



LIKKUTEI TORAH • PARSHAS MASEI • MAAMAR 9

ענין נחלת יעקב

“The Inheritance of Yaakov”



“The inheritance of Yaakov,” the inheritance without bounds, is a very lofty makif from Atik, rooted above time and above every limit. One who makes himself “like leftovers,” despising a life bound by time and nullifying his yesh into ayin, draws it down even now; in the Time to Come it will be revealed through the dew of Atika that revives the dead.

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 BIG IDEA

“The inheritance of Yaakov,” the inheritance without bounds, is a very lofty makif from Atik, rooted above time and above every limit. One who makes himself “like leftovers,” despising a life bound by time and nullifying his yesh into ayin, draws it down even now; in the Time to Come it will be revealed through the dew of Atika that revives the dead.

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 Zohar identifies “the inheritance of Yaakov” with the “dew of heaven” of Yitzchak’s blessing, a dew that flows from Atika to Z’eir Anpin, connected with Minchah of Shabbos and the third meal. It is “an inheritance without bounds” because Tiferes, Yaakov’s attribute, rises to Keser, above all limits. Like the Temple, the “inheritance” that is Jerusalem, it is a very lofty makif from Atik, the Malchus of the Infinite One; souls too have a makif and a makif of the makif. It is also a “mighty stream,” a flow from the lofty level of Eisan. These makifim are above time, which begins only with Malchus of Atzilus. So “the remnant of His inheritance” is the one who “makes himself like leftovers”: like teshuvah, which preceded the world, he despises a life bound by time and is nullified before the makifim, drawing the supernal Chesed into his soul. In the Time to Come these makifim, “the remainder” left above, will be revealed, and the dead will live through the dew of Atika. In its plain sense, too, making oneself like leftovers is bittul, the nullification of yesh into ayin, which draws from Atika Kadisha, called Ayin.

OUTLINE

1 The dew of Atika

¶1

The Zohar identifies the inheritance of Yaakov with the dew that flows from Atika to Z’eir Anpin, the “dew of heaven” of Yitzchak’s blessing, connected with Minchah of Shabbos and the third meal. It is an inheritance without bounds because Tiferes, Yaakov’s attribute, rises to Keser, above all limits.

2 A makif above time

¶2

The inheritance is a very lofty makif from Atik, like the Temple, and a “mighty stream” from the level of Eisan. Rooted above time, it comes to “the remnant of His inheritance,” the one who makes himself like leftovers: despising a time-bound life and nullified before the makifim, he draws the supernal Chesed into his soul.

3 Living on the remainder

13

“You shall live on the remainder”: in the Time to Come the makifim that remained above will be revealed, and the dead will live through the dew of Atika. Even now bittul, the nullification of yesh into ayin, draws from Atika Kadisha, called Ayin, and from the Thirteen Attributes of Atik Yomin.

KEY CONCEPTS

The inheritance of Yaakov נחלת יעקב

The inheritance promised in “and I will feed you the inheritance of Yaakov your father” (Isaiah 58:14); in the Zohar, the dew that flows from Atika to Z’eir Anpin. It is without bounds because Yaakov’s attribute, Tiferes, rises to Keser.

Makif (encompassing light) מקיף

Light too lofty to enter a vessel or a world, which affects it from beyond. The inheritance of Yaakov is a very lofty makif from Atik, rooted above time; souls too have a makif and a makif of the makif.

Atik / Atika Kadisha עתיק / עתיקא קדישא

The “Ancient One,” the innermost level of Keser, which the maamar calls the Malchus of the Infinite One. It is above the Name Havayah and is called Ayin, “nothing,” because it cannot be grasped.

Making oneself like leftovers משים עצמו כשיריים

The Talmud’s reading of “the remnant of His inheritance.” The maamar reads it as despising a life bound by time and being nullified before the makifim, and in its plain sense as bittul, the nullification of yesh into ayin.

The dew of Atika טלא דנטיף מעתיקא

The dew that flows from Atika. Through it the dead will be revived in the Time to Come, when the makifim that remained above are revealed.

SECTION 1 • 11

The dew of Atika

1 ענין נחלת יעקב.^{1,2} ע' [עיין] בזח"ב [בוהר חלק ב'] פ' יתרו (דפ"ג א') שהוא בחי' טלא דנפיק מעתיקא לז"א³ וכמ"ש ויתן לך מטל השמים⁴ 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.

The maamar opens with the phrase “the inheritance of Yaakov” from Isaiah 58:14, “and I will feed you the inheritance of Yaakov your father.” The Zohar identifies this inheritance with the “dew of heaven” with which Yitzchak blessed Yaakov: a dew that flows from Atika, the “Ancient One,” the innermost level of Keser above all the Sefiros, down to Z'eir Anpin, the emotive attributes.

וע"ש (דפ"ח ב') שזהו ענין מנחה דשבת⁵ וסעודה שלישית ונתבאר זה במ"א⁶ ועמ"ש מענין אהיה כטל⁷ סד"ה האזינו השמים.^{8,9}

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.”

