



TORAH OHR • THE CHASSIDISHE PARSHA

פרשת ויצא

Parshas Vayeitzei



The 5 maamarim of Torah Ohr on the parsha.

The Hebrew, a translation, a short explanation of every section, and the sources

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



Likkutei Torah

THE CHASSIDISHE PARSHA

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ושבתי בשלום אל בית אבי והיה הוי' לי...

“And I Shall Return in Peace to My Father’s House”



Yaakov’s descent to Charan is the descent of divine light into a world that seems separate from G-d; by raising its “stones,” the letters of creation, and drawing supernal wisdom into Torah and mitzvos, that darkness is turned into light, and this brings about a future delight so great that even the Name Havayah will be like a mere “Elokim” beside it.

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 maamar asks how the stone of Yaakov’s pillar relates to the Name Havayah, and why the verse joins a feminine noun to a masculine verb. Yaakov is “yud-heel”: he draws supernal Chochmah, the yud, down to the lowest level, Charan, where the divine voice is hidden and creation feels separate. The stones he gathered are the letters of divine speech that give life to creation; he raised them into a single yud, lifting them to Chochmah and even to sovev. Then he set the stone up as a pillar, the vav, drawing Chochmah into Torah and mitzvos, and poured oil on it, so that supernal wisdom is revealed in the Torah’s physical laws with the awe of Sinai. The purpose of this descent is the refining and transforming of darkness, especially through teshuvah, which, like a talking bird, delights G-d because it is unexpected. Charan then becomes rinah, joyous song: the delight of Yitzchak, “laughter,” to be revealed in the future. Through two kinds of peace, ascent and descent, this delight will be revealed; relative to it Havayah will be like Elokim, and the stone, Malchus, will become its house.

OUTLINE

- | | | |
|---|---|------|
| 1 | The questions | ¶1-2 |
| | Why the stone depends on Havayah becoming Elokim, why the verse mixes genders, and what the many stones are. | |
| | | |
| 2 | Yaakov: the yud reaching the heel | ¶3-6 |
| | Yaakov draws supernal Chochmah from Be’er Sheva down to Charan; the descent produces a world of separateness that he wishes to raise. | |

3	Stones are letters	¶7-9
	Letters build words as stones build houses, and are inanimate relative to what they carry; creation lives from the divine letters, even the countless hosts from a single letter.	
4	Many stones into one yud	¶10-12
	The combinations of letters create separate beings; Yaakov gathers them into the yud, raising them to supernal Chochmah, where all is one.	
5	The pillar and the oil	¶13-16
	The pillar is the vav, Chochmah drawn into Torah and mitzvos; the oil is its revelation there with the awe of Sinai; first the letters must be raised to sovev.	
6	My father's house: Yitzchak's laughter	¶17-21
	"My father" is Yitzchak, future laughter; delight comes from novelty, and the transformation of darkness through teshuvah turns Charan into rinah.	
7	The future revelation	¶22-24
	When impurity is removed, creation will go from something to nothing, and the infinite delight of the seventh day will be revealed.	
8	Peace, and Havayah becoming Elokim	¶25-29
	Peace joins opposites; its two kinds reveal the delight above the chain of worlds, relative to which Havayah is like Elokim, and the stone becomes its house.	
9	Summary	¶30
	The Alter Rebbe's own three-point summary, with a parallel from the Exodus and chametz and matzah.	

KEY CONCEPTS

Yud-akev (the yud and the heel) יו"ד עקב

The reading of Yaakov's name as the yud of supernal Chochmah drawn down to the "heel," the lowest levels of creation.

Stones as letters אבנים נקראו אותיות

In Sefer Yetzirah letters are called stones: they build words as stones build houses, and are lifeless compared to the meaning they carry. The stones Yaakov gathered are the letters of divine speech.

Charan and rinah חרן ורנה

Charan, from "my throat is parched," is the world where the divine voice is hidden; when darkness is transformed, its ches becomes a hei and Charan becomes rinah, joyous song.

Subjugation and transformation אתכפיא ואתהפכא

Subduing the bad emotions and turning darkness into light; the purpose of the descent, and the source of the supernal delight.

Delight (taanug) and Yitzchak יצחק, יענוג

Yitzchak means "he will laugh": the supernal delight that the work of refinement will reveal in the future, like the delight of something unexpected.

Two kinds of peace ב' בחיי שלום

Peace "to the far," the lower world rising, and peace "to the near," G-dliness descending into Torah and mitzvos; peace joins opposites.

Havayah and Elokim הו"י ואלקים

Like sun and shield: Elokim conceals Havayah so that a finite world can exist. In the future, relative to the delight above both, Havayah itself will be like Elokim.

SECTION 1 • 11-2

The questions

1 ושבתי בשלום^{1,2} אל בית אבי והיה הוי' לי לאלקים והאבן הזאת אשר שמתי מצבה יהיה בית אלקים³ כו'.

“And I shall return in peace to my father’s house, and Havayah will be Elokim to me; and this stone, which I have set up as a pillar, will be a house of Elokim,” etc.

The maamar opens with Yaakov’s vow as he sets out for Charan: if G-d brings him back in peace, then Havayah will be Elokim to him, and the stone he set up as a pillar will become a house of Elokim. Havayah is the Name of G-d that brings all things into being and transcends them; Elokim is the Name associated with concealment and limitation.

וצריך להבין השייכות של האבן⁴ עם שם הוי' שכשהוי' יהיה לאלקים אז דוקא יהיה האבן בית אלקים כו'.

Now, we need to understand the connection of the stone with the Name Havayah: that specifically when Havayah will be Elokim, then the stone will be a house of Elokim, etc.

The first question: what does the stone have to do with the Name Havayah? The verse makes the stone’s becoming a “house of Elokim” depend on Havayah first becoming Elokim, and the link between the two is not obvious.

גם צריך להבין כי לשון האבן הזאת הוא לשון נקיבה ומלת יהי הוא לשון זכר.

We also need to understand [why] the phrase “this stone” (ha’even hazos) is in the feminine form, while the word “will be” (yihyeh) is in the masculine form.

The second question is grammatical. In Hebrew “stone” (even) is feminine, and “this” (hazos) agrees with it, yet the verb that follows, “will be” (yihyeh), is masculine. The maamar will treat the stone as the level of Malchus, the receiver, which in the time to come will become a vessel for a higher revelation.

2 ולהבין את כל הנ"ל צריך להקדים ולבאר מ"ש לעיל מניה ויפגע במקום⁵ ויקח מאבני המקום וישם מראשותיו וגו' וישם אותה מצבה⁶ כו'

To understand all the above, we must first preface and explain what is written just before it: “And he came upon the place... and he took from the stones of the place and placed [them] at his head,” etc., “and he set it up as a pillar,” etc.

To answer, the maamar goes back to the verses just before the vow: Yaakov came upon “the place,” took some of its stones and put them at his head, and in the morning set up the stone as a pillar.

וצריך להבין ענין האבנים מה הן. וגם מה שהיו תחלה אבנים הרבה כמ"ש ויקח מאבני המקום וגו'.

And we need to understand the matter of the stones, what they are; and also why at first there were many stones, as it is written, "And he took from the stones of the place," etc.

Two more questions: what the stones represent, and why the verse speaks of many stones at first, when later there is only one.

SECTION 2 • 13-6

Yaakov: the yud reaching the heel

3 ויעקב עשה מהן אבן אחת כו'. אך הנה בריש הפרשה כתיב ויצא יעקב מבאר שבע וילך חרנה⁷.

And Yaakov made of them one stone, etc. But now, at the beginning of the parsha it is written, "And Yaakov went out from Be'er Sheva and went toward Charan."

The Midrashic tradition that the many stones became one is taken as known. Before explaining it, the maamar turns to the parsha's first verse, Yaakov's journey from Be'er Sheva to Charan.

פ"י יעקב הוא בחי' יו"ד עקב⁸ שהוא בחי' המשכת חכמה עילאה שהוא בחי' י' למטה מטה גם בבחי' עקביים.

The explanation: Yaakov is the level of yud-akev (a yud [and] a heel), which is the drawing down of supernal Chochmah, which is the level of the yud, down to the very lowest, even into the level of the heels.

The name Yaakov (יעקב) is read as yud plus akev, "heel." The yud, the smallest letter, stands for Chochmah, the first point of divine wisdom; Yaakov's role is to draw that wisdom down to the "heel," the lowest level of existence.

4 וזהו ויצא יעקב מבאר שבע וילך חרנה⁹ שבחי' יעקב הוא הממשיך מבחי' באר שבע שהוא למעלה מעלה איהו וחיוהי וגרמוהי חד עד השתלשלות למטה מטה למדרגה היותר תחתונה שהוא בחי' חרן וכאשר יבואר לקמן בעז"ה.

And this is [the meaning of] “And Yaakov went out from Be'er Sheva and went toward Charan”: the level of Yaakov is what draws down from the level of Be'er Sheva, which is at the very highest, [where] “He and His life-forces and His vessels are one,” through the chain of descending worlds (hishtalshelus) to the very lowest, to the lowest rung, which is the level of Charan, as will be explained below, with G-d's help.

Be'er Sheva stands for the highest level, where, in the phrase of the Tikkunei Zohar, G-d, His life-forces and His vessels are all one, with no separateness at all. Charan stands for the lowest rung of the chain of worlds. Yaakov's journey between them is the drawing of divine light from the top of the chain to its bottom; the maamar promises to explain Charan later (paragraph 20).

5 וכמ"ש צוה ישועות יעקב.¹⁰ ישועות הם ש"ע נהורין עילאין^{11,12,13} ובחי' יעקב מחבר וממשיך אותן למטה בבחי' עקביים ג"כ.

As it is written, “Command the salvations (yeshuos) of Yaakov.” Yeshuos are the three hundred and seventy (shin-ayin) supernal lights, and the level of Yaakov joins them and draws them down below, into the level of the heels as well.

A verse from Psalms calls on G-d to “command the salvations of Yaakov.” The word yeshuos (ישועות) is read as containing shin-ayin, 370, the number of the supernal lights spoken of in the Zohar; Yaakov's role is to join these lights and draw them down to the lowest “heels.”

וגם ישועות הוא מלשון שעה כמ"ש וישע ה' אל הבל¹⁴ וגוי שהוא בחי' ירידת והמשכת אורו ית' למטה מטה כו'.

Yeshuos is also from the term “turning” (she'iyah), as it is written, “And G-d turned (vayisha) to Hevel,” etc., which is the descent and drawing down of His light, blessed be He, to the very lowest, etc.

A second reading: yeshuos is related to vayisha, “He turned toward,” as in G-d turning toward Hevel's offering. Either way, the word describes G-d's light descending toward what is below.

אך בהשתלשלות אור ה' כ"כ בצמצומים רבים עד שבא גם למטה בבחי' חרן נעשה עלמא דפרודא לגמרי וכמ"ש ונהר יוצא מעדן¹⁵ שהוא בחי' חכמה עילאה להשקות את הגן כו'.

However, as the light of G-d descends so far, through many contractions (tzimtzumim), until it comes down even to the level of Charan, it becomes a world of utter separateness, as it is written, "And a river goes out from Eden," which is the level of supernal Chochmah, "to water the garden," etc.

The problem is that when the light descends so far, through many contractions, until it reaches "Charan," the result is a world of separateness, where things feel apart from G-d. The verse about the river that goes out from Eden is brought to show this: Eden is supernal Chochmah, and the river flows down from it to water the garden.

6 ומשם יפרד¹⁶ שכשנמשך משם בהשתלשלות רבות וצמצומים רבים נעשים בחי' נפרדים בתכלית. ויעקב אע"ה רצה להעלותם למעלה מעלה שיהי' גם למטה בחי' יחוד ובטול ממש כמו שהוא למעלה חייהי וגרמוהי חד כו'.¹⁷

"And from there it divides": when it is drawn from there through many stages of descent and many contractions, they become utterly separate beings. And Yaakov our father, peace be upon him, wished to raise them up to the very highest, so that below too there would be true unity and self-nullification (bittul), just as it is above, [where] "His life-forces and His vessels are one," etc.

The verse continues, "and from there it divides": after many stages of descent and contraction, the light produces beings that are utterly separate. Yaakov wanted to lift them back up, so that even below there would be the same unity and self-nullification found above, where G-d's powers and vessels are one with Him.

SECTION 3 • 17-9

Stones are letters

7 ולזאת נאמר ויקח מאבני המקום כו'. כי הנה נודע שאבנים נקראו אותיות וכמ"ש בס"י שני אבנים¹⁸ בונות שתי בתים שלש אבנים בונות ששה בתים כו'

Therefore it says, "And he took from the stones of the place," etc. For it is known that letters are called "stones," as it says in Sefer Yetzirah, "Two stones build two houses; three stones build six houses," etc.

This is why the verse says Yaakov took "stones": in Kabbalah the letters are called stones. Sefer Yetzirah counts the permutations of letters as houses built from stones: two letters make two combinations, three make six.

להיות כמו שמאבנים הרבה נעשה בית אחד שיכולים לדור בתוכו כמו"כ מאותיות הרבה נעשו תיבות שבהם התלבשו השכל וגם

For just as from many stones one house is made, in which one can dwell, so from many letters words are made, in which the intellect is enclothed; and also,

The first likeness: many stones become one house to live in, and many letters become words, which house an idea.

כמו שהאבנים הם בחי' דומם שהוא מדרגה היותר תחתונה מכל הדי' יסודות דצח"מ כמו כן האותיות לגבי השכל המלוכש בהם הם בחי' דומם בתכלי' שאינם מערך השכל כלל.

just as stones are of the inanimate level, which is the lowest rung of all four foundations, inanimate, vegetative, animal and speaking, so too the letters, relative to the intellect enclothed in them, are utterly of the inanimate level, for they bear no comparison to the intellect at all.

The second likeness: stone is "inanimate," the lowest of the four categories of creation (inanimate, vegetative, animal and human). Letters, too, are lifeless compared with the idea they carry; they have nothing of the intellect in them.

נמצא מובן מכל הנ"ל שאבנים נקראו אותיות וכמו"כ הוא למעלה. דהנה כתיב בדבר ה' שמים נעשו¹⁹ כו'.

It follows, as is understood from all the above, that letters are called "stones." And so it is above, for it is written, "By the word of G-d the heavens were made," etc.

So letters are fittingly called stones, and the same is true above: the heavens were made by "the word of G-d," that is, by divine letters.

8 וכמ"ש מלכותך מלכות כל עולמים.²⁰ פי' שחיות כל העולמות שהם עולמות עד אין קץ וכמ"ש היש מספר לגדודיו.²¹

And as it is written, "Your kingship is a kingship over all worlds." The explanation: the life-force of all the worlds, which are worlds without end, as it is written, "Is there any number to His troops?"

The verse "Your kingship is a kingship over all worlds" teaches that the countless worlds, as numerous as G-d's hosts in Job's words, all draw their life from one source.

הנה עכ"ז מקור ושרש חיותם אינו אלא מבחי" מלכותו שהוא בחי' דבר ה' כו' המחיה ומהוה אותם מאין ליש תמיד. להיות שהם נבראים בע"ג שיש גבול להשגתן ומהארץ לרקיע מהלך ת"ק שנה כו'.

nevertheless, the source and root of their life-force is only from the level of His Malchus (sovereignty), which is the level of the word of G-d, etc., which gives them life and brings them into being from nothing to something constantly. [This is] because they are created beings with limits, whose comprehension has a limit, and "from the earth to the firmament is a journey of five hundred years," etc.

That source is only Malchus, G-d's "kingship," which is His word, constantly bringing the worlds into being from nothing. They can receive only from this level because they are limited, as the Talmudic saying about the distance from earth to the firmament illustrates.

9 ואינם כלל בערך לגבי אור ה' שהוא בבחי' א"ס המתגלה בעולמות עליונים. ולזאת אין יכולים לקבל חיותם

And they bear no comparison at all to the light of G-d, which is on the level of the Infinite (Ein Sof), revealed in the higher worlds. Therefore they cannot receive their life-force

The created worlds bear no comparison to G-d's infinite light as it shines in the higher worlds, so they cannot receive their life directly from it.

רק מבחי' דבר ה' שהם אותיות שנבראו בהם שמים וארץ כו' שהם בחי' דומם לגבי אור א"ס ב"ה except from the level of the word of G-d, which is the letters with which heaven and earth were created, etc., which are of the inanimate level relative to the Infinite Light (Or Ein Sof), blessed be He.

They receive it only through the divine word, the letters by which heaven and earth were made, and those letters are like inanimate stone compared to the Infinite Light.

וכמ"ש קדוש ה' צבאות וכמארז"ל²² אות הוא בצבאות שלו^{23, 24} ואף שהם אלף אלפין כמ"ש אלף אלפין ישמשונה²⁵ ורבו רבבן קדמוהי וגוי וכמ"ש היש מספר לגדודיו.²⁶

As it is written, "Holy is G-d of Hosts (Tzevaos)," and as our Sages, of blessed memory, said, "He is a sign (os) among His hosts." And although they are a thousand thousands, as it is written, "A thousand thousands served Him, and myriad myriads stood before Him," etc., and as it is written, "Is there any number to His troops?"

The Name "G-d of Hosts" (Tzevaos) is read by the Sages as "He is an os among His hosts"; os means both "sign" and "letter." Though the hosts are thousands upon thousands, as Daniel saw, the phrase implies that all of them live from a single letter.

עכ"ז מאחר שהם בעלי גבול חיותם אינו אלא מבחי" אות א' בלבד שהוא בחי' דומם לגמרי לגבי שם הוי"ל שהוא בבחי' א"ס כו' כנ"ל.²⁷

nevertheless, since they are limited, their life-force is only from the level of a single letter alone, which is entirely of the inanimate level relative to the Name Havayah, which is on the level of the Infinite, etc., as mentioned above.

Because the hosts are finite, their life comes from just one letter, which is inanimate compared to the Name Havayah, the infinite.

SECTION 4 • 110-12

Many stones into one yud

10 והנה השתלשלות כל העולמות ברבוי רבבות מדרגות תלוי הכל לפי אופן צירופי האותיות²⁸ שבבחינת דבר ה' להתהוות נבראים פרטיים בעלי גבול ונפרדים כו'.

Now, the chain of descent of all the worlds, through myriads upon myriads of rungs, all depends on the manner of the combinations of the letters in the level of the word of G-d, so that particular created beings come into being, limited and separate, etc.

Every distinct creature, on every rung, is the product of a particular combination of divine letters; how the letters are arranged determines what comes into being.

ויעקב אע"ה רצה להעלותם למעלה. לזאת ויקח מאבני המקום²⁹ שהם אותיות הרבה ועשה מהן אבן אחת

And Yaakov our father, peace be upon him, wished to raise them up above. Therefore, "he took from the stones of the place," which are many letters, and made of them one stone,

Yaakov wanted to lift these creatures back up, so he "took from the stones of the place," the many letters, and made them into one.

שהוא אות הוי"ד שזהו וישם מראשותיו כו' שכמו שלמטה באדם יש שכל ומדות והאותיות הם המלבישים לבחי' שכל ומדות שמתלבשים בהם.

which is the letter yud; this is [the meaning of] "and he placed [them] at his head," etc. For just as below, in a person, there are intellect and emotive attributes (middos), and the letters are what clothe the intellect and emotive attributes that are en clothed in them,

The one stone is the letter yud, and it is placed "at his head," the place of intellect. The maamar explains through a person: he has intellect and emotions, and letters (words) are what clothe them.

כמו"כ למעלה יש בחי' חב"ד וז"ת רק שם הוא חכים ולא בחכמה ידיעא מבין ולא בבינה ידיעא ולא מכל מדות אל"ן ששם הוא בבחי' יחוד ובטול בתכלית.

so too above there are the levels of Chochmah, Binah and Daas and the seven lower [Sefiros]; only, there He is "wise, but not with a known wisdom; understanding, but not with a known understanding," and not of any of these attributes, for there it is in a state of utter unity and self-nullification.

Above too there are intellect (Chochmah, Binah, Daas) and seven emotive Sefiros, but there they are wholly one with G-d. As the prayer of Eliyahu in the Tikkunei Zohar puts it, He is wise, but not with a wisdom that can be known.

11 וכמ"ש לך ה' הגדולה כו' וחיוהי וגרמוהי חד כו'. ובחי' דבר ה' הם האותיות שבהם מתלבשים חב"ד ומדות שהם ע"ס עליונות.

As it is written, "Yours, G-d, is the greatness," etc., and "His life-forces and His vessels are one," etc. And the level of the word of G-d is the letters, in which Chochmah, Binah and Daas and the emotive attributes are en clothed, which are the ten supernal Sefiros.

The verse "Yours, G-d, is the greatness..." lists the Sefiros, and the Zohar phrase adds that they are one with Him. The divine word is the letters, and in them the ten supernal Sefiros are clothed.

ובחי' אות היו"ד שהיא נקודה קטנה מרמז על היות שבו מתלבש בחי' חכמה שהוא בחי' אין ובטול בתכלית.³⁰

And the level of the letter yud, which is a small point, alludes to the fact that the level of Chochmah, which is the level of nothingness (ayin) and utter self-nullification, is en clothed in it.

The yud is only a point. Its smallness suits Chochmah, which is called "nothing" (ayin): the first flash of wisdom before it takes any shape, a state of complete self-nullification.

12 ואות הה"א³¹ שהיא בחי' התפשטות אורך ורוחב מרמז על שהוא בחי' לבוש לבחי' בינה וכו'.

And the letter hei, which is a spreading out in length and breadth, alludes to its being a garment for the level of Binah, etc.

The hei is wide and extends in both length and breadth, so it suits Binah, where the point of wisdom is expanded and developed.

וכמו"כ שאר האותיות שבהם מתלבשים בחי' מדות העליונות. וזהו שיעקב עשה מכל האבנים אבן אחת שהוא אות הוי"ד להעלותן לבחי' חכמה עילאה.

And likewise the other letters, in which the levels of the supernal emotive attributes are encloded. And this is [why] Yaakov made of all the stones one stone, which is the letter yud: to raise them up to the level of supernal Chochmah.

The other letters clothe the emotive attributes. Gathering all the stones into one yud means raising all the letters to supernal Chochmah, where they are nullified before G-d.

SECTION 5 • 113-16

The pillar and the oil

13 ואזי אח"כ וישם אותה מצבה³² הוא בחי' אות הוא"ו שעשה והמשיך מבחי' י' לבחי' ו' להיות התלבשות בחי' חכמה עילאה למטה בבחי' תומ"צ וכנודע תמונת אות הוא"ו שעל ראשו נקודת הוי"ד³³

And then, afterward, "and he set it up as a pillar" is the level of the letter vav: he made and drew [it] from the level of the yud to the level of the vav, so that supernal Chochmah would be encloded below in Torah and mitzvos. As is known, the form of the letter vav has the point of the yud at its head,

After the ascent comes the descent. Setting the stone up as an upright pillar is the vav, a vertical line: Yaakov drew the yud down into a vav, so that supernal Chochmah would be clothed in Torah and mitzvos below. The vav is drawn with a yud-like point at its head.

ואח"כ הולך ומתמשך למטה כמו כן אורייתא מחכמה עילאה נפקת ונמשך ומתפשט למטה בדברים גשמיים כו'.

and afterward it goes on and extends downward. So too, "the Torah comes forth from supernal Chochmah," and is drawn down and spreads below into physical things, etc.

The line of the vav then extends downward. So too the Torah, which the Zohar says "comes forth from supernal Chochmah," comes down and clothes itself in physical matters.

14 וזהו ויצוק שמן על ראשה³⁴ פי' שמן הוא בחי' חכמה עילאה³⁵ וכמ"ש שמן משחת קדש.³⁶

And this is [the meaning of] "and he poured oil on its top." The explanation: oil is the level of supernal Chochmah, as it is written, "oil of holy anointing."

Pouring oil on the pillar is the next step. Oil stands for supernal Chochmah; the verse about the "oil of holy anointing" is brought to show oil as a symbol of holiness drawn from above.

להיות גלוי בחי חכמה עילאה ממש למטה בבחי מצבה הנ"ל שהוא בחי תורה ומצות שמלובשים למטה בדברים גשמיים המחליף פרה בחמור כו' כשר פסול כו' עכ"ז יהיה בהם גילוי בחי חכמה עילאה ממש כמו שהוא למעלה.

[This is] so that there be a revelation of supernal Chochmah itself below, in the level of the pillar mentioned above, which is the level of Torah and mitzvos, which are encloded below in physical things, "one who exchanges a cow for a donkey," etc., kosher [and] unfit, etc.; nevertheless there will be in them a revelation of supernal Chochmah itself, just as it is above.

The aim is that supernal Chochmah itself be revealed in the pillar, that is, in Torah and mitzvos, even though they deal with physical matters: laws about trading a cow for a donkey, about what is kosher and what is unfit. Even there, divine wisdom should be as revealed as it is above.

15 וכמארז"ל מה להלן באימה וביראה³⁷ אף כאן באימה וביראה. פי' מה להלן בשעת מתן תורה על הר סיני שהיו באימה וביראה שאז הי' בחי גילוי בתכלית ששמעו מפי עצמות המאציל אנכי ה' אלקיך כו'.

And as our Sages, of blessed memory, said: "Just as there [it was] in dread and awe, so here [it must be] in dread and awe." The explanation: "just as there," at the time of the Giving of the Torah on Mount Sinai, they were in dread and awe, for then there was a revelation in the utmost degree, for they heard from the mouth of the Essence of the Emanator, "I am G-d, your G-d," etc.

The Sages taught that Torah must be studied with the same dread and awe as at Sinai. At Sinai the revelation was total: Israel heard "I am G-d your G-d" from G-d's very Essence, and so they were filled with awe.

אף כאן היינו אף כמו שהתורה מלובשת למטה בדברים גשמיים יהי ע"י גילוי חכמה עילאה ממש כמו שהי' אז וכמ"ש ואשים דברי בפיך³⁸ כו'.³⁹

"So here": that is, even as the Torah is encloded below in physical things, it shall be through a revelation of supernal Chochmah itself, just as it was then, as it is written, "And I have placed My words in your mouth," etc.

"So here" means that even now, when the Torah is clothed in physical matters, it should carry the same revelation of supernal Chochmah as then. The verse "I have placed My words in your mouth" expresses this: G-d's own words are in the mouth of the one who learns.

16 ולהיות גילוי כזה למטה הוצרך יעקב מתחלה להעלותן למעלה מעלה לבחי"ס וכמ"ש וירימה מצבה⁴⁰ להיות כי נעוץ סופן בתחלתן ועי"ז נעוץ תחלתן בסופן כו' שמדרגה היותר גבוה יותר יכולה לירד ולהתפשט מטה מטה כידוע:⁴¹

And for there to be such a revelation below, Yaakov first needed to raise them up to the very highest, to the level of the light that encompasses all worlds (sovev kol almin). As it is written, "and he raised it up as a pillar": for "their end is wedged in their beginning," and through this "their beginning is wedged in their end," etc., for the higher a rung is, the more it is able to descend and spread lower and lower, as is known.

To bring such revelation down, Yaakov first had to raise the letters to sovev, the light that transcends all worlds, just as the verse later says "he raised it up as a pillar." The principle, from Sefer Yetzirah, is that the end is bound up with the beginning: what is lowest is rooted in what is highest, and the higher a level is, the further down it can reach.

SECTION 6 • ¶17-21

My father's house: Yitzchak's laughter

17 וזהו ושבתי בשלום אל בית אבי והי' הוי"ל לי לאלקים. שכל זה יהיה עי"י העלאות והמשכות שממטה למעלה ומלמעלה למטה שהוא בחי' וישם מראשתיו כו'

And this is [the meaning of] "And I shall return in peace to my father's house, and Havayah will be Elokim to me": all this will come about through elevations and drawings-down, from below upward and from above downward, which is the level of "and he placed [them] at his head," etc.,

Now the maamar returns to the vow. Everything described so far, the raising of the letters and the drawing down, both belong to it: "placed at his head" is the ascent from below upward.

ואח"כ ויצק עליה שמן כו' כנ"ל כי הנה אבי⁴² קאי על יצחק וכמ"ש כי אתה אבינו⁴³ שלע"ל יאמרו על יצחק כי אתה אבינו כו'.

and afterward, "and he poured oil on it," etc., as mentioned above. For "my father" refers to Yitzchak, as it is written, "For You are our father," for in the time to come they will say of Yitzchak, "For you are our father," etc.

Pouring the oil is the descent from above downward. "My father" means Yitzchak: the Talmud relates that in the future Israel will say to Yitzchak, in the words of Isaiah, "For you are our father."

18 והנה יצחק הוא מלשון צחוק ותענוג וכמ"ש צחק עשה לי⁴⁴ כו' כל השמע יצחק לי

Now, Yitzchak is from the term tzechok (laughter) and delight, as it is written, "[G-d] has made laughter for me," etc., "whoever hears will laugh (yitzchak) with me."

The name Yitzchak comes from tzechok, laughter, as Sarah said at his birth: G-d has made laughter for me; all who hear will laugh with me. Laughter expresses delight.

והוא לשון עתיד שיתגלה בחיי התענוג העליון⁴⁵ שלמעלה והוא ע"י בחיי הבירורי שלמטה בבחי' אתכפיא ואתהפכא מחשוכא לנהורא ע"י העלאות והמשכות כנ"ל.

And it is in the future tense, [meaning] that the supernal delight above will be revealed; and this comes through the refinements (beirurim) below, in the manner of subjugation (iskafya) and transformation (is'hapcha) of darkness into light, through the elevations and drawings-down mentioned above.

