



MASHIACH BEN YOSEF AND MASHIACH BEN DOVID

(Deah Chochma L'Nafshecha 5765)



Shiur Given on the Maamar by
— R' JOEY ROSENFELD —

Mashiach Ben Yosef and Mashiach Ben David (Deah Chochma L'Nafshecha 5765)

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B'ezras Hashem, we're going to be entering into the sea of wisdom, into the teachings of Rav Yitzchak Meir Morgenstern shlita, and we're reviewing a maamar from Parshas Vayigash, Taf Shin Samech Hei—2005. Already you can feel in it the stirrings of what the Rebbe describes as the redemptive revelation of Keser beginning in 2006. This is a maamar that I first saw—and I wrote for myself—*zachisi liros es ze motzei Shmini Atzeres Simchas Torah Taf Shin Pe*, that I merited to learn this maamar on Motzei Shmini Atzeres Taf Shin Pe. Baruch Hashem, amen v'amen.

A Teaching That Places Responsibility on the Soul

Because we're going to see that this teaching itself is life-changing. It awakens within us the responsibility of bringing Moshiach. The avodah of history is to bring about the redemption, the full redemption, and we daven every day that that full redemption should emerge immediately, right now, *teikef u'miyad*. But in the tarrying and in the delay of Moshiach's arrival, the work of redemption is revealed within the soul of each and every

person, so that the work of Mashiach ben Yosef and Mashiach ben David that will be revealed in the historical process is also reflected within each and every person. The *prat*—the soul of the individual—and the *klal*—the grand historic process—are reflective of one another.

Awakening Below, Stirring Above

And as the tzaddikim point out, when we can awaken the lights of Moshiach within us—the light of Mashiach ben Yosef, Mashiach ben David, and the light of Moshe that holds all those lights together—then our awakening below awakens that light above, and it creates a hisorerus for the giluy of Mashiach Tzidkeinu. That's why these parshiyos—these Chanukah parshiyos, Mikeitz, Vayigash, Vayechi—reveal to us a burgeoning potential of Moshiach, and especially Vayigash, because there's this encounter between Yosef and Yehuda.

Yosef and Yehuda as Two Models of Redemption

Yosef and Yehuda represent two archetypal models of redemptive consciousness as it's revealed throughout the history of Torah: the mindset of Mashiach ben Yosef and the mindset of Mashiach ben David. Mashiach ben Yosef is the light of *yichud ila'ah*, the transcendental awareness of God's infinitude, how the infinite light is found everywhere, and how in truth all that exists is the infinite light. It's the place of hatzlachah, the place of Atik, the place of ascendancy beyond

constriction—menuchah, pure calmness, pure pleasure rooted in the recognition that Hashem is everywhere revealed.

The Work of Yehuda: Descent, Yearning, and Return

And then there's the avodah of Mashiach ben David, the work of Yehuda: the twists and turns, the descent into all of the mysterious changes that ultimately bring about light. The place of hishtokeus and yearning, of deficiency that seeks to fulfill itself. These two modalities—Mashiach ben Yosef and Mashiach ben David—are the two modalities of thought, Chochmah and Binah. Chochmah is the light of illumination, the light of Mashiach ben Yosef: clarity, *ein od milvado*, *yichud ila'ah*, the menuchah and calmness and delight that comes from the recognition that Hashem is everywhere.

Chochmah and Binah as Opposing Movements

And Binah is the avodah of Mashiach ben David, the work of Yehuda: trying to come back from the bottom, trying to be mishtokeik, yearning for more and more Elokus. A place of longing and trying. At first glance, these two expressions of Chochmah and Binah appear antagonistic, because they operate in opposite directions. Yosef is the light that comes down from above to below, where illumination floods concealment and concealment is revealed to be nothing other than a part of

illumination. Yehuda is the light awakened from below, the ga'agu'im that emerge from within deficiency, the yearning to climb out of darkness so that concealment itself climbs toward light.

Or Yashar and Or Chozer Inside the Self

From above to below, Yosef is *or yashar*—Chochmah, *ein od milvado*. Yehuda is *milmata lemala*—from within my sense of selfness, from within constriction, trying to come close to Hakadosh Baruch Hu. And yes, these are diametrically opposed expressions. Even though we know that separation leads to a deeper unity, nevertheless, at first glance Yosef and Yehuda are ununifiable. There's a split that expresses itself throughout history and within the soul: between Chochmah and Binah, between Mashiach ben Yosef and Mashiach ben David.