A few pages later the Zohar links this inheritance with the Minchah prayer of Shabbos afternoon, when, it says, Atika Kadisha reveals His will and all judgments are subdued, and with the third Shabbos meal, to which it applies “and I will feed you the inheritance of Yaakov your father.” The Alter Rebbe refers to his fuller treatment elsewhere, and to the end of his discourse on “Listen, O heavens” for the verse “I will be like dew to Israel” (Hosea 14:6).

והנה נחלת יעקב נק' נחלה בלי מצרים^{10,11} וע' מזה בפרדס ערך נחלה.¹² והיינו כי תפארת עולה עד הכתר אשר הוא למעלה מבחי' מיצרים וגבולים ועמ"ש בביאור ע"פ כנשר יעיר.^{13,14}

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.”

The Talmud promises one who delights in Shabbos “an inheritance without bounds,” not like that of Avraham or Yitzchak but like Yaakov's, who was told “you shall spread out west and east, north and south.” The Alter Rebbe gives the reason: Yaakov's attribute is Tiferes, and Tiferes rises all the way up to Keser, the Crown, which is above every bound and limit.

SECTION 2 • 12

A makif above time

2 ועמ"ש בד"ה מזמור שיר חנוכת הבית^{15,16} בענין נחלה זו ירושלים¹⁷ 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.

The Sages say “‘Inheritance’: this is Jerusalem,” meaning the Holy Temple. The discourse on “A Psalm, a song for the dedication of the House” explains that the Temple is a very lofty makif, an “encompassing light” too great to be held within a vessel, which shines from beyond; it comes from Atik, which is the Malchus of the Infinite One, the level through which the Infinite itself relates to what is below it.

וכן בנשמות יש ב' מקיפים מקיף ומקיף למקיף כמ"ש במ"א בביאור ע"פ כי תצא¹⁸ בענין ל' [לשון] מ'

ועמ"ש בביאור ע"פ אלה פקודי^{19,20} בענין ותבואי בעדי עדיים.²¹

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.”

Souls too have two levels of makif: a makif, and a makif beyond it. In the explanation on “When you go out,” drawing on the Arizal's school, the letters of tzelem (image) stand for the intellect of Z'eir Anpin: tzadi is its inner light, lamed is its makif, and mem is the makif of the makif. The text also points to the explanation on “These are the accounts,” where “the ornament of ornaments” (Ezekiel 16:7) is discussed.

ועוד יובן ענין נחלת יעקב ע"ד מ"ש במ"א בענין וצדקה כנחל איתן²² אשר פי' נחל איתן היינו המשכה

מבחי' איתן שהוא בחי' גבוה מאד כמ"ש מזה בד"ה ראה אנכי.^{23,24}

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].”

A second approach plays on nachalah, “inheritance,” and nachal, “stream.” In “righteousness like a mighty stream” (Amos 5:24), nachal eisan is a flow drawn down from Eisan, “the mighty,” a very lofty level; the inheritance of Yaakov, too, is a flow from so high a source.

ועי' בזח"ג [בזהר חלק ג] פי' חקת (דקפ"א²⁵ א') ע"פ המשלח מעינים בנחלים^{26, 27} (ודקפ"ב א') ע"פ טובה חכמה עם נחלה^{28, 29} 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.

The Zohar on Parshas Chukas uses the same image: "Who sends forth springs into the streams" (Psalms 104:10) describes supernal Chochmah, hidden on every side, opening so that a river flows from it and fills the streams below. It also reads "Wisdom is good with an inheritance" (Ecclesiastes 7:11) as Chochmah dwelling with Israel, who are its inheritance; the Ramaz, Rabbi Moshe Zacuto, comments on these passages.

והנה בחיי המקיפים הנ"ל שרשם מבחי' שלמעלה מהזמן. כי סדר זמנים נמשך מבחי' מלי' 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.

These makifim are rooted above time altogether. Time, the ordered sequence of past, present and future, begins only from Malchus of Atzilus, the last Sefirah of the World of Emanation, which is the source of the three lower worlds of Beriah, Yetzirah and Asiyah.

וזהו פי' לשארית נחלתו³⁰ למי שמשים עצמו כשיריים³¹ דהיינו כענין תשובה קדמה לעולם³² שימאוס בחיי הזמן.

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

Micah's phrase "the remnant of His inheritance" (7:18) is expounded in the Talmud as referring to one "who makes himself like leftovers." The Alter Rebbe connects this with the makifim: just as teshuvah "preceded the world" and so is rooted above time, such a person despises a life bounded by time.

ולהיות בטל לבחי' המקיפים הדבוקים באור א"ס ב"ה המרום ומתנשא³³ 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

He also becomes batel, nullified, before the makifim, which cleave to the Infinite Light itself. The phrase "exalted and uplifted from the days of the world" comes from the morning blessing Yotzer Or, and here it is read as "above the days of the world," that is, above time.

וממשיך ההמשכה משם להיות נמשך החסד עליון להאיר נפשו ע"ד והאכלתיך נחלת יעקב אביך³⁴ כו' ועמ"ש סד"ה מי מנה עפר יעקב.³⁵

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."

In this way he draws the flow down from the makifim, so that the supernal Chesed shines into his soul. This is "and I will feed you the inheritance of Yaakov your father": the inheritance without bounds comes to the one who has set himself above the limits of time.