Yitzchak is also a future-tense verb, "he will laugh." So it points to a supernal delight that will be revealed in the future, brought about by the work of refining the world below: subduing evil and turning darkness into light.

19 וכמו התענוג והצחוק שלמטה שאינו אלא מאיזו שינוי והתחדשות כמו למשל צפור המדברת⁴⁶ וכדומה שאין דרכה וטבעה לדבר משא"כ מאדם המדבר אין מקבלים תענוג כלל לפי שדרכו בתמידות לדבר. וכמו"כ ממש למעלה.

Like delight and laughter below, which come only from some change and novelty, for example a talking bird and the like, whose way and nature is not to speak; whereas from a person who speaks one receives no delight at all, since it is his constant way to speak. And exactly so above.

Delight comes from what is new. A talking bird delights us because speech is not its nature; a person who speaks delights no one, because speaking is normal for him. The same is true above: what delights G-d is what is unexpected.

הנה בחיי יעקב הוא י' עקב שהוא בחיי ירידת והשתלשלות אלקות עד למטה מטה גם בבחי' עקביי שהם עולמות הנפרדים לגמרי ובעלי גבול כו'.

Now, the level of Yaakov is yud-akev, which is the descent and chain-descent of G-dliness down to the very lowest, even into the level of the heels, which are the utterly separate and limited worlds, etc.

Yaakov, the yud reaching the heel, is G-dliness descending all the way to the lowest, limited worlds, which seem entirely separate from Him.

20 וכמ"ש ויצא יעקב מבאר שבע וילך חרנה⁴⁷ שנמשך ונשתלשל בהשתלשלות וצמצומים כ"כ להתהוות יש מאין בעלי גבול ועלמין דפרודי

As it is written, "And Yaakov went out from Be'er Sheva and went toward Charan": [G-dliness] was drawn down and descended through the chain of descent and contractions so far, so that limited beings and worlds of separateness would come into being, something from nothing,

Yaakov's journey to Charan is again read as the descent of G-dliness, through so many contractions that limited, separate worlds come into being from nothing.

שהם בחי' נבראיי נפרדים שהם בחי' יש ונפרד בפ"ע שנק' חר"ן והוא מלשון נחר גרוני^{48, 49} כו'.

which are separate created beings, which are something (yesh) and separate unto themselves; [this] is called Charan (חרן), and it is from the term "my throat is parched (nichar)," etc.

These separate beings, which feel they exist on their own, are called Charan (חרן), a word the maamar links to nichar, "parched," in the Psalm "my throat is parched."

והיינו שהחיות אלקות הנמשך ומתלבש בהם שנק' בחי' גרון שהוא קול כנודע⁵⁰ מכוסה ומוסתר בהם לגמרי עד

That is, the divine life-force that is drawn down and enclothed in them, which is called the level of the throat, which is voice, as is known, is covered and hidden in them completely, until

The divine life-force in creatures is called "throat," because the throat produces voice, the divine speech that creates them. In these worlds that voice is completely covered and hidden.

שהם עלמין דפרודי וחשך לגמרי כאלו הם יש ונפרד בפ"ע ואזי נק' חרן לשון נחר גרוני כו'. וכמ"ש נאלמתי דומיה⁵¹ כו'.

they are worlds of separateness and utter darkness, as if they were something separate unto themselves; and then it is called Charan, from the term "my throat is parched," etc. And as it is written, "I was mute with silence," etc.

So the worlds become separate and dark, as if they existed on their own. This is the "parched throat," and the silence of "I was mute with silence": the divine voice cannot be heard.

21 והנה תכלית המכוון בירידת והשתלשלות אור ה' כ"כ למקום חשך ועלמין דפרודי. היינו בכדי שיהי' אתכפיא ואתהפכא מחשוכא לנהורא כו'

Now, the ultimate purpose of the descent and chain-descent of the light of G-d so far, to a place of darkness and worlds of separateness, is so that there be subjugation and transformation of darkness into light, etc.:

Why did G-d's light descend so far, into darkness and separateness? So that darkness could be subdued and turned into light (iskafya and is'hapcha, subjugation and transformation).

להפוך את כל המדות רעות שהם האהבה ורשפי אש של הבלי עולם או הכעס כו'

to transform all the bad emotive attributes (middos), which are the love and fiery flames for the vanities of the world, or anger, etc.,

In a person this means the bad emotions: burning love for the vanities of the world, anger and the like.

להפכם שיהיו רק לה' לבדו ולהיות בבחי' בטול הרצון לה' לבד ולא בבחי' יש ונפרד בפ"ע כו'.

to transform them so that they be for G-d alone, and to be in a state of self-nullification of the will to G-d alone, and not in a state of being something separate unto itself, etc.

These are to be transformed so that they are directed to G-d alone, and so that a person gives up his own will before G-d instead of feeling himself a separate self.

ונקי' בחי' זאת בחי' תשובה שהוא בחילא יתיר כו' דהיינו המדות רעות שהם ברשפי אש להפכם ולהשיבם לה' לבד כנ"ל

And this level is called teshuvah (return), which is "with greater strength," etc.; that is, [taking] the bad attributes that are in fiery flames, to transform them and return them to G-d alone, as mentioned above.

This transformation is called teshuvah, which works "with greater strength": taking the very fire of the bad emotions and turning it back to G-d.

(וזהו במקום שבעלי תשובה עומדין⁵² צדיקי' גמורים אין יכולים לעמוד). ועי"ז נעשה תענוג גדול למעלה והוא מבחי' אתכפיא ואתהפכא מחשוכא לנהורא שלמטה.

(And this is [the meaning of] "In the place where penitents stand, the completely righteous cannot stand.") And through this a great delight is brought about above, and it comes from the subjugation and transformation of darkness into light below.

That is why penitents stand where even the completely righteous cannot. And this transformation causes great delight above.

וזוהו יפה שעה אחת בתשובה^{53,54} כוי להיות שע"י בחי' תשובה דוקא נעשה התענוג למעלה כ"כ שהוא ממש כמשל צפור המדברת כנ"ל

And this is [the meaning of] "One hour in teshuvah is more beautiful," etc.: for specifically through teshuvah such delight is brought about above, exactly like the parable of the talking bird mentioned above;

The Mishnah says one hour of teshuvah in this world is more beautiful than all the life of the World to Come. Teshuvah causes delight above just like the talking bird: something unexpected.

ואזי נעשה מבחי' חר"ן רנ"ה וכנודע על ענין חמץ ומצה שמאות החי"ת של חמ"ץ נעשה ה"א כמ"ש בזהר פ' פנחס⁵⁵ ע"פ גער חי"ת קנה⁵⁶ כוי ונעשה בחי' מצה.

and then from the level of Charan (חרן) is made rinah (רנה, joyous song). As is known concerning chametz and matzah: from the letter ches of chametz (חמץ) a hei is made, as it says in the Zohar, Parshas Pinchas, on the verse "Rebuke the chayas (ches) of the reed," etc., and it becomes the level of matzah (מצה).

Then Charan (חרן) becomes rinah (רנה), joyous song: the ches turns into a hei. The same happens with chametz (חמץ) and matzah (מצה), whose letters differ only in ches and hei; the Zohar reads "rebuke the beast (chayas) of the reed" as rebuking the ches.

כמו"כ מחרן נעשה רנה כמ"ש באבוד רשעים רנה⁵⁷ שהוא בחי' התענוג שנעשה למעלה מבחי' אתכפא ואתהפכא כנ"ל.⁵⁸

So too, from Charan is made rinah, as it is written, "When the wicked perish there is joyous song (rinah)"; which is the delight that is brought about above from the subjugation and transformation, as mentioned above.

The verse "when the wicked perish there is joyous song" shows that rinah comes when evil is overcome. This rinah is the delight above that comes from subduing and transforming darkness.

SECTION 7 • ¶22-24

The future revelation

22 והנה בחי' התענוג הזה יתגלה לעתיד דוקא שאז ואת רוח הטומאה אעביר⁵⁹ כו' שלא יהיה עוד בחי' חשך ובירורי' כמו שהוא עתה בעליות וירידות אלא כמ"ש בחריש ובקציר תשבות⁶⁰ כמבואר במ"א.

Now, this delight will be revealed specifically in the time to come, for then "I will remove the spirit of impurity," etc., so that there will no longer be darkness and refinements as there are now, in ascents and descents; rather, as it is written, "In plowing and in harvest you shall rest," as explained elsewhere.

This delight will be fully revealed only in the future, when G-d removes the spirit of impurity from the earth. Then there will be no darkness to refine and no ups and downs; the work of "plowing and harvest," the refining, will cease, and there will be rest.

23 ויהיה בחי' גילוי אור ה' למטה בבחי' יחוד וביטול בתכלית כמו שהוא למעלה בעולמות עליונים דאיהו וחיוהי וגרמוהי חד כו' שעתה הוא מאין ליש כו' משא"כ לעתיד יהיה מיש לאין בבחי' ביטול ואתהפכא כו'.

And there will be a revelation of the light of G-d below in a state of utter unity and self-nullification, just as it is above in the higher worlds, where "He and His life-forces and His vessels are one," etc. For now it is from nothing to something, etc., whereas in the time to come it will be from something to nothing, in a state of self-nullification and transformation, etc.

In the future, G-d's light will be revealed below with the same unity found in the higher worlds. Now creation runs "from nothing to something," producing beings that feel real on their own; then it will run "from something to nothing," as creation recognizes its nullity before G-d and is transformed.

24 ואזי יתגלה בחי' ענג העליון שהוא בבחי' א"ס והוא בחי' יום הז' יום שכולו שבת ומנוחה לחיי העולמים שהוא בחי' גילוי ענג העליון כנודע שנעשה מהבירורים שלמטה בשיתא אלפי שנין כו'.

And then the supernal delight, which is on the level of the Infinite (Ein Sof), will be revealed; and this is the level of the seventh day, "the day that is entirely Shabbos and rest for life everlasting," which is the revelation of the supernal delight, as is known, which comes about from the refinements below during the six thousand years, etc.

Then the supernal delight, which is infinite, will be revealed. This is the "seventh day," the era that is all Shabbos and rest; it is the fruit of the work of refinement during the six thousand years of the world.

וזהו ושבתי כו' אל בית אבי⁶¹ שהוא בחי' חזרה והשבה של בחי' יעקב מבחי' חר"ן כנ"ל לבחי' רנה שנק' בית אבי שהוא בחי' יצחק שהוא בחי' הצחוק והתענוג העליון שיתגלה לעתיד מבחי' אתכפיא ואתהפכא הנ"ל:

And this is [the meaning of] “And I shall return,” etc., “to my father’s house”: it is the return and restoration of the level of Yaakov from the level of Charan, as mentioned above, to the level of rinah, which is called “my father’s house,” which is the level of Yitzchak, which is the supernal laughter and delight that will be revealed in the time to come from the subjugation and transformation mentioned above.

This is Yaakov’s return “to my father’s house”: coming back from Charan, the hidden divine voice, to rinah, the song of delight, which is the level of Yitzchak, the laughter to be revealed in the future.

SECTION 8 • ¶25-29

Peace, and Havayah becoming Elokim

25 וזהו שיאמרו לעתיד על יצחק דוקא כי אתה אבינו להיות כי זהו תכלית המכוון בירידת והשתלשלות העולמות כדי שעי"ז יהיה צחוק ותענוג למעלה כנ"ל.

And this is why in the time to come they will say specifically of Yitzchak, “For you are our father”: because this is the ultimate purpose of the descent and chain-descent of the worlds, so that through it there will be laughter and delight above, as mentioned above.

Why will Israel call Yitzchak, of all the Patriarchs, “our father” in the future? Because the whole purpose of the descent of the worlds is the laughter and delight above, and Yitzchak is that laughter.

וזהו ושבתי בשלום כו'. כי בחי' ענג הנ"ל שיתגלה לעתיד הוא דוקא ע"י בחי' העלאות והמשכות שהם בחי' הבירורים למטה בבחי' אתכפייא ואתהפכא כנ"ל שנקרא בחי' שלום.

And this is [the meaning of] “And I shall return in peace,” etc. For the delight mentioned above, which will be revealed in the time to come, comes specifically through elevations and drawings-down, which are the refinements below in the manner of subjugation and transformation, as mentioned above; [and this] is called the level of peace (shalom).

Now the word “in peace” is explained. The future delight comes through the two movements of ascent and descent, the refining of the world by subduing and transforming evil, and this joining of the two is called “peace.”

להיות כי שלום הוא המחבר שני הפכים וכמ"ש עושה שלום במרומיו.⁶² שמיכאל שר של מים⁶³ וגבריאל שר של אש כו'.

For peace is what joins two opposites, as it is written, "He makes peace in His heights": for Michael is the prince of water and Gavriel is the prince of fire, etc.

Peace unites opposites. The verse "He makes peace in His heights" is explained by the Midrash: Michael, the angel of water, and Gavriel, the angel of fire, stand together in heaven, and G-d makes peace between them.

26 והנה כתיב שלום שלום לרחוק ולקרוב⁶⁴ והיינו ב' בחי' שלום⁶⁵ שלום מלמטה למעלה והיינו לרחוק שנעשה קרוב שהוא בחי' העלאה ממטה למעלה.

Now, it is written, "Peace, peace, to the far and to the near." That is, [there are] two levels of peace: peace from below upward, that is, "to the far" who becomes near, which is the elevation from below upward;

Isaiah says "peace, peace" twice, so there are two kinds of peace. The first is peace "to the far": the one who is far, the lower world, is brought near, rising from below upward.

ושלום מלמעלה למטה היינו בחי' ירידת והמשכת אלקות למטה בבחי' תורה ומצות כמבואר לעיל במ"ש ויצק שמן כו'.

and peace from above downward, that is, the descent and drawing down of G-dliness below into Torah and mitzvos, as explained above on the verse "And he poured oil," etc.

The second is peace "to the near": G-dliness descends from above into Torah and mitzvos, as with the oil Yaakov poured on the pillar.

27 ועי' ב' בחי' שלום הנ"ל שהם בחי' אתהפכא מחשוכא לנהורא שלא יהיו בבחי' עלמין דפרודי רק בבחי' יחוד וביטול כמו שהוא למעלה בעולמות עליוני' ממש

And through the two levels of peace mentioned above, which are the transformation of darkness into light, so that they will not be in the state of worlds of separateness but only in a state of unity and self-nullification, exactly as it is above in the higher worlds,

Through these two kinds of peace, darkness is turned into light, and the lower worlds stop being worlds of separateness and become one with G-d, as the higher worlds are.

ואזי אשוב אל⁶⁶ בית אבי שיתגלה ממילא בחי' הענג העליון שהוא בבחי' א"ס ממש למעלה מעלה מהשתלשלות העולמות במדרגות רבות מעלה ומטה וחשך ואור.

then “I shall return to my father’s house”: the supernal delight, which is truly on the level of the Infinite (Ein Sof), far above the chain of descending worlds with its many rungs, above and below, darkness and light, will be revealed of itself.

Then “I shall return to my father’s house”: the supernal delight will be revealed of itself. It is infinite, far above the whole chain of worlds with its distinctions of high and low, dark and light.

משא"כ לגבי עצמותו ומהותו ית' קטן וגדול שוים ממש בלי שינוי וכחשכה כאורה⁶⁷ ממש.

Whereas relative to His essence and being, blessed be He, small and great are truly equal, without change, and “darkness is exactly like light.”

For G-d’s own essence those distinctions do not exist at all: small and great are the same, and darkness is like light, as the Psalm says.

28 ואז והיה הוי' לי לאלקים כוי'. כי הנה כתיב כי שמש ומגן⁶⁸ הוי' אלקים שכמו שהמגן הוא נרתק להשמש ומכסה ומסתיר על אור השמש כמו"כ

And then, “Havayah will be Elokim to me,” etc. For it is written, “For a sun and a shield is Havayah Elokim”: just as the shield is a sheath for the sun, covering and concealing the light of the sun, so too

Now the vow’s central phrase, “Havayah will be Elokim to me.” The Psalm pairs “sun” with Havayah and “shield” with Elokim: as a shield covers the sun, sheathing its light.

שם אלקים הוא בחי' נרתק לשם⁶⁹ הוי' ומכסה ומסתיר עליו להיות נבראים בעלי גבול ונפרדים בפ"ע משא"כ שם הוי' הוא בחי' המשכת אור ה' למטה כוי'.⁷⁰

the Name Elokim is a sheath for the Name Havayah, covering and concealing it, so that there may be created beings that are limited and separate unto themselves; whereas the Name Havayah is the drawing down of the light of G-d below, etc.

So Elokim conceals Havayah, so that limited, separate creatures can exist without being overwhelmed. Havayah, by contrast, is the drawing down of G-d’s light.

29 והנה כ"ז הוא בבחי' השתלשלות מעלה ומטה וחשך ואור אבל לעתיד שיתגלה בחי' ענג העליון שהוא למעלה מעלה מבחי' ההשתלשלות והוא למעלה מעלה מבחי' שם⁷¹ הוי"ל ושם אלקים

Now, all this is within the chain of descending worlds, above and below, darkness and light. But in the time to come, when the supernal delight will be revealed, which is far above the chain of descending worlds and far above the Name Havayah and the Name Elokim,

All of this, sun and shield, revelation and concealment, belongs to the chain of worlds. The future delight is far above the whole chain, above even the Names Havayah and Elokim.

ואזי מה שעתה הוא בחי' שם הוי"ל יהיה אז בחי' אלקים לגבי בחי' ענג העליון הנ"ל

then what is now the level of the Name Havayah will then be the level of Elokim relative to the supernal delight mentioned above.

So relative to that delight, even Havayah, today the Name of revelation, will be like Elokim, a mere covering. This is the meaning of "Havayah will be Elokim to me."

ואזי והאבן הזאת אשר שמתני מצבה⁷² כנ"ל יהיה בית אלקים שיהיה בית וכלי לבחי' אלקים דלעתיד שהוא בחי' הוי"ל עתה.

And then "this stone which I have set up as a pillar," as mentioned above, "will be a house of Elokim": it will be a house and vessel for the level of Elokim of the time to come, which is the level of Havayah now.

The stone, the lowest level, will then be a "house of Elokim": a vessel for what will then be called Elokim, which is Havayah as we know it now. This answers the first question: the stone becomes a house once Havayah becomes "Elokim."

וכל אשר תתן לי הוא לשון עתיד היינו כל עליות שיהיו לעתיד הכל עשר אעשרנו לך בבחי' מעשר כנודע וד"ל:

"And all that You will give me" is in the future tense; that is, all the ascents that there will be in the time to come, all of them, "I will surely give a tenth of it to You," in the manner of a tithe, as is known; and this is enough for one who understands.

Yaakov's vow ends "all that You will give me I will tithe to You." "Will give" is future: the endless ascents of the future, which will also be given back to G-d as a tithe. The maamar ends with "this is enough for one who understands."

SECTION 9 • 130

Summary

30 קיצור⁷³ (א) הנה יעקב המשיך היו"ד ח"ע לבחי' עקביי' וזהו ענין יציאת יעקב מבאר שבע יסוד אי'

לבחי' חרן כדי להעלות בירורי נוגה

Summary. (a) Yaakov drew the yud, supernal Chochmah, down to the level of the heels. And this is the matter of Yaakov's going out from Be'er Sheva, the Yesod of Imma, to the level of Charan, in order to elevate the refinements of nogah;

A summary in three points. (a) Yaakov drew the yud, supernal Chochmah, down to the heels. Be'er Sheva is identified with Yesod of Imma, the channel of Binah, and Yaakov went down to Charan to raise up the sparks trapped in nogah, the mixed realm of good and evil that can be refined.

והיינו מה שלקח מאבני המקום שהם בחי' אותיות דבר ה' המלובשים בדצ"ח ועשה מהם אבן אחת הוא בחי' יו"ד שזהו וישם מראשותיו⁷⁴ (ע' זהר ח"א דע"ב ופ' ויצא קנ"א ופ' ויחי רל"א ובמ"ש ע"פ אבן ישראל)^{75,76}

that is, his taking from the stones of the place, which are the letters of the word of G-d encloded in the inanimate, vegetative and animal, and making of them one stone, which is the level of the yud; this is "and he placed [them] at his head" (see Zohar, Part I, 72b, and Parshas Vayetzei, 151, and Parshas Vayechi, 231, and what is explained on the verse "the stone of Israel").

The stones are the letters of G-d's word, clothed in the inanimate, vegetative and animal. Yaakov gathered them into one yud, "at his head." The parenthesis points to places in the Zohar and to a discussion of "the stone of Israel."

ואח"כ וישם אותה מצבה המשכת בחי' ו' שנמשך מהיו"ד והוא ענין אורייתא מח"נ ויצק עליה שמן להיות מה להלן באימה ויראה אף כאן באימה ויראה:⁷⁷

And afterward, "and he set it up as a pillar": the drawing down of the level of the vav, which extends from the yud; and this is the matter of "the Torah comes forth from supernal Chochmah." "And he poured oil on it," so that "just as there [it was] in dread and awe, so here in dread and awe."

The pillar is the vav that extends from the yud, the Torah coming forth from supernal Chochmah. The oil is the revelation of Chochmah in Torah, so that it is studied with the awe of Sinai.

(ב) ועי"ז ושבתי בשלום אל בית אבי בחי יצחק כי אתה אבינו⁷⁸ והוא הצחוק והתענוג שיהיה לעי"ל מכירורים אלו והיינו ע"י אתכפיא ואתהפכא נתברר מבחי חר"ן ונהפך החי"ת לה"א להיות רנ"ה בחי תענוג

(b) And through this, "I shall return in peace to my father's house," the level of Yitzchak, "For you are our father"; and this is the laughter and delight that there will be in the time to come from these refinements. That is, through subjugation and transformation, [it] is refined from the level of Charan (חרן), and the ches turns into a hei, to become rinah (רנה), the level of delight.

(b) The result is the return to "my father's house," Yitzchak, the future laughter and delight born of these refinements: Charan (חרן) is refined, its ches becomes a hei, and it becomes rinah (רנה), delight.

(ועד"ז בענין יצ"מ מיצר הגרון ע"ד בחי חרן נחר גרוני⁷⁹ כ"י וימררו חיי אבותינו וכשנעשה יצ"מ הוא בחי מצה משא"כ חמץ כענין ההפרש בין חרן לרנה):

(And similarly in the matter of the Exodus from Egypt (Mitzrayim): from the strait of the throat (meitzar hagaron), in the manner of the level of Charan, "my throat is parched," etc., "and they embittered the lives of our fathers"; and when the Exodus from Egypt takes place, it is the level of matzah, as opposed to chametz, like the difference between Charan and rinah.)

The same is true of the Exodus. Mitzrayim is read as meitzar hagaron, the narrow strait of the throat, like the parched throat of Charan, when the Egyptians embittered our ancestors' lives. Leaving Egypt is matzah, as against chametz, just as rinah is to Charan.

(ג) וגילוי ענג זה ע"י כי בחי שלום לרחוק ולקרוב⁸⁰ ואז שם הוי"ו יהיה רק בבחי אלקי לגבי גילוי ההוא ולפיכך האבן הזאת שהיא בחי המלי המקבלת משם הוי"ו יהיה בחי בית אלקים

(c) And the revelation of this delight is through the two levels of peace, "to the far and to the near"; and then the Name Havayah will be only on the level of Elokim relative to that revelation. Therefore "this stone," which is the level of Malchus that receives from the Name Havayah, will be the level of "a house of Elokim."

(c) This delight is revealed through the two kinds of peace, to the far and to the near. Then Havayah is like Elokim relative to it, and the stone, Malchus, which receives from Havayah, becomes a "house of Elokim."

(וגם י"ל כיון דלע"ל יאמרו ליצחק כי אתה אבינו ע"כ שייך בחי' זו בשם אלקים וז"ש צחוק עשה לי אלקים):⁸¹

(It may also be said: since in the time to come they will say to Yitzchak, "For you are our father," this level is therefore connected with the Name Elokim; and this is [the meaning of] "Elokim has made laughter for me.")

A further suggestion: because Israel will say "you are our father" to Yitzchak, the future level is linked to the Name Elokim, as in Sarah's words, "Elokim has made laughter for me."

IN ONE'S AVODAH

A person's bad emotions, the burning love for worldly things and anger, are not simply to be suppressed but turned around and directed to G-d alone; this teshuvah, done in the darkness of this world, brings G-d a delight that even the perfectly righteous cannot. Torah, even in its most earthly laws, is to be learned with the awe of Sinai, as the revelation of G-d's own wisdom.

QUESTIONS FOR DISCUSSION

1. Why must Yaakov first raise the stones to the highest level before he can draw supernal wisdom down into them?
2. How does the parable of the talking bird explain why the service of teshuvah causes greater delight above than the service of the righteous?
3. In what sense are letters "inanimate" relative to the ideas they carry, and what does this say about the world's relation to the divine word?
4. What does it mean that in the future creation will go "from something to nothing," and how does this relate to Havayah becoming "Elokim"?
5. How do the two kinds of peace, "to the far and to the near," correspond to the pillar and the oil?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ושבתי בשלום

The note says the Mittlerer Rebbe's transcript of this maamar is printed there and opens with the verse "And Yaakov made a vow." It is another record of the same discourse.

KEHOT'S NOTE

הנחת כ"א אדה"א בסה"מ תקס"ח ח"ב ע' תרכו מתחיל וידר יעקב נדר (וכן הוא ההתחלה בתו"ח). עוד הנחה בסה"מ הנחות הר"פ ע' סז. באוה"ת ויצא כרך א קצג, ב מציין הצ"צ שדי"ה זה ודי"ה ששים המה הנדפס בלקו"ת שה"ש נאמרו בשבת א'. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. קיצורים באוה"ת כרך ה תתנד, ב. נדפסו במ"מ לדף כא, ד. לכללות מאמר זה ראה די"ה ושבתי בשלום תשל"ה (נדפס בסה"מ מלוקט ח"ב ע' קנז). די"ה זה תשמ"ז.

2 ושבתי בשלום

Yaakov's vow at Beis El: if he returns in peace to his father's house, Havayah will be his G-d. The maamar reads it as a promise that Havayah will become "Elokim" relative to a higher revelation.

בראשית כ"ח:21

וְשָׁבְתִי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לְאֱלֹהִים:

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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KEHOT'S NOTE

בראשית כח, כא.

3 והאבן הזאת אשר שמת מצבה יהיה בית אלקים

The continuation of the vow: the stone he set up as a pillar will be a house of G-d. The maamar asks what links the stone to the Name Havayah.

בראשית כ"ח:22

וְהָאֶבֶן הַזֹּאת אֲשֶׁר־שָׁמַתִּי מִצְבָּה יְהִיָּה בֵּית אֱלֹהִים וְכָל אֲשֶׁר תִּתְּנֶנִּי עָלָיו אֶעֱשֶׂנּוּ לָךְ:

and this stone, which I have set up for a pillar, shall be G-d's house; and of all that Thou shalt give me I will surely give the tenth unto Thee.'

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4 וצריך להבין השיבות של האבן וכו'

The note says this version, and Torah Chaim, raise further questions here beyond the two asked in our text.

KEHOT'S NOTE

בסה"מ תקס"ח ובתו"ח נמצאים עוד קושיות: "אור אבא שהוא אור הראשון דאצי" יונק מן בחי' מזל השמיני דאי"א והוא מזל ונוצר חסד ונקי בשם מזל העליון". — סה"מ תקס"ה כרך ב ע' תתקמב. וראה בלקו"ת אמור לט, א. לשון יניקה, ומהו ההגדלה. ובסה"מ תקס"ה שם.

PARAGRAPH 2

5 ויפגע במקום

Yaakov reaches the place, takes of its stones and puts them at his head before sleeping. The maamar will read the stones as letters.

בראשית כ"ח:11

וַיִּפְגַּע בַּמָּקוֹם וַיֵּלֶן שָׁם כִּי־בָא הַשָּׁמֶשׁ וַיִּקַּח מֵאֲבָנֵי הַמָּקוֹם וַיָּשֶׂם מִרְאשֵׁיתוֹ וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא:

And he lighted upon the place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep.

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KEHOT'S NOTE

בראשית כח, יא.

6 וישם אותה מצבה

In the morning Yaakov sets up the stone as a pillar; the maamar will read this as the drawing down of the vav.

בראשית כ"ח:18

וַיִּשְׁכֶּם יַעֲקֹב בַּבֹּקֶר וַיִּקַּח אֶת־הָאֶבֶן אֲשֶׁר־שָׁם מִרְאשֵׁיתוֹ וַיָּשֶׂם אֹתָהּ מִצְבָּה וַיִּצֹק שָׁמֶן עַל־רֹאשָׁהּ:

And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it.

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PARAGRAPH 3

7 The parsha's opening verse. The maamar reads Yaakov's journey as the descent of divine light from the highest level to the lowest.

בראשית כ"ח:10

וַיֵּצֵא יַעֲקֹב מִבְּאֵר שֶׁבַע וַיֵּלֶךְ הָרְנָה:

And Jacob went out from Beer-sheba, and went toward Haran.

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8 יעקב הוא בחי' יו"ד עקב

the page is on Sefaria, but its text shares nothing with the note (unconfirmed)

KEHOT'S NOTE

ע"ח שער סדר האצ"י פ"ב. וראה פרדס שער עה"כ ערך יעקב. וערך עקב. קהלת יעקב ערך ישראל. ובכ"מ. ראה לקמן כו, ב. כט, א. לקו"ת בלק סח, ב. ר"ה סא, ד. אוה"ת וישב תתצד, ב. תצא ע' תתעו ואילך.

