



TORAH OHR • PARSHAS VAYECHI • MAAMAR 2

ביאור על הנ"ל

An explanation of the above



Yehudah's acknowledgment, the self-nullification of prayer that reaches Keser, is brought about by his three elder brothers: Reuven's sight and love, Shimon's hearing and awe, and Levi's middle line, which are the three lines of the Sefiros and the Shema with its blessings. Malchus, which only receives, becomes a crown over those who give to it because its root is in Keser, and the closeness born of bitterness over distance is greater, like light that comes from darkness.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



LikuteiTorah.com

THE CHASSIDISHE PARSHA

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

THE BIG IDEA

Yehudah's acknowledgment, the self-nullification of prayer that reaches Keser, is brought about by his three elder brothers: Reuven's sight and love, Shimon's hearing and awe, and Levi's middle line, which are the three lines of the Sefiros and the Shema with its blessings. Malchus, which only receives, becomes a crown over those who give to it because its root is in Keser, and the closeness born of bitterness over distance is greater, like light that comes from darkness.

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

This maamar explains the preceding one on Yaakov's blessing, "Yehudah, you, your brothers shall acknowledge you." The tribes have two sides, rising from below and drawing down from above; their souls come from Beriah, but their root is in Atzilus. Reuven, "see, a son," is sight: contemplating the King's glory kindles love, the lion on the right of the Chariot, and this draws down G-d's own "sight" and closeness. Shimon is hearing, which comes from afar: the awe of one who keeps his distance, "the left hand pushes away," which in turn draws G-d's "hearing." Levi is the middle line, the blessing Emes Veyatziv. These three lines, matched to the Shema and its blessings, lead to Yehudah: acknowledgment, the self-nullification of the Amidah. This is Malchus, which only receives yet rules over its givers, like a king who collects taxes, because its root is in Keser. "Your hand on the nape of your enemies" is Malchus descending at night to refine the lower worlds through its "back"; "your father's sons" is a flow from Chochmah through Torah and kindness. Finally, closeness that comes from bitterness over distance is greater, like light from darkness.

OUTLINE

- | | | |
|----------|---|----|
| 1 | Heading
An explanation of the preceding maamar on Yehudah's blessing. | ¶1 |
| <hr/> | | |
| 2 | The tribes and Reuven's sight
The tribes rise from below and draw down from above; Reuven's "sight," contemplation of the King's glory, kindles love and draws down G-d's answering sight and closeness. | ¶2 |
| <hr/> | | |
| 3 | Shimon, Levi, and Yehudah's acknowledgment
Shimon's hearing from afar, the awe of the left that pushes away, also draws closeness from above; with Levi, the middle line, the three lines of the Sefiros and of the Shema and its blessings lead to Yehudah, the acknowledgment and self-nullification of the Amidah, which is Malchus rooted in Keser. | ¶3 |

4 The nape of the enemies and the father's sons

¶4

Malchus descends at night to refine the lower worlds, but only through its “back”; “your father’s sons” is a flow from Chochmah through Torah and kindness, unlike the brothers’ acknowledgment, which comes from Keser.

5 Light from darkness

¶5

Refinement and teshuvah are one; the closeness born of bitterness over distance, which is to transform even the body, is greater, like light that comes from darkness.

KEY CONCEPTS

An arousal from below and an arousal from above

אתערותא דלתתא ואתערותא דלעילא

Human effort that rises upward draws down a matching divine response; each of the tribes has both sides.

The three lines

ג' קוין

The right line (Chochmah, Chesed, Netzach), the left line (Binah, Gevurah, Hod) and the middle line (Daas, Tiferes, Yesod); here they are Reuven, Shimon and Levi.

Sight and hearing

ראיה ושמיעה

Sight is from close by and brings love; hearing is from afar and brings awe. Each, from below, draws its counterpart from above.

Acknowledgment

הודאה

Yehudah's quality: a self-nullification reached in the Amidah, the level of Keser, which the three brothers bring about.

Keser Malchus

כתר מלכות

Malchus, which has nothing of its own and only receives, becomes a crown over those who give to it, because its root is in Keser.

Refinement

בירור

Sorting out the good in the lower worlds; Malchus does it only through its outer “back,” and it is one process with teshuvah.

SECTION 1 • 11

Heading

1 ביאור על הנ"ל

An explanation of the above.

This maamar is a further explanation of the one before it, “Yehudah, you, your brothers shall acknowledge you,” which read Yaakov’s blessing of Yehudah through the births and names of Reuven, Shimon, Levi and Yehudah. Here the same ideas are set out in Kabbalistic terms: the Sefiros, their three lines, and the order of the morning prayers.

SECTION 2 • 12

The tribes and Reuven’s sight

2 הנה השבטים² הם ב' בחי' מלמטה למעלה ומלמעלה למטה עלמא דנוקבא ועלמא דדכורא

Now, the tribes are two levels, from below upward and from above downward: the world of the feminine (alma d’nukva) and the world of the masculine (alma d’duchra).

The twelve tribes embody two movements: rising from below upward, and drawing down from above downward. The Zohar’s terms for these are the “world of the feminine,” which receives and rises in yearning, and the “world of the masculine,” which gives and flows downward.

(וכמש"ל ע"פ והנה אנחנו מאלמים³ אלומים⁴ שנשמות השבטים נמשכו מבריאה והן בבחי' מלמטה⁵ למעלה לעלוי מברי' לאצי' ושרשן הן י"ב גבולי אלכסון⁶ שבז"א דאצי' שנק' שבטי⁷ י"ה שנמשכים מלמעלה למטה).

(As explained above on the verse “And behold, we were binding sheaves”: that the souls of the tribes were drawn from the World of Beriah (Creation), and they are at the level of “from below upward,” to ascend from Beriah to the World of Atzilus (Emanation); and their root is the twelve diagonal boundaries in Z’eir Anpin of Atzilus, which are called “the tribes of Yah,” which are drawn from above downward.)

This parenthesis recalls the earlier maamar on Yosef’s dream of the sheaves. The souls of the tribes come from Beriah, the first world of separate existence, and their task is to rise into Atzilus; yet their root is in Atzilus itself, in the twelve “diagonal boundaries” of Z’eir Anpin, a term from Sefer Yetzirah for the twelve edges where the six directions meet. These are called “the tribes of Yah,” with a divine Name, and from there the tribes are drawn downward.