ועי' בזהר נח (דס"ט ב')³⁶ ע"פ בשוא גליו אתה תשבחם³⁷ 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."

The Zohar reads "When its waves rise, You calm them" (Psalms 89:10) as "You praise them": the waves rise in longing to see, and so "whoever yearns" to gaze and to know, even though he cannot attain it, is praised for it. The Alter Rebbe says that "makes himself like leftovers" may be explained along the same lines.

ועמ"ש בד"ה ויהי מקץ בענין זכאי קשוט כו' ועמ"ש בד"ה כה תברכו³⁸ שבמקום שרצונו של אדם כו'.^{39, 40, 41}

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.

The paragraph ends with two more references: the discourse "And it came to pass at the end," on "the truly righteous," and the discourse "Thus shall you bless," on the saying that a person is found where his will is. The second saying bears on this paragraph's theme: where a person's will is directed, there he himself is.

SECTION 3 • 13

Living on the remainder

3 וז"ש [וזהו שכתוב] ואת ובניך תחיי בנותר⁴² וארז"ל [ואמרו רבותינו זכרונם לברכה] עד שיחיו המתים^{43, 44, 45} פי' בנותר היינו כדתרגם מדישתאר והיינו בחיי המקיפים הנ"ל שנשארו למעלה בבחי' מקיף ולע"ל [ולעתיד לבוא] כתיב אז תתענג על⁴⁶ 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.,

Elisha told the widow, after the miracle of the oil, “you and your sons shall live on the remainder” (II Kings 4:7), and the Midrash says this blessing would last “until the dead come to life.” The Targum renders “on the remainder” as “from what remains,” and the Alter Rebbe reads this as the makifim, which remained above as encompassing light without entering the worlds; of the Time to Come Isaiah says, “Then you will delight in Havayah.”

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.”

The verse continues “and I will feed you the inheritance of Yaakov,” meaning that in the Time to Come the makifim will be revealed. The Resurrection will come through “the dew that drips from Atika,” the dew of the first paragraph, and so the dead will “live on the remainder,” on the light that remained above.

וז"ש [וזהו שכתוב] והיה שארית יעקב⁴⁷ כו' כטל כו' וגם פי' משים עצמו כשיריים כפשוטו שהוא בחי' ביטול ועי"ז דייקא ממשך מבחי' יג"מ [י"ג מדות] דע"י [דעתיק יומין] שהם יג"מ [י"ג מדות] דפסוקים מי אל כמוך⁴⁸ 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.

Micah's verse "the remnant of Yaakov shall be ... like dew" joins the remnant with the dew. The Alter Rebbe adds that "makes himself like leftovers" also has its plain meaning, self-nullification, and that precisely this draws down from the Thirteen Attributes of Atik Yomin, the thirteen attributes contained in Micah's verses beginning "Who is a G-d like You."

והיינו כמ"ש בזהר פ' שלח (דקנ"ח ב') ע"פ היש הוי' בקרבנו אם אין,^{49, 50} 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,

In Parshas Shelach the Zohar connects Moshe's instructions to the spies with Israel's earlier question "Is Havayah in our midst or not (ayin)?" (Exodus 17:7): if the fruit of the land were unlike that of any other land, they would know it is drawn from Atika Kadisha. The Alter Rebbe draws out the point: ayin, "not," is the name of the level of Atika Kadisha, the "Holy Ancient One."

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,

Atika Kadisha is above even the Name Havayah and is called Ayin, "nothing," not because it is nothing but because no mind can grasp it; it is also called "the hidden of all hidden." Light from so hidden a level is drawn down only through a person's making himself like leftovers.

שהוא בחי' ביטול היש לאין ועי"ז ממשיך עליו מבחי' אין. וכמ"ש בד"ה את שבתותי תשמרו:⁵¹

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."

Making oneself like leftovers is the nullification of yesh, the self that feels itself to be "something," into ayin, "nothing." One who becomes ayin in this way draws upon himself from the level of Ayin, Atika Kadisha; the text refers for more to the discourse beginning "You shall keep My Shabbosos."

IN ONE'S AVODAH

To make oneself “like leftovers”: to find a life bound to time unsatisfying, since teshuvah is rooted above time, and to set aside one’s own sense of being “something” before what is beyond grasp. Through this, the maamar says, a person draws the supernal Chesed of the boundless “inheritance of Yaakov” into his own soul.

QUESTIONS FOR DISCUSSION

1. Why is the inheritance of Yaakov “without bounds,” and what does it mean that Tiferes rises to Keser?
2. How can the same phrase, “makes himself like leftovers,” mean both despising a life bound by time and plain self-nullification?
3. What links the “remnant,” the “leftovers” and the “remainder” in this maamar, and how do they lead to the Resurrection of the Dead?
4. Why is Atika Kadisha called Ayin, “nothing,” and why is it drawn down only through the nullification of yesh into ayin?
5. What does the Zohar’s reading of the waves that rise in longing teach about yearning for what one cannot attain?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ענין נחלת יעקב

In this manuscript the maamar is listed among the discourses for Rosh Hashanah, right after the discourse on the verse “Who is a G-d like You” (Micah 7:18).