PARAGRAPH 4

9 Be'er Sheva and Charan become the two ends of the chain

of worlds, the highest and the lowest.

בראשית כ"ח:10

וַיֵּצֵא יַעֲקֹב מִבְּעֵר שֶׁבַע וַיֵּלֶךְ תְּרַנָּה:

And Jacob went out from Beer-sheba, and went toward Haran.

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PARAGRAPH 5

10 צוה ישועות יעקב

The psalmist asks G-d to command the salvations of Yaakov; the maamar reads yeshuos as the 370 supernal lights that Yaakov draws down.

Psalms 44:5

אַתָּה־הוּא מֶלֶכִּי אֱלֹקִים צִוֵּה יְשׁוּעוֹת יַעֲקֹב:

Thou art my King, O G-d; command the salvation of Jacob.

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KEHOT'S NOTE

תהלים מד, ה. "ע" לקו"ת פ' חקת ד"ה על כן יאמרו המושלים שם בהביאור ס"ו א" — הגיה בגיליון תו"א. קטע מכאן בד"ה לא תלבש שעטנו בסה"מ תרל"ב כרך ב ע' תסד עם הוספות.

11 ש"ע נהורין עילאין

The Zohar speaks of the 370 lights; the Kehot note cites it as the source of the term.

Zohar I, 4b

KEHOT'S NOTE

ראה ד"ה ושבתי בשלום — תשלי"ה (סה"מ מלוקט ח"ב ע' קס) הערה 44 שבתו"ח כאן (והוא הנקי ש"ע נהורין כמ"ש בזה"ר). ובתו"א [כאן] ישועות הם ש"ע נהורין עילאין (וראה בארוכה בהגהות לתו"א שם — באוה"ת פרשתנו קצב סע"א ואילך). ובאגה"ק ס"ג (קד, סע"ב): ישיעות הוא מלשון וישע. . דש"ע נהורין שבזה"ק (ראה זח"א ד, ב. ח"ג קלג, סע"ב. ע"ה שער טו (שער הזיווגים) פ"ב ואילך. ועוד).

12 ש"ע נהורין עילאין

The Idra Rabba also speaks of 370 lights; cited by the Kehot note for the term.

Sfer Etz Chaim 15:134-17:147

13 ש"ע נהורין עילאין

Etz Chaim, Sha'ar HaZivugim, cited by the Kehot note for the 370 lights and their place in the Arizal's system.

Sefer Etz Chaim 15:2

... ש"ע ע"ה והכתר לבדו הכולל כולם הוא ש"ע נמצא כי בפ"א יש ט"ס כל א' כלולה מן המ"א הם ש"ע נהורין וכן בפ"ב הבי' ש"ע נהורין ממ"א אותיות הוי"ה הבי' כנ"ל. גם נתבאר שם כי במצב דא"א מתלבש הדעת דעתיק (צ"ל דא"א) ובתוכו מתלבש היסוד דעתיקא וגם מזה המצב יורד הארה עד או"א כדי שידווגו כי הרי הוא נמשך מבחי' יסוד ודעת שהם בחי' זווג ושם נתבאר איך יורדים אורות אלו עד הגרון דא"א ושם נעשה הזווג מהחיק והגרון נעשה בחינות אחע"ה שבגרון שהוא בחינת שם ס"ג ואהי"ה ...

Sefer Etz Chaim (Public Domain)

14 וישע ה' אל הבל

G-d "turned to" Hevel and his offering; the maamar takes vayisha as a sign that yeshuos means G-d's light turning and descending toward what is below.

Genesis 4:4

וְהָבֵל הֵבִיא גְמִיּוֹהּ מִכְּכֹרֹת צֹאנוּ וּמִחֻלְבֵּהּ וַיֵּשַׁע ה' אֶל־הָבֵל וְאֶל־מִנְחָתוֹ:

And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the L-RD had respect unto Abel and to his offering;

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KEHOT'S NOTE

בראשית ד, ד.

15 ונהר יוצא מעדן

A river goes out from Eden to water the garden, and from there divides. Eden is read as supernal Chochmah, and the dividing as the separateness that comes with descent.

Genesis 2:10

וְנָהָר יֵצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הָגֶן וּמִשָּׁם יִפְרָד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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KEHOT'S NOTE

בראשית ב, י.

PARAGRAPH 6

16 ומשם יפרד

"And from there it divides [into four heads]"; the dividing of the river is read as the separateness that results when the light descends far from its source.

Genesis 2:10

וְנָהָר יֵצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הָגֶן וּמִשָּׁם יִפְרָד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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17 שו"ה הגן כו' — בהשתלשלות רבות וצמצומים רבים

A manuscript variant: it reads "through descent and many contractions" instead of "through many stages of descent and many contractions."

KEHOT'S NOTE

בב"ד 1824: בהשתלשלות וצמצומים רבים.

PARAGRAPH 7

18 כמ"ש בס"י שני אבנים

The note points to the Chanukah maamar in Torah Ohr (29a) as another place that draws on this passage of Sefer Yetzirah; the excerpt given opens with the Chanukah lights.

KEHOT'S NOTE

פ"ד מט"ז עפ"י נוסח האר"ז"ל. ראה לקמן כט, א. לקו"ת במדבר ח, ב.

19

בדבר ה' שמים נעשו

"By the word of G-d the heavens were made": creation is through divine speech, so the "stones" are present above as the letters of creation.

Psalms 33:6 ר"ג: וְהַיְמִינִי

בְּדִבְרֵי ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּי כָל־צִבְּאָם:

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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KEHOT'S NOTE

תהלים לג, ו.

PARAGRAPH 8

20

מלכותך מלכות כל עולמים

"Your kingship is a kingship over all worlds": read to mean that every world, however many, lives from G-d's Malchus.

Psalms 145:13 ר"ג: תְּהִלָּתֶךָ קִמְיָהּ

מִלְכוּתְךָ מִלְכוּת כָּל־עֲלָמִים וּמִמְשַׁלְתְּךָ כָּל־דּוֹר וָדוֹר:

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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KEHOT'S NOTE

תהלים קמה, יג.

21

היש מספר לגדודיו

Bildad asks, "Is there any number to His troops?" The maamar uses it for the countless worlds and hosts.

Job 25:3 ר"ג: אִיּוֹב

הֲיֵשׁ מִסְפָּר לַגְּדֻדָיו וְעַל־מִי לֹא־יָקוּם אוֹרָהּ:

Is there any number of His armies? And upon whom doth not His light arise?

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KEHOT'S NOTE

איוב כה, ג. ראה בסה"מ תרל"ה כרך א ע' נג.

PARAGRAPH 9

22

וכמארז"ל

A manuscript variant: it reads "as it says in the Zohar" instead of "as our Sages, of blessed memory, said"; the Kehot note locates it in the introduction to the Tikkunei Zohar, 12b.

KEHOT'S NOTE

בבזך 1824: וכמ"ש בזהר. — ת"ז בהקדמה יב, ב.

23

אות הוא בצבאות שלו

The Talmud reads Tzevaos as "He is a sign among His hosts." The maamar takes os as "letter": the hosts live from one letter.

Chagigah 16a ט"ז חגיגה

KEHOT'S NOTE

חגיגה טז, א. (ראה שם ע"י, ובחדא"ג).

24

אות הוא בצבאות שלו

Per the Kehot note, manuscript Buch 1824 attributes this teaching to the Zohar, meaning the introduction to the Tikkunei Zohar.

Tikkunei Zohar 12b י"ב תקוני הזהר

25

אלף אלפין ישמשונה

Daniel's vision of thousands upon thousands serving before G-d; it shows the multitude of the hosts that nevertheless live from a single letter.

Daniel 7:10 י"י: דניאל ז'

נָהָר דִּי־נֹר נִגַּד וְנִפְקַד מִן־קְדֻמוֹהִי אֶלְף אֶלְפִין יִשְׁמֹשׁוּנָה וְרַבּוֹ רַבְּבוֹ קְדֻמוֹהִי יְקוּמוּן דִּינָא יִתְבּ וְסִפְרִין פְּתִיחוֹ:

A fiery stream issued And came forth from before him; thousand thousands ministered unto him, And ten thousand times ten thousand stood before him; The judgment was set, And the books were opened.

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KEHOT'S NOTE

דניאל ז, י.

26

היש מספר לגדודיו

Brought again for the countless hosts.

Job 25:3 ר"ג: אִיּוֹב

הֲיֵשׁ מִסְפָּר לַגְּדֻדָיו וְעַל־מִי לֹא־יָקוּם אוֹרָהּ:

Is there any number of His armies? And upon whom doth not His light arise?

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27

קדוש ה' צבאות

The angels' "Holy, holy, holy is G-d of Hosts"; the Name Tzevaos is the starting point for the Sages' reading.

Isaiah 6:3 ר"ג: יְשַׁעִיָּהוּ

וְקָרָא זֶה אֶל־זֶה וְאָמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ ה' צְבָאוֹת מְלֵא כְּלֵי־הָאָרֶץ כְּבוֹדוֹ:

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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KEHOT'S NOTE

ישעי' ו, ג.

PARAGRAPH 10

28

השתלשלות כל העולמות . . צירופי האותיות שבבחי דבר ה'

Sha'ar HaYichud VehaEmunah explains at length how every creature is brought into being by combinations and substitutions of the letters of divine speech, the idea stated here.

KEHOT'S NOTE

ראה תניא ח"ב פ'

29

ויקח מאבני המקום

The stones Yaakov took are read as the many letters of

creation.

בראשית כ"ח:11 י"א

וַיִּפְגַּע בַּמָּקוֹם וַיֵּלֶן שָׁם כִּיבָא הַשֶּׁמֶשׁ וַיִּקַּח מֵאֶבְנֵי הַמָּקוֹם וַיִּשֶׂם
מֵרָאשָׁתּוֹ וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא:

And he lighted upon the place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep.

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PARAGRAPH 11

30

לך ה' הגדולה

David's blessing lists greatness, might, glory, victory and splendor, which Kabbalah reads as the Sefiros; here it shows the Sefiros as they are one with G-d.

I Chronicles 29:11 י"א כ"ט

לֵךְ ה' הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוֹד כִּי כָל בְּשָׂמִים וּבְאָרָץ
לֵךְ ה' הַמְּמֻלָּה וְהַמְּתַנַּשָּׂא לְכָל לְרֹאשׁ:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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KEHOT'S NOTE

דה"א כט, יא.

PARAGRAPH 12

31

ואות הה"א

The note says this passage about the hei is missing from the transcript of the maamar in Hanachos HaRap.

KEHOT'S NOTE

ענין זה ליתא בהנחת הר"פ.

PARAGRAPH 13

32

וישם אותה מצבה

Yaakov sets up the stone as a pillar; the upright pillar is read as the vertical vav.

בראשית כ"ח:18 י"ח

וַיִּשָּׂם יַעֲקֹב בְּבֹקֶר וַיִּקַּח אֶת־הָאֶבֶן אֲשֶׁר־שָׂם מֵרָאשָׁתּוֹ וַיִּשֶׂם אֹתָהּ מִצְבֵּה
וַיִּצַּק שָׁמֶן עַל־רֹאשָׁהּ:

And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it.

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33

אות הוא"ו שעל ראשו נקודת היו"ד

the page is on Sefaria, but its text shares nothing with the note (unconfirmed)

KEHOT'S NOTE

ראה לעיל טו, ד. לקו"ת תצא כט, ג.

PARAGRAPH 14

34

ויצק שמן על ראשה

Yaakov pours oil on top of the pillar; read as supernal Chochmah poured into Torah and mitzvos.

בראשית כ"ח:18 י"ח

וַיִּשָּׂם יַעֲקֹב בְּבֹקֶר וַיִּקַּח אֶת־הָאֶבֶן אֲשֶׁר־שָׂם מֵרָאשָׁתּוֹ וַיִּשֶׂם אֹתָהּ מִצְבֵּה
וַיִּצַּק שָׁמֶן עַל־רֹאשָׁהּ:

And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it.

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KEHOT'S NOTE

בראשית כח, יח. באוה"ת פ' ויקהל ע' ב'קד: "ור"ל שאין תכלית המכוון להיות העלאה שזהו ענין וישם אותה מצבה, כ"א להיות המשכה, וזהו ויצק שמן כו" עכ"ל.

35

פ"י שמן הוא בחי' חכמה עילאה

The Talmud says that in Tekoa, since they were used to olive oil, wisdom was common among them; the Kehot note cites it for the link between oil and Chochmah.

Menachot 85b:13-14 י"ג-י"ד

גמ' (שמואל ב יד, ב) וישלח יואב תקועה ויקח משם אשה חכמה מאי שנא תקועה אמר רבי יוחנן מתוך שרגילין בשמן זית חכמה מצויה בהן: תנו רבנן (דברים לג, כד) וטובל בשמן רגלו זה חלקו של אשר שמושך שמן כמעין אמרו פעם אחת נצרכו להן אנשי לודקיא בשמן מינו להן פולמוסטוס אחד אמרו לו לך והבא לנו שמן במאה ריבוא

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

מאו"א בערכו. ראה מנחות פה, ב: שמתוך שרגילין בשמן זית חכמה מצויה בהן.

36

שמן משחת קודש

The oil of holy anointing used to sanctify the Mishkan and its vessels; here it illustrates oil as a symbol of supernal wisdom.

Exodus 30:25 כ"ה

וַעֲשִׂיתָ אֹתוֹ שֶׁמֶן מִשְׁחַת־קֹדֶשׁ רֶקֶחַ מִרְקַחַת מַעֲשֶׂה רֶקֶחַ שֶׁמֶן מִשְׁחַת־קֹדֶשׁ יִהְיֶה:

And thou shalt make it a holy anointing oil, a perfume compounded after the art of the perfumer; it shall be a holy anointing oil.

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KEHOT'S NOTE

שמות ל, כה.

PARAGRAPH 15

37

וכמארו"ל מה להלן באימה וביראה

The Talmud learns that Torah must be studied in dread and awe, as at Sinai. The maamar reads it as saying that

במעשיו עתיד הקב"ה לשמוח במעשיהן של צדיקים. שלע"ל דוקא יהי גילוי השמחה מבחי" הברורים דעכשיו בבחי" אתכפא ואתהפכא". ע"ש.

PARAGRAPH 19

46

צפור המדברת

The parable of the talking bird appears there, and this maamar builds on it.

KEHOT'S NOTE

אוי"ת להה"מ (הוצאת קה"ת) פג, א. פו, ד. ועוד. ראה לקמן כה, ד. לקוי"ת במדבר יט, ד. שלח מח, ד. שה"ש לו, א. תו"ח תולדות קנב, א. ויצא קסו, א. וישלח קצ, ג. שער האמונה עט, א. סה"מ תרכ"ז ע' שצ. סה"מ תערי"ב ח"ב ע' תתקה. סה"מ תרמ"ג ע' קלג.

PARAGRAPH 20

47

ויצא יעקב מבאר שבע וילך חרנה

Charan, the destination of Yaakov's journey, stands for the lowest, most separate world.

Genesis 28:10: בראשית כ"ח: י"ד

ויצא יעקב מבאר שבע וילך חרנה:

And Jacob went out from Beer-sheba, and went toward Haran.

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48

נחר גרוני

"I am weary of my crying; my throat is parched." The maamar links nichar with Charan: the divine voice "dried up" and hidden.

Psalms 69:4: תהילים ס"ט: ד'

יגעתי בקראי נחר גרוני כלו עיני מיחל לאלקי:

I am weary of my crying; my throat is dried; Mine eyes fail while I wait for my G-d.

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KEHOT'S NOTE

תהלים סט, ד. רש"י פי' נחר יבש. וראה באבן עזרא ובמצודת ציון שם. ראה לקוי"ת להאריז"ל פי' וישב. אוה"ת וארא ע' קעח.

49

נחר גרוני

Rashi explains nichar as "dried out"; the Kehot note cites it, together with Ibn Ezra and Metzudas Tziyon there.

Rashi on Psalms 69:4: רש"י על תהילים ס"ט: ד'

נחר. יבש כמו (איוב ל"ג) חרה מני חורב: כלו עיני. כל תוחלת ממושכה קרויה כליון עינים כמו (דברים כ"ח: ל"ב) וכלות אליהם כל היום, מכלות עינים (ויקרא כ"ו: ט"ז) ועיני רשעים תכלינה (איוב י"א: כ'): "א"כ):

has become parched Heb. נחר, dry, as (Job 30:30): "are burned (חרה) with heat." my eyes fail Any drawn-out hope is called "failure of the eyes," as (Deut. 28:32): "and pine after them all day". [Similarly] (Lev. 26:16): "that cause the eyes to pine away"; (Job 11:20): "and the eyes of the wicked will pine away."

On Your Way (Public Domain) • The Judaica Press complete Tanach with Rashi, translated by A. J. Rosenberg (CC-BY)

...ושבתי בשלום אל בית אבי והיה הוי' לי

50

שנק' בחי גרון שהוא קול כנודע

The note cites it for the throat as the level of voice.

KEHOT'S NOTE

ראה ביאורו"ז להצ"צ כרך ב ע' תשסו.

51

נאלמתי דומי

"I was mute with silence": the divine voice concealed in the world of separateness.

Psalms 39:3: תהילים ל"ט: ג'

נאלמתי דומיה חשיתי משוב וכאבי נעקר:

I was dumb with silence; I held my peace, had no comfort; and my pain was held in check.

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KEHOT'S NOTE

תהלים לט, ג.

PARAGRAPH 21

52

במקום שבעלי תשובה עומדין

The Talmud says penitents stand where the completely righteous cannot. The maamar explains it through the delight caused by transforming darkness.

Berakhot 34b:22-23: ברכות ל"ד ב: כ"ב-כ"ג

ופליגא דרבי אבהו, דאמר רבי אבהו: מקום שבעלי תשובה עומדין — צדיקים גמורים אינם עומדין, שנאמר: "שלוש שלום לרחוק ולקרוב". "לרחוק" ברישא, וחדר "לקרוב". ורבי יוחנן אמר לה: מאי "רחוק" — שהיה רחוק מדבר עבירה מעיקרא. ומאי "קרוב" — שהיה קרוב לדבר עבירה, ונתרחק ממנו השתא.

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply : What means "To him that is far off"? To him who was far off from transgression from the first ; and what ...

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

KEHOT'S NOTE

ברכות לד, ב. וראה הערת כ"ק אדמו"ר זי"ע בספר המאמרים תש"ט ע' 183.

53

יפה שעה אחת בתשובה

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

KEHOT'S NOTE

אבות ד, יז.

54

יפה שעה אחת בתשובה

The Mishnah says one hour of teshuvah and good deeds in this world is better than all the life of the World to Come.

Pirkei Avot 4:17: משנה אבות ד: י"ז

הוא ה"ה אומר, יפה שעה אחת בתשובה ומעשים טובים בעולם הזה, מכל חיי העולם הבא. ויפה שעה אחת של קורת רוח בעולם הבא, מכל חיי העולם הזה:

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

55 כמ"ש בזהר פי פנחס

The note says that from this point on, the Hanachos HaRap transcript gives the maamar only in brief.

KEHOT'S NOTE

רנא, ב ואילך. מאנן ואילך בהנחת הר"פ בקיצור.

56 גער ח"ת קנה

"Rebuke the beast of the reed"; the Zohar reads chayas as the letter ches.

Psalms 68:31א"ל: תהילים

גְּעַר חֵית קִנָּה עֲדַת אֲבִירִים בְּעֵגְלֵי עַמִּים מְתַרְפֵּס בְּרִצְיֹכְסָךְ בּוֹר עַמִּים קְרָבוֹת יִחְפְּצוּ:

Rebuke the wild beast of the reeds, The multitude of the bulls, with the calves of the peoples, Every one submitting himself with pieces of silver; He hath scattered the peoples that delight in war!

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57 באבוד רשעים רנה

"When the wicked perish there is joyous song": rinah arises when evil is transformed.

Proverbs 11:10י"א: משלי

בְּטוֹב צְדִיקִים תִּעְלֶז קְרִיָּה וּבְאָבֹד רָשָׁעִים רִנָּה:

When it goeth well with the righteous, the city rejoiceth; And when the wicked perish, there is joy.

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KEHOT'S NOTE

משלי יא, י.

58 (וזהו... לעמוד)

The note says this parenthesis also appears in the manuscript of the Alter Rebbe's maamarim.

KEHOT'S NOTE

מוסגר זה נמצא גם בכת"י מאמרי אדה"ז. הענין נמצא בהנחות הר"פ, אבל שם בלי מוסגר.

PARAGRAPH 22

59 ואת רוח הטומאה אעביר

G-d promises to remove the spirit of impurity from the land; then there will be nothing left to refine.

Zechariah 13:2ב"ג: זכריה

וְהָיָה בַּיּוֹם הַהוּא נֶאֱמַר הִי צָבָאוֹת אֲכָרִית אֶת־שְׁמוֹת הָעֹצְבִים מִן־הָאָרֶץ וְלֹא יִזְכְּרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטְּמָאָה אֲעַבִּיר מִן־הָאָרֶץ:

And it shall come to pass in that day, Saith the L-RD of hosts, That I will cut off the names of the idols out of the land, And they shall no more be remembered; And also I will cause the prophets And the unclean spirit to pass out of the land.

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...ושבתי בשלום אל בית אבי והיה הוי' לי

KEHOT'S NOTE

זכרי' יג, ב. ראה לקו"ת שה"ש לח, ד. וראה גם בשלח ב, א.

60 בחריש ובקציר תשבות... כמ"ש במ"א

"In plowing and in harvest you shall rest"; read as the end of the labor of refinement in the future.

Exodus 34:21א"ל: שמות

שֵׁשֶׁת יָמִים תַּעֲבֹד וּבַיּוֹם הַשְּׁבִיעִי תִּשְׁבֹּת בְּחֹרֶיֶשׁ וּבִקְצִיר תִּשְׁבֹּת:

Six days thou shalt work, but on the seventh day thou shalt rest; in plowing time and in harvest thou shalt rest.

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KEHOT'S NOTE

שמות לד, כא. ראה לקו"ת שה"ש לח, ד. בשלח ב, א.

PARAGRAPH 24

61 ושבתי כו' אל בית אבי

Yaakov's return to his father's house is read as the return from Charan to rinah, the delight of Yitzchak.

Genesis 28:21א"ל: בראשית

וּשְׁבֹתִי בְּשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה הִ' לִי לְאֱלֹקִים:

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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PARAGRAPH 25

62 עושה שלום במרומיו

"He makes peace in His heights": G-d unites opposing heavenly forces. The maamar uses it to define peace as the joining of opposites.

Job 25:2ב"ה: איוב

הַמָּשָׁל וּפָחַד עִמּוֹ עֹשֶׂה שָׁלוֹם בְּמַרְוֹמָיו:

Dominion and fear are with Him; He maketh peace in His high places.

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KEHOT'S NOTE

איוב כה, ב.

63 שמיכאל שר של מים

The Midrash says Michael is of water and Gavriel of fire, and they do not harm each other, because G-d makes peace between them.

Bamidbar Rabbah 12:8ח"ב: במדבר רבה

KEHOT'S NOTE

במד"ר יב, ח. ראה לקמן טו, א.

ראה ד"ה קדושים תהיו תרנ"ז אות ג.

PARAGRAPH 26

64 שלום שלום לרחוק ולקרוב
 "Peace, peace, to the far and to the near"; the doubled word is read as two kinds of peace, ascent and descent.

ישעיהו נ"ז:ט"ט Isaiah 57:19

בִּוְרָא נִיב שְׁפָתַיִם שְׁלוֹם שְׁלוֹם לְרָחוֹק וְלִקְרוֹב אָמַר הַבַּיִת
 וּרְפָאֵתוֹ:

Peace, peace, to him that is far off and to him that is near,
 Saith the L-RD that createth the fruit of the lips; And I will
 heal him.

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KEHOT'S NOTE

ישעיהו נז, יט.

65 ב' בחי' שלום
 The note cites it for the two levels of peace discussed here.
 KEHOT'S NOTE
 ראה ד"ה פדה בשלום תשל"ח (סה"מ מלוקט ח"ב ע' יא) הערה 96.

PARAGRAPH 27

66 שו"ה בעולמות — ואזי אשוב אל
 A manuscript variant: it reads "then he will come to" instead of "then I shall return to."

KEHOT'S NOTE

בבוכ 1824: ואזי אז יבא אל.

67 וכחשכה כאורה
 "Darkness is like light" before G-d; for His essence the differences of the chain of worlds do not exist.

Psalms 139:12 תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחֲשִׁיךְ מִמֶּנִּי וְלַיְלָה כִּיּוֹם יֵאִיר כְּחֹשֶׁכָה כְּאוֹרָה:

Even the darkness is not too dark for Thee, But the night
 shineth as the day; The darkness is even as the light.

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PARAGRAPH 28

68 כי שמש ומגן הוי' אלקים
 "For a sun and a shield is Havayah Elokim": Havayah is like the sun, and Elokim the shield that covers it.

Psalms 84:12 תהילים פ"ד:י"ב

כִּי שֶׁמֶשׁ וּמָגֵן הִי אֱלֹקִים חֵן וְכָבוֹד יִתֵּן ה' לֹא יִמְנַע־טוֹב לְהַלְכִּים בְּתַמִּימִם:

For the L-RD G-d is a sun and a shield; the L-RD giveth
 grace and glory; No good thing will He withhold from them
 that walk uprightly.

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KEHOT'S NOTE

תהלים פד, יב.

69 בחי' נרתק לשם הוי'
 The note cites it for Elokim as a sheath for the Name Havayah.
 KEHOT'S NOTE

70 שו"ה ממש — ואז והיה
 A manuscript variant: it reads "then it will be" instead of "and then, 'will be.'"

KEHOT'S NOTE

בבוכ 1824: ואזי אז יהי'.

PARAGRAPH 29

71 אבל לעתיד . . בחי' שם הוי"ה יהי' אז בחי' אלקים
 The note there cites Torah Chaim 26d for a different wording of this idea.

KEHOT'S NOTE

ראה ד"ה ושבתי בשלום תשל"ח (סה"מ מלוקט ח"ב ע' קעז) הערה 205
 שמציין לתורה כו, ד ושם: "שהוי' יהי' בגילוי כמו שם אלקים".

72 והאבן הזאת אשר שמתה מצבה
 The stone of the pillar that will be a house of Elokim; the maamar reads it as the lower world becoming a vessel for Havayah.

בראשית כ"ח:כ"ב Genesis 28:22

וְהָאֶבֶן הַזֹּאת אֲשֶׁר־שָׁמַתִּי מִצְבָּה יְהִיָּה בֵּית אֱלֹקִים וְכָל אֲשֶׁר תִּתֵּן־לִי עֹשֶׂר אֲעִשְׂרֶנּוּ לָךְ:

and this stone, which I have set up for a pillar, shall be
 G-d's house; and of all that Thou shalt give me I will surely
 give the tenth unto Thee.

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PARAGRAPH 30

73 קיצור
 The note says the summary is not found in this manuscript.

KEHOT'S NOTE

בבוכ 1824 ליתא. באוה"ת כרך ה תתנד, ב קיצורים אחרים: קיצור. (א) פי
 צוה ישועות יעקב המשכ"י ש"ע נהורין שלמעלה מהשתלשלות ע"י ויקח
 מאבני המקום והעלה אותן לבחי' סוכ"ע ע"י הוי"ד הנ"ל כלי הביטול, ואח"כ
 ושוי יתי קמא שהוא כמ"ש קמא אלומתי וגם נצבה עלי אחר עלי לבחי' י"ג
 ת"ד שהן בחי' יודי"ן ווי"ן וכ"י וכ"י העלא'. (ב) ואח"כ בחי' המשכה ויצוק
 שמן להיות מה להלן כו', וכ"י ביציאה מבאר שבע לבחי' חרן בחי' נפרדים
 ניחר גרוני, נאלמתי דומי וכשמברר שם נעשה רנה בחי' יצחק. (ג) ועלי
 והמשכה זו ע"י בחי' שלום ואז יהי' הוי' נחשב בבחי' אלקים והאבן והאותיות
 יהיו כלים שיהי' בהן גילוי שם הוי' שנקי' אז אלקים, ועוד יהי' עילוי אחר
 עילוי בחי' עשר אעשרנו עד שיגיע לבחי' לך ממש.

74 וישם מראשותיו
 Yaakov puts the stones at his head; summarized as gathering the letters into one yud.

בראשית כ"ח:11 Genesis 28:11

וַיִּפְגַּע בַּמָּקוֹם וַיִּלָּן שָׁם כִּי־בָא הַשֹּׁמֶשׁ וַיִּקַּח מֵאֲבָנֵי הַמָּקוֹם וַיִּשֶׂם
 לְרָאשָׁתָיו וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא:

And he lighted upon the place, and tarried there all night,
 because the sun was set; and he took one of the stones of the

place, and put it under his head, and lay down in that place to sleep.

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75 ובמ"ש ע"פ אבן ישראל

The note says the explanation of "the stone of Israel" referred to here is found in Or HaTorah on Bereshis.

KEHOT'S NOTE

ראה אוה"ת בראשית.

76 אבן ישראל

"From there, the shepherd, the stone of Israel"; the parenthesis points to what is explained on this verse elsewhere.

