; of Mordechai, as it says³⁵“the Jewish man” and of Haman, as it says,³⁶“a man who is an adversary and an enemy.””

In the Midrash³⁷ there are two explanations of this [verse]:

(1) “Hashem said to him, “I cannot satisfy all my creations, and you seek to do according to every man’s desire? In the ways of the world when two men desire to marry the same woman, can she marry both of them? It must be either to one or to the other. Similarly, two ships will lie in harbor, one waiting for a north wind, the other for the south wind. Can the same wind move them both together? It must be

³¹Esther 3, 2.

³²Ibid, 3.

³³Ibid 1, 8.

³⁴Megillah end 12a.

³⁵Esther 2, 5.

³⁶Ibid 7, 6.

³⁷Esther Rabbah on the verse (ch. 2, 14). And see Yalkut Shimoni Esther, Remez 1048.

either one or the other. Tomorrow, two men will appear before you in a law suit, a Jewish man and a man who is an adversary and an enemy. Can you satisfy both of them? You will have to exalt one and hang the other.” In other words, Achashverosh was mistaken in this, since it’s not possible to accomplish two opposites at the same time, both the desire of Mordechai (“the Jewish man”) as well as the desire of Haman (“a man who is an adversary and an enemy”).“And³⁸ therefore the verse ridiculed him because he will not be able to fulfill [the desires] of Mordechai and Haman [which were] contradictory.”

(2) “R. Huna said in the name of R. Benyamin ben Levi: being that in this world [prior to the Redemption] when the north wind blows, the south wind does not blow... however in the Time to Come, at the ingathering of the exiles, Hashem has said, ‘I will bring a strong wind into the world in which both winds are combined... Who is it that fulfills the desires of those who fear him? This is The Holy One Blessed Be He, of Whom it is written³⁹‘He will fulfill the desire of those that fear Him...’” That is, “eventhough³⁸ there will be two [desires] one opposite of the other, Hashem will fulfill the desire of both of them, and this is the meaning of ‘the desire of those that fear Him He will do and their cry He will hear,’ that even though the request of one goes against the other’s, Hashem will heed both of them. However, Achashverosh was not able to fulfill the desires of his two

³⁸Comm. of Yefeh Anaf on Esther Rabbah ibid.

³⁹Tehillim 145, 19.

beloved [ministers] which were contrary to each other, and even though he said ‘two people desire to marry one maidservant...’that is referring to as is customary in the world[running according to the laws] of nature, in the case of ordinary people, as he said “in the ways of the world,” but for those who fear Hashem, He fulfills the desire of them both.” Meaning that Hashem (in His conduct in the Time to Come) will act in a way of “doing according to each man’s desire.”

We must understand: from the crude expression of the Talmud above (“according to each man’s desire, to do like the will of Mordechai and Haman,” without contradicting the statement in any way), it is implied that even from the perspective of Achashverosh, there is place for this conduct – seemingly, how does this fit with the statement of the Midrash with logical reasoning(according to both explanations), that we cannot fulfill two contrary desires⁴⁰ (and even according to the second explanation in the Midrash, this is only in the power of Hashem, and He will do so specifically in future times)?

7. We can propose the following explanation: when speaking about “the ways of the world” (that which is

⁴⁰Although the simple content of the Gemara is like the content of the Midrash – “to do like the will of man and man,” “that the verse relates the Jewish people to Mordechai, i.e. his will, namely, not to give them prohibited food and drink, for Mordechai himself certainly did not have any pleasure at all from that feast, and likewise relates the idol worshippers to Haman who wanted all foods” (Chiddushei Aggados Maharsha Megillah ibid).

customary in the world[running according to the laws] of nature)- and similarly with respect to Hashem, so to speak, as He is vested, in the conduct of the world (the name Elokim)⁴¹ - indeed there cannot be the conduct of “doing according to each man’s desire,” “like the will of Mordechai and Haman,” since they have contrary desires; however, this is not so when one speaks of Hashem as He stands above the conduct of the world (as will be revealed in the Time to Come), then it will be possible “to do according to each man’s desire,” both opposite wills together.