Vayigash: The Collision That Is Unity

Sogt der beiliger Rebbe. The Zohar HaKadosh teaches us that this pasuk, "*Vayigash eilav Yehuda*"—"and Yehuda came close to him"—is *takruvta de'alma be'alma*, two worlds drawing close, two worlds coalescing, colliding to unify so that they should be unified as if they're one. Yehuda is a melech and Yosef is a melech, and their combination, their conflict, their collision, is the unification of one type of king with another type of king.

"Ki Hinei HaMelachim No'adu"

Meaning to say: what we see from the Zohar is that the encounter of Yosef and Yehuda is “*Ki hinei hamelachim no’adu avru yachdav*”—now we see that the kings have gathered and they’re joining together. The king of Mashiach ben Yosef and the king of Mashiach ben David, Yehuda. Both of them are kings. And this is the representation of the unity between the two Meshichim—Mashiach ben Yosef and Mashiach ben David from Shevet Yehuda—echoed in the haftarah, where Hakadosh Baruch Hu commands the Navi to take two sticks, one inscribed Yehuda and one inscribed Yosef/Ephraim, and join them until they become one stick in his hand.

The Stick in the Hand of the Navi

B’yad haNavi yedameh. Specifically through Keser, the unity of Yosef and Yehuda becomes revealable. The ratzon of Hakadosh Baruch Hu is that these two streams—two forms of thought, two forms of kingship, two aspects of Mashiach—should ultimately be unified together. The question is how. What is the light that unifies them?

The Order Matters: Whole Before Part

The light of Yosef is illumination, *yichud ila’ah*, from above to below: everything is clear, light floods concealment, there’s no struggle. Yehuda is the darkness that feels separate and needs to climb. The *yichud* of the *trein meshichin* is when the light of Yosef—*ein od milvado*, *yichud ila’ah*—illuminates itself into the vessels of David, which is *yichud tata’ah*. When the

unity of above reveals itself within the keilim below, that’s where the deepest unity takes place.

Ayin Must Enter Ani

The *mochin* of Chochmah—the consciousness of unity—must penetrate the territory of Yehuda. Yehuda also has what to give Yosef, but not before Yosef descends into Yehuda. This is crucial, because Yosef is the light of the whole, and Yehuda is the light of the part. If we try to integrate the part into the whole before the whole expresses itself within the part, then the part can disrupt the unity of the whole. That’s why we don’t begin with Mashiach ben David *avodah*. We start with Mashiach ben Yosef *avodah*. First the radical illumination of *ein od milvado* must drench the territory of concealment.

From Ani to Ani Ha’Atzmi

Then the vessels of David—*yichud tata’ah*—reveal themselves as something that adds to the unity Yosef lives with. Yosef lives with Ayin; David lives with Ani. Ayin has to express itself within Ani. The nothingness of Hashem’s infinity must reveal itself within the somethingness of ego. Only then can the lower Ani refine itself and ascend back toward Ayin, revealing something even higher—the *ani ha’atzmi*. But if we try to start from the lower Ani of David without refinement, without being drenched in Yosef’s light, then that Ani remains stuck in separation and the fixing cannot take place.

Yesod and Malchus: Yosef Illuminates the Shechinah

So first Yosef reveals his light within Yehuda, and only then does Yehuda ascend and add something. The Rebbe explains that the unity happens when the light of Yosef—Yesod, illumination, *ein od milvado*—shines into Yehuda, Malchus, as in the kavanot of the Arizal. Yosef is called the redeemer; the Shechinah is called Yehuda. The tzaddik descends to illuminate the Shechinah, to shine the light of geulah there. The redemption of Yosef, the light of unity, must descend and illuminate the territory of the Shechinah in order to enable it to cry out with hishtokekus to Hakadosh Baruch Hu.

The Yichud Begins—but Is Not Yet Complete

And the Rebbe says this yichud begins already, not only in the future, but in the encounter itself: *Vayigash eilav Yehuda*. Yehuda—mochin of *yichud tata'ah*, Malchus, Mashiach ben David—comes close to Yosef—Mashiach ben Yosef. But it was still *dibar imo kashos*: it still appeared like battle, like real separation. The yichud was not yet completed. The ikkar yichud is only later, as the parsha unfolds and as history unfolds. These matters are ancient and very deep—secrets of secrets hidden in this sugya.

