



LIKKUTEI TORAH • PARSHAS MASEI • MAAMAR 9

ענין נחלת יעקב

“The Inheritance of Yaakov”



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



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THE CHASSIDISHE PARSHA

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1 ענין נחלת יעקב. ע' [עיינן] בזה"ב [בזהר חלק ב'] פ' יתרו (דפ"ג א') שהוא בחי' טלא דנפיק מעתיקא לז"א וכמ"ש ויתן לך מטל השמים כו'

The matter of "the inheritance of Yaakov." See the Zohar, Part II, Parshas Yisro (p. 83a), that it is the level of "the dew that goes forth from Atika to Z'eir Anpin," and as it is written, "And may He give you of the dew of heaven," etc.

וע"ש (דפ"ח ב') שזהו ענין מנחה דשבת וסעודה שלישית ונתבאר זה במ"א ועמ"ש מענין אהיה כטל סד"ה האזינו השמים.

And see there (p. 88b) that this is the matter of the Minchah of Shabbos and the third meal. This has been explained elsewhere; and see what is written on the matter of "I will be like dew" at the end of the discourse beginning "Listen, O heavens."

והנה נחלת יעקב נק' נחלה בלי מצרים וע' מזה בפרדס ערך נחלה. והיינו כי תפארת עולה עד הכתר אשר הוא למעלה מבחי' מיצרים וגבולים ועמ"ש בביאור ע"פ כנשר יעיר.

Now, the inheritance of Yaakov is called "an inheritance without bounds"; and see about this in the Pardes, the entry "Nachalah" [inheritance]. That is, because Tiferes (beauty) rises up to Keser (the Crown), which is above the level of bounds and limits. And see what is written in the explanation on the verse "As an eagle stirs up."

2 ועמ"ש בד"ה מזמור שיר חנוכת הבית בענין נחלה זו ירושלים דהיינו בהמ"ק [בית המקדש] ומבואר שם שהוא בחי' מקיף עליון מאד דהיינו מבחי' עתיק שהוא מלי' דא"ס כו'

And see what is written in the discourse beginning "A Psalm, a song for the dedication of the House," on the matter of "'Inheritance': this is Jerusalem," that is, the Holy Temple; and it is explained there that it is the level of a very lofty makif (encompassing light), that is, from the level of Atik, which is the Malchus (sovereignty) of the Infinite One (Ein Sof), etc.

וכן בנשמות יש ב' מקיפים מקיף ומקיף למקיף כמ"ש במ"א בביאור ע"פ כי תצא בענין ל' [לשון] מ' ועמ"ש בביאור ע"פ אלה פקודי בענין ותבואי בעדי עדיים.

And likewise in souls there are two makifim: a makif and a makif of the makif, as is explained elsewhere, in the explanation on the verse "When you go out," on the matter of [the letters] lamed and mem. And see what is written in the explanation on the verse "These are the accounts," on the matter of "and you came to the ornament of ornaments."

ועוד יובן ענין נחלת יעקב ע"ד מ"ש במ"א בענין וצדקה כנחל איתן אשר פי' נחל איתן היינו המשכה מבחי' איתן שהוא בחי' גבוה מאד כמ"ש מזה בד"ה ראה אנכי.

Further, the matter of the inheritance of Yaakov will be understood along the lines of what is explained elsewhere on the matter of "and righteousness like a mighty stream (nachal eisan)," where the meaning of nachal eisan is a drawing down from the level of Eisan, which is a very lofty level, as is explained on this in the discourse beginning "See, I [set before you]."

ועי' בזה"ג [בזהר חלק ג] פ' חקת (דקפ"א א') ע"פ המשלח מעינים בנחלים (ודקפ"ב א') ע"פ טובה חכמה עם נחלה כו'. ובפי' הרמ"ז [הרב משה זכות] שם.

And see the Zohar, Part III, Parshas Chukas (p. 181a), on the verse "Who sends forth springs into the streams," and (p. 182a) on the verse "Wisdom is good with an inheritance," etc.; and in the commentary of the Ramaz (Rabbi Moshe Zacuto) there.

והנה בחי' המקיפים הנ"ל שרשם מבחי' שלמעלה מהזמן. כי סדר זמנים נמשך מבחי' מל' דאצילות מקור דבי"ע כו'

Now, the root of the level of the makifim mentioned above is from a level that is above time. For the order of time is drawn from the level of the Malchus of Atzilus (Emanation), the source of Beriah, Yetzirah and Asiyah, etc.

וזהו פי' לשארית נחלתו למי שמשים עצמו כשיריים דהיינו כענין תשובה קדמה לעולם שימאוס בחי' הזמן.

And this is the meaning of "to the remnant of His inheritance": "to one who makes himself like left-overs," that is, like the matter of "teshuvah (return) preceded the world": that he should despise the life of time.