והנה באתערותא דלתתא⁸ אתערותא דלעילא שע"י בחי ראובן שמלמטה למעלה ממשיך גילוי בחי ראובן שמלמעלה למטה והוא

Now, "through an arousal from below [comes] an arousal from above": that through the level of Reuven that is from below upward, one draws down a revelation of the level of Reuven that is from above downward. And this is [so]

The general rule, "through an arousal from below comes an arousal from above," is now applied to Reuven. Reuven too has two sides: a human effort that rises upward, and a divine response that comes down, and the effort below is what draws down the response from above. The next part explains how.

כי בחי ראובן הוא בחי ראו ב"ן בחי ראיא אותיות ארי"ה^{9,10} ומלמטה למעלה הוא בחי לאסתכלא ביקרא דמלכא שמזה נמשך תוקף האהבה בחי פני ארי אל הימין^{11,12} וכי

because the level of Reuven is the level of "re'u ven" ("see, a son"), the level of sight (re'iyah), [which has] the letters of aryeh ("lion"). And from below upward, it is the level of "gazing upon the glory of the King," from which the intensity of love is drawn: the level of "the face of a lion on the right," etc.

Reuven's name is read as re'u ven, "see, a son," so he stands for sight, and the Hebrew for sight, re'iyah, has the same letters as aryeh, "lion." From below, this "sight" is the soul's contemplation of G-d's greatness, "gazing upon the glory of the King," which kindles strong love; that love is the lion's face on the right side of the Divine Chariot in Yechezkel's vision, the right being the side of Chesed.

ועי"ז נמשך ג"כ אתעדל"ע מלמעלה למטה גלוי בחי ראיא עליונה כי ראה¹³ ה' בעיני בחי התקרבות כי עתה יאהבני אישי.

And through this there is also drawn an arousal from above, from above downward: a revelation of the level of supernal sight, "For G-d has seen my affliction," the level of drawing near: "for now my husband will love me."

The answer from above mirrors the effort below: G-d's own "sight" is turned toward the person, as Leah said when she named Reuven, "For G-d has seen my affliction." This divine seeing is a drawing near, expressed in her hope, "for now my husband will love me."

SECTION 3 • 13

Shimon, Levi, and Yehudah's acknowledgment

3 וימינו תחבקני.¹⁴ וכמו"כ ע"י בחי שמעון שמלמטה למעלה אם שמע תשמעו¹⁵ מעורר בחי אתעדל"ע כי שמע¹⁶ ה' כו' וענין ראי' היא מקרוב ושמיע' היא מרחוק כמ"ש ה' שמעתי שמעך¹⁷ יראתי.

"And his right hand embraces me." And likewise, through the level of Shimon that is from below upward, "If you will diligently listen," one arouses the level of an arousal from above: "For G-d has heard," etc. The matter is that sight is from close by, and hearing is from afar, as it is written, "G-d, I have heard the report of You; I was afraid."

The verse "and his right hand embraces me" completes Reuven's picture: the right hand is love and closeness. Shimon works the same way through hearing: a person's "listening," as in "If you will diligently listen," arouses G-d's "hearing" in return, as in Leah's words at Shimon's birth, "For G-d has heard." Sight belongs to what is near and hearing to what is far, as the prophet Habakkuk says, "I have heard the report of You; I was afraid."

בחי אודנין כי חבקוק היה בבחי הריחוק שהוא בחי שוב כענין וינועו ויעמדו מרחוק¹⁸ ומה נמשך מלמעלה למטה

[It is] the level of the ears (udnin), for Habakkuk was at the level of distance, which is the level of "returning" (shov), as in "they trembled and stood from afar." And from this there is drawn, from above downward,

In Kabbalistic language hearing is the level of the "ears" (udnin). Habakkuk heard from a distance, the stance of shov, "returning" or stepping back in awe, like the people at Sinai who "trembled and stood from afar," and that distance itself draws a response from above.

כי שמע ה' כי שנואה אנכי ויתן לי וגוי שמזה¹⁹ יהי התקרבות מלמעלה (ושנואה שאינה אהובה כ"כ שהרי כתיב ויאהב גם את רחל מלאה)²⁰

"For G-d has heard that I am hated, and He has given me," etc., so that from this there will be a drawing near from above. (And "hated" [means] that she is not loved as much, for it is written, "and he loved Rachel also, more than Leah.")

Leah named Shimon saying, "G-d has heard that I am hated," and from that hearing came a closeness from above. The parenthesis softens the word "hated": Leah was loved, only less than Rachel, since Scripture says Yaakov loved Rachel "also, more than Leah."

מחמת שעושה א"ע רחוק ושמאל דוחה²¹ ונק' שנואה כי שמאלו תחת²² לראשי ועי"ז אח"כ בחי' לוי ט"ו ווי"ן דאמוי"צ.

[This is] because one makes oneself distant, and "the left hand pushes away," and [so one] is called "hated," for "his left hand is under my head." And through this, afterward, [comes] the level of Levi: the fifteen vavs of "Emes Veyatziv" ("True and firm").

The closeness comes precisely because the person holds himself at a distance, in the spirit of "the left hand pushes away"; this humility is what "hated" means here, and it matches "his left hand is under my head," the left being restraint. After the right (Reuven) and the left (Shimon) comes Levi, which in the prayers is the blessing Emes Veyatziv after the Shema, known for its fifteen words beginning with the letter vav ("and").

וג' בחי' אלו הן ג' קוין חח"ן בג"ה ודתי"י שהוא קו האמצעי הוא בחי' לוי.

And these three levels are the three lines: Chochmah, Chesed and Netzach; Binah, Gevurah and Hod; and Daas, Tiferes and Yesod, which is the middle line, is the level of Levi.

The three brothers correspond to the three "lines" of the Sefiros: the right line (Chochmah, Chesed, Netzach), the left line (Binah, Gevurah, Hod), and the middle line (Daas, Tiferes, Yesod), which is Levi. The middle line joins and harmonizes the two sides.