בראשית 49:24 מ"ט:כ"ד

וְתִשָּׁב בְּאֵימָתוֹ קִשְׁתּוֹ וְיִפְּזוּ יָדָיו מִיַּד אֲבִיר יַעֲקֹב מִשֵּׁם רֶעֶה אָבִן יִשְׂרָאֵל:

But his bow abode firm, And the arms of his hands were made supple, By the hands of the Mighty One of Jacob, From thence, from the Shepherd, the Stone of Israel,

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77 מה להלן באימה ויראה אף כאן באימה ויראה

The Talmud's teaching that Torah must be studied with the awe of Sinai, summarized here.

ברכות כ"ב א:ד"א:22a:4

דַּתְנִינֵי: "וְהוֹדַעְתֶּם לְבָנֶיךָ וּלְבְנֵי בְנֵיךָ", וּבְתִיב בְּתִרְיָה "יּוֹם אֲשֶׁר עָמַדְתָּ לִפְנֵי ה' אֱלֹהֶיךָ בְּחֹרֵב", מֶה לְהֵלֵן בְּאִימָה וּבִירְאָה וּבְזִיעַ, אֵף כֵּן בְּאִימָה וּבִירְאָה וּבְזִיעַ.

for there is a teaching: "Thou shalt make them known unto thy children and thy children's children" (Deut. iv. 9) and it continues, "The day that thou stoodest before the L-rd thy G-d in Horeb" (Deut. iv. 10) — as [the Israelites stood at Horeb] with dread and fear and trembling and shaking, so here [when teaching Torah] must it be with dread and fear and trembling and shaking.

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

78 כי אתה אבינו

What Israel will say to Yitzchak in the future.

ישעיהו ס"ג:ט"ז:63:16

כִּי־אַתָּה אֲבִינוּ כִּי אֲבִרְהָם לֹא יָדְעָנוּ וְיִשְׂרָאֵל לֹא יִפְרְנוּ אֶתָּה ה' אֲבִינוּ גִּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ:

For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O L-RD, art our Father, Our Redeemer from everlasting is Thy name.

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79 נחר גרוני

The parched throat, linked with Charan and here also with the narrow strait of Mitzrayim.

תהילים ס"ט:ד:69:4

יִגְעַמִּי בְּקִרְאֵי נַחַר גְּרוֹנִי כִּלּוֹ עֵינַי מִיַּחַל לְאֱלֹקִי:

I am weary of my crying; my throat is dried; Mine eyes fail while I wait for my G-d.

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80 לרחוק ולקרוב

The two kinds of peace, to the far and to the near.

ישעיהו נ"ז:ט"ט:57:19

בּוֹרָא נֵיב שְׁפִתֵּימָם שְׁלוֹם שְׁלוֹם לְרָחוֹק וְלִקְרוֹב אָמַר הַבַּיִת וְרַפְּאֵתוֹ:

Peace, peace, to him that is far off and to him that is near, Saith the L-RD that createth the fruit of the lips; And I will heal him.

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81 צחוק עשה לי אלקים

Sarah's words, which link laughter, Yitzchak, with the Name Elokim.

בראשית כ"א:ו:21:6

וְתֹאמַר שָׂרָה צָחַק עָשָׂה לִי אֱלֹקִים כִּלְהִשְׁמֹעַ יִצְחָק לִי:

And Sarah said: 'G-d hath made laughter for me; every one that heareth will laugh on account of me.'

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ביאור על הנ"ל

An Explanation of the Above



Yaakov, whose name joins the yud to the heel, draws the Infinite Light that is above all worlds down to the lowest level: by raising lifeless “stones,” the letters and the self-effacing Chochmah of the soul, and by descending to Charan to transform its darkness, he makes even the lowest into a “house of Elokim,” so much so that in the future even Havayah as it fills the worlds will seem only a concealment, Elokim.

THE MAAMAR IN BRIEF

The maamar asks two questions about Yaakov’s vow: how Havayah can become “Elokim,” and how a stone can become a “house of Elokim.” It answers through the figure of Yaakov, yud-akev, through whom the 370 supernal lights and the Infinite Light above the chain of worlds reach every Jewish soul. The stones Yaakov took are letters, lifeless beside the meaning they carry, as all creation is less than a letter before G-d; because they are lifeless, they can be raised highest, to the encompassing light. Only the yud, the vessel of self-nullifying Chochmah, has this power, and the pillar and the oil describe further stages: the ascent to the Thirteen Attributes of Mercy and the drawing down of supernal wisdom into the Torah, which should be studied with the awe of Sinai. Yaakov’s descent to Charan, the blocked “throat” where the kelipos draw nourishment, is for the sake of transformation, turning Charan into ri-nah, song, and bringing the laughter of Yitzchak. In the future, when evil is transformed, the Infinite Light itself will be revealed; the raised stone will be a dwelling for G-d, and each endless ascent will pass through a “tithe,” the self-nullification of Keser.

OUTLINE

- | | | |
|----------|--|------|
| 1 | The questions and Yaakov’s name | ¶1-2 |
| | How can Havayah become Elokim, and a stone a house of Elokim? Yaakov is “salvations”: through him the 370 lights and all divine flows come down. | |
| 2 | The light above the chain of worlds | ¶3 |
| | The worlds live from a contracted ray; through Yaakov the Infinite Light itself, above all worlds, shines on every Jewish soul. | |

3 Stones are letters

¶4-5

Letters house meaning as stones house a person, and are lifeless beside it; all creation is one letter before G-d. Being lifeless, letters can rise to the encompassing light, as the end of a circle joins its beginning.

4 The yud, the pillar and the oil

¶6-9

Only the yud, vessel of self-nullifying Chochmah, is raised; the pillar is a further ascent to the Thirteen Attributes of Mercy (yuds and vavs). A gloss explains why the vav here is higher than the yud, and the oil as a flow from the hidden mind into the laws of the Oral Torah.

5 Torah study with the awe of Sinai

¶10-12

The goal is the oil: supernal Chochmah drawn into the Torah, even its laws about worldly matters. Knowing this, one studies with the awe of Sinai, for before the Infinite Light nothing is hidden.

6 From Be'er Sheva to Charan, and the laughter of Yitzchak

¶13-16

Yaakov descends from the source of the self-nullifying attributes to Charan, the choked throat where the flow is blocked, as in exile and in self-centered study, in order to transform it: Charan becomes rinah, and the joy of Yitzchak will be revealed with Mashiach.

7 Peace, and the fulfillment of the vow

¶17-20

The return comes through peace, which joins opposites. In the future the Infinite Light itself will be revealed, so Havayah in the worlds will be as Elokim, and the raised letters will become a house of Elokim.

8 The endless tithes

¶21-22

Every future ascent needs a remnant of the previous level as an arousal from below, the “tithe.” A parenthetical note explains this as Keser, the silent self-nullification between levels, doubled because Keser has two partzufim.

KEY CONCEPTS

Yaakov as yud-akev יעקב — יו"ד עקב

Yaakov's name split into yud (the highest point) and akev (heel): he draws the light that is above all worlds down to the very lowest level.

The 370 lights ש"ע נהורים

Supernal lights, hinted in the letters ש"ע of yeshuos, “salvations,” which are revealed through Yaakov.

Letters as stones אבנים הן אותיות

Following Sefer Yetzirah, letters are “stones”: they house meaning as stones house a person, and they are lifeless beside it; for that very reason they can be raised highest.

Chochmah as koach mah חכמה — כ"ח מ"ה

Chochmah read as “the power of ‘what’”: the self-effacing core of the mind and soul, the only vessel in which the Infinite Light rests.

Yuds and vavs יו"ד ו"ו

In the Kabbalistic image of the Thirteen Attributes of Mercy, the source-point of each hair is a yud and the extended hair a vav; the maamar maps Yaakov's stone “at his head” and “as a pillar” onto these.

Charan and rinah חרן — רנה

Charan, the “parched throat” where the divine flow is blocked and the kelipos draw nourishment, is transformed into rinah, song, as the ches opens into a hei.

Subjugation and transformation אתכפיא ואתהפכא

Subduing the sitra achra and then turning its darkness into light; this brings the “laughter” of Yitzchak and is the purpose of the descent.

Havayah and Elokim הוי' ואלקים

Havayah is the inner light that gives life; Elokim is the concealment that shields it. In the future, even Havayah as it fills the worlds will be only “Elokim” beside the revealed Infinite Light.

The tithe as Keser מעשר — כתר

The remnant of each level that triggers the next ascent; it is the Keser, a tenth of the ten Sefiros, whose silent self-nullification lets a world rise to the one above.

SECTION 1 • 11-2

The questions and Yaakov's name

1 ביאור על הנ"ל

An explanation of the above.

This heading marks the maamar as a further explanation of the discourse just before it in Torah Ohr on Parshas Vayetzei. It takes up the same verses about Yaakov's journey and the stone he set up, and explores them more deeply.

2 והיה הוי"ה לי לאלקים והאבן הזאת אשר שמתי מצבה יהיה בית אלקים.³ להבין ענין תפלה ובקשה זו שהוי"ה יהי בבחי' אלקים והאבן בבחי' בית אלקים.

"And Havayah will be to me as Elokim, and this stone, which I have set up as a pillar, shall be a house of Elokim." [We need] to understand the meaning of this prayer and request: that Havayah will be at the level of Elokim, and the stone at the level of a house of Elokim.

Yaakov's vow at Beis El reads simply, "Havayah will be my G-d." The maamar reads it as a request that the Name Havayah, G-d as He transcends the world, come to be at the level of Elokim, G-d as He is present within nature; and that the stone Yaakov set up become a dwelling for G-d. Both parts of the verse need explaining.

וכדי להבין⁴ איך תהיה האבן במדרגה גדולה כ"כ להיות מכון ומשכן להשראת קדושה עליונה עד שיהיה חל שם שמים על האבן שתהיה נק' בשם בית אלקים.

And in order to understand how the stone could be at so great a level as to be a foundation and a dwelling for the resting of supernal holiness, to the point that the Name of Heaven would rest upon the stone, so that it would be called by the name "house of Elokim,"

The second question: a stone is the lowest, most lifeless kind of matter. How could it become a place where supernal holiness rests, so that it is called by G-d's Name, "house of Elokim"?

הנה צריך להבין ענין הפרשה כולה ויצא יעקב⁵ כו' והענין דכתיב צוה ישועות יעקב⁶ בחי' יעקב נקרא ישועות

we must understand the meaning of the whole portion, "And Yaakov went out," etc. The matter [is this]: it is written, "Command the salvations of Yaakov." The level of Yaakov is called "salvations" (yeshuos).

To answer, the Alter Rebbe turns to the whole parsha, starting from "And Yaakov went out." He introduces a verse from Tehillim, "Command the salvations of Yaakov," which links the name Yaakov with the word yeshuos, salvations.

וביאור מלת ישועות הנה שרש התיבה הוא ש"ע ושאר אותיות הם נוספות בתיבה כלומר שע"י בחינת יעקב מתגלין ש"ע נהורין⁷ עילאין

And the explanation of the word yeshuos: the root of the word is ש"ע [whose numerical value is 370], and the remaining letters are additions to the word. That is to say, through the level of Yaakov the 370 supernal lights (shin-ayin nehorin ila'in) are revealed.

The word ישועות is read as a root, ש"ע, with added letters. ש"ע has the numerical value 370, recalling the Kabbalistic teaching of 370 supernal lights. So "the salvations of Yaakov" means that Yaakov is the channel through which these lofty lights are revealed.

וגם ש"ע הוא מלשון וישע ה' אל הבל⁸ שהוא לשון הפנה דהיינו שכל פינות והמשכות עליונות פונות ונמשכות ע"י בחי' יעקב יו"ד עקב.

And also, ש"ע is from the expression "And G-d turned to Hevel," which is an expression of turning [toward]. That is, all supernal turnings and drawings-down turn and are drawn down through the level of Yaakov, [which is] yud-akev (a yud [and] a heel).

A second reading of ש"ע: in "And G-d turned (vayisha) to Hevel and his offering," the same letters mean turning toward, attending to. All of G-d's "turnings" toward the world, His flows of light downward, pass through Yaakov. The name Yaakov is split into yud (the first letter) and akev (heel): the yud, the highest point, reaches down into the heel, the lowest part.

SECTION 2 • 13

The light above the chain of worlds

3 וענין נהורין והמשכות הללו היינו גילוי ההארות והמשכות מאור א"ס עצמו שכשמו כן הוא אין לו סוף כו'.

And the meaning of these lights and drawings-down is the revelation of the illuminations and drawings-down from the Infinite Light (Or Ein Sof) itself, which, as its name is, so it is: it has no end, etc.

The "lights" and "drawings-down" are revelations of the Infinite Light itself. Its name, Ein Sof, "without end," describes exactly what it is: boundless.

ואינו בגדר עלמין כלל וכולא קמיה כלא ממש חשיב ולית מחשב' תפיסא ביה ואין ערוך אליו כו'.

And it is not within the bounds of worlds at all; "all before Him is considered as truly nothing," and "no thought can grasp Him," and there is nothing comparable to Him, etc.

The Infinite Light does not belong to the category of worlds at all. Compared with it, everything is as nothing, no thought can grasp it, and nothing bears any comparison to it.

כי מלכותך מלכות כ"ע⁹ והודו וזיוו על ארץ ושמים כו' זיו והארה בעלמא המתלבש' ומתפשטת בתוך עלמין להוות'

For "Your kingship is a kingship over all worlds," and "His glory" and His radiance "is over earth and heaven," etc.: merely a radiance and illumination, which is clothed and spreads within the worlds to bring them into being

What does fill the worlds is only a ray of G-d's light. G-d's "kingship," His relationship to the worlds as their King, is called a mere "glory" and "radiance" over earth and heaven: a glow, not the source itself. The Alter Rebbe adds the word "radiance" to the verse to make this point.

ולהחיותם להיות חיים וקיימים מאין ליש בבחי' העלם והסתר אור א"ס ב"ה עצמו שלא יבטלו העולמות במציאות ויחזרו להיות אין ואפס כמו שהיו

and to give them life, so that they be living and existing, from nothingness into being, in a manner of concealment and hiding of the Infinite Light, blessed be He, itself, so that the worlds would not be nullified out of existence and return to being nothing and naught, as they were [before];

This ray gives the worlds life and brings them into being from nothing. It must come in a concealed way: were the Infinite Light itself revealed, the worlds would be nullified and return to nothing, as they were before creation.

דהיינו ע"י כמה צמצומים והתלבשות שונות בירידת המדרגות כדרך וסדר ההשתלשלות אבל אור א"ס ב"ה בעצמו ובכבודו רם ונשא כו' והוא למעלה מעלה מבחינת ההשתלשלות

that is, through many contractions (tzimtzumim) and various enclothelements in the descent of the levels, according to the way and order of the chain of descending worlds (hishtalshelus). But the Infinite Light, blessed be He, in Its essence and Its glory, is exalted and uplifted, etc., and is far, far above the level of hishtalshelus.

The concealment happens through many contractions (tzimtzumim) and garments, level after level down the chain of worlds. The Infinite Light as it is in itself remains exalted far above this whole chain.

וע"י בחי' יעקב יו"ד עקב¹⁰ נמשך אא"ס ב"ה שלמעלה מבחי' ההשתלשלות שיאיר למטה בגילוי הנפש אלקות שבכל אי מישאל להיות גילוי אור א"ס ב"ה ממש על נפשו.¹¹

And through the level of Yaakov, yud-akev, the Infinite Light, blessed be He, which is above the level of hishtalshelus, is drawn down, so that it shines below, in a revelation to the G-dly soul that is in each and every Jew, so that there is a revelation of the very Infinite Light, blessed be He, upon his soul.

Here is Yaakov's unique role: through him, the light that transcends the chain of worlds is drawn down to shine openly on the G-dly soul of every Jew. This is Yaakov as yud-akev: the highest reaching the lowest.

SECTION 3 • ¶4-5

Stones are letters

4 והיינו ע"י שלקח מאבני המקום וישם¹² מראשותיו. אבנים הן אותיות כמ"ש בס"י שני אבנים¹³ בונות שתי בתים.

And this is through his having taken "of the stones of the place, and he put [them] at his head." Stones are letters, as it is stated in Sefer Yetzirah: "Two stones build two houses."

Yaakov draws down the transcendent light by taking "the stones of the place" and putting them at his head. Following Sefer Yetzirah, which calls letters "stones" (two letters make two combinations, "two stones build two houses"), the stones are letters.

והטעם שנקראו אותיות בשם אבנים הוא כי כמו שע"י כמה אבנים נבנה בית לשבת אדם כו'

And the reason that letters are called by the name "stones" is that, just as through a number of stones a house is built for a person to dwell in, etc.,

The first reason letters are called stones is that stones are put together to build a house for a person to live in.

כך ע"י כמה צירופי אותיות נעשי' תיבות ומכמה צירופי תיבות נעשה ענין שלם שמתוכו מובן ומושג איזה השכלה והשגה

so through a number of combinations of letters words are made, and from a number of combinations of words a complete subject is made, from within which some concept and comprehension is understood and grasped.

In the same way, letters are combined into words, and words into a whole passage, and through that passage an idea can be understood.

והרי השכל שורה ומתלבש באותיות הללו וכתפארת אדם לשבת בית¹⁴ ע"י צירופי אבנים ועוד טעם אחר¹⁵ כי

And the intellect rests and is clothed in these letters, just as "with the beauty of a man, to dwell in a house," through combinations of stones. And there is yet another reason:

The idea "lives" in the letters as a person lives in a house built of stones; the Alter Rebbe borrows the phrase "the beauty of a man, to dwell in a house" from Yeshayahu. He then gives a second reason.

כמו שהאבנים הם דומם ואין להם ערך ויחוס לאדם הדר בבית שנבנה מהאבנים כך האותיות הן בחי' דומם לגבי השכל השורה ומתלבש בהם ואין להם ערך ויחוס אליו

just as the stones are inanimate and have no comparison or relation to the person who lives in the house built of the stones, so the letters are at the level of the inanimate relative to the intellect that rests and is clothed in them, and have no comparison or relation to it.

Stones are lifeless, and they have nothing in common with the living person who dwells among them. In the same way letters are, so to speak, lifeless compared with the idea they carry; they bear no comparison to it.

ולכן בטלים הם לגבי השכל (ועמ"ש בפ' בראשית בד"ה להבין בתוספת ביאור ענין וייצר) ולכן נק' הוי' צבאות אות הוא בצבא דילי¹⁶ שכל¹⁷

Therefore they are nullified relative to the intellect. (And see what is written in Parshas Bereishis, in the discourse beginning "To understand, with an additional explanation of the matter of 'And He formed.'") And therefore He is called "Havayah Tzevakos" [Havayah of hosts]: "He is a sign (os) among His host," for all

Because letters are nothing next to the idea, they are wholly subordinate to it. The parenthesis sends the reader to a maamar in Parshas Bereishis on "And He formed." This explains the Name "Havayah Tzevakos": the Talmud's phrase "He is a sign (os) in His host" is read with os meaning "letter."

העולמות והברואי' נתהוו מבחי' אותיות שבעשרה מאמרות שנברא בהם העולם יהי אור יהי רקיע כו'.
the worlds and the creatures came into being from the level of the letters of the Ten Utterances with which the world was created: "Let there be light," "Let there be a firmament," etc.

All worlds and creatures came into being from the letters of the Ten Utterances of creation, such as "Let there be light." So every created thing is, at root, letters of G-d's speech.

וכל צבא השמים העליונים אלף אלפין ורבוא רבבן¹⁸ ולגדודיו אין מספר¹⁹ הם בטלים לגבי אור א"ס כ"ה כבטול האותיות שהן בחי' דומם לגבי השכל מאחר שהם בחי' גבול ת"ק שנה כו'

And all the host of the upper heavens, "a thousand thousands and ten thousand times ten thousand," and "to His troops there is no number," are nullified relative to the Infinite Light, blessed be He, like the nullification of the letters, which are at the level of the inanimate, relative to the intellect. Since they are at the level of limitation, [a span of] five hundred years, etc.,

Even the vast heavenly hosts, described in Daniel as thousands upon thousands and myriads upon myriads, are nullified before the Infinite Light the way letters are nothing next to the idea. They are finite, limited even in measure, like the "five hundred years" used to describe the distances between the heavens.

ונבראים ומחודשים מאין ליש הרי אין ערוך אליו ית' וכנודע ענין הערך במספר²⁰ שמספר אי לגבי אלף אלפים כו' יש לו איזה ערך ויחוס

and are created and brought into being anew from nothingness into being, there is no comparison [between them and] Him, may He be blessed. And as is known regarding comparison in number: the number one, relative to a thousand thousands, etc., has some comparison and relation;

Since they are finite and created from nothing, there is no comparison between them and G-d. The example of numbers makes this sharper: even one next to millions is still a fraction of it, and so it bears some relation.

משא"כ אליו ית' שהוא א"ס ב"ה אין ערוך כלל ולכן נק' אות הוא בצבא דילי' שכל הצבאות אינן אלא בחי' אות אי לגבי אור א"ס ב"ה.

which is not so with Him, may He be blessed, who is the Infinite One (Ein Sof), blessed be He: there is no comparison at all. And therefore it is said, "He is an os among His host," for all the hosts are nothing but a single letter (os) relative to the Infinite Light, blessed be He.

But between any finite thing and the Infinite there is no ratio at all. That is why the Sages say "He is an os among His host": all the hosts together are no more than one letter before the Infinite Light.

5 והנה באבני המקום שהם בחי' אותיות כתיב וישם מראשותיו²¹ שהגביה והעלה אותם למעלה מעלה מבחי' ההשתלשלי דהיינו לבחי' סוכ"ע

Now, concerning "the stones of the place," which are the level of letters, it is written, "and he put [them] at his head": that he raised and elevated them far, far above the level of hishtalshelus, that is, to the level of the light that encompasses all worlds (sovev kol almin).

"He put them at his head" means Yaakov raised the letters, the lowest level, far above the whole chain of worlds, to the light that encompasses all worlds (sovev), which transcends every level.

כי לפי שהאותיות הן בחי' דומם לכך יש להם כח ויכולת לעלות למעלה מעלה כנודע שנעוץ תחלתן בסופן דייקא וסוכ"ע הוא כמשל העיגול שממטה נעשה מעלה. וכמ"ש ומתחת זרועות עולם.²²

For since the letters are at the level of the inanimate, they therefore have the power and ability to rise far, far above, as is known, that "their beginning is wedged in their end," specifically; and sovev kol almin is like the analogy of the circle, in which what is below becomes above. And as it is written, "and beneath are the arms of the world."

Precisely because letters are "lifeless" and have no sense of self, they can rise highest. Sefer Yetzirah teaches that the end is bound up with the beginning, and the encompassing light is like a circle, where the lowest point is as close to the source as the highest. The verse "and beneath are the arms of the world" is read the same way: the eternal "arms" reach to what is lowest.

SECTION 4 • ¶6-9

The yud, the pillar and the oil

6 והנה כתיב ויקח מאבני המקום²³ ולא כל אבני לפי שלא כל האותיות יש להן כח זה

Now, it is written, “He took of the stones of the place,” and not “all the stones,” because not all the letters have this power,

The verse says Yaakov took “of the stones,” some of them, not all. The Alter Rebbe reads this as a hint that not every letter can be raised to the highest level.

אלא אות היו"ד שהוא בחי' כלי לחכמה וחכמה הוא כח מ"ה בחי' בטול ולכך שורה שם ומתגלה אור א"ס ב"ה הסוכ"ע כי הוי' בחכמה²⁴ כו' ואין אור א"ס ב"ה שורה ומתגלה אלא במי שבטל כו'.

but only the letter yud, which is the level of a vessel for Chochmah (wisdom); and Chochmah is koach mah (the power of “what”), the level of self-nullification (bittul). Therefore the Infinite Light, blessed be He, the light that encompasses all worlds (sovev kol almin), rests and is revealed there, for “Havayah, with Chochmah,” etc.; and the Infinite Light, blessed be He, rests and is revealed only in one who is nullified, etc.

Only the yud can. The yud, the smallest letter, a mere point, is the “vessel” for Chochmah; and Chochmah is read as koach mah, “the power of ‘what,’” a mind that sees itself as nothing. The Infinite Light rests only where there is such self-nullification, as the verse “Havayah founded the earth with Chochmah” implies.

וזהו האבן אשר שם מראשותיו (ועמ"ש²⁵ ע"פ מאמר הרע"מ פ' כי תשא בענין אבנא למשקל בה דא י') ואח"כ וישם אותה מצבה²⁶ וכתרגומו ושוי יתה קמא²⁷ שהוא

And this is “the stone that he had put at his head.” (And see what is written on the saying of the Ra'aya Mehemna in Parshas Ki Sisa concerning “a stone to weigh with: this is yud.”) And afterward, “and he set it up as a pillar,” and as the Targum renders it, “and he placed it standing,” which is

So “the stone he put at his head” is the yud, as the Ra'aya Mehemna says, “a stone to weigh with: this is yud.” Then Yaakov raised the stone into a standing pillar; Targum Onkelos renders this “he placed it standing.”

כמ"ש קמה אלמתיגם נצבה שמה שהיתה האבן מונחת למטה בארץ אח"כ הקים אותה והגביה אותה עוד ממטה למעלה²⁸

as it is written, “my sheaf arose and also stood upright.” That is, whereas the stone had been lying below on the ground, afterward he stood it up and raised it further, from below upward.

The same word is used in Yosef's dream: “my sheaf arose and also stood upright.” The stone first lay on the ground and then was stood upright, a further raising from below to above.

והיינו עליי אחר עליי לבחיי ומקורות י"ג מדות רחמים עליונים שהן בחיי יודיין ווייין^{29,30} כי מקום ניקת השערה והגומא שלה הוא בחיי י' והשערה עצמה שהיא המשכה היא בחיי ו'

And this is ascent after ascent, to the level and the sources of the thirteen supernal attributes of mercy, which are the level of yuds [and] vavs; for the place where the hair draws its nourishment, and its follicle, is the level of yud, and the hair itself, which is a drawing-down, is the level of vav.

This second raising reaches the source of the Thirteen Attributes of Mercy. In Kabbalah these are pictured as the thirteen "arrangements" (tikkunim) of the supernal beard, and each hair has two parts: the follicle, a contracted point where it draws its nourishment, which is a yud, and the hair itself, a line that carries the flow downward, which is a vav.

וזהו וישם מראשותיו וישם אתה מצבה שמתחלה כאשר שם מראשותיו היא בחיי יו"ד ואח"כ נעשה מצבה הוא בחיי וא"ו וכל בחיי הללו הם בחיי העלאה ממטה למעלה

And this is "and he put [them] at his head ... and he set it up as a pillar": at first, when he put it at his head, it is the level of yud; and afterward, when it becomes a pillar, it is the level of vav. And all these levels are levels of elevation from below upward.

So the two stages of the verse correspond to these two letters: the stone at his head is the yud, and the stone set up as a pillar is the vav. Both stages are ascents from below upward.

והיינו התעלות חכמה שבנפש לאור א"ס ב"ה השורה ומתגלה בה כי הנפש היא בחיי נברא ומחודש מאין ליש בבחי אותיו כו'

That is, the ascent of the Chochmah in the soul to the Infinite Light, blessed be He, which rests and is revealed in it; for the soul is at the level of a being created and brought into being anew from nothingness into being, at the level of letters, etc.

In a person, this is the raising of the Chochmah of the soul to the Infinite Light that rests in it. The soul itself is a created being, made "from nothing" through divine letters, which is why it can be compared to the stones.

וצריך להעלות ממטה למעלה לאור א"ס ב"ה הסוכ"ע וישב אל³¹ ה' וירחמהו מבחי י"ג מדות הרחמים והעלאה זו היא בבחי חכמה דוקא כ"ח מ"ה:³²

And one must raise it from below upward, to the Infinite Light, blessed be He, the light that encompasses all worlds: "and let him return to G-d, and He will have mercy on him," from the level of the thirteen attributes of mercy. And this elevation is specifically through the level of Chochmah, koach mah.

The soul must be lifted to the encompassing light, as Yeshayahu says, "Let him return to G-d, and He will have mercy on him": mercy from the level of the Thirteen Attributes. This ascent comes specifically through Chochmah, koach mah, the self-effacing core of the soul.

7 הגה"ה

Gloss.

A gloss (hagahah) follows: a note set apart from the main text, answering a difficulty raised by what was just said.

8 לכאורה אינו מובן כי היודי"ן שבת"ד הוא גבוה מהוי"ו כמ"ש לעיל כי מקום יניקת השערה והגומא שלה הוא בחי' יו"ד דהיינו מקום יניקתה ממו"ס שהוא הגבה מאד נעלה מהשערות עצמן שהן בחי' 33 ו'.

At first glance this is not understood, for the yuds in the tikkunim (arrangements) of the beard are higher than the vavs, as stated above: the place where the hair draws nourishment, and its follicle, is the level of yud, that is, the place where it draws nourishment from the Mocha Stima'ah (the Hidden Mind), which is exceedingly higher and more exalted than the hairs themselves, which are the level of vav.

The difficulty: in the beard's tikkunim the yud, the follicle through which the hair draws from the Mocha Stima'ah, the "hidden mind" of the highest level, is far higher than the vav, the hair that extends out from it. So a move from yud to vav should be a descent, not a further ascent.

9 והרי בחי' וישם אתה מצבה משמע שהוא עלייה אחר עלייה למעלה מבחי' מראשותיו שהוא בחי' יו"ד. וזהו תרתי דסתרי.

Yet the level of "and he set it up as a pillar" implies that it is ascent after ascent, higher than the level of "at his head," which is the level of yud. And this is two [statements] that contradict each other.

Yet the plain order of the verse makes the pillar, the vav, an ascent beyond "at his head," the yud. The two claims seem to contradict each other.