And this is the difference between the explanation of this in the Talmud and in the Midrash. The first explanation in the Midrash is according to “the ways of the world”; the second explanation speaks of as it is according to Hashem’s conduct in the Time to Come; and from what is implied in the Talmud, indeed, even the “doing according to each man’s desire” at the time of Achashverosh has a practical result, since also at the present time a Jew can (through his connection with Hashem) elevate himself to the level of the Time to Come that he has [the phenomenon of] “doing according to each man’s desire,” as we will explain.

8. And the explanation of this (according to Chassidus): “Achashverosh” in his source in Holiness refers to Hashem,

⁴¹And this is what “Hashem said ‘I do not go out of My way for my *creations*,’ namely G-dliness as it is vested in the creation and the laws of nature, regarding which it says (Noach 8, 22) “they will not take a break.”

so to speak, and as our Sages said,⁴²“Achashverosh refers to Hashem, since Acharis (the end) and Reishis(the beginning)are His.” It follows then, that “So the king established... to do the will of each man and man” refers to the way that Hashem has set up the world as such that there is “the will of a man and a man” – a person’s personal choice to go according to the will of either Mordechai or of Haman, “free will is granted to every person, if he desires to turn himself to the path of good and be righteous, the choice is his, and if he should desire to turn to the path of evil and be wicked, the choice is his.”⁴³

But this only applies to the mere existence of “the will of a man and a man” (two opposite wills and a man chooses one of them). This is not the case, however concerning “*doing* according to the will of a man and a man” (to do according to both of them), which cannot be accomplished in actuality, since the will of Mordechai is in matters of holiness and the will of Haman is in matters of the opposite kind, therefore, in effect, both wills cannot be carried out; either the will of Mordechai is carried out, or the will of Haman.

In greater depth – the contradiction of “doing the will of a man and a man” is not only that **in effect** one cannot perform according to both wills, but rather “the will of

⁴²Midrash brought in Meorei Ohr, Aleph, 182. And see Mechir Yayin by the Rama on the verse Esther 1, 12-13, from Rikanti, Vayeitzei 29, 10 (“in the Aggadah they said”). Erkei Hakinuyim (by the author of Seder Hadoros) entree, Achashverosh.

⁴³Rambam, Hilchos Teshuva, beg. ch. 5.

Mordechai and Haman” (“the will of a man and a man”) are in general two opposing approaches, that seemingly rule one another out entirely:

The will of Mordechai is a conduct in a manner of “not kneeling and prostrating himself,”³¹ as our Sages stated⁴⁴ concerning Mordechai's being called a “Yehudi”³⁵ – “because he denied idolatry, for anyone who denies idolatry is called a Yehudi,” and therefore, every Jew is called by the name “Yehudi,” since one's Judaism is summed up in him “denying idolatry,” “not kneeling and prostrating oneself.”

And it is known, that this includes not only “idolatry” literally, rather anything that is not connected with [the command] “and you shall serve Hashem your G-d”⁴⁵ (even if it does not contradict Jewish law) is called “idolatry”, “service that is strange to him,”⁴⁶ it is strange to a Jew, since the *entire* content of a Jew is “to do the will of your Father in Heaven,”⁴⁷ as our Sages said⁴⁸ “I was created only⁴⁹ to serve

⁴⁴Megillah, beg. 13a.

⁴⁵Mishpotim 23, 24.

⁴⁶See Bava Basra 110a: he thought for literal Avodah Zarah, this is not so, rather Avodah Zarah – Avodah that is foreign to him (he is noble and the work is disgracing and disgusting however there is no prohibition involved – Rashbam). And see talk of Parshas Ki Sisa 5751 ch. 10.

⁴⁷Avos 5:20.

⁴⁸Mishnah and Braysa *ibid*, end Kidushin.