שע"י ג' בחי' אלו נמשך בחי' יהודה יודוך אחיך²³ להיות בחי' הודאה כתר מלי' דהנה המלי' היא בחי' מקבל ול"ל מגרמה כלום ואעפ"כ אחר שמקבלת הרי היא בחי' מלכות עליהם

For through these three levels the level of Yehudah is drawn down, "your brothers shall acknowledge you," so that there be the level of acknowledgment (hoda'ah), Keser Malchus (the Crown of Malchus). For Malchus is the level of a recipient, and "has nothing of its own at all"; nevertheless, after it receives, it is the level of sovereignty over them

Through these three comes Yehudah, whose name comes from acknowledgment (hoda'ah): "your brothers shall acknowledge you." This is Malchus, which has nothing of its own and only receives, yet once it has received it rules over those who gave to it, and so it is called Keser Malchus, the crown of kingship.

(ונק' כתר מלי' שהיא בחי' כתר מלמטה למעלה) הגם שהם ממשיכים לה האורות ופרקין (וע' בזהר בלק²⁴ ע"פ גבורי כח עושי דברו לשמוע בקול דברו^{25,26} כו')

(and it is called Keser Malchus because it is the level of a crown from below upward), even though they draw the lights down to it and redeem (u-farkin) [it] (and see the Zohar, [Parshas] Balak, on the verse "mighty in strength, who do His word, to hearken to the voice of His word," etc.).

Malchus is a "crown from below upward": though it is the lowest level, it becomes the crown over the very levels above it, even though they pour their lights into it and redeem it. The Zohar in Parshas Balak, to which the Alter Rebbe refers, reads "who do His word" as the mighty ones who rebuild Malchus, called "word," from a mere point to her full form; then they all stand "to hearken to the voice of His word," and she reigns among them like a king among his hosts.

וה"ז כמשל המלך ב"ו שהוא מקבל המס הכסף והזהב מאנשי מדינתו ואעפ"כ הרי הוא מולך עליהם כו'

And this is like the analogy of a king of flesh and blood, who receives the tax, the silver and the gold, from the people of his country, and nevertheless he reigns over them, etc.

A parable: a human king receives taxes, silver and gold, from his people, and yet he remains their sovereign. Receiving from them does not make him lower than they are.

כך המלי' שרשה בכתר נעוץ סופן בתחלתו²⁷ רק שצריך המשכת הכתר הנקי טמירו דכל טמירין שיהי' בגילוי בבחי' אתה

So too Malchus: its root is in Keser, "their end is wedged in their beginning"; but there must be a drawing down of Keser, which is called "the most hidden of all hidden," so that it be revealed, at the level of "you" (atah).

Malchus can rule because its root is in Keser, the highest level, as the principle "their end is wedged in their beginning" teaches: the last level is rooted in the first. But Keser is "the most hidden of all hidden," so it must be drawn down until it is revealed, and this is the meaning of "you" (atah) in "Yehudah, you": G-d addressed as present and revealed.

ולכן יודוך אחיך מכתר למלי' ע"י גי' קוין הנ"ל ראובן פי' ראשונה דק"ש בחי' שם מ"ב ושמעון פי' שניה ע"ב

Therefore "your brothers shall acknowledge you" [is] from Keser to Malchus, through the three lines mentioned above: Reuven is the first paragraph of the Shema, the level of the Name of Forty-Two, and Shimon is the second paragraph, [the Name of] Seventy-Two.

That is why the brothers' acknowledgment runs from Keser to Malchus through the three lines, which are now mapped onto the morning prayers. Reuven is the first paragraph of the Shema, linked to the Name of Forty-Two, and Shimon is the second paragraph, linked to the Name of Seventy-Two.

(וע' במ"א דלכאורה ²⁸ שם מ"ב הוא גבורה ושם ע"ב חסד אלא שהוא בחי' אור הגבורה בכלי החסד ואור החסד בכלי הגבורה) ולוי אמוי"צ בחי' הממוצע ונקי היכל הרצון שלמעלה מהיכל האהבה שלפני ק"ש וכו'.

(And see elsewhere, that seemingly the Name of Forty-Two is Gevurah and the Name of Seventy-Two is Chesed; but it is the level of the light of Gevurah in the vessel of Chesed, and the light of Chesed in the vessel of Gevurah.) And Levi is "Emes Veyatziv," the level of the intermediary, and it is called the Chamber of Will (heichal ha-ratzon), which is above the Chamber of Love that comes before the Shema, etc.

The parenthesis answers an objection: the Name of Forty-Two usually belongs to Gevurah and Seventy-Two to Chesed, so linking Forty-Two with the first paragraph (love) and Seventy-Two with the second (awe) seems reversed. The answer is that lights and vessels are exchanged, the light of Gevurah sitting in a vessel of Chesed and the reverse. Levi is Emes Veyatziv, the mediating blessing after the Shema, called the Chamber of Will, higher than the Chamber of Love that belongs to the blessing before the Shema.

והיכל קד"ק אדני שפתי ²⁹ כו' סמיכת גאולה לתפלה ³⁰ להיות בחי' יודוך אחיך בחי' הודאה בחי' בטול בחי' כתר.

And the Chamber of the Holy of Holies is "Ado-nai, [open] my lips," etc., joining Geulah (redemption) to Tefillah (prayer), so that there be the level of "your brothers shall acknowledge you": the level of acknowledgment, the level of self-nullification (bittul), the level of Keser.

The highest chamber, the Holy of Holies, is the Amidah, which opens with "Ado-nai, open my lips" and must follow immediately after the blessing of redemption. There the acknowledgment of "your brothers shall acknowledge you" is reached: complete self-nullification, the level of Keser.

ותעמוד מלדת ³¹ אין עמידה אלא תפילה ^{32,33} (והוא ג"כ לשון עמידה ושתיקה ובטול שהוא בחינת כתר שהוא לשון שתיקה ³⁴ כמו כתר לי זעיר ³⁵ כי הסייג דחכמה הוא שתיקה כמ"ש במ"א בענין יונת אלם ^{36,37} וכו'): ³⁸

"And she stood still (vata'amod) from bearing": "'standing' (amidah) means nothing other than prayer." (And it is also an expression of standing still, of silence and of self-nullification, which is the level of Keser, which is an expression of silence, as in "Wait (kater) for me a little"; for "the fence of wisdom (Chochmah) is silence," as explained elsewhere on the subject of "the silent dove," etc.)