אך פי' מראשותיו הוא בחי' חכמה דאצילות ואח"כ וישם אתה מצבה שנעשית בחי' ו' הוא בחי' אבא יונק ממזלא 34 שבחי' השערות דת"ד שהן וי"ן גבוה מהיו"ד דח"ע.

But the explanation is: "at his head" is the level of the Chochmah of Atzilus; and afterward, "and he set it up as a pillar," when it becomes the level of vav, is the level of Abba, who draws nourishment from the Mazla; for the level of the hairs of the tikkunim of the beard, which are vavs, is higher than the yud of Chochmah Ila'ah (supernal Chochmah).

The answer: the two letters belong to different levels. The yud of "at his head" is the Chochmah of Atzilus, while the vav of the pillar is Abba (Chochmah) as it draws nourishment from the Mazla, one of the tikkunim of the beard. Those hairs, though only vavs, stand higher than the yud of supernal Chochmah, so the vav of the higher level surpasses the yud of the lower one.

אח"כ ויצק שמן על ראשה³⁵ היינו המשכה ממו"ס ממש לתוך המזלות כו' ומזה ממש נמשך הגלוי למטה בהלכו' שבתורה שבע"פ ששרשן מנימין דמו"ס וע"ז נאמר סלסלה ותרוממך³⁶ כו':

Afterward, "and he poured oil upon its top": that is, a drawing-down from the Mocha Stima'ah itself into the mazalos, etc. And from this itself the revelation is drawn down below, into the laws of the Oral Torah, whose root is in the strands of the Mocha Stima'ah. And of this it is said, "Exalt her, and she will uplift you," etc.

The oil Yaakov poured on the top of the pillar is a flow from the Mocha Stima'ah itself into the mazalos. From there it comes down into the laws of the Oral Torah, which are rooted in the strands of the hidden mind; hence "Exalt her (the Torah), and she will uplift you."

SECTION 5 • ¶10-12

Torah study with the awe of Sinai

10 אך אין זה תכלית המכוון רק שאח"כ ויצק שמן על ראשה שמן היינו המשכת חכמה עילאה שהיא התורה ורצונו ית' שנמשכו ע"י בחי' יעקב יו"ד עקב

However, this is not the ultimate intent; rather, [the intent is] that afterward "he poured oil upon its top." Oil is the drawing-down of Chochmah Ila'ah (supernal Chochmah), which is the Torah and His will, may He be blessed, which are drawn down through the level of Yaakov, yud-akev,

Returning to the main text: the raising of the stone is not the goal. The goal is the oil, a drawing down of supernal Chochmah, which is the Torah and G-d's will, and this comes through Yaakov, yud-akev, the one who brings the highest down to the lowest.

כמ"ש ויקם עדות ביעקב³⁷ ותורה שם בישראל להיות בעסק התורה שלמטה בגשמיות המחליף פרה בחמור כו'

as it is written, "He established a testimony in Yaakov and set a Torah in Israel": that in the study of the Torah below, in physical matters, [as in] "one who exchanges a cow for a donkey," etc.,

"He established a testimony in Yaakov and set a Torah in Israel": the Torah was given through Yaakov. Its purpose is that even when studying laws about physical matters, such as the case of someone who trades a cow for a donkey, a person should find G-d's wisdom there.

גילוי המשכת חכמה עילאה³⁸ שכל פרטי הלכות שנפרדו הם יסודתם בהררי קדש³⁹ עליון חכמה עילאה שכך חייבה חכמתו ורצונו ית'.

there should be a revelation of the drawing-down of Chochmah Ila'ah; for all the details of the laws, which have become separate, have "their foundation in the mountains of holiness" above, in Chochmah Ila'ah, for so His wisdom and will, may He be blessed, determined.

Every detailed law, though it seems to stand apart as a matter of this world, is rooted in supernal Chochmah, "the mountains of holiness." Each ruling is what G-d's wisdom and will determined.

11 ואי לזאת יהי עסק התורה ג"כ עד"ז להמשיך חכמה עילא' בנפשו ועי"ז נעשה אתכפייא סט"א ואתהפכא כו'.

Therefore the study of Torah must also be in this manner: to draw Chochmah Ila'ah into one's soul. And through this the sitra achra (the other side) is subdued (iskafya) and transformed (is'hapcha), etc.

So Torah study should be done with this awareness: drawing G-d's supernal wisdom into one's own soul. That is what subdues the sitra achra (iskafya) and even transforms it (is'hapcha).

ולכן ארז"ל מה להלן באימה וביראה אף כאן באימה כו' שתפול על האדם אימה ופחד בעסקו בתורה כמו בשעת קבלתו בהר סיני.

Therefore our Sages, of blessed memory, said: "Just as there [it was] with dread and with awe, so here [it must be] with dread," etc.: that dread and fear should fall upon a person when he occupies himself with the Torah, as at the time it was received at Mount Sinai.

This is why the Sages taught that just as the Torah was received at Sinai with dread and awe, so it must be studied with dread and awe. A person should feel the same fear when he studies as Israel felt when they received the Torah.

12 והנה שם בהר סיני כל העם ראו את הקולות⁴⁰ ואת הלפידים⁴¹ וכו' פנים בפנים⁴² דבר ה' עמכם כו'.

Now, there at Mount Sinai, "all the people saw the sounds and the flames," etc.; "face to face G-d spoke with you," etc.

At Sinai the awe was natural: the people saw the thunder and the flames, and G-d spoke to them "face to face."

והאיך ימשיך כל אדם יראה זו עליו בכל זמן אלא כאשר ישים האדם אל לבו שהתורה שהוא לומד היא המשכת חכמה עילאה ושם שורה ומתגלה אור

And how can every person draw this awe upon himself at all times? Only when a person takes to heart that the Torah he studies is the drawing-down of Chochmah Ila'ah, and there rests and is revealed the Infinite Light,

How can a person feel that awe every day, without the thunder and lightning? By taking to heart that the Torah he learns is G-d's own wisdom drawn down, and that the Infinite Light rests in it.

א"ס ב"ה שלמעלה מעלה מגדר ההשתלשלות וקמיה כחשיכה כאורה⁴³ מעלה ומטה רוחניות וגשמיות שוין א"כ אין כאן הסתר פנים כלל ע"כ מה להלן כו' הכל שוה.

blessed be He, which is far, far above the bounds of the chain of descending worlds (hishtalshelus); and before Him "darkness is as light": above and below, spiritual and physical, are equal. If so, there is no hiding of the Face here at all. Therefore, "just as there," etc.: all is equal.

That light is above the whole chain of worlds, and to it "darkness is as light": higher and lower, spiritual and physical, are all the same. So there is no concealment in Torah study; G-d is as present as at Sinai, and the awe of Sinai applies now too.

SECTION 6 • ¶13-16

From Be'er Sheva to Charan, and the laughter of Yitzchak

13 והנה להבין תכלית ירידת יעקב יו"ד עקב להיות הש"ע נהורין בגילוי למטה וליקח מאבני המקום⁴⁴ להעלותם למעלה ולהמשיך אח"כ בחי' שמן הוא בחי' חכמה עילאה מלמעלה למטה.

Now, [we need] to understand the purpose of the descent of Yaakov, yud-akev: that the 370 lights be revealed below, and to take "of the stones of the place" to raise them upward, and afterward to draw down the level of oil, which is the level of Chochmah Ila'ah, from above to below.

The maamar now asks why Yaakov had to descend at all: to reveal the 370 lights below, to raise the "stones," and then to draw down the "oil" of supernal Chochmah.

וירידה זו הוא מ"ש ויצא יעקב מבאר שבע.⁴⁵ באר הוא מקור ומעיין הנובע ז' מדות⁴⁶ עליונות לך ה' הגדולה והגבורה⁴⁷ כו' שהן בחי' לך בחי' ביטול.

And this descent is what is written, "And Yaakov went out from Be'er Sheva." Be'er (well) is the source and flowing spring of the seven (sheva) supernal attributes, "Yours, G-d, are the greatness and the might," etc., which are the level of "Yours," the level of self-nullification (bittul).

The descent is Yaakov's leaving Be'er Sheva, read as "the well of seven": the source of the seven supernal emotive attributes listed in "Yours, G-d, are the greatness and the might." Because they are all "Yours," they are wholly given over to G-d, a state of bittul.

וילך חרנה חר"ן (ע"ה)⁴⁸ בגימ' גרו"ן רק בחי' גרו"ן היינו כשהקול יוצא כדרכו⁴⁹ בלי עכוב ובלי מונע "And he went toward Charan." Charan (חר"ן), with the kollel, is numerically equal to garon (גרו"ן, throat). But the level of garon is when the voice goes out in its normal way, without hindrance and without obstruction;

He went to Charan. The letters of Charan (חרן) add up, counting the word itself as one, to the value of garon (גרון), "throat." The throat is where the voice passes out freely and without obstruction.

אבל חר"ן אותיות נחר⁵⁰ היינו מ"ש יגעתי בקראי⁵¹ נחר גרוני. והיינו כשגובר בו יסוד האש⁵² כי הקול כלול אש רוח ומים.

whereas charan has the letters of nichar, as it is written, "I am weary with my crying; my throat is parched (nichar)." And this is when the element of fire prevails in it; for the voice is composed of fire, air and water.

But Charan also has the letters of nichar, "parched," as in "my throat is parched." This is the throat when the element of fire overwhelms it; the voice is made of three elements, fire, air and water.

רוח הוא עיקר התפשטות הבל הלב ומים היינו לחלוחית הריאה ואש הוא המחלק את הקול להיות ההפסק להתחלק בה' מוצאות הפה כלי הדבור.

Air is the essential extension of the breath of the heart; water is the moisture of the lung; and fire is what divides the voice, making the pause so that it divides into the five articulations of the mouth, the organs of speech.

Air is the breath rising from the heart, water is the moisture of the lungs, and fire is what cuts the voice into separate sounds, the five groups of letters formed by the organs of speech.

14 וכשגובר יסוד האש ביותר הוא המפסיק את הקול⁵³ עד שאינו יכול לצאת במשך ההעברה כדרכה.

And when the element of fire prevails excessively, it is what interrupts the voice, until it cannot go out in the continuous passage of its normal way.

Fire in moderation divides the voice into letters; in excess it chokes the voice altogether, so that it cannot flow out in its normal, continuous way.

וכך הוא בחי' חרן היינו בחי' המפסיק את הקול שהוא ההמשכה מחיות ואור אי"ס ב"ה שלא להיות ההמשכה כדרכה בקדושה דוקא

And so is the level of Charan: that is, the level of what interrupts the voice, which is the drawing-down of the life-force (chayus) and light of the Infinite One, blessed be He, so that the drawing-down is not in its normal way, in holiness alone,

Charan is that choking of the voice. Spiritually, the "voice" is the flow of life-force and light from the Infinite One into the worlds, and in Charan that flow no longer runs in its proper channel, purely within holiness.

אלא שיש גם לקליפות וס"א יניקה ואחיזה בהמשכה זו ואזי נקי בבחי' נאלמתי דומיה⁵⁴ שנפסק הקול וההמשכה ונעשה בחי' נפרד ובחי' זו הוא בין בהנהגת העולמות

but rather the kelipos (husks) and the sitra achra also have nourishment and a hold in this drawing-down. And then it is called by the level of "I was mute with silence," for the voice and the drawing-down are interrupted, and there comes to be the level of separateness. And this level is both in the conduct of the worlds,

Instead the kelipos and the sitra achra, the forces that oppose holiness, draw nourishment from it. This is the state of "I was mute with silence": the flow is cut off, and what remains feels itself separate from G-d. It shows up on two planes, first in how the worlds are run.

שהוא ענין גלות ישראל ושעבוד מצרים ובבל מחמת תגבורת האש ותוקף הדין ובין בכל נפש מישראל בעבודת ה' שעסק התורה שלו הוא בבחי' נפרד

which is the matter of the exile of Israel and the subjugation of Egypt and Babylon, because of the intensity of the fire and the strength of judgment; and in every Jewish soul, in the service of G-d, when his study of Torah is in a state of separateness

In the running of the worlds, it appears in the exile of the Jewish people and their subjugation in Egypt and Babylon, which the maamar traces to an excess of fire, that is, of severe judgment. It shows up also in the individual Jew, whose Torah study can be done with a sense of self, apart from G-d.

ולא בבחי' ביטול לאור א"ס ב"ה להיות גילוי חכמתו כו' מחמת תגבורת האש וחמימות שמצד גופו ונפש הבהמית אשר נמשך אחריהם.⁵⁵

and not in a state of self-nullification (bittul) to the Infinite Light, blessed be He, so as to be a revelation of His wisdom, etc., because of the intensity of the fire and heat that come from his body and the animal soul, after which he is drawn.

Such study lacks the self-nullification that lets G-d's wisdom be revealed in it. The cause is again "fire": the heat and passion of the body and the animal soul, which the person follows.

אך הנה תכלית ירידה זו של בחי' יעקב מאגרא רמה מבאר שבע מקו' מדות העליונות שהן ביטול אליו ית' לך ה' הגדולה כו' לבירא עמיקתא מקום החרן המפסיק ומעכב את קול ההמשכה להיות בחי' נפרד.⁵⁶

But the purpose of this descent of the level of Yaakov "from a lofty peak," from Be'er Sheva, the source of the supernal attributes, which are self-nullification to Him, may He be blessed ("Yours, G-d, is the greatness," etc.), "to a deep pit," the place of Charan, which interrupts and holds back the voice of the drawing-down so that it becomes the level of separateness,

Yet Yaakov's descent had a purpose. He went "from a lofty peak to a deep pit": from Be'er Sheva, the source of the supernal attributes that are all "Yours," down to Charan, where the flow is blocked and separateness reigns.

הוא כדי להיות אתכפיא ואתהפכא ואזי נעשה מחרן רנה כי החי"ת נפסק ונעשה ה"א. כמ"ש בזהר ע"פ גער חית קנה^{57,58} שמחמץ נעשה מצה.

is in order that there be subjugation (iskafya) and transformation (is'hapcha); and then from Charan (חרן) is made rinah (רנה, joyous song), for the ches is broken open and becomes a hei, as it is stated in the Zohar on the verse "Rebuke the beast (chayas) of the reeds," that from chametz (חמץ) is made matzah (מצה).

The purpose is to subdue and then transform the darkness. When that happens, Charan (חרן) becomes rinah (רנה), joyful song: the closed ches (ח) opens into a hei (ה). The Zohar makes the same point about chametz (חמץ) becoming matzah (מצה), where likewise a ches becomes a hei.

15 וזהו ושבתי בשלום⁵⁹ אל בית אבי ושבתי מחר"ן. אל בית אבי זהו בחי' יצחק ויצחק נק' ע"ש צחק עשה לי⁶⁰ אלקים

And this is "and I shall return in peace to my father's house": "and I shall return" from Charan. "To my father's house": this is the level of Yitzchak; and Yitzchak is so called on account of "G-d has made laughter (tzechok) for me,"

Yaakov's vow, "I shall return in peace to my father's house," is read as the return from Charan. "My father's house" is Yitzchak, whose name comes from Sarah's words, "G-d has made laughter for me."

והוא בחי' רנ"ה שנעשה מחר"ן וכתוב כל השומע יצחק לי יצחק הוא לשון עתיד דהיינו בביאת המשיח כ"ב שאז אהפוך אל עמים⁶¹ וגו' דכד אתכפייא ואתהפכא

and it is the level of rinah, which is made from Charan. And it is written, "whoever hears will laugh (yitzchak) for me": yitzchak is in the future tense, that is, at the coming of Mashiach, speedily in our days, for then "I will transform the peoples," etc.; for when [the sitra achra] is subdued and transformed,

Yitzchak, laughter, is the same as rinah, the song made from Charan. Sarah also said "whoever hears will laugh for me," and yitzchak there is future tense: the laughter belongs to the days of Mashiach, when, as Tzefaniah says, G-d will transform the peoples to call on His Name, and the sitra achra will be subdued and transformed.

אזי נעשה בחי' צחוק וחדוה כמו עד"מ צחוק המלך והשרי' מענין התהפכות דבר רחוק וזר כמו מצפור מדברת שזהו דבר חידוש משא"כ מאדם המדבר שדרכו בכך לא שייך צחוק.

then there comes to be the level of laughter and joy; as, by way of analogy, the laughter of the king and the ministers at the transformation of something remote and strange, as from a bird that speaks, which is a novelty; whereas with a man who speaks, whose way is to do so, laughter does not apply.

Transformation brings laughter because laughter comes from surprise. A king and his ministers would laugh with delight at a bird that talks, since that is a wonder, but not at a man who talks, since that is expected. So too, darkness turned into light gives a unique delight above.

16 ולכן ארז"ל במקום שבע"ת עומדין⁶² כו' משום דאתהפכא חשוכא כו'. וגם ארז"ל אם ישראל עושין תשובה⁶³ נגאלין כו' שזהו תכלית ביאת המשיח להיו' הצחוק והחדוה כד אתכפייא סט"א ואתהפכא חשוכא לנהורא.

Therefore our Sages, of blessed memory, said, "In the place where baalei teshuvah (returnees) stand," etc., because darkness is transformed, etc. And our Sages, of blessed memory, also said, "If Israel do teshuvah, they are redeemed," etc.; for this is the purpose of the coming of Mashiach: that there be the laughter and joy, when the sitra achra is subdued and darkness is transformed into light.

This is why the Sages say that where baalei teshuvah stand, even the completely righteous cannot stand: in teshuvah darkness itself is turned into light, which brings the greatest delight. And redemption depends on teshuvah, because the whole purpose of Mashiach's coming is this joy of darkness turned to light.

וזהו מארז"ל שלעתיד יאמרו על יצחק⁶⁴ כי אתה אבינו⁶⁵ שתכלית ירידת הנשמה בגוף בעוה"ז ותכלית ירידת ישראל בגלות ושעבוד ודוחק פרנסה הוא כדי שיעלו ויבאו ויגיעו לבחי' יצחק הוא הצחוק והחדוה כו'.

And this is [the meaning of] the saying of our Sages, of blessed memory, that in the future they will say to Yitzchak, "For you are our father"; for the purpose of the descent of the soul into the body in this world, and the purpose of the descent of Israel into exile and subjugation and the pressure of earning a livelihood, is so that they will ascend and come and reach the level of Yitzchak, which is laughter and joy, etc.

The Talmud relates that in the future Israel will say to Yitzchak, "You are our father." The soul's descent into a body, and Israel's descent into exile and the struggle to earn a living, are all for the sake of reaching Yitzchak: the laughter and joy of transformation.

SECTION 7 • ¶17-20

Peace, and the fulfillment of the vow

17 אך כיצד ישוב מבחי' חרן לבחי' יצחק הנ"ל הנה לזה אמר הכתוב בשלום כי שלום הוא המחבר ומקשר ב' הפכים

But how does one return from the level of Charan to the level of Yitzchak mentioned above? For this the verse says, "in peace"; for peace is what joins and binds two opposites,

How does one get from Charan, blocked separateness, back to Yitzchak, joy? The verse answers: "in peace." Peace is what joins two opposites into one.

כמ"ש עושה שלום במרומיו בין מיכאל⁶⁶ כו' ⁶⁷ שלום שלום לרחוק⁶⁸ שנעשה קרוב כו' ובשלום ב' ⁶⁹ שלום ממטה למעלה וממעלה למטה כמ"ש במ"א.⁷⁰

as it is written, "He makes peace in His heights," between Michael, etc.; "Peace, peace to the far and to the near": to the far one who becomes near, etc. And beshalom (in peace) is two [kinds of] peace, from below upward and from above downward, as explained elsewhere.

The Midrash explains that G-d "makes peace in His heights" between the angel Michael (water, kindness) and the angel Gavriel (fire, severity). Likewise "peace, peace to the far and to the near" means peace to the one who was far and has come near, that is, the baal teshuvah. The doubled word, and the letter ב (two) in beshalom, point to two kinds of peace, from below upward and from above downward.

18 והנה כשיתגלה הצחוק העליון לעתיד כד אתכפא ואתהפכא דהיינו שלא יהיה שליטה ויניקה לקליפות וסט"א כלל וכמ"ש ואת רוח הטומאה⁷¹ אעביר מן הארץ.

Now, when the supernal laughter is revealed in the future, when [the sitra achra] is subdued and transformed, that is, when the kelipos and the sitra achra will have no dominion or nourishment at all, as it is written, "And I will remove the spirit of impurity from the earth,"

In the future the "supernal laughter" will be revealed, when evil is fully subdued and transformed and the kelipos have no hold at all, as Zechariah says, "I will remove the spirit of impurity from the earth."

אזי יזדכך חומריות העולם וגסותו שלא יהיה בבחי' יש ודבר נפרד בפ"ע רק הכל יוכלל בבחי' אין

then the materiality and coarseness of the world will be refined, so that it will not be at the level of something (yesh), a thing separate unto itself; rather, all will be included in the level of nothing (ayin).

Then the world's coarseness will be refined. It will no longer feel itself as yesh, a separate "something"; everything will be absorbed into ayin, the G-dly "nothing" from which it came.

כי זהו תכלית בריאת העולמות מאין ליש כדי לאהפכא מבחי' יש לבחי' אין ואזי והיה הוי' לי לאלקים.

For this is the purpose of the creation of the worlds from nothing into something: in order to transform [them] from the level of yesh to the level of ayin. And then, "Havayah will be to me as Elokim."

That is the purpose of creating something from nothing: so that the "something" be turned back into "nothing," consciously nullified to G-d. And that is the fulfillment of Yaakov's request, "Havayah will be to me as Elokim."

כי הנה אלקי היינו ההעלם והצמצוי להיות העולמות נבראים מאין ליש והוי"ה היינו בחינת פנימיות אור א"ס ב"ה המחי' ומהוה כו'

For Elokim is the concealment and the contraction (tzimtzum), so that the worlds are created from nothing into something; and Havayah is the level of the inner dimension (pnimiyus) of the Infinite Light, blessed be He, which gives life and brings into being, etc.

To explain: Elokim is G-d's concealment and contraction, which lets the worlds exist as "something"; Havayah is the inner Infinite Light that actually gives them life and being.

וכמ"ש כי שמש ומגן⁷² הוי"ה אלקים שאלקי' נעשה בחי' מגן לשם הוי"ה שהוא בבחי' השמש כו'.

As it is written, "For a sun and a shield is Havayah Elokim": Elokim becomes the level of a shield for the Name Havayah, which is at the level of the sun, etc.

"A sun and a shield is Havayah Elokim": Havayah is like the sun, and Elokim is the shield that screens it so that creatures can bear it.

אך כל זה הוא בבחינת ההשתלשלות וירידת המדרגות שהוא בבחי' זיו והארה שמאור א"ס ב"ה להוות ולהחיות נבראים כסדר ירידת השתלשלות המדרגות מדרגה אחר מדרגה.

But all this is in the realm of the chain of descending worlds (hishtalshelus) and the descent of the levels, which is at the level of a radiance and illumination from the Infinite Light, blessed be He, to bring created beings into being and give them life according to the order of the descending chain of levels, level after level;

But this whole arrangement of Havayah hidden by Elokim belongs to the chain of worlds, where only a ray of the Infinite Light gives life to creatures step by step down the levels.

שמדרגות עליונים מקבלים אור היותר עליון ורוחני כו' וכל מה שלמטה מטה מתצמצם ומתלבש כו'.

for the upper levels receive the most sublime and spiritual light, etc., and whatever is lower and lower is contracted and clothed, etc.

Higher levels receive a finer, more spiritual light; the lower the level, the more the light is contracted and clothed.

אבל לע"ל כשיתגלה הצחוק העליון שהוא מבחי אתהפכא כו' יהיה גילוי א"ס ב"ה בעצמו ובכבודו שלמעלה מעלה מבחינת השתלשלות

But in the time to come, when the supernal laughter is revealed, which is from the level of transformation, etc., there will be a revelation of the Infinite Light, blessed be He, in Its essence and Its glory, which is far, far above the level of hishtalshelus.

In the future, with the laughter of transformation, the Infinite Light as it is in itself, beyond the whole chain of worlds, will be revealed.

כי עין בעין יראו⁷³ כו' וראו כל בשר⁷⁴ כו' ובאו במערות צורים⁷⁵ ובמחילות עפר מפני פחד⁷⁶ ה' וגו'.

For “eye to eye they will see,” etc.; “and all flesh will see,” etc.; “and they will enter the caves of the rocks and the holes of the dust, from before the terror of G-d,” etc.

The prophets describe this: “eye to eye they will see,” “all flesh will see” together, and people will hide in caves “from before the terror of G-d.” The revelation will be direct and overwhelming.

19 ואז יהי בחי' הוי"ה שהוא אור א"ס ב"ה הנמשך ומתפשט להתלבש בתוך עלמין בסדר ההשתלשלות.

And then the level of Havayah, which is the Infinite Light, blessed be He, that is drawn down and spreads to be clothed within the worlds in the order of hishtalshelus,

Then the Name Havayah, the Infinite Light as it flows down and is clothed in the worlds, will itself be seen as Elokim.

נחשב בחי' אלקים דהיינו בחי' צמצום שבאמת אין זה אלא זיו והארה מצומצמת לגבי אור א"ס ב"ה בעצמו ובכבודו שלפניו מעלה ומטה שוין וכחשיכה כאורה.⁷⁷

will be considered the level of Elokim, that is, the level of contraction; for in truth it is nothing but a contracted radiance and illumination compared to the Infinite Light, blessed be He, in Its essence and Its glory, before which above and below are equal, and “darkness is as light.”

In that revelation Havayah will count as Elokim, a contraction. Compared with the Infinite Light in itself, before which above and below are the same and “darkness is as light,” even Havayah as it is in the worlds is only a contracted glow. This is the deeper meaning of “Havayah will be to me as Elokim.”

20 והאבן הזאת אשר שמתי מצבה⁷⁸ הוא בחינת יו"ד כלי החכמה שמבחי' אותיות בחי' דומם דהיינו בחי' התהוות מאין ליש רק לפי אשר שמתי מצבה שהגבהתי והעליתי כו'

“And this stone, which I have set up as a pillar”: this is the level of yud, the vessel of Chochmah, which is from the level of letters, the level of the inanimate, that is, the level of coming into being from nothing into something. But since “I have set [it] up as a pillar,” for I raised and elevated [it], etc.,

Now the second question is answered. “This stone” is the yud, the vessel of Chochmah, a letter, lifeless and created from nothing. But Yaakov raised it as a pillar, lifting it up.

לכך יהי לה כח ויכולת להיות בית אלקים שיהיה בחי' אלקים זה שהוא אוא"ס ב"ה שבתוך עלמין שורה ומתגלה בבחי' אותיות הללו והאותיות תהיינה בבחי' משכן ומכון לשבתו ית'.

therefore it will have the power and ability to be a “house of Elokim”: that this level of Elokim, which is the Infinite Light, blessed be He, that is within the worlds, will rest and be revealed in these letters, and the letters will be a dwelling and an established place for His abode, may He be blessed.

Because of that, it gained the power to become a “house of Elokim”: the divine light within the worlds, which will then be called Elokim, will rest and be revealed in these letters, and the letters will become a dwelling for G-d.

SECTION 8 • ¶21-22

The endless tithes

21 וכל זה הוא ע"י בחי' יעקב יו"ד עקב צוה ישועות יעקב⁷⁹ גילוי הש"ע נהורין שבהן וע"י נזכה לכל בחי' האלו. וכל אשר תתן לי⁸⁰ עשר אעשרנו לך.

And all this is through the level of Yaakov, yud-akev: “Command the salvations of Yaakov,” the revelation of the 370 lights that are in them; and through this we will merit all these levels. “And of all that You give me, I will tithe, tithe it (aser a'asrenu) to You.”

All this comes through Yaakov, whose “salvations” reveal the 370 lights. Then the maamar turns to the end of Yaakov’s vow, “of all that You give me I will tithe, tithe it,” where the Hebrew doubles the verb.

הענין הוא כי הנה נודע שיהיה עילוי אחר עילוי לאין קץ ימות המשיח ותחיה"מ כמה שמיטין ויובלות כו' וכל עילוי גדול מחבירו.

The matter is this: it is known that there will be elevation after elevation without end, [in] the days of Mashiach and the Resurrection of the Dead, many Shemitah cycles and Jubilees, etc., and each elevation greater than the other.

It is known that the future will bring endless ascents, the days of Mashiach, the Resurrection, and cycle after cycle beyond, each higher than the one before.

אך קודם העילוי שאחר העילוי צריך להיות נשאר מעילוי הראשון בבחי' אתעדלית לאתעדל"ע שבעילוי הב' ואתעדל"ת זו הנשאר מן העילוי הראשון נק' בחי' מעשר.⁸¹

But before the elevation that comes after [each] elevation, there must remain from the first elevation [something] in the manner of an arousal from below, for the arousal from above that is in the second elevation; and this arousal from below that remains from the first elevation is called the level of maaser (the tithe).

Each new ascent needs a trigger from below. Something of the earlier level must remain to serve as an "arousal from below" that draws the next "arousal from above." That remnant is called maaser, the tithe.

22 וז"ש וכל אשר תתן לי⁸² לעתיד דהיינו כל העליות שיהיה עד אין קץ עשר אעשרנו ויהי הרבה מעשרות לכל עילוי בחי' מעשר בפ"ע ותמיד עשר אעשרנו עד שיגיע לך לבחי' אור א"ס ב"ה עצמו

And this is what is written, "And of all that You give me," in the future, that is, all the ascents that there will be without end, "I will tithe, tithe it": there will be many tithes, for each ascent a level of tithe of its own, and always "I will tithe, tithe it," until it reaches "to You," to the level of the Infinite Light, blessed be He, itself.