⁴⁹So is the version of the handwritten Shas (Osef Kisvei Hayad Shel Talmud Bavli, Yerushalayim 5724) of the Mishnah and Beraysa *ibid*. And so is brought in Mileches Shlomoh on the Mishnah *a.l.* And see also Yalkut Shimoni Yirmiyah, Remez 276.

my Master”; and since “I was created” is every moment of a person's existence in this world, it is understood that every detail of his service at every moment must be “to serve my Master,” as the Torah commands – “*all* your actions should be for the sake of Heaven”⁵⁰ and “*in all* your ways know Him,”⁵¹ “*all*” specifically, and not only “all of your actions” rather also that each and every action should be entirely for the sake of Heaven, for if there is a minor something that remains “outside” of this (serving one's Master), it is a “service that is strange to him” (since this is the opposite of “I have been created”), including, the perfection of this – when “your actions” are not merely “*for the sake* of Heaven,” rather with “your actions” and “your ways” themselves– “know Him”⁵² and (moreover –) [they become] “Heaven” itself (like eating and drinking on Shabbos, which are themselves a *Mitzvo*, the *Mitzvo* of having pleasure on Shabbos⁵³).

And this is the will of Mordechai, that “not kneeling and prostrating himself” to anything in the world (even a permitted thing according to the Shulchan Aruch), since everything that is not the service of Hashem is “a service that is strange to him.”

⁵⁰Avos 2:12. And see Rambam Hilchos Deios, end ch. 3. Tur Shulchan Aruch Orach Chayim sect. 231.

⁵¹Mishlei 3, 6. And see Rambam and Tur Shulchan Aruch *ibid*. Shulchan Aruch by the Alter Rebbe Orach Chayim 156:2.

⁵²See Likkutei Sichos vol. 3, pg. 907. *Ibid* pg. 932. Vol. 10 pg. 104 *ff. e.p.*

⁵³Shulchan Aruch of the Alter Rebbe Orach Chayim beg. sect. 242.

By contrast, the will of Haman is idolatry, not only literal idolatry, Heaven forbid, rather any service that is strange to him (to a Jew), being that it is not the service of Hashem. And his claim is: since we find ourselves in this world and in exile, we are subject to the laws and limitations of nature (which *Hashem* created), and therefore one needs to give them consideration, at least with respect to permitted things and matters of the world.

It is clear, therefore, that “to do the will of a man and a man” (the will of Mordechai and Haman) is a contradiction within it itself: when a Jew is in this world, and in addition in a time of exile (“we are still servants of Achashverosh”), where he has different limitations due to the conduct of nature and the world, and the laws of the country (“the law of the government is the law,”⁵⁴ the limitations imposed due to accepted conduct in that country⁵⁵ etc., when all this does not conflict with the fulfillment of Torah and Mitzvos) that force him (according to the will of Hashem and according to Torah) to behave in a certain fashion, then it is not possible to fulfill “the will of a man and a man,” since “the will of Mordechai”(“not kneel and not prostrate himself,” in view of the fact that anything outside of serving Hashem is “idolatry”) seemingly negates not only the practical carrying out of Haman's will, but rather the entire approach that one need give consideration to accepted worldly practice. And on the other hand, if we take into consideration that Hashem sent

⁵⁴Gittin 10b. *ref. a.l.*

⁵⁵See also *ibid* pg. 20-24.

Jews into Exile, then, seemingly, the conduct should be “according to the will of Haman,” limited to the conduct of the world (when it does not conflict with Torah and Mitzvos.)

Notwithstanding this, the novelty is: when we are connected with Hashem as He stands above the conduct of the world, we have the ability to join two opposites: as we are in the world and in Exile, we can [indeed] “not kneel and not prostrate”, since we are entirely above these [limitations].