After Yehudah's birth Leah "stood still from bearing," and the Sages teach that "standing" means prayer, that is, the Amidah. The word also implies stillness and silence, the mark of Keser: keser is a term of silence, as in "Wait (kater) for me a little," and "the fence of wisdom is silence," for Keser stands above Chochmah, wisdom, like a fence around it.

SECTION 4 • 14

The nape of the enemies and the father's sons

4 ידך בעורף אויביך. כי המלי יש לה עליות וירידות הפעם אודה ³⁹ ובלילה יורדת לברר ביי"ע

"Your hand shall be on the nape of your enemies." For Malchus has ascents and descents: "This time I will acknowledge," and at night it descends to refine the worlds of Beriah, Yetzirah and Asiyah,

The second clause of Yehudah's blessing, "your hand shall be on the nape of your enemies," is now explained. Malchus rises and falls: it rises in acknowledgment, "This time I will acknowledge," and at night it descends into the lower worlds of Beriah, Yetzirah and Asiyah to refine them, sorting out the good within them.

כמ"ש ותתן טרף ⁴⁰ ואין ברור אלא בבחי' אחוריים כי הפנימיות מתכלל כנר בפני אבוקה בלי ברור כו'.

as it is written, "and she gives food (teref)"; and there is no refinement except at the level of the back (achorayim), for the inner dimension (pnimiyus) is absorbed, like a candle before a torch, without refinement, etc.

Night is when the woman of valor "gives food," read here as Malchus sustaining and refining the lower worlds. Refinement happens only through the "back" (achorayim), an outer engagement, like the nape of the neck in the verse. The inner dimension (pnimiyus) does not refine: it is simply absorbed, like a candle's flame before a torch.

וענין ישתחו לך בני אביך ⁴¹ הוא בחי' המשכה מבחי' אבא למלי אבא יסד ברתא ⁴² כי יודוך אחיך הוא המשכה מכתר שהוא ע"י גי קוין הנ"ל.

And the meaning of "your father's sons shall bow down to you" is the level of a drawing down from the level of Abba (Chochmah) to Malchus: "Abba founded the Daughter." For "your brothers shall acknowledge you" is a drawing down from Keser, which is through the three lines mentioned above.

The third clause, "your father's sons shall bow down to you," is a different flow: from Abba, which is Chochmah, down to Malchus, as in the phrase "Abba founded the Daughter," the Daughter being Malchus. It differs from "your brothers shall acknowledge you," which comes from Keser through all three lines.

משא"כ בני אביך המשכת אבא ב' קוין והם ראובן ולוי חח"ן ע"י גמ"ח ודתי" ע"י תורה נובלות חש"מ⁴³
 כו':

Whereas “your father’s sons” is the drawing down of Abba, two lines, and they are Reuven and Levi: Chochmah, Chesed and Netzach, through acts of kindness (gemilus chassadim); and Daas, Tiferes and Yesod, through Torah, “the fallen fruit of the Wisdom above,” etc.

“Your father’s sons” involve only two lines: Reuven, the line of Chochmah, Chesed and Netzach, reached through acts of kindness; and Levi, the line of Daas, Tiferes and Yesod, reached through the study of Torah. Torah is called “the fallen fruit of the Wisdom above,” so it carries the flow of Abba, which is Chochmah.

SECTION 5 • 15

Light from darkness

5 וענין כי ראה⁴⁴ ה' בעניי הנה בירורי ותשובה הכל ענין אי שהי' יורד ממקום גבוה וצריך לעלות לשם נקי תשובה וכן הנשמה ירדה⁴⁵ לצורך עליי'.

And as for “For G-d has seen my affliction”: refinements (birurim) and teshuvah (return) are all one matter. That which descended from a high place and must ascend there is called teshuvah; and likewise the soul descended for the sake of an ascent.

Leah’s words at Reuven’s birth, “For G-d has seen my affliction,” are now explained. Refining the lower worlds and teshuvah are one process: whatever came down from a high place and must climb back is “returning,” and the soul itself came down into the body for the sake of a greater ascent.

והנה ההתקרבות שמחמת בחינת עניי שהוא מרירות הנפש על ריחוקה (עד שגם הנה"ב והגוף יהיו בבחינת אתהפכא כו')

Now, the drawing near that comes on account of the level of “my affliction,” which is the bitterness of the soul over its distance (to the point that even the animal soul and the body will be at the level of transformation (is’hapcha), etc.),

The closeness that comes through “my affliction,” the soul’s bitterness over its distance from G-d, has a special power. It reaches so far that even the animal soul and the body are to be transformed (is’hapcha), turning toward G-d as darkness turns into light.

היא יותר גדולה כיתרון האור הבא מן החשך^{46,47} וכנודע ממ"ש במ"א בענין ויברך יעקב את פרעה^{48,49} מה ההוא סט' וכו':

is greater, like “the advantage of the light that comes from the darkness,” as is known from what is explained elsewhere on the subject of “And Yaakov blessed Pharaoh”: “just as that side,” etc.

Such closeness is greater, as light that emerges from darkness has an advantage over ordinary light. The Alter Rebbe refers to what is explained elsewhere on “And Yaakov blessed Pharaoh,” quoting only the words “just as that side...”; “that side” is the sitra achra (the other side), the realm opposed to holiness. Kehot notes that a manuscript reads this more fully: that side “kills and takes out the soul,” taking the body as well as the soul, so holiness must go further than raising the soul and remove impurity altogether, and Yaakov’s blessing of Pharaoh was needed to give the strength for this.

IN ONE’S AVODAH

Contemplating G-d’s greatness brings love, and humbly keeping one’s distance brings awe; through the Shema and its blessings these lead to the self-nullification of the Amidah. And a person’s bitterness over his distance from G-d, which aims to transform even the animal soul and the body, brings a greater closeness, like light that comes from darkness.