KEHOT'S NOTE

בכתי"י 1101 (חלק ממאמרי הלקו"ת בגוכי"ק אדהצ"צ) רשום מאמר זה בין דרושי ראש השנה אחר ד"ה לה"ע הפסוק מי אל כמוך (בלקו"ת דרושים לר"ה ס, ד).

2 נחלת יעקב

“Then you will delight in Havayah ... and I will feed you the inheritance of Yaakov your father.” This is the phrase the whole maamar explains.

ישעיהו נ"ח:י"ד Isaiah 58:14

אָז תִּתְעַנֵּג עַל־הַרְפֵּכֶתִּיךְ עַל־[בְּמִתִּין] (במותי) אֶרְץ הַהֶאֱכֵלְתִּיךְ נַחֲלַת יַעֲקֹב אָבִיךָ כִּי פִי הַחַיָּהּ דִּבֶּר:

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

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KEHOT'S NOTE

ישעיי נח, יד.

3 טלא דנפיק מעתיקא לז"א

The Zohar reads “the inheritance of Yaakov” as the “dew of heaven” of Yitzchak’s blessing, the dew that goes forth from Atika to Z’er Anpin, through which the dead are to be revived in the Time to Come.

Zohar, Yitro 20:333-343 שם"ג-של"ג יתרו כ"י:של"ג-שם"ג 20:333-343 AND GOD SPARE ALL THESE WORDS. R. Simeon then repeated what he had said before, and added that the last words are a reference to Isaac’s blessing, “And G-d give thee of the dew of heaven” (Gen. 27, 28), this being “the heritage of Jacob”. Now this blessing wherewith Isaac blessed Jacob was made in regard to that “heaven” of which we have spoken, and in these words he indicated that Jacob’s children will rise again from the dead at the time of the Resurrection, by means of that heavenly ...

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

4 ויתן לך מטל השמים

Yitzchak’s blessing to Yaakov: “May G-d give you of the dew of heaven and of the fat of the earth.” The Zohar identifies this dew with the inheritance of Yaakov.

בראשית כ"ז:28 Genesis 27:28

וַיִּתֵּן לְךָ הָאֱלֹקִים מְטַל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרֹב דָּגַן וְתִירֹשׁ:

So G-d give thee of the dew of heaven, And of the fat places of the earth, And plenty of corn and wine.

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KEHOT'S NOTE

בראשית כו, כח.

5 מנחה דשבת

The Zohar says that at the time of Minchah on Shabbos Atika Kadisha reveals His will and all judgments are subdued; in the same passage it applies “and I will feed you the inheritance of Yaakov your father” to the third Shabbos meal.

Zohar, Yitro 27:453-464 תס"ד-תס"ג כ"ז:תנ"ג-תס"ד

6 וע"ש דפ"ח ב' . . ונתבאר זה במ"א

According to the note, this is where the matter the text says “has been explained elsewhere” is treated: the Zohar’s link between the inheritance of Yaakov, Minchah of Shabbos and the third meal.

KEHOT'S NOTE

סידור עם דא"ח קצט, ד ואילך. ונוכר גם באוה"ת בראשית-א דף סב, ב ומציין שענין הזהר “ומרומו בגמרא פרק כל כתבי דקיי"ח סע"א”.

7 אהיה כטל

“I will be like dew to Israel; he will blossom like the lily.” The text refers to its treatment of this verse at the end of the discourse on “Listen, O heavens.”

Hosea 14:6 הושע י"ד:6

אֶהְיֶה כְּטַל לְיִשְׂרָאֵל יִפְרַח כְּשׁוֹשַׁנָּה וְיִהְיֶה שְׁרָשָׁיו כְּלִבְנוֹן:

I will be as the dew unto Israel; He shall blossom as the lily, And cast forth his roots as Lebanon.

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8 סד"ה האזינו השמים

The passage there reads “Listen, O heavens” as the Written Torah, rooted in supernal Chochmah, which is like water that has no color, and “let the earth hear” as the Oral Torah that receives from it; through both, “my teaching shall drop like rain” upon Israel.

KEHOT'S NOTE

לקו"ת האזינו עג, ב.

9 האזינו השמים

“Listen, O heavens, and I will speak”: the verse that opens the discourse the text cites for the matter of dew.

דברים ל"ב:1א Deuteronomy 32:1א

הָאָזִינוּ הַשָּׁמַיִם וְאֶדְבָּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי:

Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

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10 נחלת יעקב . . בלי מצרים

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

KEHOT'S NOTE

ע' שבת [קיה, א-ב]. [כ].

11

נחלה בלי מצרים

“Whoever delights in the Shabbos is given an inheritance without bounds,” learned from “and I will feed you the inheritance of Yaakov your father.” The Alter Rebbe explains why Yaakov’s inheritance in particular has no bounds.

Shabbat 118a:7-8 ח"ו-ח"ז א"ו-ח"ז שבת קייח

... “כיום בא גוג”. אמר רבי יוחנן משום רבי יוסי: כל המענג את השבת נותנין לו נחלה בלי מצרים, שנאמר: “אז תתענג על ה' והרפכתה על כנתי ארץ והאכלתה

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12

בפרס ערך נחלה

Yahel Or gives the point of this entry in the Pardes: Binah is called “an inheritance without bounds,” for it is above the level of limits.