"All that You give me" refers to the endless ascents of the future. The doubled "I will tithe, tithe it" means many tithes, one for each ascent, going on until the ascent reaches "to You," the Infinite Light itself.

וכמו שהוא ית' א"ס כך יהיו עליות עד א"ס והכל ע"י בחי' יעקב יו"ד עקב כו'

And just as He, may He be blessed, is infinite, so there will be ascents without end; and all is through the level of Yaakov, yud-akev, etc.,

Since G-d is infinite, the ascents toward Him never end. All of them come about through Yaakov, the yud reaching down to the heel.

כנ"ל וד"ל: (ובענין מ"ש בפי" עשר אעשרנו ואתעדלית זו כו' נק' בחי' מעשר כו'. נראה כי הכתר הוא הממוצע⁸³ בין עולם העליון לעולם התחתון⁸⁴ שהוא סוף בחי' עליונה ומקור וראש לבחי' תחתונה

as [explained] above; and this suffices for one who understands. (And regarding what was said in explaining "I will tithe, tithe it," that this arousal from below, etc., is called the level of the tithe, etc.: it appears that Keser (the Crown) is the intermediary between an upper world and a lower world, for it is the end of the upper level and the source and head of the lower level,

The main text closes here, and a parenthetical note follows, explaining why the remnant that triggers each ascent is called a "tithe." The key is Keser, the Crown: it is the point where two worlds meet, the lowest level of the higher world and the head of the lower one.

כמו מלכות דאצי' כתר לבריא ומלכות דבריא כתר ליצירה כו'. ולכן הנה להיות עליית העולמות שיתעלה העשייה בקדוש' היצירה ממש הוא ע"י אמצעות הכתר דעשייה שהוא בחי' מעשר מע"ס דעשיי'.

as Malchus (sovereignty) of Atzilus is Keser to Beriah, and Malchus of Beriah is Keser to Yetzirah, etc. And therefore, for the ascent of the worlds, so that Asiyah be elevated into the very holiness of Yetzirah, it is through the medium of the Keser of Asiyah, which is the level of a tithe of the ten Sefiros of Asiyah.

For example, Malchus, the last Sefirah of Atzilus, becomes the Keser, the first Sefirah, of Beriah, and so on down. So when Asiyah rises into Yetzirah, it does so through its own Keser, and Keser, being one of ten Sefiros, is a "tenth," a tithe, of Asiyah.

והענין כי כתר הוא לשון שתיקה כמו כתר לי זעיר.⁸⁵ ושתיקה הוא בחינת בטול וע"ז נאמר יונת אלם⁸⁶ כו'. והוא בחינת בעמדם תרפינה כנפיהן.⁸⁷

The explanation is that keser is an expression of silence, as in "Wait (kaser) for me a little." And silence is the level of self-nullification (bittul), and of this it is said, "the silent dove," etc. And it is the level of "when they stood, they let down their wings."

Why Keser? The word keser is linked to silence, as in the verse "Wait (kaser) for me a little." Silence expresses self-nullification, like "the silent dove," and like the angels in Yechezkel's vision who "let down their wings" when they stood still.

ועי' בטול זה יוכל להתעלות אח"כ ליצירה כי א"א להיות עליי ממהות למהות כי אם שיוכלל תחלה בבחי' אין ממש וזהו ענין העמוד שבין ג"ע התחתון לג"ע העליון כו'

And through this self-nullification it is able afterward to rise to Yetzirah; for it is impossible for there to be an ascent from one essence to another essence unless it is first absorbed into the level of actual nothing (ayin). And this is the matter of the pillar that is between the lower Gan Eden and the upper Gan Eden, etc.

Only through such self-nullification can a level rise to the next one. A thing cannot pass from one definite state to another unless it first dissolves into "nothing." This is also why, between the lower and upper Gan Eden, there is a "pillar" through which souls pass.

וכמו צמיחת התבואה מזרע הנזרע בארץ הוא עי' שמתחלה מתבטל מהות הזרע ונעשה בחי' אין רק שנשאר כחו בכח הצומח ועי' אח"כ נעשה הגידול נפלא יותר מהיש שהי' תחלה כו'.

And [it is] like the sprouting of grain from a seed sown in the earth, which comes about through the essence of the seed first being nullified and becoming the level of nothing, except that its power remains in the power of growth; and through this, afterward, the growth becomes more wondrous than the something that was at first, etc.

The analogy is a seed: it must first rot in the ground and lose its form, keeping only its power to grow; only then does it sprout into something far greater than the seed it was.

ועד"ז עליי יצירה בבריאה צ"ל תחלה בבחינת בטול ואין והוא בחי' כתר דיצירה כו' וזהו ענין אשר שם שמות בארץ^{88.89} בחי' אחד חרוב ומה שהוא בבחי' אלף השביעי ולא בבחי' עשירית היינו

And similarly, the ascent of Yetzirah into Beriah must first be in the level of self-nullification and nothingness, and this is the level of the Keser of Yetzirah, etc. And this is the matter of "Who has made desolations in the earth," the level of "and one [thousand years] desolate"; and that it is at the level of the seventh thousand and not at the level of a tenth, this is

So too Yetzirah can rise into Beriah only through self-nullification, which is its Keser. The same idea explains "Who has made desolations in the earth" and the teaching that of the world's seven thousand years, one will be "desolate": a time of nothingness before a higher state. But why is it the seventh thousand, a seventh, and not a tenth, as a tithe would be?

כי היכל ק"ק שהוא היכל השביעי כולל ג"ר אבל עיקר העלייה ע"י הכתר כו'. וע"ד זה יש עליות אין קץ.

because the Heichal (chamber) of the Holy of Holies, which is the seventh heichal, includes the first three [Sefiros]; but the main ascent is through Keser, etc. And in this manner there are ascents without end.

Because the seventh chamber, the Holy of Holies, contains within it the first three Sefiros; still, the main ascent comes through Keser. This pattern, nullification then ascent, repeats without end.

ומ"ש עשר אעשרנו ב' עישורין היינו כי הכתר כלול מבי' פרצופין עתיק וא"א כו' שהוא בחי' תחתונה שבמאציל ושרש הנאצלים כו' ובי' בחי' אלו יחד נק' חומש כמ"ש ונתתם חמישית לפרעה^{90,91} כמ"ש במ"א):⁹²

And what it says, "I will tithe, tithe it," two tithes, is because Keser is composed of two partzufim (configurations), Atik and Arich Anpin, etc., being the lowest level of the Emanator and the root of the emanated beings, etc.; and these two levels together are called a fifth, as it is written, "and you shall give a fifth to Pharaoh," as explained elsewhere.)

The doubled "tithe, tithe" means two tithes because Keser has two partzufim, Atik and Arich Anpin: Atik is the lowest level of the Emanator, G-d Himself, and Arich Anpin is the root of what He emanates. Two tenths make a fifth, which is why the Torah speaks of giving "a fifth to Pharaoh."

IN ONE'S AVODAH

Torah study should be the drawing of G-d's own wisdom into one's soul, done with self-nullification (koach mah) and with the awe felt at Sinai, since before the Infinite Light nothing is hidden. The heat of the body and the animal soul, which makes study self-centered, is not to be escaped but transformed, turning Charan into song. And every step upward begins with bittul: only by first becoming "nothing," like a seed in the ground, can a person rise to a higher level.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that letters, and stones, can be raised higher than anything else precisely because they are lifeless? How does this relate to the image of the circle?
2. What is the difference between the "ray" of divine light that sustains the worlds and the Infinite Light "in its essence and glory," and how does Yaakov bridge the two?
3. How can a person feel the awe of Sinai in ordinary Torah study, according to the maamar?
4. Why must Yaakov descend to Charan at all? What does the transformation of Charan into rinah teach about exile and about personal struggle?
5. In what sense will Havayah become "Elokim" in the future, and why does every future ascent need a "tithe"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור על הנ"ל

The note says a transcript (hanachah) of this maamar by the Mittlerer Rebbe is printed there, a parallel record of the same discourse.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי נדפס בסה"מ תקס"ח ע' תרלד. המאמר בקיצור בבוך 2057 נה, א — הכת"י דומה לגזכתי"ק מהרי"ל [?] אחי כ"ק אדה"י [או שהוא כתי"ק מהצ"צ שכתב בצעירותו] — בשנינויים. אוה"ת ויצא כרך ז תתתכד, ב נמצא הגהות (כנראה שהם הגהות וביאורים לכאן). לקמן ק', א מציין לד"ה זה.

PARAGRAPH 2

2 Kehot's note points to Genesis 28:22 for these words.

בראשית כ"ח:כ"ב: Genesis 28:22

וְהָאֵבֶן הַזֶּה אֲשֶׁר־שָׁמַתִּי מַצֵּבָה יְהִיָּה בֵּית אֱלֹקִים וְכָל אֲשֶׁר תִּתֶּן־לִי עֹשֶׂר אֲעֲשֶׂרְנוּ לָךְ:

and this stone, which I have set up for a pillar, shall be G-d's house; and of all that Thou shalt give me I will surely give the tenth unto Thee.'

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3 והיה הו"ה לי לאלקים והאבן הזאת אשר שמת מצבה יהיה בית אלקים

Yaakov's vow after his dream at Beis El. The maamar reads it as a request that Havayah be drawn down to the level of Elokim, and that the stone become a dwelling for G-dliness.

בראשית כ"ח:כ"א-כ"ב: Genesis 28:21-22

וְשָׁבְתִי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לְאֱלֹקִים: וְהָאֵבֶן הַזֶּה אֲשֶׁר־שָׁמַתִּי מַצֵּבָה יְהִיָּה בֵּית אֱלֹקִים וְכָל אֲשֶׁר תִּתֶּן־לִי עֹשֶׂר אֲעֲשֶׂרְנוּ לָךְ:

so that I come back to my father's house in peace, then shall the L-RD be my G-d, and this stone, which I have set up for a pillar, shall be G-d's house; and of all that Thou shalt give me I will surely give the tenth unto Thee.'

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4 שו"ה אלקים — וכדי להבין

A manuscript variant: this whole passage is missing there, and instead the manuscript reads, "It is known that the letters are called stones, as it is stated in Sefer Yetzirah."

KEHOT'S NOTE

עד כב, א שו"ה והיינו — כמ"ש בס"י — ליתא בבוך 2057 ושם: הגה נודע שהאותיות נק' אבנים: כמ"ש בס"י.

5 ויצא יעקב

The opening of the parsha, Yaakov leaving Be'er Sheva for Charan. The maamar will read the whole journey as a de-

scent with a purpose.

בראשית כ"ח:י"ח: Genesis 28:10

וַיֵּצֵא יַעֲקֹב מִבְּעַר שְׁבַע וַיֵּלֶךְ חָרָנָה:

And Jacob went out from Beer-sheba, and went toward Haran.

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6 צוה ישועות יעקב

"Command the salvations of Yaakov." The Alter Rebbe reads yeshuos as containing ש"ע, the 370 supernal lights revealed through Yaakov.

תהילים מ"ד:ה' Psalms 44:5

אַתָּה־הוּא מַלְכִּי אֱלֹקִים צְוֵה יְשׁוּעוֹת יַעֲקֹב:

Thou art my King, O G-d; command the salvation of Jacob.

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KEHOT'S NOTE

תהלים מד, ה.

7 ש"ע נהורין

A later discourse on the 370 lights which, the note says, cites Etz Chaim and Shemoneh She'arim for the concept.

KEHOT'S NOTE

ראה בסה"מ תרל"ב ח"ב ע' תסד שמציין לספר ע"ח ושמונה שערים.

8 וישע ה' אל הבל

"And G-d turned to Hevel and his offering." Here the letters ש"ע mean turning toward, so yeshuos also means the divine turnings and flows that come through Yaakov.

בראשית ד':ד' Genesis 4:4

וְהָבֵל הֵבִיא גִּם־הוּא מִבְּכֹרוֹת צֹאנוּ וּמִחֻלְבָּהּ וַיֵּשַׁע ה' אֶל־הָבֵל וְאֶל־מִנְחָתוֹ:

And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the L-RD had respect unto Abel and to his offering;

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KEHOT'S NOTE

בראשית ד, ד. ראה בסה"מ אדה"א בראשית ע' רפא שמבאר ת"י וישע — ישועות.

PARAGRAPH 3

9 מלכותך מלכות כ"ע

"Your kingship is a kingship over all worlds." Used to show that G-d's relationship to the worlds is through His attribute of kingship, Malchus, a mere ray.

תהילים קמ"ה:י"ג Psalms 145:13

מִלְכוּתְךָ מִלְכוּת כָּל־עֲלָמִים וּמִשְׁלֹתְךָ בְּכָל־דּוֹר וָדוֹר:

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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10

יעקב יו"ד עקב

The earlier maamar (Toldos) explains how a great light from the Infinite Light itself shines even into the contracted life-force of Asiyah, the physical world, beyond the ordinary order of the chain of worlds.

KEHOT'S NOTE

נסמן לעיל כא, א. באוה"ת שם נוסף "כי יעקב בריח התיכון, ודהע"ה אמר פנה אלי וחנני דהיינו לבחי' מלי', והיינו ע"י יעקב ת"ת".

11

"His glory is over earth and heaven." The Alter Rebbe reads "glory" as a mere radiance, the glow of G-d's light that fills the worlds.

Psalms 148:13: "יְהִלֵּלוּ קַמִּי"ח

יְהִלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׁגַּב שְׁמוֹ לְבָדּוֹ הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם:

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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PARAGRAPH 4

12

Yaakov took of the stones of the place and put them at his head before sleeping. The maamar reads the stones as letters, raised to the highest level.

Genesis 28:11: "וַיִּשָּׁכַב"א

וַיִּפְגַּע בַּמָּקוֹם וַיִּלֶן שָׁם כִּי־בָא הַשֶּׁמֶשׁ וַיִּקַּח מֵאֲבָנֵי הַמָּקוֹם וַיִּשָּׂם מִרְאֲשֹׁתָיו וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא:

And he lighted upon the place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep.

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13

כמ"ש בס"י שני אבנים

Other maamarim of Torah Ohr that also use Sefer Yetzirah's image of letters as stones.

KEHOT'S NOTE

פ"ד מט"ו. וראה גם לקמן ל, א. נ, א. נו, ב. לקו"ת במדבר ח, ב.

14

וכתפארת אדם לשבת בית

From Yeshayahu's description of an idol carved "like the beauty of a man, to dwell in a house." The Alter Rebbe borrows only the image of a person dwelling in a house to describe intellect dwelling in letters.

Isaiah 44:13: "יִשְׁעִיהוּ מִיָּד"י

חָרַשׁ עֲצִים נָטָה קוֹ יְתָאֲרָהּ בַּשֶּׁרֶד יַעֲשֶׂהוּ בַּמִּקְצָעוֹת וּבַמַּחֲוֶנֶה יְתָאֲרָהּ וַיַּעֲשֶׂהוּ כְּתִבְנִית אִישׁ כְּתִפְאֲרַת אָדָם לְשִׁבְתּוֹ בֵּית:

The carpenter stretcheth out a line; He marketh it out with a pencil; He fitteth it with planes, And he marketh it out with the compasses, And maketh it after the figure of a man, According to the beauty of a man, to dwell in the house.

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KEHOT'S NOTE

ישע"י מד, יג.

15

ועוד טעם אחר

A manuscript variant: according to the note, these words are missing in manuscript 2057.

KEHOT'S NOTE

ת"י אלו ליתא בכו"ך 2057.

16

אות הוא בצבא דילי

The Talmud interprets the Name Tzevakos as "He is a sign among His host." The maamar reads os as "letter": all the hosts are like a single letter before G-d.

Chagigah 16a:3-4: "אֶדוֹן הוּא בְּצָבָא שְׁלוֹ" וְרַבִּי חִיָּיא

בְּרַ אָבָא אָמַר רַבִּי יוֹחָנָן: "לֹא כְרוּחַ ה' וְאַחֲרֵי הָרוּחַ רָעַשׁ לֹא כְרָעַשׁ ה'. וְאַחֲרֵי הָרָעַשׁ אֵשׁ לֹא כָאֵשׁ ה' וְאַחֲרֵי הָאֵשׁ קוֹל דְּמָמָה דְּקָה", "וְהִנֵּה ה' עוֹבֵר".

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

ראה חגיגה טז, א.

17

בד"ה להבין בתוסי' ביאור ענין וייצר

The maamar in Bereishis on "And Havayah Elokim formed" discusses how the inanimate and the speaking are at opposite extremes and are joined only through two divine Names.

KEHOT'S NOTE

לעיל ד, א.

18

אלף אלפין ורבוה רבבין

Daniel's vision of countless thousands serving before G-d. The maamar cites it to show that even the vast heavenly hosts are nullified before the Infinite Light.

Daniel 7:10: "וַיֵּדֹא"י

נִהַר דִּי־נֹר נִגִּד וְנִפְקַ מִן־קְדָמוּהִי אֶלְף אֶלְפִין יִשְׁמְשֻׁנָּה וְרַבּוּ רַבְבִּין קְדָמוּהִי קוֹמוּ דִּינָא יְתֵב וְסַפְרִין פְּתִיחוּ:

A fiery stream issued And came forth from before him; thousand thousands ministered unto him, And ten thousand times ten thousand stood before him; The judgment was set, And the books were opened.

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19

ולגודיו אין מספר

An allusion to the verse "Is there any number to His troops?" describing G-d's innumerable heavenly hosts, which are still finite before Him.

Job 25:3: "אֵיבֹב כִּי־ה"

הֵי־שׁ מִסְפָּר לְגֻדּוֹדָיו וְעַל־מִי לֹא־יָקוּם אוֹרָהּ:

Is there any number of His armies? And upon whom doth not His light arise?

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20

וכנודע ענין הערך במספר

The note says the Or HaTorah asks how the analogy can hold, since even the creative letters of the Ten Utterances are "inanimate" relative to supernal Chochmah, and the

gap between creatures and the Infinite is endlessly greater than that between letters and intellect.

KEHOT'S NOTE

ראה באוה"ת בראשית כרך ז תתתכד, ב, שצ"ע דאף המהוה הנבראים שהוא אותיות דע"מ הם דומם לגבי חכמה עילאה, וכש"כ הנבראים מהאותיות כו', וא"כ איך דימה ביטול הנברא לא"ס ב"ה כמו ביטול האותיות לגבי השכל דהרי אין ערוך יותר לאין קץ, וראה שם התירוץ, ומציין לעיין בתו"ח ויצא כג, ג ואילך.

PARAGRAPH 5

21 וישם מראשותיו

"And he put them at his head." Read as raising the letters to the level above all the worlds.

בראשית כ"ח:11א

וַיִּפְגַּע בַּמָּקוֹם וַיֵּלֶן שָׁם כִּי־בָא הַשָּׁמֶשׁ וַיִּקַּח מֵאֶבְנֵי הַמָּקוֹם וַיִּשֶׂם מֵרָאשָׁתוֹ וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא:

And he lighted upon the place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep.

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22 ומתחת זרועות עולם

"And beneath are the arms of the world." Cited to show that the highest divine power is found precisely below, as in a circle.

דברים ל"ג:27כ"ז

מֵעַנָּה אֱלֹהִי קֵדָם וּמִתַּחַת זְרֻעֹת עוֹלָם וַיִּגְרֶשׁ מִפְּנֵיךָ אוֹיֵב וַיֹּאמֶר הַשָּׁמַיִם:

The eternal G-d is a dwelling-place, And underneath are the everlasting arms; And He thrust out the enemy from before thee, And said: 'Destroy.'

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KEHOT'S NOTE

דברים לג, כז.

PARAGRAPH 6

23 Yaakov took "of the stones of the place." The partitive "of" is read as teaching that only one letter, the yud, has the power to be raised.

בראשית כ"ח:11א

וַיִּפְגַּע בַּמָּקוֹם וַיֵּלֶן שָׁם כִּי־בָא הַשָּׁמֶשׁ וַיִּקַּח מֵאֶבְנֵי הַמָּקוֹם וַיִּשֶׂם מֵרָאשָׁתוֹ וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא:

And he lighted upon the place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep.

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24 הוי' בחכמה

"Havayah founded the earth with Chochmah." Cited to show that G-d's Name, His light, rests in Chochmah.

משלי ג':19ש"ס

הי בְּחִכְמָה יִסַּד אֶרֶץ כּוֹנֵן שְׁמִים בְּתִבְנוּנָה:

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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25 ויעמ"ש . . בענין אבא למשקל דא"י

The note directs the reader here for the explanation of the Ra'aya Mehemna's phrase "a stone to weigh with: this is yud," to which the text itself refers.

KEHOT'S NOTE

ראה ביאוה"ז להצ"צ כרך א ע' רפא.

26 וישם אותה מצבה

Yaakov set up the stone as a pillar. Read as a second ascent, from the level of yud to the level of vav.

בראשית כ"ח:18ח

וַיִּשָּׂם יַעֲקֹב בִּבְקָר וַיִּקַּח אֶת־הָאֶבֶן אֲשֶׁר־שָׂם מֵרָאשָׁתוֹ וַיִּשֶׂם אֹתָהּ מִצְבָּה וַיִּצֹק שָׁמֶן עַל־רֹאשָׁהּ:

And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it.

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27 ושוי יתה קמא

The Targum renders the setting up of the pillar as "he placed it standing," stressing that the stone was raised upright.

תרגום אונקלוס על בראשית כ"ח:18ח

וַאֲקָדִים יַעֲקֹב בְּצַפְרָא וְנָסִיב יָת אֲבָנָא דִּי שְׁוִי אֶסְדוּחִי וְשְׁוִי יָתָה קָמָא וַאֲרִיק מְשָׁחָא עַל רִישָׁהּ:

Sifsei Chachomim Chumash, Metsudah Publications, 2009 (CC-BY-NC)

28 והגביה אותה עוד ממטה למעלה

A later discourse whose note 65 discusses this raising of the stone further from below upward.

KEHOT'S NOTE

ראה ד"ה אתה אחד תשלי"ב (סה"מ מלוקט ח"א) הערה 65.

29 לבחי' ומקורות . . בחי' יודיין וויין

That passage explains the thirteen tikkunim of the beard as yuds and vavs: the yud is the light contracted beneath the skin that emerges only through the follicle, and the vav is the extension of the hair; Abba draws from the eighth mazal, Notzer.

KEHOT'S NOTE

ראה לקמן מח, ד. מובא באוה"ת בראשית שעד, א. ובד"ה למען דעת תרס"ט ע' מה. ראה גם לקו"ת פ' נצבים נג, א "שהשערות הן בחי' ויין והאור שבתוך השערה הוא בחי' יו"ד כמ"ש בלק"ת [=להאריז"ל] ר"פ תולדות".

30 בחי' יודיין וויין

A manuscript variant: it adds that the yuds and vavs are supernal illuminations from the supernal "nothing," by way of their nourishment, and that the hairs are yuds and vavs because of the place of their nourishment.

KEHOT'S NOTE

בבזך 284 קלז, ב נוסף: לפי שהן האורות עליונים מאין עליונים דרך יניקתם כו' כמ"ש במ"א והשערות הן בחי' יודין ויין: כי מקום יניקתם. באוה"ת

שה"ש עי רכה ובהמשך תרס"ו עי תי מביא זה בשם לקו"ת להאריז"ל פי תולדות דשער הוא אותיות עשר שהוא בחי"י ו"אח"כ נעשית וי"ו.

31 וישוב אל ה' וירחמהו

"Let him return to G-d, and He will have mercy on him."
Used for the soul's ascent that draws down mercy from the Thirteen Attributes.

Isaiah 55:7:ז"ה: נשעיהו

יַעֲזֹב רָשָׁע דְּרָכּוֹ וְאִישׁ אֲנוּן מִחֲשַׁבְתּוֹ וְיָשָׁב אֵלָיו וִירַחֲמֵהוּ וְאֶל־אֱלֹהֵינוּ כִּי־יִרְכָּה לְסֻלּוֹחַ:

Let the wicked forsake his way, And the man of iniquity his thoughts; And let him return unto the L-RD, and He will have compassion upon him, And to our G-d, for He will abundantly pardon

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32 כמה אלמתי

Yosef's dream of his sheaf rising and standing upright. It shows the sense of raising up from lying to standing.

בראשית ל"ז:ז"ה: בראשית

וְהִנֵּה אֲנִינָהוּ מֵאֱלֵמִים אֱלֵמִים בְּתוֹךְ הַשָּׂדֶה וְהִנֵּה קֶמֶה אֱלֵמִתִּי וְגַם־נִצָּצָה וְהִנֵּה תִסְבִּינָה אֱלֵמִתִּיכֶם וְתִשְׁתַּחֲוּיִן לְאֱלֵמִתִּי:

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.'

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KEHOT'S NOTE

בראשית לו, ז.

PARAGRAPH 8

33 כי היודי"ן שבת"ד הוא גבוה מהוי"ו . . מהשערות עצמן שהן בחי"י

The note says the point that the yuds of the tikkunim are higher than the vavs, the hairs themselves, is explained there.

KEHOT'S NOTE

מבואר בד"ה כל המאריך באחד תרע"ח עי שפח.

PARAGRAPH 9

34 אבא יונק ממזלא

That passage explains that Abba draws from the eighth mazal, Notzer, and that a person who studies Torah draws the light of Abba onto his soul, revealing a will that is far above.

זוה"ק רפ"ט, Zohar III, 289bb

KEHOT'S NOTE

ראה זוה"ק רפ"ט, ב. ע"ה שער הכללים פ"ה. ראה לקמן מח, ד. ובכ"מ.

35 ויצק שמן על ראשה

Yaakov poured oil on the top of the pillar. Read as a flow from the hidden mind into the mazalos and down into the

laws of the Torah.

בראשית כ"ח:18:Genesis

וַיִּשְׁכֶּם יַעֲקֹב בְּבֹקֶר וַיָּקָח אֶת־הָאֶבֶן אֲשֶׁר־שָׁם מֵרֹאשׁוֹתָיו וַיִּשֶׁם אֹתָהּ מַצְבֵּה וַיִּצֹק שָׁמֶן עַל־רֹאשָׁהּ:

And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it.

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36 סלסלה ותרוממך

"Exalt her, and she will uplift you," said of wisdom. Cited for the Torah's laws, rooted in the hair-like strands (salsalim) of the hidden mind, which uplift the one who studies them.

משלי ד':ח:Proverbs

סִלְסֵלָה וְתִרְוַמְמֶךָ תִּכְבְּדֶךָ כִּי תִחְבֶּקֶנָּה:

Extol her, and she will exalt thee; She will bring thee to honour, when thou dost embrace her.

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KEHOT'S NOTE

משלי ד, ח.

PARAGRAPH 10

37 ויקם עדות ביעקב

"He established a testimony in Yaakov and set a Torah in Israel." Cited to link the drawing down of the Torah's wisdom with Yaakov.

תהילים ע"ח:ה'5:Psalms

וַיָּקָם עֲדוּת בְּיַעֲקֹב וַתּוֹרָה שָׁם בְּיִשְׂרָאֵל אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ לְהוֹדִיעַם לְבָנֵיהֶם:

For He established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers, That they should make them known to their children;

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KEHOT'S NOTE

תהילים עח, ה.

38 שו"ה כו' גילוי — שכל פרטי . . חכמה עילאה

A manuscript variant: according to the note, these words are missing there.

KEHOT'S NOTE

בבוכ 633 ליתא.

39 יסודתם בהררי קדש

An adaptation of "His foundation is in the mountains of holiness." Applied to the laws of the Torah, whose foundation is supernal Chochmah.

תהילים פ"ז:א'1:Psalms

לְכַנְיִיקָרְחַ מִזְמוֹר שִׁיר יְסוּדָתוֹ בְּהַר־רִיקָדֶשׁ:

A Psalm of the sons of Korah; a Song. His foundation is in the holy mountains.

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PARAGRAPH 12

40 ראו את הקולות

Kehot's note points to Exodus 20:18 for these words.

Exodus 20:18 שמות כ"י"ח

ויעמד העם מרחק ומשה נגש אל־הערפל אשר־שם האלקים:

And the people stood afar off; but Moses drew near unto the thick darkness where G-d was.

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KEHOT'S NOTE

שמות כ, יח.

41 כל העם ראו את הקולות ואת הלפידים

At Sinai the people "saw the sounds and the flames." It describes the open revelation that brought awe.

Exodus 20:15 שמות כ"ט"ו

וכל־העם ראים את־הקולות ואת־הלפידים ואת קול השפר ואת־ההר עשן וירא העם וינעו ויעמדו מרחק:

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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42 פנים בפנים

"Face to face G-d spoke with you." The Alter Rebbe contrasts this with "hiding of the Face," which does not apply to the Infinite Light in the Torah.

Deuteronomy 5:4 דברים ה'ד'

פנים בפנים דבר ה' עמכם בהר מתוך האש:

The L-RD spoke with you face to face in the mount out of the midst of the fire—

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KEHOT'S NOTE

דברים ה, ד.

43 כחשיכה כאורה

"Darkness is as light" before G-d. Used to show that for the Infinite Light, spiritual and physical, Sinai and today, are equal.

Psalms 139:12 תהילים קל"ט"ב

גם־השך לא־יחשיך ממך ולילה כיום יאיר כחשיכה כאורה:

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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PARAGRAPH 13

44 שו"ה ירידת יעקב — הש"ע נהרין בגילוי למטה וליקח מאבני המקום

A manuscript variant: it reads, "the revelation of the 370 lights below, and to take of the stones of the place."