ולהיות בטל לבחי' המקיפים הדבוקים באור א"ס ב"ה המרומם ומתנשא מבחי' ימות עולם כו' ועי"ז גורם

And [he should] be nullified (batel) to the level of the makifim that cleave to the Infinite Light (Or Ein Sof), blessed be He, which is "exalted and uplifted" above the level of "the days of the world," etc.; and through this he causes

וממשיך ההמשכה משם להיות נמשך החסד עליון להאיר נפשו ע"ד והאכלתיך נחלת יעקב אביך כו' ועמ"ש סד"ה מי מנה עפר יעקב.

and draws down the flow from there, so that the supernal Chesed (kindness) is drawn down to illuminate his soul, in the manner of "And I will feed you the inheritance of Yaakov your father," etc. And see what is written at the end of the discourse beginning "Who has counted the dust of Yaakov."

ועי' זוהר נח (דס"ט ב') ע"פ בשוא גליו אתה תשבחם מאן דכסיף כו' ועד"ז י"ל [יש לומר] בפ"י משים עצמו כשיריים.

And see the Zohar, Noach (p. 69b), on the verse "When its waves rise, You calm them": "One who yearns," etc. And along these lines one may explain the meaning of "makes himself like leftovers."

ועמ"ש בד"ה ויהי מקץ בענין זכאי קשוט כו' ועמ"ש בד"ה כה תברכו שבמקום שרצונו של אדם כו'.

And see what is written in the discourse beginning "And it came to pass at the end," on the matter of "the truly righteous," etc.; and see what is written in the discourse beginning "Thus shall you bless," that "in the place where a person's will is," etc.

3 וז"ש [וזהו שכתוב] ואת ובניך תחיי בנותר וארז"ל [ואמרו רבותינו זכרונם לברכה] עד שיחיו המתים פי' בנותר היינו כדתרגם מדישתאר והיינו בחי' המקיפים הנ"ל שנשארו למעלה בבחי' מקיף ולע"ל [ולעתיד לבוא] כתיב אז תתענג על ה' כו'

And this is [the meaning of] what is written, "And you and your sons shall live on the remainder," and our Sages, of blessed memory, said: "until the dead come to life." The meaning of "on the remainder" is as [the Targum] renders it, "from what remains"; and this is the level of the makifim mentioned above, which remained above in the aspect of makif. And of the Time to Come it is written, "Then you will delight in Havayah," etc.,

והאכלתיך נחלת יעקב כו' שיתגלו המקיפים הנ"ל כי תח"ה [תחיית המתים] יהיה ע"י טלא דנטיף מעתיקא וזהו תחיי בנותר.

"and I will feed you the inheritance of Yaakov," etc.: that the makifim mentioned above will be revealed. For the Resurrection of the Dead will be through "the dew that drips from Atika," and this is "you shall live on the remainder."

וז"ש [וזהו שכתוב] והיה שארית יעקב כו' כטל כו' וגם פי' משים עצמו כשיריים כפשוטו שהוא בחי' ביטול ועי"ז דייקא ממשיך מבחי' יג"מ [י"ג מדות] דע"י [דעתיק יומין] שהם יג"מ [י"ג מדות] דפסוקים מי אל כמוך כו'

And this is [the meaning of] what is written, "And the remnant of Yaakov shall be," etc., "like dew," etc. And also, the meaning of "makes himself like leftovers" in its plain sense is the level of self-nullification (bittul); and precisely through this he draws down from the level of the Thirteen Attributes of Atik Yomin, which are the Thirteen Attributes of the verses "Who is a G-d like You," etc.

והיינו כמ"ש בזהר פי' שלח (דקנ"ח ב') ע"פ היש הוי' בקרבנו אם אין, שבחי' ע"ק [עתיקא קדישא]

And this is as is written in the Zohar, Parshas Shelach (p. 158b), on the verse "Is Havayah in our midst or not (ayin)?: that the level of Atika Kadisha,

שהוא למעלה מבחי' שם הוי' נק' אין לפי שאינו מושג ונק' סתימא דכל סתימין ולהיות המשכה מבחי' זו הוא דייקא ע"י שמשים עצמו כשיריים

which is above the level of the Name Havayah, is called Ayin ("nothing"), because it is not grasped, and it is called "the hidden of all hidden." And for there to be a drawing down from this level, it is precisely through one's making himself like leftovers,

שהוא בחי' ביטול היש לאין ועי"ז ממשיך עליו מבחי' אין. וכמ"ש בד"ה את שבתותי תשמרו:

which is the level of the nullification of yesh ("something") into ayin ("nothing"); and through this he draws down upon himself from the level of Ayin. And as is explained in the discourse beginning "You shall keep My Shabbosos."



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About this edition

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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/

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