KEHOT'S NOTE

“שהבינה נק' נחלה בלי מצרים שהיא למעלה מבחי' גבולים, ועמ"ש בלקו"ת ס"פ מסעי בד"ה ענין נחלת יעקב” — יהל אור ע' תרמא.

13

Kehot's note points to Deuteronomy 32:1-52 for these words.

Deuteronomy 32:1-52 נ"א-נ"ב דברים ל"ב

14

כנשר יעיר

“As an eagle stirs up its nest, hovering over its young”: the verse of the explanation the text cites.

Deuteronomy 32:11 י"א דברים ל"ב

כְּנֶשֶׁר יַעִיר קֶנֶן עַל-גּוֹזְלָיו יִרְחַף יִפְרֹשׁ כְּנָפָיו יִקְחָהּ וַיִּשְׁאָהּ עַל-אֶבְרֹתָיו:

As an eagle that stirreth up her nest, Hovereth over her young, Spreadeth abroad her wings, taketh them, Beareth them on her pinions—

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PARAGRAPH 2

15

בד"ה מזמור שיר חנוכת הבית

The discourse explains why the dedication of a house calls for joy: its walls are “inanimate,” rooted above will, so joy must be drawn into them; and all the more so the dedication of the Holy Temple, the general and collective expression of this level.

KEHOT'S NOTE

לקו"ת ברכה צט, ד.

16

מזמור שיר חנוכת הבית

“A Psalm, a song for the dedication of the House, by David”: the verse of the discourse the text cites on the Temple as a very lofty makif.

Psalms 30:1 א' תהילים ל

מְזֻמָּר שִׁיר-חֲנֻכַּת הַבַּיִת לְדָוִד:

A Psalm; a Song at the Dedication of the House; of David.

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17

נחלה זו ירושלים

The Sages expound “the rest and the inheritance” (Deuteronomy 12:9): “rest” is Shiloh, “inheritance” is Jerusalem. The discourse cited here reads this “inheritance” as the Holy Temple, a very lofty makif.

Zevachim 119a:4-5 ה"ד-ה"ו א"ד-ה"ז זבחים קי"ט

“אֵל הַמְנוּחָה” – זו שִׁילֹה, “נַחֲלָה” – זו יְרוּשָׁלַיִם. לָמָּה חִלְקוּ? כְּדֵי לִיתֵּן הַיִּתֵּר בֵּין זֶה לָזֶה. אָמַר לָקַח רִישׁ לְקִישׁ לְרַבִּי יוֹחָנָן: מַעֲשֵׂר שְׁנֵי נְמִי לִיתְנִי! אָמַר לָקַח: מַעֲשֵׂר – “שָׁם-”שָׁם” מֵאֲרוֹן קָא יְלָפִי; כִּיּוֹן דְּאֲרוֹן לֹא הָוָה, מַעֲשֵׂר נְמִי לֹא הָוָה.

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18

בביאור ע"פ כי תצא

Quoting the Arizal's school (Mavo She'arim), the passage explains that the mochin of Z'eir Anpin form a tzelem of three letters: tzadi is the inner light, lamed the makif, and mem the general Keser, the makif of the makif.

KEHOT'S NOTE

לקו"ת פ' תצא לו, ד.

19

בביאור ע"פ אלה פקודי

The text sends the reader to this explanation for “the ornament of ornaments.” The passage given here reads “These are the accounts of the Mishkan” as the union of Z'eir Anpin and Malchus drawn down through Torah and mitzvot, with אלה (thirty-six) as the six emotive attributes each including six.

KEHOT'S NOTE

לקו"ת פקודי ז, א.

20

אלה פקודי

“These are the accounts of the Mishkan, the Mishkan of the Testimony”: the verse of the explanation the text cites for “the ornament of ornaments.”

שמות ל"ח:כ"א Exodus 38:21

אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדֻת אֲשֶׁר פָּקַד עַל-פִּי מֹשֶׁה עֲבַדְתָּ הַלְוִיִּם בְּיַד אִיתָמָר בֶּן-אֶהֱרֹן הַכֹּהֵן:

These are the accounts of the tabernacle, even the tabernacle of the testimony, as they were rendered according to the commandment of Moses, through the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.

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21

ותבואי בעדי עדיים

G-d recalls how Israel grew: “you increased and grew tall, and you came to the ornament of ornaments.” The doubled ornament is cited beside the two levels of makif in souls.

יחזקאל ט"ז:ז Ezekiel 16:7

רָבַכְהָ כְּצֹמַח הַשָּׂדֶה נִתְתִּיהָ וְתַרְבִּי וְתַגְדְּלִי וְתִבְאִי בַעֲדֵי עַדִּיִּים שְׂדֵים נִכְנָו וּשְׂעָרָה צִמַּח וְאֶת עֵרֶם וְעָרְיָה:

I cause thee to increase, even as the growth of the field. And thou didst increase and grow up, and thou camest to excel-

lent beauty: thy breasts were fashioned, and thy hair was grown; yet thou wast naked and bare.