Why the Rebbe Turns to Sippurei Ma'asiyos

So in order to come upon what we need to understand, the Rebbe says we have to look into Sippurei Ma'asiyos, into the Sippur HaNora of the Sheva HaBatlanim. What the Rebbe is going to do is identify these two personalities—Yosef and Yehuda, Chochmah and Binah, menuchah and yearning—as two of the beggars in Rabbeinu Nachman's story. Mashiach ben Yosef is the Chochmah of *ein od milvado*, complete unity, calmness. Yehuda/David is *yichud tata'ah*, constriction, effort, yearning—Binah—and the sense of standing up from within concealment.

The Forest, the Cry, the Beggars

In the maaseh, the boy and the girl are lost in the forest after some trauma, left alone, yearning for food. In the midst of their struggle they cry out, and seven enigmatic beggars appear, each one with an apparent deficiency, each one providing food. The children want to stay, but the beggars say we must leave—we'll return later and give you gifts. The children grow, they become the best beggars, and it's decided that they should marry. The marriage takes place in a pit, buried in mud, darkness *lemata mei'asara tefachim*. And for the sheva brachos the beggars return and say: we gave you food then, now we're here to give the gift you truly wanted.

Deficiency as the Deepest Strength

Each beggar seems deficient—the blind beggar, the deaf beggar, the stuttering beggar, the crooked-neck beggar, the hunchback, the handless, the legless—and each reveals: I wasn't really weak, I wasn't really blind, I wasn't really deaf. My deficiency was the deepest strength. And famously the seventh beggar doesn't arrive. Rabbeinu Nachman doesn't tell the end, because we are the generation of the seventh beggar, be'ezras Hashem.

The Handless and the Legless: Two Meshichin

But these two identities—Mashiach ben Yosef and Mashiach ben David—correspond to the handless beggar and the legless beggar. The handless beggar is Yesod, Yosef HaTzaddik, Mashiach ben Yosef. The legless beggar is Malchus, David Malka Meshicha, Mashiach ben David. These last two beggars who come to give gifts to Knesses Yisrael—this boy and girl on their marriage day—are the modalities of healing and standing, illumination and embodied strength. And we're going to see how the unity of these two orientations, as they exist in each of us, leads to the unity that reveals Keser and "alrightness," showing how what appears split inside our experience is in truth unified.

The Handless Beggar and the Palace of Water

The Rebbe says that in the end of this maaseh, Rabbeinu reveals the secret of two types of tzaddikim. There is the tzaddik without hands—and even though it appears that he's without hands, in truth he has the greatest hands in the world, but he doesn't use his hands for this world. He uses his hands for something else. What does he do with them? He saves the princess who gets sick in ten forms of sickness. The Bas Melech, Knesses Yisrael, becomes struck with ten forms of poison—sadness, despondency, hopelessness, shame, guilt, burdensome pressure—ten arrows of exile lodged inside the soul.

Healing Through Ein Od Milvado

The handless beggar says: you thought I didn't have hands, but my hands were so quick they were needed to retrieve those arrows and heal the Bas Melech. And he heals her through the palace of water. What's the palace of water? The secret of absolute infinitude, because the light of Yosef HaTzaddik is *ein od milvado*. It heals the blemishes of Klal Yisrael by revealing fundamental unity from above to below. The mayim represent Chochmah, the annihilation of self in the face of Godliness, the mochin of Mashiach ben Yosef.

The Remaining Weakness After Healing

But here the Rebbe says something that changes everything. Even though Mashiach ben Yosef—the light of *ein od milvado*—can

heal the princess, can pull a soul out of the ten poisons, nevertheless the Shechinah, us, our neshamah, can still remain weak. It's not enough to take the light of Mashiach ben Yosef and live with Ohr Ein Sof. Because even after we've been healed, we can still be functioning from weakness, from a lack of spiritual confidence, backed up against the wall, feeling like the despondent thoughts are the truest thoughts about ourselves.