9. According to the [above explanation], the words of the Midrash can be readily understood: the two explanations of the Midrash express two approaches in a Jew's divine service in the time of Exile:

Being that Hashem has sent a Jew into this world, and additionally, into exile, under the rule of Achashverosh, and it is a law in Torah that “the law of the government is the law,” apparently one could think (as the will of Haman) that in matters of the world (not regarding things that are connected to Torah and Mitzvos) it is impossible that there should be the two opposites of “like the will of a man and a man” (the will of Mordechai and Haman) at once; that together with “we are servants of Achashverosh” in Exile, one may act in a manner of “not to kneel and not to prostrate” to the ways of the world, since only one of these [is possible]: if Hashem has sent the Jews into exile, that means that one is to some degree limited by the conduct of nature and the laws of the land (as the will of Haman); if we are not in exile, which then one acts “according to the will of Mordechai” in a

manner of “not kneeling and not prostrating,” it not possible to say that there is “the will of Haman.”

With respect to the obligations that a Jew has in fulfilling Torah and Mitzvos according to Shulchan Aruch, it is *clear and simple*, no one in any form can rule over a Jew (even in the time of exile); but with respect to matters of the permitted and matters of the world (“your actions” and “your ways”) – how is it possible that he may act both according to the will of Haman [namely,] according to the conduct of nature, according to the ways of the world (and if not, he is “transgressing the commandment of the king”) and according to the will of Mordechai, “not to kneel and not to prostrate.”

Hence, the Midrash says, in what case is there a contradiction between “the will of a man and a man” –when we are speaking of “the conduct of the world”; however, from the perspective of Hashem (as He is above the conduct of nature), both things can be achieved [simultaneously]: a Jew can find himself in the world and in Exile (“servants of Achashverosh”), and at the same time, stand entirely above all matters of the world and the Exile, “not to kneel and not to prostrate” until he even affects the gentile King who “rules” over him.

And this is the meaning of the crude expression of the Talmud, “to do the will of a man and a man, to do according to the will of Mordechai and Haman” (and the Talmud doesn’t treat this with contempt), since Mordechai’s complete nullification to Hashem – “not kneeling and not prostrating,” “denying idolatry” – connected him to the strength of

Hashem (Who is above the conduct of the world), giving the power for [him on one hand] being in the Persian exile, under King Achashverosh, [yet at the same time] maintaining the complete perfection of “not kneeling and not prostrating,” until this also brought about the nullification of Haman’s decree and the promotion of Mordechai to be the second to King.⁵⁶

And this Hashem gives over to the will of a Jew – even when he finds himself in Exile, he has the choice to act “like the will of a man and a man”:that he is steadfast only insofar as is necessary to actually fulfill Torah and Mitzvos, but in all other matters, he feels as if he is subject to the limitations of Nature and the ways of the world etc., “a service that is strange to him” (according to the will of Haman, Heaven forbid); or he chooses to act “according to the will of Mordechai,” that in *all* matters, he stands over and above the world and the exile (being connected with Hashem), and therefore, regarding him, there is “no kneeling and no prostrating” to any matter that is not the service of Hashem. And it only depends on his will. [In this matter, however, there are differences from one generation to another: in most of the generations, there were many limitations from outside powers, royal decrees, and suchlike, which did not allow a Jew to stand entirely over and above the exile; this is not the case, however, in our generation, where it is dependent only on the will of a Jew, as *infra*].

⁵⁶See *infra* note 59.

10. Based on this we will also understand the achievement of Yehudah (“and Yehudah approached him”) that surpasses Yosef:

Although Yosef the Tzaddik was the “ruler of the land,” which shows that a Jew is a master over the world and over the nations of the world around him – nevertheless: (1) he was appointed to this position by Pharaoh the king of Egypt, namely, that this is connected to the decree of the king and the laws of the country, and (2) as such that after him being appointed “I will be greater than you only with the throne.”⁵⁷ Which this shows that Yosef still has a minor connection to the limitations of the world and of Egypt.⁵⁸

Whereas the strength of “and Yehudah approached him” constitutes the fact that he approached Yosef without receiving permission first (as *supra*), and affected him (that “Yosef was not able to hold himself in...”¹⁶), which denotes a strength that does not take into account the conduct of the

⁵⁷Mikeitz 41, 40.