KEHOT'S NOTE

בבז"ל 633: "גילוי ש"ע נהרין למטה ולקחת מאבני המקום.

45 ויצא יעקב מבאר שבע וילך חרנה

Yaakov left Be'er Sheva and went toward Charan. Read as the descent from the source of the supernal attributes to a place where the flow is blocked.

Genesis 28:10 בראשית כ"ח"י

וַיֵּצֵא יַעֲקֹב מִבְּאֵר שֶׁבַע וַיֵּלֶךְ חֲרָנָה:

And Jacob went out from Beer-sheva, and went toward Haran.

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46 שו"ה מבאר — שבע באר הוא מקור ומעיין הנובע זו מדות

A manuscript variant: the word "Sheva" is absent, and it continues, "Be'er is supernal Chochmah, the spring and source of the seven attributes."

KEHOT'S NOTE

בבז"ל 633 תי' "שבע" ליתא שם ואה"כ כי "באר הוא חכ"ע מעין ומקור שבע מדות".

47 לך ה' הגדולה והגבורה

"Yours, G-d, are the greatness and the might," listing the supernal attributes. All of them are "Yours," wholly nullified to G-d.

I Chronicles 29:11 דברי הימים א כ"ט"יא

לך ה' הגדולה והגבורה והתפארת והנצח וההוד כ"ל בשמים ובארץ לך ה' הממלכה והמתנשא לכל לראש:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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48 שו"ה הגדולה — חר"ן (ע"ה) בגימט' גרו"ן

A manuscript variant: it reads, "Charan is numerically equal, with the kollel, to garon."

KEHOT'S NOTE

בבז"ל 633 חר"ן בגימט' עם הכולל גרון.

49 כשהקול יוצא כדרכו

The Tzemach Tzedek's commentary on Tehillim notes on these words a reference to the Zohar in Vaera (25b) on Moshe as "voice."

KEHOT'S NOTE

ביהל אור לקאפ' קמט עי תקפו מציין ע"ו: עי זח"ב פי ורא דכ"ה ע"ב משה קלא.

50 חרן אותיות נחר

That passage cites the Arizal's Likkutei Torah on Vayeitzei that Charan and nichar share a numerical value, and explains the throat as the narrowest place, where intellect has left its own state but has not yet become emotion.

KEHOT'S NOTE

לקמן נח, ג מציין לקו"ת להאריז"ל ר"פ ויצא ששניהם בגימטריא אחת. ובאור"ת בראשית כרך א קעה, א מציין ללקו"ת פי וישב ע"פ ויהי אחר הדברים האלה, וכ"ה באור"ת ורא עי קעה. למה שנתבאר כאן ראה אור"ת

וארא עי קעה. סה"מ תרל"ב כרך ב עי תצא. תרל"ג כרך א עי לא ואילך. יהל אור עי תקפו.

51

יגעתי בקראי

"I am weary with my crying; my throat is parched." The word nichar has the letters of Charan and describes a blocked throat.

Tehillim ס"ט:ד:4 Psalms 69

יגעתי בקראי נחר גרוני פלו עיני מנחל לאלקי:

I am weary of my crying; my throat is dried; Mine eyes fail while I wait for my G-d.

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KEHOT'S NOTE

תהלים סט, ד.

52

כשגובר בו יסוד האש

Places where the prevailing of the element of fire in the voice is discussed further.

KEHOT'S NOTE

ראה אוה"ת וארא עי קעה. במדבר עי כג.

PARAGRAPH 14

53

המפסיק את הקול

On the words "what interrupts the voice," the Tzemach Tzedek's commentary on Tehillim refers to the Zohar on Vaera (26a) for the voice being cut off.

KEHOT'S NOTE

ביהל אור שם: ועי זהר שם דכ"ו תחלת ע"א.

54

נאלמתי דומי

"I was mute with silence." Used for the state in which the divine "voice," the flow of light, is cut off.

Tehillim ל"ט:3 Psalms 39

נאלמתי דומיה הַשְׁשִׁיטִי מְטוֹב וְכַאֲבִי נֶעְקַר:

I was dumb with silence; I held my peace, had no comfort; and my pain was held in check.

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KEHOT'S NOTE

תהלים לט, ג.

55

ובין בכל נפש . . אשר נמשך אחריהם

The passage about each Jew's Torah study being separate because of the heat of the body and the animal soul is quoted there.

KEHOT'S NOTE

מובא באוה"ת במדבר עי כד.

56

שו"ה מקום החרן — להיות בחי נפרד

A manuscript variant: it adds, "and not in a state of self-nullification to the Infinite Light, blessed be He."

KEHOT'S NOTE

בכרך 633 נוסף ולא בבחי ביטול לאו"ס ב"ה.

57

כמ"ש בזהר ע"פ גער חית קנה

A manuscript variant: instead of the Zohar on this verse, it reads "as stated in the Idra Rabba."

KEHOT'S NOTE

פ' פנחס רנא, ב. בכרך 1824: כמ"ש באד"ר.

58

גער חית קנה

"Rebuke the beast of the reeds." The Zohar reads the word chayas (beast) as the letter ches that is "rebuked" and so becomes a hei.

Tehillim ס"ח:ל"א Psalms 68

גער חית קנה עדת אבירים בעגלי עמים מתרפס ברצי"כסף בור עמים קרבות יחפצו:

Rebuke the wild beast of the reeds, The multitude of the bulls, with the calves of the peoples, Every one submitting himself with pieces of silver; He hath scattered the peoples that delight in war!

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PARAGRAPH 15

59

ושבתי בשלום

Yaakov's vow to return in peace to his father's house. Read as the return from Charan to the level of Yitzchak, laughter.

בראשית כ"ח:21 Genesis 28

ושבתי בשלום אל־בית אבי וְהָיָה ה' לִי לְאֱלֹקִים:

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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KEHOT'S NOTE

בראשית כח, כא.

60

צחק עשה לי

Sarah's words at Yitzchak's birth, "G-d has made laughter for me; whoever hears will laugh for me." The source of Yitzchak's name and of the future-tense "will laugh."

בראשית כ"א:6 Genesis 21

וְתֹאמַר שָׂרָה צָחַק עָשָׂה לִי אֱלֹקִים כִּלְהִשְׁמֹעַ יִצְחָק־לִי:

And Sarah said: 'G-d hath made laughter for me; every one that heareth will laugh on account of me.'

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KEHOT'S NOTE

בראשית כא, ו.

61

אהפוך אל עמים

"For then I will transform the peoples to a pure language." Cited as the future transformation that brings the laughter.

צפניה ג':9 Zephaniah 3

כִּי־אֶזְכֹּר אֶהְפֹּךְ אֶל־עַמִּים שִׁפְהָ בְרוּרָה לִקְרֹא כָל־שֵׁם ה' לְעַבְדּוֹ שְׂכָם אָחָד:

For then will I turn to the peoples A pure language, That they may all call upon the name of the L-RD, To serve Him with

one consent.

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PARAGRAPH 16

62

במקום שבע"ת עומדין

The previous maamar explains that teshuvah turns the fiery bad traits back to G-d, producing great delight above like that at a talking bird, turning Charan into rinah as chametz becomes matzah; this delight will be revealed in the future, when the spirit of impurity is removed.

KEHOT'S NOTE

ראה לעיל כא, ג.

63

אם ישראל עושין תשובה

The Talmud teaches that if Israel do teshuvah they are redeemed. Here it shows that redemption is bound up with transformation.

Sanhedrin 97b:14-15 ט"ו-ט"ז ב' י"ד-י"ג

אמר רב: כלו כ'ל הקיצין, ואין הדבר תלוי אלא בתשובה ומעשים טובים. ושמואל אמר: דיו לאבל שיעמוד באבלו. כתנאי: רבי אליעזר אומר: אם ישראל עושין תשובה - נגאלין, ואם לאו - אין נגאלין. אמר לו רבי יהושע: אם אין עושין תשובה אין נגאלין? אלא הקדוש ברוך הוא מעמיד להן מלך שגורותיו קשות כהמן, וישאל עושין תשובה ומחזירן למוטב. תניא אידך: רבי אליעזר אומר, אם ישראל עושין תשובה - נגאלין, שנאמר: "שובו ..."

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

סנהדרין צו, ב.

64

שלעיתיד יאמרו על יצחק

The Talmud relates that in the future Israel will say to Yitzchak, "You are our father." The Alter Rebbe reads this as the goal of all descent: the joy of Yitzchak.

Shabbat 89b:2 ב' ב' ב' שבת פ"ט

מנן שקושין לשון של זהרית וכו'. "כשנים?" "כשני" מיבצי לקה! אמר רבי יצחק, אמר להם הקדוש ברוך הוא לישראל: אם יהיו חטאיכם כשנים הללו שסדורות ובאות מששת ימי בראשית ועד עכשיו — כשני לבינו. דרש רבא, מאי דכתיב: "לכו נא ונזכרה יאמר ה'" — "לכו נא?" "בואו נא" מיבצי לקה! "יאמר ה'" "אמר ה'" מיבצי לקה! לעתיד לבא יאמר להם הקדוש ברוך הוא לישראל: לכו נא אצל אבותיכם ויזכירו אתכם.

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

ראה שבת פט, ב.

65

כי אתה אבינו

"For You are our father," the verse the Talmud applies to Yitzchak in the future.

Isaiah 63:16 ט"ז ט"ז ישעיהו ס"ג

כ"אתה אבינו כי אברהם לא ידענו וישראל לא יכירנו אתה ה' אבינו גאלנו מעולם שמה:

For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O L-RD, art our Father, Our Redeemer from everlasting is Thy name.

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PARAGRAPH 17

66

עושה שלום במרומיו בין מיכאל

"He makes peace in His heights." The Midrash and Zohar explain it as peace between the angels of water and fire.

איוב כ"ה:2' Job 25:2

המשל נפחד עמו עשה שלום במרומיו:

Dominion and fear are with Him; He maketh peace in His high places.

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Bamidbar Rabbah 12:5 ה"ב:5' במדבר רבה

Zohar III, 12b זח"ג יב, כב

KEHOT'S NOTE

איוב כה, ב. במד"ר יב, ה. זח"ג יב, ב. וראה ביאורו ר"פ לך לך.

67

בין מיכאל כו'

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

באוה"ת צו ע' כב נוסף: וגבריאל.

68

שלום שלום לרחוק

"Peace, peace to the far and to the near." Read as peace for the one far away who has come near, and as two kinds of peace.

Isaiah 57:19 ט"ט:19 ישעיהו נ"ז

בורא ניב שפתים שלום שלום לרחוק ולקרוב אמר Havayah ורפאתיו:

Peace, peace, to him that is far off and to him that is near, Saith the L-RD that createth the fruit of the lips; And I will heal him.

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KEHOT'S NOTE

ישע"י נז, יט.

69

ובשלום ב'

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

KEHOT'S NOTE

שם נוסף היינו: ב'.

70

אך כיצד . . כמ"ש במ"א

This whole passage on peace is quoted there; the notes record that there it reads "between Michael and Gavriel" and "beshalom: two, that is."

KEHOT'S NOTE

מובא באוה"ת פ' צו ע' כב.

PARAGRAPH 18

71 ואת רוח הטומאה
 “And I will remove the spirit of impurity from the earth,” a prophecy of the future when evil will have no hold.

זכריה י"ג:ב' Zechariah 13:2

והיה ביום ההוא נאם ה' צבאות אֶכְרִית אֶת־שְׁמוֹת הָעַצְבִּים מִן־הָאָרֶץ וְלֹא יִזְכְּרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטְּמָאָה אֶעְבִּיר מִן־הָאָרֶץ:
 And it shall come to pass in that day, Saith the L-RD of hosts, That I will cut off the names of the idols out of the land, And they shall no more be remembered; And also I will cause the prophets And the unclean spirit to pass out of the land.

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KEHOT'S NOTE

זכרי' יג, ב.

72 כי שמש ומגן ה' אלקים
 “For a sun and a shield is Havayah Elokim.” Havayah is the light, like the sun, and Elokim is the shield that conceals it.

תהילים פ"ד:12 Psalms 84:12

כִּי שֶׁמֶשׁ וּמִגָּן ה' אֱלֹקִים חֵן וְכָבוֹד יִתֵּן ה' לֹא יִמְנַע־טוֹב לַהֲלָכִים בְּתַמִּים:
 For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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KEHOT'S NOTE

תהלים פד, יב.

73 עין בעין יראו
 “Eye to eye they will see,” describing the open revelation of G-d in the future.

ישעיהו נ"ב:ח' Isaiah 52:8

קוֹל צִפְיָה נִשְׁאוּ קוֹל יַחְדוֹ יִרְנְנוּ כִּי עֵין בְּעֵין יִרְאוּ בָּשׁוּב ה' צִיּוֹן:
 Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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74 וראו כל בשר
 “And all flesh together will see,” the future revelation of G-d's glory to the physical eye.

ישעיהו מ"ד:5' Isaiah 40:5

וְנִגְלָה כְבוֹד ה' וְיִרְאוּ כָּל־בָּשָׂר יַחְדוֹ כִּי פִי ה' דִּבֶּר:
 And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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75 עין בעין יראו . . וראו כל בשר . . ובאו במערות צורים
 Kehot's note points to Isaiah 52:10 for these words.

ישעיהו נ"ב:10' Isaiah 52:10

חֲשֵׁף Havayah אֶת־יְרֻעַ קִדְשׁוֹ לְעֵינֵי כָּל־הַגּוֹיִם וְיִרְאוּ כָּל־אֲפִסֵּי־אָרֶץ אֶת־יְשׁוּעַת אֱלֹקֵינוּ:

The L-RD hath made bare His holy arm In the eyes of all the nations; And all the ends of the earth shall see The salvation of our G-d.

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KEHOT'S NOTE

ישע"י נב, י. מ, ה. ב, יט.

76 ובאו במערות צורים ובמחילות עפר מפני פחד ה'
 People will enter caves before the terror of G-d. The Alter Rebbe cites it for the overwhelming force of the future revelation.

ישעיהו ב':19 Isaiah 2:19

וּבָאוּ בַּמְעָרוֹת צִרִים וּבְמַחֲלוֹת עֹפֶר מִפְּנֵי פֶחַד ה' וּמִתְדַר גְּאוֹנוֹ בְּקוֹמוֹ לְעֶרְץ הָאָרֶץ:

And men shall go into the caves of the rocks, And into the holes of the earth, From before the terror of the L-RD, And from the glory of His majesty, When He ariseth to shake mightily the earth.

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PARAGRAPH 19

77 וכחשיכה כאורה
 “Darkness is as light” before G-d. Used for the Infinite Light, before which above and below are equal.

תהילים קל"ט:12 Psalms 139:12

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָ וְלִילָה כִּיּוֹם יֵאִיר כַּחֲשִׁיכָה כְּאוֹרָה:
 Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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PARAGRAPH 20

78 והאבן הזאת אשר שמתני מצבה
 “And this stone, which I have set up as a pillar, shall be a house of G-d.” The maamar now explains how the raised stone becomes a dwelling for G-dliness.

בראשית כ"ח:22 Genesis 28:22

וְהָאֵבֶן הַזֹּאת אֲשֶׁר־שָׁמַתִּי מִצְבָּה יְהִיָּה בֵּית אֱלֹקִים וְכָל אֲשֶׁר תִּתֶּן־לִי עֹשֶׂר אֲעֲשֶׂנוּ לָךְ:

and this stone, which I have set up for a pillar, shall be G-d's house; and of all that Thou shalt give me I will surely give the tenth unto Thee.'

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PARAGRAPH 21

79 צוה ישועות יעקב
 “Command the salvations of Yaakov.” Recalled from the start of the maamar: through Yaakov the 370 lights are revealed.

תהילים מ"ד:5' Psalms 44:5

אֶת־הָהוּא מַלְכִּי אֱלֹקִים צוּה יְשׁוּעוֹת יַעֲקֹב:
 Thou art my King, O G-d; command the salvation of Jacob.

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80

וכל אשר תתן לי

Yaakov vows to tithe all that G-d gives him. The doubled verb is read as endless tithes, one for each future ascent.

בראשית כ"ח:כ"ב Genesis 28:22

והָאֶבֶן הַזֶּה אֲשֶׁר־שָׁמַתִּי מַצֵּבָה יְהִיָּה בֵּית אֱלֹקִים וְכָל אֲשֶׁר תִּתֶּן־לִי עֹשֶׂר אֲעֲשֶׂרְנוּ לָהּ:

and this stone, which I have set up for a pillar, shall be G-d's house; and of all that Thou shalt give me I will surely give the tenth unto Thee.'

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KEHOT'S NOTE

בראשית כח, כב.

81

צריך להיות נשאר . . נקי בחי מעשר

It quotes this passage and adds that going from "back to back" to "face to face" is an ascent after an ascent, which needs an arousal from below from the first ascent: the point beneath Yesod, the Keser of Malchus.

KEHOT'S NOTE

מובא באוה"ת מגלת אסתר ע' פ ד"ה ויקח המן סעי' ב ומוסיף: "היינו עדיין מבחי' אב"א לבוא לבחי' פכ"פ זהו ודאי עילוי אחר עילוי, וצ"ל אתעדל"ת מעילוי הראשון והוא מה שנעשית בחי' נקודה תחת היסוד ונקודה זו זהו ענין כתר מלי . . וזהו ענין המעשר".

PARAGRAPH 22

82

וכל אשר תתן לי

Yaakov's vow to tithe all that G-d gives him. The maamar reads it as the endless tithes of the future ascents.

בראשית כ"ח:כ"ב Genesis 28:22

והָאֶבֶן הַזֶּה אֲשֶׁר־שָׁמַתִּי מַצֵּבָה יְהִיָּה בֵּית אֱלֹקִים וְכָל אֲשֶׁר תִּתֶּן־לִי עֹשֶׂר אֲעֲשֶׂרְנוּ לָהּ:

and this stone, which I have set up for a pillar, shall be G-d's house; and of all that Thou shalt give me I will surely give the tenth unto Thee.'

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83

הכתר הוא הממוצע

Pointed to by the note for the idea of Keser as the intermediary between worlds.

KEHOT'S NOTE

ע"ח שער מ"א פ"ג. ראה ביאוה"ו להצ"צ כרך א ע' ערה. אגה"ק ס"כ (קל, ב) ובליקוט פירושים חסריק שם. וראה בד"ה וילך תרס"ו ע' קסה ואילך. ובאוה"ת פ' יתרו ע' תתלט. ראה לעיל יט, ד.

84

הכתר הוא הממוצע בין עולם העליון לעולם התחתון

Etz Chaim teaches that the Keser of each world comes from the level above it, joining the two worlds, as the Kehot

note shows. This is the basis for calling Keser the intermediary.

Sefer Etz Chaim 41:3:ג"א:מ"א עץ חיים

85

כתר לי זעיר

"Wait for me a little." The word kaser, "wait," links Keser with silence.

איוב ל"ו:ב' Job 36:2

כְּתַר־לִי וְזַעִיר וְאַחֲרָיָה כִּי עוֹד לְאֱלֹהִים מְלִים:

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

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KEHOT'S NOTE

איוב לו, ב. באוה"ת ואתחנן ע' רפה, שבכתר יש ב' פ"י לשון מקיף כתר את בנימין, ולשון שתיקה כתר לי זעיר. ושניהם עולים בקנה אחד, כי הנה סייג לחכמה שתיקה סייג היינו גדר ומקיף, והוא כתר לשון מקיף לחכמה והוא בחינת שתיקה, ע"ש. והם ב' הפירושים של רש"י והאבן עזרא. וראה ברמב"ן שם.

86

יונת אלם

"The silent dove," said in praise. Silence here expresses self-nullification.

תהילים נ"ו:א' Psalms 56:1

לְמַנְצָה עַל־יוֹנֵת אֶלֶם רְחֹקִים לְדוֹד מִכְתָּם בָּאָחוֹז אוֹתוֹ פִּלְשְׁתִּים בְּגֵת:

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

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KEHOT'S NOTE

תהלים נו, א. וראה בלקו"ת במדבר ז, ג: "דלשבח קאמר".

87

בעמדם תרפינה כנפיהן

In Yechezkel's vision the living creatures let down their wings when they stood still. Read as the silence of self-nullification.

יהזקאל א':כ"ד Ezekiel 1:24

וְאֶשְׁמַע אֶת־קוֹל כְּנַפֵּיהֶם כְּקוֹל מַיִם רַבִּים כְּקוֹל־שִׁדִּי בְּלִכְתָּם קוֹל הַמָּלְאָה כְּקוֹל מַחְנֶה בְּעַמְדָּם תִּרְפִּינָה כְּנַפֵּיהֶן:

And when they went, I heard the noise of their wings like the noise of great waters, like the voice of the Almighty, a noise of tumult like the noise of a host; when they stood, they let down their wings.

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KEHOT'S NOTE

יהזקאל א, כד. "בבחי' לחש וחשאי" — לקמן מ, ד.

88

אשר שם שמות בארץ

Kehot's note points to Psalms 44:9 for these words.

תהילים מ"ד:ט' Psalms 44:9

KEHOT'S NOTE

תהלים מד, ט.

89

אשר שם שמות בארץ

"Who has made desolations in the earth." Linked to the thousand years in which the world is "desolate," a stage of

nothingness before a higher state.

Psalms 46:9 ט"ו:ט' תהילים

לְכוּ־תִזּוּ מִפְּעֻלֹת ה' אֲשֶׁר־שָׁם שְׁמוֹת בְּאֶרֶץ:

Come, behold the works of the L-RD, Who hath made desolations in the earth.

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90 ונתתם חמישית לפרעה

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

KEHOT'S NOTE

בראשית מז, מד.

91 ונתתם חמישית לפרעה

Yosef's instruction that a fifth of the produce be given to Pharaoh. Cited because two tithes together make a fifth.

בראשית מז:24 כ"ד:47 Genesis

וְהָיָה בְּתִבּוּאוֹת וְנִתְּתָם חֲמִישִׁית לַפַּרְעֹה וְאַרְבַּע הַדֹּת יִהְיֶה לָכֶם לְזֶרַע הַשָּׂדֶה וּלְאֹכְלֵכֶם וּלְאֲשֶׁר בְּבִתְיֵיכֶם וּלְאֹכֵל לְטַפְּכֶם:

And it shall come to pass at the ingatherings, that ye shall give a fifth unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.'

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

92 (ובענין מ"ש . . כמ"ש במ"א)

A manuscript variant: the entire parenthetical note is missing there.

KEHOT'S NOTE

בבז"ל 1824 ליתא כל הקטע. בבז"ל 17 יג, א נמצא קטע זה קודם ד"ה אך אין זה.

וללבן שתי בנות וגו'

And Lavan Had Two Daughters



Leah and Rachel are divine thought and divine speech, the hidden and the revealed worlds. Yaakov loved Rachel more because the Infinite Light is drawn down most fully through speech and action, where everyone can receive it, though thought must always accompany it.

THE MAAMAR IN BRIEF

The maamar reads Lavan's two daughters as the two "lands of the living": Leah, the letters of thought, the hidden world, and Rachel, the letters of speech, the revealed world. In Temple times Rachel shone openly in the Land of Israel, bringing prophecy and open revelation. In exile Rachel, the open mem, went into exile with Israel, but Leah, the closed mem, remained in the Land, so that great tzaddikim like the Arizal can reach there even higher, hidden insights. Why then was Leah "hated"? Yaakov is the "middle bar" who draws the Infinite Light from Keser down to Malchus, so he longed for its revelation below, in Rachel. Rachel was barren because revelation to the separate lower worlds is so hard, while Leah bore sons within Atzilus: Yehudah (outward self-nullification, the root of David's kingship), Reuven and Shimon (sight and hearing) and Levi (inward attachment, the root of Moshe). The generation of the wilderness, rooted in Leah, wished to serve G-d in thought alone, but specifically speech and action draw down the highest light. Leah wanted thought to be primary; Yaakov knew that for most of Israel the main service is speech and action, with thought joined to it.

OUTLINE

1 Two daughters, two lands

¶¶

Leah and Rachel are thought and speech, the hidden and the revealed worlds. Both shone in the Land in Temple times; in exile Rachel is hidden and silent, while Leah, the higher and hidden level, remains in the Land for great tzaddikim to attain.

2 Why Yaakov loved Rachel

¶¶

Yaakov, the middle bar, draws the Infinite Light from Keser down to Malchus, and even the inner kiss of Chochmah, Binah and Daas into Rachel; Lavan is the supernal whiteness of pure kindness.

3 Rachel barren, Leah's sons

¶2

Birth from speech would mean revelation in the separate lower worlds, which is very hard; Leah bore within Atzilus. Yehudah is outward self-nullification, Levi inward attachment, and Moshe comes from Levi.

4 Thought and action together

¶2

The wilderness generation wanted service in thought alone, but action draws down more light. Leah wanted thought first; Yaakov chose Rachel's tent, speech and action, with sight and hearing from thought joined to it.

KEY CONCEPTS

The hidden world and the revealed world עלמא

דאטכסיא ועלמא דאתגליא

Two levels of divine self-expression, compared to a person's private thought and audible speech. Leah is the hidden world; Rachel is the revealed world.

The open mem and the closed mem מ"ם פתוחה ומ"ם

סתומה

The two forms of the letter mem. Rachel, the open mem, leaves an opening through which the external forces draw nourishment in exile; Leah, rooted in the closed mem, is sealed and not in exile.

The middle bar בריח התיכון

The bar that ran through all the Tabernacle's boards from end to end; the Zohar's name for Yaakov, who draws the Infinite Light from the highest level down to the lowest.

The supernal whiteness לובן העליון

The root of Lavan in the Arizal's teaching: the source of all kindness, pure compassion with no judgment, far above Atzilus.

Attachment and acknowledgment התקשרות והודאה

Two kinds of self-nullification: Levi's inward attachment, invisible from outside, and Yehudah's acknowledgment, which is shown outwardly, as in bowing.

Their end is embedded in their beginning נעוץ סופן

בתחלתן

The principle from Sefer Yetzirah that the lowest level is bound to the highest; hence physical speech and action draw down the greatest revelation.

SECTION 1 • ¶1

Two daughters, two lands

SECTION 2 • ¶1

Why Yaakov loved Rachel

1 וללכן שתי בנות^{1,2} וגו'. הנה לאה ורחל הם אותיות המחשבה ואותיות הדבור. שהם עלמא דאתכסיא ועלמא דאתגליא³ (עיי' לקמן בד"ה בכ"ה בכסליו בפ"י ושם ה' קטנה רחל)

"And Lavan had two daughters," etc. Now, Leah and Rachel are the letters of thought and the letters of speech, which are the hidden world (alma de'iskasya) and the revealed world (alma de'isgalya). (See below, in the discourse beginning "On the twenty-fifth of Kislev," in the explanation; and there: the small hei is Rachel.)

The maamar opens on the verse introducing Lavan's daughters, Leah and Rachel. In Chassidus they stand for two ways the Divine expresses itself: Leah is "thought," an inward, hidden world, and Rachel is "speech," the world that comes out into the open. Just as a person's thought is private and his speech is heard by others, so G-d's "hidden world" and "revealed world" differ in how much is disclosed.

וזהו ענין בארצות החיים.⁴ ב' ארצות. שבזמן שבהמ"ק היה קיים היו שני הבחינות מאירים בא"י.

This is the meaning of "in the lands of the living": two lands. For when the Holy Temple stood, both levels shone in the Land of Israel.

The Psalmist speaks of the "lands" of the living in the plural. The Alter Rebbe reads the two lands as Leah and Rachel, thought and speech, and says that while the Temple stood, both of them shone openly in the Land of Israel.

והעיקר היה בחי' רחל⁵ (שנקראת עקרת הבית)^{6,7} כי המחשבה מתלבשת בתוך הדבור והדבור היה מתגלה.

And the main one was the level of Rachel (who is called "the mainstay of the house"), for thought is en clothed within speech, and speech was revealed.

Of the two, Rachel (speech) was the main one in Temple times, because thought does not stay private: it clothes itself in speech, and so what was revealed through speech carried the thought within it. The phrase "mainstay of the house" (akeres habayis) is applied to Rachel as the central figure of the household.

ולפי שרחל שהוא בחי' הדבור הוא עלמא דאתגליא לכך היה אז בא"י גילוי אלקותו ית' שהיו חכמים גדולים בעלי רוה"ק ונביאים

And since Rachel, who is the level of speech, is the revealed world, there was therefore at that time in the Land of Israel a revelation of His G-dliness, may He be blessed: there were great sages who possessed the holy spirit, and prophets

Because Rachel is the “revealed world,” her prominence in the Land of Israel meant that G-dliness was openly visible there. Its signs were people: sages with the holy spirit (ruach hakodesh), and prophets.

(וכמו שפרש"י⁸ גבי יונה ויחזקאל⁹ שאין הנבואה שורה אלא בא"י)¹⁰ ובפרט בהמ"ק והשראת השכינה בקה"ק ואורים ותומים ועבודת הקרבנות שהי' יורד אש שלמעלה. משא"כ אחר חורבן בהמ"ק שגלו ישראל וגלתה עמהם השכינה.¹¹

(as Rashi explains concerning Yonah and Yechezkel, that prophecy rests only in the Land of Israel), and especially the Holy Temple, and the dwelling of the Shechinah (Divine Presence) in the Holy of Holies, and the Urim and Tumim, and the service of the offerings, when fire from above would descend. This is not so after the destruction of the Holy Temple, when Israel went into exile and the Shechinah went into exile with them.