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KEHOT'S NOTE

יחזקאל טז, ז.

22 וצדקה כנחל איתן

“Let justice well up like water, and righteousness like a mighty stream.” The Alter Rebbe reads nachal eisan as a flow from the lofty level of Eisan and links nachal, “stream,” with nachalah, “inheritance.”

Amos 5:24 כ”ד: חמס עמוס

ויגל כמים משפט וצדקה כנחל איתן:

But let justice well up as waters, And righteousness as a mighty stream.

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23 בד”ה ראה אנכי

The text cites this discourse for nachal eisan as a flow from the very lofty level of Eisan.

KEHOT'S NOTE

לקו”ת פ’ ראה יח, א ואילך. ראה קו”א לתניא ד”ה וצדקה כנחל איתן.

24 ראה אנכי

“See, I set before you today a blessing and a curse”: the verse of the discourse the text cites on nachal eisan.

Deuteronomy 11:26 ו”א: כ”א דברים

ראה אנכי נתן לפניכם היום ברכה וקללה:

Behold, I set before you this day a blessing and a curse:

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25 בזח”ג פ’ חקת דקפ”א א

Torah Ohr cites the same Zohar passage (Chukas 181a): the Infinite Light en clothed in the Torah, a wisdom above Binah and comprehension, flows down in the manner of “Who sends forth springs into the streams.”

KEHOT'S NOTE

ראה גם תו”א יח, ד.

26 המשלח מעינים בנחלים

Rabbi Shimon expounds “Who sends forth springs into the streams”: when supernal Chochmah, hidden on every side, opens, a river flows from it and fills the deep stream, from which springs and streams are drawn.

Zohar, Chukat 5:27–34 ל”ד: חקת ח’: כ”ז–ל”ד

27 המשלח מעינים בנחלים

“Who sends forth springs into the streams; they flow between the mountains.” The Zohar reads it as the flow from supernal Chochmah.

Psalms 104:10 ק”ד: תהילים

המשלח מעינים בנחלים בין הרים יהלכון:

Who sendest forth springs into the valleys; They run between the mountains;

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28 טובה חכמה עם נחלה

The Zohar expounds “Wisdom is good with an inheritance”: Chochmah is fitting and beautiful when it dwells with Israel, who are its inheritance and portion.

Zohar, Chukat 6:43–9:54 ט”ג: חקת ח’: ט”ג–ט”ד

R. Simeon said: ‘What is “under the sun”? This is the moon; and whoever attaches himself to the moon without the sun, his labour is “under the sun” assuredly; and this was the original sin of the world; and hence it says, “What profit is there to man in all his labour, to wit, to the first Adam and all who have followed him.” LET AARON BE GATHERED UNTO HIS PEOPLE, ETC. R. Hiya adduced here the verse: “Wherefore I praised the dead which are already dead”, etc. (Eccl. 4, ...

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

29 טובה חכמה עם נחלה

“Wisdom is good with an inheritance, and a profit to those who see the sun.” The Zohar on this verse is cited for the theme of “inheritance.”

Ecclesiastes 7:11 ו”א: חקת ח’

טובה חכמה עם נחלה ויתר לראי השמש:

Wisdom is good with an inheritance, Yea, a profit to them that see the sun.

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30 לשארית נחלתו

“Who is a G-d like You, Who bears iniquity and passes over transgression for the remnant of His inheritance.” The Talmud expounds “the remnant” as one who makes himself like leftovers.

Micah 7:18 ו”ח: מיכה

מיאל כמוך נשא עון ועבר על פשע לשארית נחלתו לא יחזיק לעד אפו כ”ח חקת חסד הוא:

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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KEHOT'S NOTE

מיכה ז, יח.

31 למי שמשים עצמו כשיריים

The Talmud: G-d passes over transgression “for the remnant of His inheritance,” not for all of it, but for one who makes himself like leftovers. The Alter Rebbe reads this as one who holds himself above time.

Rosh Hashanah 17b:1–3 ג”ב: ראש השנה י”ז

למי שמשים עצמו כשיריים. רב הונא רמי, כתיב: “צדיק ה’ בכל דרכיו”, וכתב: “והסיד בכל מעשיו”! בתחלה — צדיק, ולבסוף — חסיד. רבי אלעזר רמי, כתיב: “ולך ה’ חסד”, וכתב: “כי אתה תשלם לאיש כמעשהו”. בתחלה — “כי אתה תשלם כמעשהו”, ולבסוף — “ולך ה’ חסד”.

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KEHOT'S NOTE

ר"ה יז, ב. וראה בהנסמן להלן ר"ה ס, סע"ד (בפנים).

32

תשובה קדמה לעולם

Among the things that preceded the creation of the world, Rabbi Ahava son of Rabbi Zeira counts teshuvah, citing "Before the mountains were born ... You return man to dust." Teshuvah is therefore rooted above time.