Yosef Gives Breath, But Not Yet Standing

Meaning to say: a person can walk through the garden thinking *ein od milvado* and still be operating from deficiency. Yosef HaTzaddik saves us from the poison by giving the medicine of unity, engraving in the heart and mind that everything is Elokus. He battles and removes the arrows, returns the world toward teshuvah, illuminates from above to below. He gives us a deep breath. He frees us from identifying with our chatayim. He gives the mochin that says: you are not your fall. But still, he has not yet given the strength to stand up again.

The Legless Beggar: Haramas Rosh

So *zagt der heiliger Rebbe*, it's not enough to have Mashiach ben Yosef. We need the second tzaddik, the tzaddik without legs. Because the legless beggar is Mashiach ben David. And just like the handless beggar has the greatest hands, so too the legless beggar has the greatest legs—*be'emes yesh lo raglayim*—and he is the

essence of the raglayim. He is Malchus, he is Shechinah, he is Nishmas Yisrael in the dor ha'acharon where *ragleha yardu maves*, where the legs feel heavy, where the yud nitzotzos are so weak that the Rebbe says they're not even nechshav as neshamos, that's how it feels. The work of geulah is awakening strength in the legs themselves.

From "I Guess I'll Be Okay" to "I Stand Upright"

After Yosef has illuminated existence with *ein od milvado*, David comes and brings Nishmas Yisrael to stand up from within falling, to raise the head straight in the face of Hakadosh Baruch Hu. Not just, "I'm broken but *ein od milvado* so I guess I'll be okay," but: *adaraba ipcha mistabra—ein od milvado* and I'm strong, and You've been with me all along, and if I'm responsible for teshuvah then You are with me in that teshuvah. This is the mochin of Mashiach ben David, the standing up, the lack of shame, the shift from kafuf to zakuf, the azus d'kedushah of *vayigba libo b'darkhei Hashem*. Yosef gives chizuk, Yosef gives emunah, Yosef gives the deep breath. David gives haramas rosh.

The Torah Is Ours

David HaMelech gives us something Yosef alone cannot: the confidence that it's ours, that it's real, that we are worthy of it. Not a mistake. Not a joke. Not just words. The Torah is ours. *Ein od milvado* is truly ours. And the reason

we know we're worthy is because it has been revealed to us. That revelation itself testifies that we are included. Yosef heals us from poison; David heals us from the weakness that remains after healing.

Mochin Descending: Hands First, Then Feet

The Rebbe frames this as the movement of mochin. The beginning of mochin descends toward the hands—toward Chessed, Gevurah, Tiferes—the emotional field. This first stage is Mashiach ben Yosef: it gives us a deep breath, a functioning stability. But that's only preparation. The highest point is when mochin is drawn all the way down into the legs—Netzach, Hod, Yesod—into the habituated states, into the raglayim, into Malchus, into David. And specifically because the legs stand on the ground, they lift the whole body. Haramas rosh happens when the light reaches the lowest place.

Taanug Tamidi and the Need for Hischadshus

Now the Rebbe reveals the deeper mechanism. Mashiach ben David doesn't only "add" something; he intensifies and redeems the unity itself. The light of Yosef is infinite light. But when infinity is grasped only as "infinite," it can fall into *taanug tamidi eino taanug*—constant pleasure becomes non-pleasure because there's no renewal. The way we reinvigorate the pleasure of unity is by

descending into separation, into the territory of David, into gvul, into tzimtzum, into the place where we feel far. When from within limitation we return that limitation to the limitless, the infinite light is revealed with more intensity, because now it has been revealed here too.

The Infinite Becomes More Infinite

Until now, infinity was "infinite" in the place of infinity. Now it is revealed that infinity also appears inside concealment. And that means the previous understanding of infinity was not the final level. David brings the dynamism that prevents unity from becoming static. He brings *tnuas ha'hischadshus b'toch taanug hatamidi*—the movement of renewal within perpetual delight. That's why the descent is not a tragedy; it is the condition for higher revelation. It reveals *aliyos ein ketz, kedushasi l'maalah mikedushaschem*.