⁵⁸And see the talk of Shabbos Parshas Vayigash 5750 (Sefer Hasichos 5750 vol. 1 pg. 218 *ff.*), that from the perspective of the level of Yosef (Talmud [study]) there is possibility for a very subtle form of the opposite of complete acceptance of the yolk [of Heaven], and therefore “only the land of the priests he did not buy” (our Parshah 47, 22), and specifically through Yehudah is there the power to refine even “the land of the priests,” see there.

country and the ways of the world etc.⁵⁹ In other words – a union of two opposites (“as the will of man and man”): Along with Yehudah knowing that he needs Yosef (in order to free Benjamin), to the extent that Yehudah tells him “*you are like Pharaoh*” [which therefore he (Yosef) has the power to fulfill the request of Yehudah, and also – that with this Yehudah eliminated Yosef sending him to Pharaoh through reasoning that “the throne is higher than you”], he acted with complete authority (as if he did not need Yosef) and “Yehudah approached him” powerfully etc.!

And therefore specifically after “Yehudah approached him” did we receive the power – with the help of Yosef – that there should be “and the Jewish people settled in the land of Egypt, in the land of Goshen,” “the best of the land,” that although one finds himself in the land of Mitzrayim (Egypt), an idiom of Meitzarim, limitations,⁶⁰ under the kingdom of Pharaoh, [the phenomenon of] “the Jewish people settle” takes place there, in a manner of truly settled, moreover – “and they took a stronghold of it,” they receive an estate⁶¹

⁵⁹And more in detail we may say, that Yehudah had a virtue also in comparison to Mordechai, for Achashverosh appointed Mordechai to be his advisor and then afterward second to king, whereas “Yehudah approached him” was with his bold step and his own power (without permission from Yosef). And in this detail Mordechai is similar to Yosef – who was appointed by Pharaoh to be second to king.

⁶⁰See Torah Ohr Va’eira 57b ff. Beshalach 64a-b. Yisro 71c ff. *e.p.*

⁶¹As Rashi’s comm. on the verse.

(and in a manner of holding on to it strongly⁶²), which expresses a strong (hold) as such that they become the *one in charge* there, to the extent that “they multiplied greatly,” in a manner of beyond limits.

And this brings about afterward, immediately, “Vayechi, and Yaakov lived in the land of Egypt for seventeen years,”⁶³ that in Egypt he has good life⁶⁴ (17 the numerical value of [the Hebrew letters of] Tov (good)⁶⁵) and true life physically and spiritually.

11. With this we will also understand the connection of “and Yehudah approached him” to “and Dovid my servant will be their leader forever” (in the Haftorah):

The strength of Yehudah’s approaching Yosef – empowered by his connection to Hashem (through (Yehudah an idiom of) Hodaah, submission to Hashem⁶⁶) [as Hashem] is above the conduct of the world (as will be revealed in the Time to Come) – is a preparation which gives the power to bring the true and complete Redemption, when there will be manifested at the height of perfection throughout the entire

⁶²As the explanation of Midrash Tadshei, ch. 17. And so is stated in several prints of Rashi. And see at length Likkutei Sichos vol. 15, pg. 405 ff.

⁶³Beg. Parshas Vayechi.

⁶⁴See Baal Haturim ibid. And more.

⁶⁵Likkutei Torah and Sefer Hallikutim of the Arizal beg. Parshas Vayechi.

⁶⁶See ibid note 29.

world the strength of “Dovid My servant will be their leader forever,” connected to the complete strength of Hashem (Who has in His power to accomplish “the will of those that fear Him, He shall do,” the union of two opposing desires), as such that this affects also the nations, “and the nations will know that I am Hashem.”⁶⁷ And as the Rambam rules⁶⁸ that King Moshiach “will fight the wars of Hashem... and win all the nations around him,” and accomplishes [the fulfillment of] “then I shall transform the nations to have a clear tongue to all call out in the name of Hashem and to serve Him as one.”⁶⁹

And as explained in many places,⁷⁰ that the power for the revelation of “and Dovid My servant will be their leader forever” (the virtue of Yehudah) is a result of the initial step of “Yehudah approached him,” that Yehudah receives the G-dly Revelation from Yosef, and through this the virtue of Yehudah is revealed, “and Dovid My servant will be their leader forever.” Similar to the phenomenon of Redemption being adjacent to Prayer,⁷¹ which accomplishes that also in

⁶⁷Yechezkel 36, 23 – the conclusion of the Haftorah of our Parshah.