Bereshit Rabbah 1:4 ד"ד: א' ראשית רבה

... "כסא כבוד מרום מראשון וגוי" שמו של משיח מניין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגוי" [לפני שמש ינון שמו] רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם ז, ב) "בטרם הרים יולדו" ואותה השעה (שם, ג) "תשב אנוש עד דכא וגוי" אבל איני יודע איזה מהם קודם אם התורה קדמה לכסא הכבוד ואם כסא הכבוד קודם לתורה א"ר אבא בר כהנא התורה קדמה לכסא הכבוד שנאמר "ה' קנני ראשית דרכו [קדם מפעלו מאז]" קודם לאותו שכתוב בו "נכון כסאך מאז". ר' הונא ור' ירמיה בשם רבי ...

"In the beginning, G-d created" – six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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KEHOT'S NOTE

ב"ר א, ד.

33

המרומם ומתנשא מימות עולם

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

KEHOT'S NOTE

ברכת יוצר.

34

והאכלתיך נחלת יעקב אביך

"And I will feed you the inheritance of Yaakov your father": here, the supernal Chesed drawn into the soul of one who sets himself above time.

ישעיהו נ"ח: י"ד 58:14 Isaiah

אז תתענג על־Havayah והרפכתיה על־[בְּמִתִּי] (במותי) אָרָץ והאכלתיך נחלת יעקב אביך כי פי Havayah דבר:

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

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35

מי מנה עפר יעקב

"Who has counted the dust of Yaakov": the verse of the discourse the text cites.

Numbers 23:10 כ"ג: י"ג במדבר

מי מנה עפר יעקב ומספר את־רבע ישראל תמת נפשי מות ישרים ותהי אחריתי כמהו:

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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36

בוהר נח דס"ט ב'

The wording of this Zohar passage on "When its waves rise, You calm them" (Psalms 89:10) is copied there.

KEHOT'S NOTE

הלשון נעתק ביהל אור ע' שמב.

37

בשוא גליו אתה תשבחם

"You rule the pride of the sea; when its waves rise, You calm them." The Zohar on this verse is the passage the text cites.

Psalms 89:10 פ"ט: י"ט תהילים

אתה מושל בגאות הים בשוא גליו אתה תשבחם:

Thou rulest the proud swelling of the sea; When the waves thereof arise, Thou stillest them.

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KEHOT'S NOTE

תהלים פט, י.

38

כה תברכו

"Thus shall you bless the children of Israel": the verse of the discourse the text cites on a person's will.

Numbers 6:23 ו' כ"ג במדבר

דבר אלי־אהרן ואלי־בניו לאמר כה תברכו את־בני ישראל אמור להם: 'Speak unto Aaron and unto his sons, saying: On this wise ye shall bless the children of Israel; ye shall say unto them:

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39

The Zohar reads tishabchem in "When its waves rise, You calm them" as "You praise them": the waves rise in longing to see, and so whoever yearns to gaze and to know, even if he cannot, is praised for it.

Zohar, Noah 29:215-30:228 כ"ט: רס"ו ל' רכ"ח: 29:215-30:228

as it says, "when the waves thereof arise, thou stillest them". (According to another interpretation, the term teshabchem (thou stillest them), is related to the word shabach (praise), and signifies here, "thou praisest them", because they mount to the top in their eagerness to see the outer world. The lesson to be learnt from this is that he who manifests an eagerness to examine things and to acquire new knowledge, although he lacks talent, merits praise and receives praise from all around him.)

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

40 | Kehot's note points to Exodus 38:21-40:38 for these words.

Exodus 38:21-40:38ה"ל"א-מ"ל"ה

41 | "When you go out to war against your enemies": the verse of the explanation the text cites for the two levels of makif.

Deuteronomy 21:10ה"א-י"ד

כִּי־תֵצֵא לְמִלְחָמָה עַל־אֹיְבֶיךָ וְנָתַנּוּ ה' אֱלֹהֶיךָ בְיָדְךָ וְשָׁבִיתָ שְׂבִיּוֹ:

When thou goest forth to battle against thine enemies, and the L-RD thy G-d delivereth them into thy hands, and thou carriest them away captive,

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PARAGRAPH 3

42 | ואת ובנייך תחיי בנותר

Elisha to the widow after the miracle of the oil: "Go, sell the oil and pay your debt, and you and your sons shall live on the remainder." The Alter Rebbe reads "the remainder" as the makifim that remained above.

II Kings 4:7ה"ד-ז

וְתָבֵא וְתַגֵּד לְאִישׁ הָאֱלֹקִים וַיֹּאמֶר לָכִי מְכֹרִי אֶת־הַשֶּׁמֶן וְשָׁלְמִי אֶת־[נְשִׁיךָ] (נְשִׁיכִי) וְאֶת וּבְנֶיהָ תַחֲיִי בְנוֹתֶר:

Then she came and told the man of G-d. And he said: 'Go, sell the oil, and pay thy debt, and live thou and thy sons of the rest.'

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KEHOT'S NOTE

מלכים-ב ד, ז.

43 | ואמרז"ל עד שיחיו המתים

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

KEHOT'S NOTE

ב"ר (ספליה). ובילקוט מ"ב תחלת ר' רכח. [כ].

44 | עד שיחיו המתים

The Midrash says the last blessing was greater than the first: "you and your sons shall live on the remainder," until the dead come to life.