"Bi Adoni": Hashem With Me Here Too

This is the secret of Yehuda. Yehuda is the place where concealment ascends and reveals that Hashem is not only found above in Chochmah's unity, but within day-to-day experience where we feel far. When we open that up, we grow in confidence and we become komemiyus—we stand strong. And we say in our own way *bi adoni*: You are with me also. Yosef, you thought light was only with you? The light descends into my concealment, and when it returns upward it teaches the unity

something about itself: that unity was never exhausted, because it can be revealed even here.

Yosef's Tears and the Lesson of the Bent Head

This is why Yosef cries on Binyamin's shoulders. The bent head represents the impossibility of raising our heads with Yosef alone. Yosef reveals and shines that everything is Elokus, and it fixes chatayim, it's a first stage of redemption. But the full picture—the confidence, the ga'avah d'kedushah, the azus to believe *rotze ani*—that Hashem wants me and I want Him, that we are bringing more revelation into the world—this is what Yehuda teaches, not what Yosef can teach. Yosef teaches the infinite; Yehuda teaches the renewal of the infinite.

Breath and Walking: Two Gateways Into Eretz Yisrael

And the Rebbe ties it to Eretz Yisrael, Malchus, Moshiach, redemption, the place where a person lives only on emunah. There is *avira d'Eretz Yisrael d'machkim*—the breath that brings wisdom—the breath of Mashiach ben Yosef, the deep inhale of *Ruach apeinu Moshiach Hashem, ein od milvado*. And there is *kol ha'holech daled amos b'Eretz Yisrael*—walking—Mashiach ben David, the legs, the effort, the ascent from the ground. The breath comes first to the head and descends to the lungs and hands, but it doesn't reach the legs. To reach the legs requires

another avodah: walking, the return movement from below.

U'Mibesari Echezeh: The Body as a Mashal

This is the Baal Shem Tov's secret: *u'mibesari echezeh*—to grasp Godliness from within embodied experience. The inhale draws light from outside inward: that is Yosef, or yashar, Chochmah. The legs draw vitality from the ground and yearn upward: that is David, or chozer, Malchus. Bittul and hishtokekus. Menuchah and thirst. The redemption is when the sense of “having enough” unites with the desire for more, so that the desire is no longer panic and deficiency, but holy expansion—*ad bli dai*.

Yearning Without Kótzer Ruach

And here the Rebbe sharpens the point. Ordinary yearning comes from lack and disappears when satisfied. But yearning for Hashem is not that. The soul wants only closeness to Hakadosh Baruch Hu. The “deficiency” is only that Hashem alone is perfect, and therefore each revelation is nothing compared to the next. When we realize that, the yearning becomes healthy, not *mikotzer ruach*, not sickness, not exhaustion. The teshukah transforms into *teshukah pnimit*: an inner longing for more unity, more *ein od milvado*.

The Two Sticks Become One

So the tshukah of Mashiach ben David must not shatter the breath of Mashiach ben Yosef; it must increase it. And the breath of Mashiach ben Yosef must not erase yearning; it must refine it so it becomes holy. The chesronos themselves become vessels for revealing unity *b'yoser se'eis u'b'yoser oz*. That is the stick of Yosef entering Yehuda, and Yehuda ascending back, and the two becoming one stick in the hand of the Navi.

David BaRosh

And therefore even though Yosef is the ikkar hanhaga—illumination, clarity, unity—still, in the future scene, Yerovam asks *mi barosh?* and Hashem answers: *David barosh*. David must be first, because after the revelation there must still be avodah, still be yearning, still be ascent. Without that, a person imagines they have finished infinity, and that illusion becomes the root of separation. David keeps the dance alive. David is the renewal that redeems the infinite from becoming static.

The Perpetual Dance Toward Keser

So avodas Hashem becomes a perpetual dance between Mashiach ben Yosef and Mashiach ben David. I start with Chochmah, I start with Ayin, I descend into Binah, into Ani, and then I realize: if I'm in Ani, then the previous Ayin wasn't the final infinity. That realization opens a new gate, again and again—*ad infinitum*. Menuchah and yearning, healing and standing, hands and legs, breath and walking—when unified properly—reveal what the Rebbe is

guiding us toward: the light of Keser, the “alrightness” that holds opposites together, and the geulah that begins inside the soul and reaches outward into history.

If you want, I can now do one more pass that keeps everything exactly as-is but makes the transitions even smoother between the Sippurei Ma'asiyos section and the “breath/walking” section, so it reads like one unbroken arc.