QUESTIONS FOR DISCUSSION

1. Why does sight lead to love and hearing to awe, and how does each draw a response from above?
2. How can Malchus, which only receives, rule over the levels that give to it? What does the parable of the king and the taxes add?
3. Why must the Amidah follow the Shema and its blessings, and what does “standing” have to do with silence and Keser?
4. Why can refinement happen only through the “back,” and not through the inner dimension?
5. In what sense is closeness that comes from bitterness over distance greater than ordinary closeness?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור על הנ"ל

Or HaTorah preserves this explanation as copied in the Tzemach Tzedek's own hand, a second witness to the text printed here.

KEHOT'S NOTE

באוה"ת ויחי תתשמ, ב (נדפס מגוכתי"ק הצ"צ). הנחת ר' משה בן אדה"י והנחת מהר"ל נדפס בסה"מ תקס"ו ח"א.

PARAGRAPH 2

2 הנה השבטים

The note points to Or HaTorah on Shemos, p. 5, on the tribes; Kehot's next note adds that a different gloss stands there in place of the parenthesis that follows here.

KEHOT'S NOTE

ראה אוה"ת שמות ע' ה. בבזך 1824: שבטים.

3 Yosef's dream: "And behold, we were binding sheaves in the field." The Alter Rebbe recalls his earlier maamar on this verse, which explained where the tribes' souls come from.

בראשית ל"ז:7

וְהִנֵּה אֲנִינָה מְאֻלָּמִים אֲלֵמִים בְּתוֹךְ הַשָּׂדֶה וְהִנֵּה קִמָּה אֲלֵמִי וְגַם-נִצְבָּה וְהִנֵּה תִסְבֶּינָה אֲלֵמִיתִיכֶם וְתִשְׁתַּחֲוֶינָי לְאֵלֵמִי:

for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves came round about, and bowed down to my sheaf.'

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

4 ע"פ והנה אנחנו מאלמים אלומים

On that page the brothers raise "feminine waters" (mayin nukvin), the yearning from below, and need Yosef to draw down the "masculine waters" of Atzilus.

KEHOT'S NOTE

לעיל כח, ג. באוה"ת ויחי תתשמ, ב: וכמ"ש במ"א ע"פ ששם עליו שבטים שבטי י"ה כו'.

5 שו"ה דנוקבא — (וכמ"ל . . למטה)

In Or HaTorah, Shemos p. 5, a different gloss stands in place of this parenthesis on the souls of the tribes.

KEHOT'S NOTE

באוה"ת שמות ע' ה נמצא הגה"ה אחרת. בבזך 1824 ליתא הגה"ה.

6 הן י"ב גבולי אלכסון

That passage states that although the tribes themselves are in Beriah, their root is the twelve diagonal boundaries of Z'eir Anpin of Atzilus, and it refers back to this very explanation on "Yehudah, you." It uses this to explain why the sea split into twelve paths: the splitting was the ascent of the twelve tribes of Beriah into their roots in Atzilus.

KEHOT'S NOTE

7 שבטי י"ה

"There the tribes went up, the tribes of Yah, a testimony to Israel." Calling them by a divine Name is taken as a sign that their root is in Atzilus.

Psalms 122:4: תהילים קכ"ב: ד'

ששם עליו שבטים שבטי"ה עדות לִישְׂרָאֵל לְהָדוֹת לָשֵׁם ה'

Whither the tribes went up, even the tribes of the L-RD, as a testimony unto Israel, to give thanks unto the name of the L-RD.

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

8 והנה באתערותא דלתתא . . וענין ראי

Manuscript 1828 words this passage differently and more briefly: through Reuven, sight, "the face of a lion," and "I saw your fathers," closeness is drawn from above, "G-d has seen my affliction ... for now my husband will love me, and his right hand embraces me"; and hearing, "if you will diligently listen," likewise arouses from above "for G-d has heard."

KEHOT'S NOTE

בבזך 1828 בשינוי: ובאתערותא דלתתא אתערותא דלעילא ע"י ראובן ראי פני ארי ראייתי את אבותיכם התקרבות ממשיך מלמעלה ראה ה' בעיני כי עתה יאהבני אישי וימינו תחבקני ושמיעה אם שמוע תשמעו מעורר מלמעלה כך כי שמע ה': וענין ראייה. הנוסח בבזך 1824 נדפס במאמרי אדה"י תקס"ו ח"א.

9 ראייה אותיות אריה

Kehot gives this Zohar passage as a source for the link between ראייה (sight) and אריה (lion), which share the same letters.

Zohar III, 234a, זח"ג רלד, א

Tikkunei Zohar, Tikkun 70 • 121b:1ע

... שריקות וארגים חורי קורי עכביש יארגו, בדעות כוזבות יאריכו למעניתם, לך נא ראה מה שכתב על זה ר' יוסף בן גיקיטיליא בהקדמת שערי אורה, ובמה שכתב בעל החנוך בהקדמתו לפירוש התורה, והאלקי ר' מנחם מריקנאטי ז"ל בפרשת ויחי בפסוק בן פורת יוסף, ובמה שכתב ר' יהודה חייט בפירוש מערכת האלקות (ד, לד), וזה לשונו, סוף דבר כל מקום שתראה שידברו בענין הספירות, דברים שאין ראוי לאמרם בבוא יתברך, כגון שער וקומה והדומים להם, הכל נאמר על הספירות, וכשתראה שידברו על דרך שבח והודאה הכל נאמר על הבורא שבתוכו, וכן ...

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

זח"ג רלד, א. ת"ז ת"י ע (קכב, א). וראה גם לקמן עא, ד. בלקו"ת שמע"צ צא, ג מצידן לכאן.

10

ראיה אותיות ארי"ה

Kehot gives this passage of the Tikkunei Zohar (Tikkun 70) as a further source for the same wordplay.