⁶⁸Hilchos Melachim, end ch. 11.

⁶⁹Tzefanyah 3, 9.

⁷⁰Torah Ohr on our Parshah 44a-b. Toras Chayim ibid 93a ff. Discourses cited in the following note.

⁷¹As it says in the Zohar beg. of our Parshah (205b) that this is the concept of “and Yehudah approached him.” And see *s.v.*

Prayer (Malchus, Yehudah) there is drawn the phenomenon of Redemption (of Yosef, Yesod), to the extent that it becomes “one long Redemption,”⁷² [namely] that Malchus itself becomes “the⁷³ angel that redeems.”⁷⁴ And based on the above we may add to this, that in “Yehudah approached him” is emphasized – in addition to the submission and receiving from Yosef – also and mainly the strength of Yehudah (due to his virtue that surpasses Yosef’s), and the fact that he needs to receive from him is only in order to reveal his strength in completeness, as will be in the Time to Come.

12. Based on the above we will also understand the lesson and instruction from “and Yehudah approached him” regarding our generation and our time-period, standing right before the true and complete Redemption:

Notwithstanding the strength of Yehudah in his time and Mordechai in his time and that of Tzaddikim throughout the generations – still there were limitations from outer powers, [namely] imposed by the nations of the world and their decrees on the Jewish people, Heaven forbid, this shall not

Inyan Hagashas Yehudah Leyosef 5629 (pg. 13 *ff.*). s.v. Vayigash 5666 (Hemshech 5666 pg. 119 *ff.*), 5668 (*ibid* pg. 487 *ff.*), 5675 (Hemshech 5672 vol. 2, end pg. 794 *ff.*). And more. And see also this s.v. 5736 (Sefer Hamaamorim Melukat vol. 4, pg. 117 *ff.*), 5725 (*ibid* vol. 5, pg. 128 *ff.*).

⁷²Brachos 4b. *Ibid* 9b.

⁷³Vayechi 48, 16.

⁷⁴See Ohr Hatorah Vayechi 356b. Sisa, pg. 1877-8. Shelach pg. 614.

occur again, which did not always allow the Jewish people to act with complete strength and authority.

Whereas in our generation and in the present time, we see in actual fact that the interferences of the past are no more, and the nations of the world allow the Jewish people to act as they desire, and therefore the matter is only up to the Jewish people to fulfill “they took a strong hold of it and they multiplied greatly,” as is actually done in many places, with complete strength and boldness,

Both in this country (America), a country of kindness, who let the Jewish people act as they desire, and similarly in many countries of the world. And recently we see how even in the countries where there were previously several limitations etc., these limitations have ceased, as spoken many times.

And on the contrary: not only are the Jewish people free to act as they desire, what more – the governments of the nations of the world help them in this!

And in addition to the Jewish people being able to act in the way of Torah and Mitzvahs in their own four cubits – we also see in actual fact, that in the recent years, it is becoming constantly easier to accomplish the “taking a stronghold of it” in every single place throughout the entire world, since the world – not only Jews, rather also the nations of the world – is a vessel to receive matters of Judaism, Torah and Mitzvahs, and regarding the nations of the world – the seven Noachide Mitzvahs.⁷⁵

⁷⁵As the ruling of the Rambam Hilchos Melachim 8:10.

To the extent – as we spoke and aroused many times recently – that according to the notification of my revered father in law the Rebbe leader of our generation, we have already completed all the preparations for the Redemption, and now all that is necessary is for us to draw the Redemption into the realm of reality in the physicality and coarse physicality of the world (coarse physicality that is transformed to physicality), in a clearly open way to the physical eyes.