Bereshit Rabbah 35:3ה"ג-ל"ה

... ויעמד השמן, שהקר השמן, ובאת לשאל אם תמכר אם לא תמכר. הברכה האחרונה היתה גדולה מן הראשונה, (שם שם, ז): ואת ובניך תחיי בנותר, עד שיחיו המתים. וכיון שראה אותן שהן בני אדם של ישוב שלח עמהם זוג אחד של תלמידי חכמים לידע מה הם דורשין בדרך, וחד מנהון דרש, כבר כתיב (שמות יד, ט): ויסע מלאך האלקים ההלך לפני מחנה ישראל וילך מאחריהם, מה תלמוד לומר (שם): ויסע עמוד הענן מפניהם ויעמד מאחריהם, אלא אותו מדת הדין שהיתה מתוחה כנגד ישראל הפכה הקדוש ברוך הוא ומתחה כנגד המצרים. ...

"My rainbow I have set in the cloud, and it shall be as a sign of a covenant between Me and the earth" (Genesis 9:13). "My rainbow [kashti] I have set" - My likeness [kishuti]; something that is likened to Me. Is that possible? It is, rather, like the straw [kashin] of the grain. "It will be, when I bring a cloud over the earth, and the rainbow will be seen in

the cloud" (Genesis 9:14). "It will be, when I bring a cloud over the earth" - Rabbi Yudan ...

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45

עד שיחיו המתים

The Yalkut on II Kings brings the same teaching: the last blessing was greater than the first, "you and your sons shall live on the remainder," until the dead come to life.

Yalkut Shimoni on Nach 228ה"כ-נ"ך

46

אז תתענג על ה'

"Then you will delight in Havayah ... and I will feed you the inheritance of Yaakov your father." It is read here as the revelation of the makifim in the Time to Come.

Isaiah 58:14ה"ד-י"ד

אֲזַ תִּתְעַנֵּג עַל־Havayah וְהִרְפַּכְתִּיךָ עַל־[כְּמִתִּי] (בְּמוֹתִי) אֶרְצִי וְהֶאֱכַלְתִּיךָ נְחֻלַּת יַעֲקֹב אֲבִיךָ כִּי פִי Havayah דָּבַר:

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

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KEHOT'S NOTE

ישעיי נח, יד.

47

והי שארית יעקב

"And the remnant of Yaakov shall be in the midst of many peoples like dew from Havayah." The remnant of Yaakov is joined with dew, the dew of the Resurrection.

Micah 5:6ה"ו-ז

וְהָיָה שְׂאִרִית יַעֲקֹב בְּקֶרֶב עַמִּים רַבִּים כְּטֵל מֵאֵת ה' כְּרִבִּיכִים עֲלִיעֶשֶׂב אֲשֶׁר לֹא־יִקְוָה לְאִישׁ וְלֹא יִחַל לְכַנִּי אָדָם:

And the remnant of Jacob shall be in the midst of many peoples, As dew from the L-RD, as showers upon the grass, That are not looked for from man, Nor awaited at the hands of the sons of men.

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KEHOT'S NOTE

מיכה ה, ו.

48

מי אל כמוך

"Who is a G-d like You, Who bears iniquity ...": the verses of the Thirteen Attributes, which the Alter Rebbe identifies with the Thirteen Attributes of Atik Yomin.

Micah 7:18ה"ח-י"ח

מִי־אֵל כְּמוֹךָ נֹשֵׂא עֲוֹן וְעֹבֵר עַל־פֶּשַׁע לְשֹׂאֲרִית נְחֻלָּתוֹ לֹא־יִהְיֶה זִיק לְעַד אֲפֹ כִּי־תִפֹּץ חֶסֶד הוּא:

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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49

היש הוי בקרבנו אם אין

At Massah and Merivah Israel tested G-d, saying, "Is Havayah in our midst or not?" Following the Zohar, the Alter Rebbe reads ayin, "not," as the name of Atika Kadisha.

שמות י"ז:7: Exodus 17:7

וַיִּקְרָא שֵׁם הַמָּקוֹם מַסָּה וּמְרִיבָה עַל־יְרֵיב בְּנֵי יִשְׂרָאֵל וְעַל נִסְתָּם אֶת־ה' לֵאמֹר הֲיֵשׁ ה' בְּקִרְבָּנוּ אִם־אֵינִן:

And the name of the place was called Massah, and Meribah, because of the striving of the children of Israel, and because they tried the L-RD, saying: 'Is the L-RD among us, or not?'

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50

היש הוי בקרבנו אם אין

Rabbi Shimon says Moshe hinted to the spies about Israel's question "Is Havayah in our midst or not": if the fruit of the land proved different from every other place in the world, they would know it is drawn from Atika Kadisha.

ספר הזהר, שלח לך ו':ל"א-ל"ט39-31: Zohar, Sh'lach 6:

R. Simeon said: 'What he said was this: "If you see that the produce of the land is like that of other lands, then the Tree of Life is in it, but it does not derive from a still higher place. But if you see that its produce is superior to that of all the rest of the world, then you will know that that difference originates from the Ancient Holy One who is called ayin (nothing), and you will know the answer to the question once asked by the ...

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

51

מי א-ל כמור

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

KEHOT'S NOTE

שם ז', יח.



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THE CHASSIDISHE PARSHA

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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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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