Tikkunei Zohar 122a:7ו"א: תקוני זוהר קכ"ב א:

אַרְיֵה דָא רְאִיָּה, וְאַתְמַר בְּקָה (יחזקאל א') וּפְנֵי אַרְיֵה אֶל הַיָּמִין לְאַרְבַּעַתָּם, בְּכָל אֲתַר אַרְבַּעַתָּם דָּא יְהוּ"ה, אַרְבַּע אֲתוּנֵי דִילִיָּה דְשִׁלְטִין עַל כָּלָא, וְהַפּוֹךְ אַרְיֵה וְתִשְׁכַּח לָקָה רְאִיָּה, וְאִיהוּ לִימִינָא דְחֶסֶד, דְּאִיהוּ יוֹמָא דְקִמְאַח, דְּתָמָן א' (נ"א י') אור, רְאוּבֵן דְּאִיהוּ לִימִינָא עַל שְׁמִיָּה אֲתִקְרִי אור בּוֹ, שְׁמִיעָה לְשִׁמְאֵלָא, וְעֲלִיָּה אֲתִמַּר (שם) וּפְנֵי שׁוּר מִהֶשְׁמַאל, נֶשֶׁר רִיחָא בְּאֶמְצָעִיתָא, עֲלִיָּה אֲתִמַּר (משלי ל ד) מִי אֶסֶף רוּחַ בְּחִפְזִי, דְּאִינוּן תְּרִין נֻקְבִין דְּחוּטָמָא, פִּימָא דְפּוֹרָא, דָּא אָדָם ...

Tikkunei Zohar - Vocalized (Public Domain)

11

שו"ה נמשך — אל הימין

the passage shares nothing with the note

KEHOT'S NOTE

באוה"ת שם: " (ארי" אותיות ראי, ועמ"ש מענין ארי" בדה"ה ויקח מן הבא בידו מנחה). " [לעיל כו, ג]. ראה אוה"ת נ"ך כרך ב ע"י אינו ואילך.

12

פני ארי" אל הימין

In Yechezkel's vision of the Chariot each creature has "the face of a lion on the right." The right is the side of Chesed, so the lion is the image of the love that comes from contemplation.

Yehozekel א': 10:11

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעַתָּם וּפְנֵי־שׁוּר מִהֶשְׁמַאל לְאַרְבַּעַתָּם וּפְנֵי־נֶשֶׁר לְאַרְבַּעַתָּם:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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

13

כי ראה ה' בעניי בחי' התקרבות כי עתה יאהבני אישי

Leah's full words at Reuven's birth: "For G-d has seen my affliction, for now my husband will love me." The Alter Rebbe reads them as G-d's answering "sight" and the closeness it brings.

בראשית 29:32כ"ט:ל"ב

וַתֵּהָרַם לֵאָה וַתֵּלֶד בֶּן וַתִּקְרָא שְׁמוֹ רְאוּבֵן כִּי אָמְרָה כִּי־רָאָה ה' בְּעֲנִיִּי כִּי עֲתָה יֵאָהֲבֵנִי אִישִׁי:

And Leah conceived, and bore a son, and she called his name Reuben; for she said: 'Because the L-RD hath looked upon my affliction; for now my husband will love me.'

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

PARAGRAPH 3

14

וימינו תחבקני

"His left hand is under my head, and his right hand embraces me." The right hand's embrace is the closeness

that follows Reuven's love.

Song of Songs 2:6ו"ו: שיר השירים ב':6

שְׁמַאלוֹ תַּחַת לְרֹאשִׁי וְיְמִינוֹ תַּחְבֵּקֵנִי:

Let his left hand be under my head, And his right hand embrace me.

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

15

אם שמע תשמעו

The opening of the second paragraph of the Shema, "If you will diligently listen to My commandments." It is Shimon's "hearing" from below.

דברים י"א: 13ג'11 Deuteronomy

וְהָיָה אִם־שָׁמַעְתֶּם תִּשְׁמָעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם הַיּוֹם לֵאמֹר: אֲתָנִי: אֱלֹקֵיכֶם וְלַעֲבֹדוֹ בְּכָל־לִבְכֶּם וּבְכָל־נַפְשְׁכֶם:

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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

16

כי שמע ה' כי שנאה אנכי ויתן לי

Leah's words when she named Shimon: "For G-d has heard that I am hated, and He gave me this one too." G-d's hearing answers the one who feels far.

בראשית כ"ט:33כ"ט:33 Genesis

וַתֵּהָרַם עוֹד וַתֵּלֶד בֶּן וַתִּאְמַר כִּי־שָׁמַע ה' כִּי־שָׁנְאוּהָ אֲנִי וַיִּתֵּן־לִי גַם־אֶת־זֶה וַתִּקְרָא שְׁמוֹ שִׁמְעוֹן:

And she conceived again, and bore a son; and said: 'Because the L-RD hath heard that I am hated, He hath therefore given me this son also.' And she called his name Simeon.

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

17

ה' שמעתי שמעך

Habakkuk's prayer: "G-d, I have heard the report of You; I was afraid." Hearing, which comes from afar, produces awe.

חבקוק ג':2ב'3 Habakkuk

ה' שָׁמַעְתִּי שְׁמֶעְךָ יְרֹאֲתִי ה' פָּעַלְךָ בְּקֶרֶב שָׁנִים חִיִּיָּהוּ בְּקֶרֶב שָׁנִים תוֹדִיעַ בְּרָגְזָא רַחֵם תִּזְכּוֹר:

O L-RD, I have heard the report of Thee, and am afraid; O L-RD, revive Thy work in the midst of the years, in the midst of the years make it known; In wrath remember compassion.

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

KEHOT'S NOTE

חבקוק ג, ב.

18

וינעו ויעמדו מרחוק

At Sinai the people "trembled and stood from afar." It illustrates the stance of distance and awe that belongs to hearing.

שמות כ"ט:15ו'20 Exodus

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלְפִידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הַהָרָה עֹשֶׂה וַיֵּרָא הָעָם וַיִּנָּעוּ וַיַּעֲמֻּד מֵרָחוֹק:

links the second paragraph with the Name of Seventy-Two.
KEHOT'S NOTE

ראה לקו"ת ואתחנן יב, ד. ובכ"מ.

29

אדני שפתי

"Ado-nai, open my lips, and my mouth shall declare Your praise," the verse that opens the Amidah. It marks the entry into the Holy of Holies of prayer.

Psalms 51:17: תהילים נ"א: ייז

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

O L-rd, open Thou my lips; and my mouth shall declare Thy praise.

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

30

סמיכת גאולה לתפלה

The Talmud praises one who joins the blessing of redemption to the Amidah. Here that joining is the passage from the Shema and its blessings into the self-nullification of prayer.