[For notwithstanding the strength of the Service of the Jewish people in exile, and even as they are in exile in a state of spiritual redemption, this is still not yet the completeness of the Redemption in the simple sense, revealed literally in the physical world, [which will eliminate exile] with all these jurisdictions of exile, “children that are exiled from being at the table of their Father,”⁷⁶ including – the fact that at that time the Jewish people are Heaven forbid like an “Agunah,”^[76] for her husband (Hashem) went to a foreign country⁷⁷ after their betrothal⁷⁸ (at the exodus from Egypt⁷⁹),

⁷⁶Brachos end 3a.

^[76]*[A woman who is stuck in being married although her husband is far away and she cannot divorce him due to a lack of knowing his whereabouts.]*

⁷⁷Taanis 20a. Sanhedrin, end 104a. Eichah Rabbah on the verse (Eichah 1, 1) she was like a widow. Zohar vol. 2, 122a. And see Siddur (with Chassidic comm.) 58b ff. Ohr Hatorah Nach (vol. 2) pg. 1047 ff.

⁷⁸Shemos Rabbah, end ch. 15.

⁷⁹And behold we remember the exodus from Egypt every day – in the day and in the night (Berachos 12b in the Mishnah.

until there will be the marriage⁷⁸ in the true and complete Redemption⁸⁰].

Now all that is necessary is to open the eyes, we will see how the entire world demands that every Jew should already be in the state of the true and complete Redemption.

And we may say, that this itself is the reason why we see today how Jewish people can stand with complete strength and authority even over the nations of the world in matters of Judaism – and it is only up to them – for since, we are right before the Redemption, when “My servant Dovid will be their leader forever,” “and the nations will know that I am Hashem” will be revealed in reality – therefore this reflects itself in reality in the state of our generation, as a preparation that leads straight into the true and complete Redemption through Moshiach.

And to add, that this is hinted in “Yehudah approached him,” that together with the help from the strength of the Service of Yosef of our generation – my revered father-in-law the Rebbe leader of our generation, we also have the “and

Rambam Hilchos Brachos 1:3. Shulchan Aruch of the Alter Rebbe Orach Chayim end 67:1).

⁸⁰And behold it is known the great effort of Rabbis of the Jewish people in permitting Agunahs, which for this they look for every possible Heter (“loophole”), and they are lenient etc., and in the wording of the Talmud (Gittin, beg. 3a. *ref. a.l.*) “because of the Agunah [issue] the Rabbis were lenient.” And from this is understood that most certainly this is so regarding the state of Agunah, Heaven forbid, of all the Jewish people of the time of exile.

Yehudah approached him,” ‘Moshiach who will come literally soon,’ “and Dovid My servant will be their leader forever,” who comes with the help and empowerment of Yosef (of our generation), “you are like Pharaoh,” (Pharaoh of Holiness), “all lights Isppariu (burst forth) and are revealed from Him.”⁸¹

From this is also understood the lesson for our generation: through us acting in a manner of “Yehudah approached him,” that we show strength and authority regarding Judaism being a Jew, which the world was created “for the Jewish people,”⁸² this itself brings the “Dovid My servant will be their leader forever.”

13. The phenomenon of “Yehudah approached him” (the strength and authority of Jewish people over the world) in our generation is also emphasized in the day of the 5th of Teives (which was on the fifth day of the week, “the preface to Shabbos,”⁸³ and this Shabbos, the 7th of Teives, is within three days of the 5th of Teives):

This day is connected to the release and “redeeming of captives” of books and manuscripts of the Rebbes our leaders, in a manner of us having the complete agreement and assistance of (the laws of) the nations of the world, to the eyes of all the nations (in the federal court).

⁸¹Zohar vol. 1, 210a.

⁸²Rashi’s comm. on the beg. of Parshas Bereishis. *E.p.*

⁸³Pesachim, end 106a.

There are however more books⁸⁴ and handwritten manuscripts of my revered father-in-law the Rebbe and of his Father the Rebbe (Rashab) Nishmosoi Eiden which are still in captivity in ‘that’ country and still have not been returned to their place, even though also regarding them there was already the kingly edict even of the nations of the world that they should be freed.

And connected also with the fact that in the recent days the capitol of that country was subdued, to the extent that we moved it to a different city, through the writing and signing of the laws of that country (which in matters like this, the⁵⁴ law of the country is the law).⁸⁵

What can every person do to hasten the redemption and return of the books and manuscripts?

The answer is simple: through each and every male and female, men women and children, doing something similar –

⁸⁴Holy books, as well as (Lehavdil) secular books that assist to the holy books, including of the category having to do with “know what to answer to a heretic” (Avos 4:14) and the like (see the Talk of Shabbos Parshas Vayigash 5748 – Sefer Hasichos 5748 vol. 1, end pg. 192 ff.).

⁸⁵The complete opposite of the state in the time of the Alter Rebbe, that his will was fulfilled in the victory of Russia over France (because of the advantage brought through this in matters of fear of Heaven etc. of the Jewish people), and in our generation the innovation – that also the country of France became a place of Torah and fear of Heaven and spreading of the wellsprings outward (see supra pg. 25 ff.), and now – there is the revolution and fall of the country of Russia, in changing the city of its capitol etc.

through bringing into one's house and in one's library and the like, new holy books (and manuscripts) in matters of Torah, in addition to the books that he has from before in his "house full of books."⁸⁶

And today this is an easy thing to do, since every week new matters in Torah are printed, both those that are being reprinted, as well as, moreover and mainly – new ones. As a result, it is easy to buy the books, and in this way add more and more in receiving and buying new books

[As the known explanation of the leader of our generation for why a book needs to cost money (to the extent that he requested to print the price on several booklets, and he explained the reason for this⁸⁷), since in the Olam (world), an idiom of He'elem, concealment,⁸⁸ a valuable object costs money. And his basis is in a saying of our Sages⁸⁹ – "a doctor that costs nothing, is worth nothing," and most certainly that so must be in regard to words of Torah which Torah brings healing to the world⁹⁰].

And whoever is speedy he is praised – resolutions should be taken in the above now, and fulfill this as soon as possible, including through making an order in advance (and hence pay for it) a subscription to receive new books that will be

⁸⁶Wording of our Sages – Tanchuma, Korach 2.

⁸⁷See also the talk of the 10th of Shevat 5712. Shabbos Parshas Savo 5745.

⁸⁸Likkutei Torah Shelach 37d. *e.p.*

⁸⁹Bava Kama, end 85a.

⁹⁰See Eiruvim 54a. And more.

published later on (in the known expression printed in several books – “prenumeranten”), and when the book is printed one receives the subscription immediately.

Likewise, it is also suggested to utilize the Jewish custom, to give holy books that are printed, as a present to others, including small children, for their happy occasion or for a Holiday or the like.

14. And may it be the will [of Hashem], that through everyone broadening their efforts in getting new books – this will hasten yet more the fulfillment of “Yehudah approached him” in redeeming Benyamin – that all the books and manuscripts of the Rebbes our Leaders shall be returned to their true place, “the house of our Rebbe in the Diaspora,”⁹¹ “770” the numerical value of “Paratzta,”⁹² and unite there with all the books and manuscripts of the Rebbes our Leaders.

And *literally* immediately this should bring along with it the redemption of the captives of all the sparks of holiness in the world,⁹³

And *literally immediately*, all the Jewish people go, “with our young and with our old... with our sons and with our daughters,”⁹⁴ and “their silver and their gold with them,”⁹⁵

⁹¹Megillah 29a. And see Royal Words Bamidbar vol. 2, pg. 180 ff.

⁹²See supra the Talk of Vayishlach 5752 ch. 12. Supra pg. 38-40.

⁹³See the Talk of the 5th of Teives, supra pg. 112.

⁹⁴Bo 10, 9.

including all their books and manuscripts – to our Holy Land, to the holy city of Jerusalem, to the Holy Mountain, to the third Beis Hamikdosh, to the Holy of Holies, where the Shesiyah stone is found without any change since the creation of the world,⁹⁶

And all this, *literally* immediately.

⁹⁵Yeshayah 60, 9.

⁹⁶ See Yoma 54b.