Berakhot 4b:6: ברכות ד"ב

אמר מר, קורא קריאת שמע ומתפלל. מסייע לקה לרבי יוחנן. דאמר רבי יוחנן: איזהו בן העולם הבא — זה הסומך גאולה לתפלה של ערבית. רבי יהושע בן לוי אומר: תפלות באמצע תקנום.

The teacher stated above: "Then let him read the Shema' and say the Tefillah." This supports the view of R. Johanan who declared: Who will inherit the world to come? He who joins the Ge'ullah to the evening Tefillah. R. Joshua b. Levi said: The Tefillot were arranged in the middle.

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

31

ותעמוד מלדת

After Yehudah's birth, "and she stood still from bearing." The word for standing links Yehudah to the Amidah.

Genesis 29:35: בראשית כ"ט:ל"ה

ותהר עוד ותלד בן ותאמר הפעם אודה את-ה' עלי-כן קראה שמו יהודה ותעמוד מלדת:

And she conceived again, and bore a son; and she said: 'This time will I praise the L-RD.' Therefore she called his name Judah; and she left off bearing.

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

32

אין עמידה אלא תפלה . . ידך בעורף אויבך, כי המלי

Manuscript 1824 has a fuller text here: it links love to "your hand on the nape of your enemies," the nape specifically, since the inner dimension must be in the mode of turning from evil; Malchus rises and falls, one way at Shacharis, another at Minchah, and on Shabbos and at Musaf; and at night "she gives food to her household" to refine, refinement being only through the back, since the inner light is absorbed like a candle before a torch.

KEHOT'S NOTE

בנוך 1824: "אין עמידה כו' כי אהבה הוא יש בחי' ידך בעורף אויבך, עורף דייקא שהפנימי צ"ל סו"מ כו' וכך הנה המלי יש לה עליות וירידות הפעם אודה כו' שבשחרית כך ובמנחה כך ובשבת ומוסף כו', ובליילה ותתן טרף

לביתה לברר בירורין ומלכותו בכל משלה ואין בירור אלא בכחי' אחוריים כי הפנימי ממילא נכלל בנר בפני האבוקה וכנודע מויברך יעקב את פרעה מה שהוא סטרא קטיל ואפיק נשמתא כו' שיוורד ומסטין ועולה ומקטרג שלא די במה שלוקח נשמתו אלא גם הגוף וכמו גולן שנוטל הנשמה והורג הגוף ג"כ כו' ולא די בהעלאת הנשמה בלית הרבה ישראל אלא גם את רוח הטומאה אעביר כו' ובלע המות לנצח וכדי שיהי' כח לזאת הוצרך להיות ויברך יעקב כו'. [ראה באוה"ת בראשית כרך ו ע' תתשמא, א שקטע זה נמצא שם בסוף המאמר].

33

אין עמידה אלא תפילה

The Talmud teaches that "standing" means nothing other than prayer. So Leah's "standing" after Yehudah alludes to the Amidah.

Berakhot 6b:8-9: ברכות ו' ב:ח-ט

ואברהם אבינו מנא לו דקבע מקום? דכתיב: "וישכם אברהם בבקר אל המקום אשר עמד שם", ואין "עמידה" אלא תפלה, שנאמר: "ויעמד פינקס ויפלל". אמר רבי חלבו, אמר רב הונא: היוצא מבית הכנסת אל הפסע פסיעה גסה. אמר אביי: לא אמרו, אלא למיפק. אבל למיעל — מצוה למרהט, שנאמר: "נרדפה לדעת את ה'".

Whence do we learn that our father Abraham fixed a place for his prayer? For it is written, (Gen. xix. 27) "And Abraham got up early in the morning to the place where he had stood". "Stood" means nothing else than prayer; as it is said, "Then stood up Phineas and prayed" (Ps. cvL 30). R. Helbo [also] said in the name of Rab Huna: When leaving the Synagogue, one should not take large steps. Abbai said: This refers only to leaving; but to enter a ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

34

כתר שהוא לשון שתיקה

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

KEHOT'S NOTE

ראה בהנסמן לעיל יט, ד.

35

כתר לי זעיר

"Wait for me a little, and I will tell you." Here the verb kater, "wait," shares its letters with keser, so Keser is linked to silence and waiting.

Job 36:2: איוב ל"ו:ב

פתרלי זעיר ואחנך פי עוד לאלוה מלים:

Suffer me a little, and I will tell thee; For there are yet words on G-d's behalf.

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

KEHOT'S NOTE

איוב לו, ב. ראה לעיל יט, ד במ"מ.

36

כמ"ש במי"א בענין יונת אלם

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

KEHOT'S NOTE

לעיל יט, ד.

37

יונת אלם

The psalm's heading speaks of "the silent dove." The im-

age of silence is tied to self-nullification and Keser.

תהילים נ"ו:א-15

לְמַנְצָח עֲלֵי־יֹנָת אֶלֶם רְחֹקִים לְדָוִד מִכְתָּם בָּאָזוּ אוֹתוֹ פְּלִשְׁתִּים בְּגָת׃

For the Leader; upon Jonath-elem-rehokim. [A Psalm] of David; Michtam; when the Philistines took him in Gath. .

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

- 38 Kehot's note points to Zohar, Balak 1:1-47:507 for these words.

ספר הזהר, בלק א'-מ"ז:תק"ז1:1-47:507 Zohar, Balak

PARAGRAPH 4

39

הפעם אודה

Leah's words at Yehudah's birth: "This time I will acknowledge G-d." Here they describe the ascent of Malchus in acknowledgment.

בראשית 29:35 ל"ה:ט

וַתֵּהָר עוֹד וַתֵּלֶד בֶּן וַתֹּאמֶר הַפֶּעַם אֹדָה אֶת־יְיָ עַל־כֵּן קָרָאָה שְׁמוֹ יְהוּדָה וַתַּעֲמֹד מִלֶּדֶת׃

And she conceived again, and bore a son; and she said: 'This time will I praise the L-RD.' Therefore she called his name Judah; and she left off bearing.

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

40

ותתן טרף

The woman of valor "rises while it is still night and gives food to her household." The Alter Rebbe reads it as Malchus descending at night to sustain and refine the lower worlds.

משלי ל"א:ט"ו-31:15

וַתִּקָּם כְּעוֹד לַיְלָה וַתֵּתֶן טֶרֶף לְבֵיתָהּ וְחֶק לַנְּעָרֹתֶיהָ׃

She riseth also while it is yet night, and giveth food to her household, and a portion to her maidens.

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

KEHOT'S NOTE

משלי לא, טו.

41

"Your hand shall be on the nape of your enemies," the second clause of Yaakov's blessing to Yehudah. The nape, the back of the neck, becomes the image of refinement through the "back."

בראשית 49:8 ח"ט:8

יְהוּדָה אֶתָּה יוֹדוּךָ אֶחָיִךְ יָדְךָ בְּעֶרְףְּ אֶיְיָיִךְ יִשְׁתַּחֲוּוּ לָךְ בְּנֵי אֲבִיךָ׃

Judah, thee shall thy brethren praise; Thy hand shall be on the neck of thine enemies; Thy father's sons shall bow down before thee.

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

42

אבא יסד ברתא

At 4c the Alter Rebbe explains "Abba founded the Daughter": Malchus is founded in Chochmah itself, for just as Chochmah comes from nothing to something, not by gradual descent, Malchus too is drawn from that "nothing"; Kehot lists the Zohar sources there.

KEHOT'S NOTE

נסמן לעיל ד, ג. מד, א.

נובלות חשי"מ

The Midrash says that "the fallen fruit of the Wisdom above is Torah." So Torah draws from Chochmah, Abba.

בראשית רבה י"ז:ה'17:5 Bereshit Rabbah

... אף תרדמה של שטות, דכתיב (ישעיה כט:ט): כי נסך עליכם ה' רוח תרדמה. רבי חנינא בר יצחק אמר: שלושה נובלות הן: נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתי: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה:

"The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [tahtena]" (Genesis 2:21). "The L-rd G-d cast [hipil] a deep slumber" - Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and does not do any work. literally means, "He caused to fall down." Rav said: There are three slumbers: the slumber of ...

Daat Bereshit Rabbah (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

PARAGRAPH 5

44

כי ראה ה' בעניי

Leah's words at Reuven's birth: "For G-d has seen my affliction." Her "affliction" is read as the bitterness over distance that brings a greater closeness.

בראשית 29:32 כ"ט:32 Genesis

וַתֵּהָר לֵאָה וַתֵּלֶד בֶּן וַתִּקְרָא שְׁמוֹ רְאוּבֵן כִּי אָמְרָה כִּי־רָאָה ה' בְּעֶנְיִי כִי עָתָה יִאֱהָבֵנִי אִישִׁי׃

And Leah conceived, and bore a son, and she called his name Reuben; for she said: 'Because the L-RD hath looked upon my affliction; for now my husband will love me.'

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

45

וכן הנשמה ירדה צורך עליי

Manuscript 1824 reads: "And likewise the soul that descended into the body and must be raised up is also called teshuvah, for refinement and teshuvah are all one matter," and then continues "Now, the drawing near."

KEHOT'S NOTE

ובכרך 1824: וכן הנשמה שירדה בגוף וצריך להעלותה נק' ג"כ תשובה כי בירור ותשובה הכל ענין אחד. והנה ההתקרבות.

46

כיתרון האור הבא מן החשך

In manuscript 1824 the maamar ends with an additional line: "Therefore the refined ones are 'the tribes of Yah' (Yah: Abba and Imma), 'a testimony to Israel,' from above downward, 'to give thanks to the Name Havayah,' meaning to bring about the level of acknowledgment in G-d's Name, as above."

KEHOT'S NOTE

ובבוכ 1824 נוסף בסיום המאמר: שלכן הם הברורים שבטי י"ה או"א עדות לישראל מלמעלה למטה להודות לשם הוי"ה פ"י לעשות בחיי הודאה בשם ה' כנ"ל.

47

כיתרון האור הבא מן החשך

Koheles speaks of "the advantage of light over darkness," read in Chassidus as the added quality of light that comes out of darkness. It is the model for closeness that grows out of distance.

קהלת ב':י"ג Ecclesiastes 2:13

וַרְאִיתִי אֲנִי שֶׁיֵּשׁ יִתְרוֹן לְחָכְמָה מִן־הַסִּכְלוּת כִּי־תִרְוֹן הָאֹר מִן־הַחֹשֶׁךְ:

Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

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

48

כמ"ש במ"א בענין ויברך יעקב את פרעה

Kehot suggests, with a "perhaps," that the "elsewhere" on "And Yaakov blessed Pharaoh" is the Mittlerer Rebbe's Biurei HaZohar, 135b.

KEHOT'S NOTE

אולי הכוונה לביאורו לאדה"א קלה, ב. עם הגהות בביאורו להצ"צ כרך ב ע' תשכו.

49

ויברך יעקב את פרעה

"And Yaakov blessed Pharaoh." The maamar refers to an explanation of this verse elsewhere as an example of light drawn out of darkness.

בראשית מ"ז:7 Genesis 47:7

וַיָּבֹא יוֹסֵף אֶת־יַעֲקֹב אָבִיו וַיַּעֲמֵדְהוּ לִפְנֵי פַרְעֹה וַיְבָרֶךְ יַעֲקֹב אֶת־פַּרְעֹה:

And Joseph brought in Jacob his father, and set him before Pharaoh. And Jacob blessed Pharaoh.

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



LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

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

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

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

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

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

Quoted sources, via Sefaria: Miqra according to the Masorah (CC-BY-SA); The Holy Scriptures: A New Translation (JPS 1917) (Public Domain); Tikkunei Zohar - Vocalized (Public Domain); William Davidson Edition - Vocalized Aramaic (CC-BY-NC); The Zohar; London, Soncino Press, 1933 (Public Domain); Sefer Yetzirah, Warsaw 1884 (Public Domain); Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain); Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain); Daat Bereshit Rabbah (Public Domain); The Sefaria Midrash Rabbah, 2022 (CC-BY).

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

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

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

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

From [likuteitorah.com/torah-ohr/vayechi/2/](https://www.likuteitorah.com/torah-ohr/vayechi/2/)

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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