Rashi notes that Yonah fled abroad because prophecy does not rest outside the Land, and he makes the same point about Yechezkel, who prophesied in Babylon. The Temple added further open revelation: the Shechinah in the Holy of Holies, the Urim and Tumim through which the High Priest received answers, and the fire that came down from heaven onto the altar. After the destruction, the Sages teach, the Shechinah itself went into exile with the Jewish people.

שהיא בחי' רחל שהיא בבחי' גלות בעי' שרי' ואינה מאירה כלל¹² מערך הגלוי שהיתה מאירה בזמן הבית שהי' הדבור מתגלה משא"כ עכשיו כתיב כרחל לפני גוזזי נאלמה.¹³

[The Shechinah] is the level of Rachel, who is in a state of exile among the seventy princes and does not shine at all in comparison with the revelation with which she shone in the time of the Temple, when speech was revealed; whereas now it is written, “Like a ewe [rachel] before her shearers, she is mute.”

The exiled Shechinah is Rachel, the level of speech, now hidden among “the seventy princes,” the heavenly powers over the nations. The Alter Rebbe reads Isaiah’s “like a ewe (rachel) before her shearers, she is mute” as Rachel, divine speech, falling silent: she no longer shines as she did.

והעבודה היא בדרך בירורים¹⁴ כו' (וכמ"ש ע"פ במדבר סיני)¹⁵ ומ"מ נשאר מאיר בא"י בחי' לאה והיא מדרגה יותר גבוה מבחי' רחל וכמשל המחשבה שהיא רוחניות ונעלית מן הדבור

And the divine service is by way of refinements (beirurim), etc. (as is explained on "In the wilderness of Sinai"). Nevertheless, the level of Leah remains shining in the Land of Israel, and she is a higher rank than the level of Rachel, as in the analogy of thought, which is spiritual and loftier than speech

In exile the work is "refinement" (beirurim): drawing out and elevating the sparks of holiness that fell into the world, rather than basking in open revelation. Yet something still shines in the Land of Israel: Leah, the level of thought, which is higher than speech just as a thought is more spiritual and loftier than the words that express it.

(שהיא אינה בגלות כי רחל נק' מ"ם פתוחה שיש ממנה פתח ומבוא ליניקת החיצונים בזמן הגלות) משא"כ מבחי' מ"ם סתומה.¹⁶ ושם הוא שרש לאה עיין בזהר ר"פ תרומה דף קכ"ו ב' ¹⁷ ודף קכ"ז)

(for she is not in exile: Rachel is called the open mem, from which there is an opening and an entrance for the external forces to draw nourishment during the time of exile; this is not so with the level of the closed mem, and there is the root of Leah. See the Zohar, at the beginning of Parshas Terumah, page 126b and page 127).

Leah is not in exile. The final form of the letter mem (ם) is closed on all sides, while the regular mem (מ) has an opening at the bottom. Rachel, speech, is the open mem, through which the "external forces" (kelipah) can draw nourishment in exile; Leah is rooted in the closed mem, where they have no entry. The Alter Rebbe sends the reader to the Zohar at the start of Terumah.

אך לפי שהוא עלמא דאתכסיא והעלם לכך אין הגילוי אלקות עכשיו בא"י מערך הגילוי שהי' בזמן בהמ"ק קיים.

But because it is the hidden world, and concealment, the revelation of G-dliness in the Land of Israel now is therefore not comparable to the revelation there was when the Holy Temple stood.

But since Leah is the hidden world, her light does not appear openly. That is why G-dliness in the Land of Israel today is not visible the way it was in Temple times.

ומ"מ הצדיקים הגדולים אשר בארץ יכולים להשיג עכשיו בא"י השגות עליונות יותר אפי' ממה שהשיגו צדיקים כמותם בזמן הבית

Nevertheless, the great tzaddikim who are in the Land can now attain, in the Land of Israel, apprehensions higher even than what tzaddikim like them attained in the time of the Temple

The hiddenness has a hidden advantage. Great tzaddikim living in the Land can now reach higher insights than tzaddikim of their own stature reached in Temple times, because what remains in the Land is the higher level of Leah.

(מאחר שההשגה היא בבחי' מחשבה עליונה כמו שהיא עדיין למעלה מהתלבשות בעולם הדבור) וכמו האר"י ז"ל¹⁸ שהשיג השגות עצומות מה שלא השיגו צדיקים גדולים בדורות הקדמונים.¹⁹

(since the apprehension is in the level of supernal thought as it still is, above its enclothement in the world of speech), as with the Arizal, who attained tremendous apprehensions that great tzaddikim in earlier generations did not attain.

The reason: their insight touches supernal thought as it is in itself, before it has been clothed in speech. The Arizal, Rabbi Yitzchak Luria of Safed, is the proof: in the Land of Israel he attained depths of the Kabbalah that great tzaddikim of earlier generations had not reached.

ולהבין מ"ש כי שנואה לאה^{20, 21, 22} כו'. הרי יעקב השיג ודאי בעלמ' דאתכסי'.²³ אך הענין כי יעקב נק' בריח התיכון²⁴ המבריא מן הקצה אל הקצה.²⁵

Now, to understand what is written, "for Leah was hated," etc.: surely Yaakov certainly apprehended the hidden world! But the explanation is that Yaakov is called "the middle bar, which runs through from end to end."

Now a question: the Torah says Leah was "hated," meaning Yaakov loved her less than Rachel. Why would Yaakov prefer speech over the loftier level of thought, which he surely could grasp? The answer begins with the Zohar's name for Yaakov: "the middle bar" of the Tabernacle, which ran through all the boards from one end to the other.

פ"י שהוא הממשיך אור א"ס ב"ה מן הקצה עליונה (היינו הקו הבוקע החלל כמ"ש במ"א)²⁶ מבחי' כתר למטה ולכן נאמר בו תוספת וי"ו ואלקי יעקב.

That is to say, he is the one who draws the Infinite Light (Or Ein Sof), blessed be He, from the upper end (that is, the kav (line of light) that pierces the vacated space, as is explained elsewhere), from the level of Keser (the Crown), downward; and therefore an additional vav is said of him: "and the G-d of Yaakov."

Yaakov's role is to draw the Infinite Light down from the very top, from Keser, the level above intellect, through every level below. The "upper end" is the kav, the thin line of light that enters the empty space left after the tzimtzum. The extra letter vav ("and") in "and the G-d of Yaakov," which the names of Avraham and Yitzchak lack, signals this drawing downward: the vav is a line drawn down.

וכן והנורא²⁷ שמייחד ומחבר חו"ג ע"י המשכת והארת האין והיינו ע"י בחי' בטול. וכל ההמשכו' שלו הוא עד הקצה התחתונה. דהיינו בבחי' מלכות עלמא דאתגלייא.

Likewise "and the awesome," for he unites and joins Chesed (kindness) and Gevurah (restraint) through the drawing down and illumination of the Ayin [the Nothing], that is, through the level of self-nullification (bittul). And all his drawing down reaches to the lower end, that is, into the level of Malchus (sovereignty), the revealed world.

In the blessing "the great, the mighty, and the awesome," the three words correspond to Avraham (Chesed), Yitzchak (Gevurah), and Yaakov, "the awesome," who joins the two. He can unite kindness and restraint because he draws down the Ayin, the "Nothing" of G-dliness that is above both, and in a person this appears as self-nullification (bittul). His drawing down does not stop halfway: it reaches the "lower end," Malchus, the revealed world.

וזהו ויאהב (יעקב) גם את רחל²⁸ מלאה שכל תשוקתו היה להיות גילוי אור א"ס ב"ה למטה בעלמא דאתגלייא שע"י יוכלו הכל לקבל

This is [the meaning of] "and he (Yaakov) loved Rachel also more than Leah": his entire yearning was that there be a revelation of the Infinite Light, blessed be He, below, in the revealed world, since through this everyone would be able to receive,

This is why Yaakov loved Rachel more than Leah. His whole desire was that the Infinite Light be revealed below, in the revealed world of speech, because only there can everyone receive it.

משא"כ מבחי' עלמא דאתכסייא כו' ולכן כתיב וישק²⁹ יעקב לרחל³⁰ על דרך שנקוד על וישקהו

which is not so from the level of the hidden world, etc. And therefore it is written, "And Yaakov kissed Rachel," in the manner of [what is said of] the dotted word "and he kissed him":

The hidden world of thought is not accessible to all. The Torah's description of Yaakov kissing Rachel is read like the famous dotted word "and he kissed him" (when Esav met Yaakov), where the dots point to a kiss with special inner meaning. Here the kiss signals a depth of connection Yaakov drew into Rachel.

דהיינו שבחי' חב"ד שהוא זיווג נשיקין ואתדבקו' רוחא ברוחא עד"מ הנשיקין שבאין מפנימית האהבה (עמ"ש במ"א ע"פ ישקני מנשיקות^{31,32} וע"פ אמצאך בחוץ אשקך^{33,34} וגם בחי' זו המשיך ברחל.

that is, the level of Chochmah (wisdom), Binah (understanding) and Daas (knowledge), which is the union of kisses and the cleaving of spirit to spirit, as in the analogy of kisses that come from the inner dimension (pnimiyus) of love (see what is explained elsewhere on "Let him kiss me with the kisses" and on "I would find you outside, I would kiss you"); this level, too, he drew into Rachel.

A kiss, in the Zohar's language, is a union of spirit with spirit, the inner closeness that comes from the core of love; in the Sefiros it corresponds to the intellect, Chochmah, Binah and Daas. Yaakov drew even this inner, intellectual level into Rachel, so that speech would carry the depth of thought. The Alter Rebbe points to his own explanations of two verses in the Song of Songs about kissing.

וז"ש אעבדך שבע שנים ברחל³⁵ בתך הקטנה כי לבן הוא בחי' לובן העליון^{36,37} מקור החסדים שכולו רחמים פשוטים דלית שמאלא בהאי עתיקא³⁸

And this is what is written, "I will serve you seven years for Rachel, your younger daughter." For Lavan is the level of the supernal whiteness (loven), the source of the kindnesses (chasadim), which is entirely simple compassion, for "there is no left side in this Atika [the Ancient One]";

Yaakov worked for Rachel, "the younger daughter," meaning speech, the lower level. Lavan's name means "white," and in the Arizal's teaching he stands for the "supernal whiteness," the source of all kindness, pure compassion with no trace of judgment. The Zohar says of the level called Atika (the Ancient One) that it has "no left side," no restraint or severity at all.

רק שלמטה נשפל בלבן גשמי³⁹ ומ"מ כתיב כלו הפך לבן טהור⁴⁰ הוא אפי' הנגע כו' ועל לבן כתיב וישכם לבן בבקר⁴¹ שבכ"י מתגבר ונמשך אור החסד עליון.

only that below, it was lowered into a physical Lavan. Nevertheless, it is written, "it has all turned white; he is pure," even the affliction, etc. And of Lavan it is written, "And Lavan rose early in the morning," for every day the light of the supernal Chesed prevails and is drawn down.

The physical Lavan was a deceiver, yet his root is holy: the supernal whiteness fell very low and became a physical person. The law of tzaraas illustrates this: when the white lesion covers the whole body, the person is pure. The verse "Lavan rose early in the morning" hints that the morning, time of kindness, is when the supernal Chesed gains strength and flows down each day.

SECTION 3 • 12

Rachel barren, Leah's sons

SECTION 4 • 12

Thought and action together

2 וינשק לבניו ובנותיו⁴² שנמשך בכל פרצופי האצ"י זכרים ונקבות. ואח"כ ולבן שב למקומו למעלה מעלה ויעקב הלך לדרכו⁴³ להמשיך בחינת לובן העליון הנ"ל למטה מטה ברחל בתו הקטנה בחי' דבור כו'.

"And he kissed his sons and his daughters": that it is drawn into all the configurations (partzufim) of the World of Atzilus (Emanation), male and female. And afterward, "and Lavan returned to his place," higher and higher, "and Yaakov went on his way," to draw the level of the supernal whiteness mentioned above lower and lower, into Rachel, his younger daughter, the level of speech, etc.

Lavan, the supernal whiteness, “kissed his sons and daughters”: his kindness flowed into all the configurations (partzufim) of Atzilus, the male and female ones alike. Then he “returned to his place,” withdrawing to his lofty root, while Yaakov “went on his way,” his mission being to bring that supernal whiteness far down into Rachel, the level of speech.

ולכן היתה רחל עקרה⁴⁴ כי ההולדה מבחי' הדבור הוא להיות הגילוי בבי"ע וא"א להיות הולדה וגילוי בבי"ע שהרי הנבראים הם נפרדים וא"א להתגלות להם בחי' לובן העליון הנ"ל.

And therefore Rachel was barren, because birth from the level of speech means that there be revelation in the Worlds of Beriah, Yetzirah and Asiyah; and it is impossible for there to be birth and revelation in Beriah, Yetzirah and Asiyah, since the created beings are separate, and it is impossible for the level of the supernal whiteness mentioned above to be revealed to them.

This explains why Rachel was barren. For speech to “give birth” means that G-dliness would be revealed in the lower worlds of Beriah, Yetzirah and Asiyah, where created beings feel themselves separate from G-d. Such beings cannot receive the supernal whiteness openly, so birth from Rachel was blocked.

(ומש"ל דרחל נק' עלמא דאתגלייא מ"מ להיות הגילוי ע"ד בחי' לידה הוא קשה ביותר כו' ויש חילוק גדול בין שארי השפעות לבחי' לידה שהוא גילוי עליון יותר ועמ"ש בזוהר פ' פנחס דרמ"ט)⁴⁵

(And as for what was said above, that Rachel is called the revealed world: nevertheless, for the revelation to be in the manner of the level of birth is exceedingly difficult, etc. There is a great difference between other kinds of influence and the level of birth, which is a higher revelation. See what is written in the Zohar, Parshas Pinchas, page 249.)

The Alter Rebbe anticipates an objection: Rachel is the “revealed world,” so why can she not reveal? Because birth is not an ordinary flow of influence: it brings out something of the parent's own hidden essence, a much higher kind of revelation, and that is extremely hard to achieve in the lower worlds. He refers to the Zohar on Pinchas, page 249, for this distinction.

אבל לאה שהיא המחשבה ילדה ששה בנים שהם הספ"י שבאצ"י⁴⁶ עצמו ששם היה שרש השבטים

But Leah, who is thought, bore six sons, who are the Sefiros in Atzilus itself, for there was the root of the tribes;

Leah, thought, did give birth: six sons. Her births took place within Atzilus itself, among the Sefiros, the divine attributes, where there is no separateness to block revelation; that is where the tribes are rooted.

ולכן נק' שבטי⁴⁷ יה. יהודה הפעם אודה⁴⁸ בחי' בטול והודאההרי הוא נמשך ומסתעף מן המחשבה דוקא.

and therefore they are called “the tribes of Yah.” Yehudah, “this time I will acknowledge,” is the level of self-nullification (bittul) and acknowledgment, which is drawn and branches out specifically from thought.

Because the tribes are rooted in Atzilus, the Psalmist calls them “the tribes of Yah,” a Divine Name. Leah named Yehudah from “I will acknowledge” (odeh); acknowledgment is a form of self-nullification, and such bowing-before-G-d grows out of thought, out of contemplation, not out of speech.

וכן ראובן ושמעון ראה ושמיעה הוא ג"כ למעלה מבחי' הדבור אלא מן המחשבה הן נמשכים כו'

Likewise Reuven and Shimon, sight and hearing, are also above the level of speech; rather, they are drawn from thought, etc.

Reuven's name comes from “seeing” (re'u) and Shimon's from “hearing” (shama). Seeing and hearing are also above speech: they take in rather than express, and they stem from thought.

(כמ"ש במ"א ע"פ יהודה אתה^{50, 49} כו') וגם לוי שהוא בחי' התקשרות כמ"ש הפעם ילוה⁵¹ כו'

(as is explained elsewhere on “Yehudah, you,” etc.). And also Levi, who is the level of attachment, as it is written, “This time [my husband] will be attached,” etc.,

The Alter Rebbe points to his explanation of Yaakov's blessing “Yehudah, you your brothers shall praise.” Levi's name comes from “attached” (yilaveh): “this time my husband will be attached to me.” Levi thus stands for attachment (hiskashrus), a deep bond of the mind.

נמשך ונולד ג"כ מן המחשבה כנראה בחוש במי שהוא בעל מחשבה שאינו מרגיש כלל בעסקים החולפים לפניו מחמת גודל התקשרות שיש לו בהמחשבה.

is also drawn and born from thought, as is seen plainly in a person of thought, who does not feel at all the affairs passing before him, because of the greatness of the attachment he has to the thought.

Attachment too comes from thought. Anyone can see it in a person deeply absorbed in thinking: he does not notice what is going on around him, because his mind is bound up entirely in the idea.

וכמ"ש במדרש בעובדא דרי' חייא רבה.^{53, 52} וכן גבי רבא (בפ' אר"ע)⁵⁴ דהוה מעיין בשמעת' כו'.

And as is related in the Midrash in the incident of Rabbi Chiya Rabbah; and likewise concerning Rava (in the chapter “Rabbi Akiva said”), who was delving into his study, etc.

Two stories illustrate this. The Jerusalem Talmud tells of Rabbi Chiya Rabbah, and the Babylonian Talmud tells that Rava was so absorbed in study that he did not notice his fingers were bleeding. Both show a mind so attached to its thought that the outside world disappears.

ולכן יצא ממנו משה⁵⁵ שהיה כבד פה וכבד לשון⁵⁶ דהיינו שלגודל התקשרותו בבחי' בטול⁵⁷ ונחנו מה⁵⁸ לא היה יכול להיות משפיע כו'

And therefore Moshe came from him, who was “heavy of mouth and heavy of tongue”: that is, because of the greatness of his attachment in the level of self-nullification, “and what are we,” he could not be one who imparts, etc.,

That is why Moshe descended from Levi. Moshe said he was “heavy of mouth and heavy of tongue”: his attachment to G-d and his self-nullification, expressed in his words “and what are we?”, were so deep that he could not easily turn outward to speak and give to others.

שהיא בחי' הדבור כו' ועיקר ההפרש בין התקשרות דלוי שהוא בחי' בטול ובין הודיה דיהודה שהוא גי' בחי' בטול הוא

which is the level of speech, etc. And the main difference between the attachment of Levi, which is the level of self-nullification, and the acknowledgment of Yehudah, which is also the level of self-nullification, is

Imparting to others is the level of speech, which Moshe's inwardness made difficult. The Alter Rebbe now asks what separates Levi's attachment from Yehudah's acknowledgment, since both are forms of self-nullification.

כי יהודה הוא בחי' הבטול בגילוי כענין מודים שכורע ומשתחוה ולכן יצאו ממנו מלכי בית דוד שבטולם הוא בחי' הבטול שבהתגלות וחיצוניות.

that Yehudah is the level of self-nullification in revealed form, like [the blessing of] Modim, when one bows and prostrates; and therefore the kings of the House of David came from him, whose self-nullification is the self-nullification that is in revelation and in the outer dimension (chitzoniyus).

Yehudah's self-nullification is visible and outward, like bowing at Modim, the blessing of thanks in the Amidah, where one bends the body. So the kings of the House of David, who descend from Yehudah, embody a self-nullification that shows itself outwardly: a king's rule expresses submission to G-d in the open.

אבל לוי שהוא בחי' ההתקשרות והבטול בפנימיותו ועצמותו הגם שבחיצוניות אינו נגלה כלל וכענין בטול דצבא השמים לך משתחווים⁵⁹ שהשתחואה של המלאכים אינו ענין השתחואה גשמיות אלא שמשתחוה⁶⁰ ובטל בהשגתו ברוחניות

But Levi is the level of attachment and self-nullification in his inner dimension (pnimiyus) and his essence, even though outwardly it is not revealed at all, like the self-nullification of “the host of heaven bows to You”: the bowing of the angels is not a matter of physical bowing; rather, [each] bows and is nullified in its apprehension, spiritually.

Levi's self-nullification is inward and essential, not visible at all. It resembles the angels, of whom it is said that “the host of heaven bows to You”: angels have no bodies to bow with, so their bowing is the nullification of their being in the act of grasping G-d.

ולכן יצא ממנו משה (ועמ"ש במ"א ההפרש בין משה ואליהו שהוא גם כן עד"ז) ואח"כ ותעמוד מלדת שלא היה יכול להיות בחי' גילוי עוד.

And therefore Moshe came from him (and see what is explained elsewhere about the difference between Moshe and Eliyahu, which is also along these lines). And afterward, “and she stopped bearing,” for there could no longer be a level of revelation.

Moshe, the most inward of all, therefore comes from Levi; the Alter Rebbe notes that the difference between Moshe and Eliyahu follows the same pattern. After four sons, Leah “stopped bearing”: the revelation that thought can produce reached its limit.

(ועמ"ש ע"פ טובה הארץ מאד מאד^{61,62} דענין דור המדבר שהיה מבחי' לאה עולם המחשבה וטענו למה צריכים לירד בבחי' עולם הדבור שהוא בחי' מלי' ארץ תתאה לקיים המצות בדבור ובמעשה הלא זה אפשר לקיים גם ע"י התומ"צ ברוחניות

(And see what is explained on “The land is very, very good,” that the matter of the generation of the wilderness was that it was of the level of Leah, the world of thought; and they argued: why must we descend into the level of the world of speech, which is the level of Malchus (sovereignty), the lower earth, to fulfill the mitzvos in speech and in action? Is it not possible to fulfill this also through Torah and mitzvos in spirituality,

A long parenthesis now applies this to the generation of the wilderness, who were rooted in Leah, the world of thought. Their argument, as the Alter Rebbe presents it: why must we enter the Land, the lower earth of Malchus, and keep the mitzvos with physical speech and action, when Torah and mitzvos can be fulfilled spiritually, in thought?

דהיינו ע"י המחשבה כ"י אך באמת היו בטעות גדול דע"י דבור ומעשה דוקא נמשך גילוי אוא"ס ב"ה ביתר שאת לאין קץ כי נעוץ סופן בתחלתן⁶³ כ"י ומרבע"ה התפלל תקט"ו תפלות⁶⁴ ליכנס לארץ כ"י.

that is, through thought, etc.? But in truth they were in great error, for specifically through speech and action a revelation of the Infinite Light (Or Ein Sof), blessed be He, is drawn down with an infinitely greater excellence, for "their end is embedded in their beginning," etc. And Moshe Rabbeinu, peace be upon him, prayed five hundred and fifteen prayers to enter the Land, etc.

They were badly mistaken. Precisely physical speech and action draw down the Infinite Light far more powerfully, because, as Sefer Yetzirah says, "their end is embedded in their beginning": the lowest point is bound to the highest. That is why Moshe Rabbeinu, though he was of Leah's inward kind, prayed 515 times to be allowed to enter the Land.

ועפ"ז יובן עוד ענין ויאהב יעקב את רחל⁶⁵ דוקא שהיא בחי' דבור ומעשה כי שנאה לאה ההפך מכוונת דור המדבר.

And according to this, one will further understand the matter of "and Yaakov loved Rachel" specifically, she being the level of speech and action, "for Leah was hated," the opposite of the intention of the generation of the wilderness.

This sheds further light on Yaakov loving Rachel specifically: she is speech and action. Leah being "hated" is the reverse of the wilderness generation's wish to stay in the world of thought.

ואמנם צריך ביאור מ"ש לאה הפעם ילוה אישי⁶⁶ אלי דוקא דודאי לא עלה על דעתה לאפוקי מבחי' דבור ומעשה.

However, what Leah said, "This time my husband will be attached to me," specifically, requires explanation, for it surely did not occur to her to exclude the level of speech and action.

But this raises a question about Leah. When she said "this time my husband will be attached to me," she clearly did not mean to exclude speech and action; so what did she want?

אלא הענין כי באמת צ"ל ב' הבחי' מודו"מ דהא בלא הא לא סגי ועמ"ש במ"א בענין לויתן⁶⁷ ושור הבר שהוא ג"כ ענין ב' בחי' הנ"ל לויתן לשון התקשרות בחי' בטול דנוני ימא

Rather, the matter is that in truth there must be both levels, thought and speech and action, for one without the other does not suffice. And see what is explained elsewhere on the matter of the Leviathan and the wild ox, which is also the matter of the two levels mentioned above: Leviathan is a term of attachment, the level of the self-nullification of the fish of the sea,

The answer: both levels are necessary, thought and speech-and-action, and neither suffices alone. The future feast of the Leviathan and the wild ox represents these two levels: the Leviathan, whose name also means "attached," stands for the fish of the sea, who live entirely within their source and are nullified to it.

כמו הפעם ילוה כו' ולא רצתה שיהיה העיקר ע"י בחינה זו ע"ד שאמרו בחסידים הראשונים⁶⁸ שהיו שוהין ט' שעות בכל יום בתפלה שהוא כענין בטול והתקשרות הנ"ל דמחשבה כו'.

like “this time [my husband] will be attached,” etc. And Leah wanted the main thing to be through this level, in the manner of what was said of the early pious ones, who would spend nine hours every day in prayer, which is like the matter of self-nullification and attachment of thought mentioned above, etc.

Leah wanted inward attachment to be the main thing, with speech and action secondary. This resembles the early pious ones whom the Talmud describes as spending nine hours a day in prayer, absorbed in self-nullification and attachment of the mind.

ואימתי תורתן נעשית אלא מתוך שחסידים הן כו' הרי רוב עסקם היה עד"י (ומבואר ענין זה לקמן בד"ה ששים המה מלכות⁶⁹ כו' אחת היא יונתי⁷⁰ כו')⁷¹

“And when is their Torah done? Rather, because they are pious,” etc.: so most of their occupation was of this kind.) (And this matter is explained below, in the discourse beginning “There are sixty queens,” etc., “My dove is one,” etc.)

The Talmud asks of those pious ones, “When was their Torah study done?” and answers that because they were pious, their Torah was preserved and blessed. Either way, their main occupation was inward attachment. The Alter Rebbe adds that the discourse on “There are sixty queens ... My dove is one” explains this at length.

ואמנם יעקב ידע שזה אי אפשר רק לבני עלייה שהן מועטים אבל כל ישראל עיקר רוב העסק הוא ע"י דבור ומעשה

However, Yaakov knew that this is possible only for the elite, who are few; but for all of Israel, the main part of their occupation is through speech and action.

Yaakov, however, knew that this path is possible only for a few elite souls. For the Jewish people as a whole, the main service is through speech and action, Torah study and practical mitzvos.

ולכן היה באהל רחל עיקר קביעותו שהוא בחי' דומ"ע ומ"מ צ"ל ג"כ מחשבה שמזה נמשך ראייה ושמיעה לאסתכלא ביקרא דמלכא כו'

And therefore his main dwelling was in the tent of Rachel, which is the level of speech and action. Nevertheless, there must also be thought, from which are drawn sight and hearing, “to gaze upon the glory of the King,” etc.

So Yaakov made Rachel's tent his main home. Yet thought is still necessary, since from it come “seeing and hearing” (Reuven and Shimon), the capacity described in the Zohar as “gazing upon the glory of the King.”

וכל האומר אין לי אלא תורה⁷² כו' אלא צ"ל רו"ש רק כי אז נעוץ סופן כו':

And “whoever says, ‘I have only Torah,’” etc. Rather, there must be sight and hearing; only that then “their end is embedded,” etc.

The Talmud says that one who claims to have only Torah study, without deeds, lacks even Torah. Likewise one needs both: the seeing and hearing of thought, together with action, since then the end is joined to the beginning and the lowest deed draws down the highest light.

IN ONE'S AVODAH

A person may be drawn to a purely inward service of contemplation and attachment, but for most of us the main service is Torah study spoken aloud and mitzvos done in action, because precisely there the Infinite Light is revealed most fully. Yet action must not be empty: thought, the “seeing and hearing” of the mind, must accompany it, just as Yaakov lived in Rachel’s tent while still loving Leah.

QUESTIONS FOR DISCUSSION

1. Why is the level of Leah, thought, higher than Rachel, speech, yet Yaakov loved Rachel more?
2. How can the Land of Israel after the destruction offer higher insights than in Temple times, even though G-dliness there is less revealed?
3. What is the difference between Yehudah’s self-nullification and Levi’s, and why did kings come from one and Moshe from the other?
4. What was the error of the generation of the wilderness, and how does “their end is embedded in their beginning” answer it?
5. What did Leah want when she said “this time my husband will be attached to me,” and how does Yaakov’s choice balance thought with speech and action?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 וּלְלֶכֶן שְׁתֵּי בָנוֹת

The note refers the reader to the Rebbe's source notes printed earlier in the Kehot edition for this maamar.

KEHOT'S NOTE

ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. במפתח לאוה"ת כרך א מציין המו"ל שהמאמר הוא משנת תקע"א — הוא בדף רטו, ב בהתחלת אתהלק לפני ה', ומציין ששייך לפסוק וללכן שתי בנות. בשינויים ועם הגהות, ראה מאמרי אדה"א נ"ך ע' קצד שמיוסד על מאמר זה. בכרך 1135 מד, א המאמר בגוכתי"ק הצ"צ באיזה שינויים, וז"ל שם: וללכן שתי בנות וגו' הנה לאה ורחל שהם אותיות מחשבה ודיבור היו שניהם מאירים בא"י בזמן הבית וזהו בארצות החיים ב' ארצות והעיקר ה' בחי רחל, כי המחשבה מתלבשת בתוך הדיבור, ונודע כי רחל היא עלמא דאתגליא כמשל הדיבור ולכן ה' אז בא"י תכלית הגילוי אלקותו ית' שהיו חכמים גדולים בעלי רוח"ק ונביאים ובפרט בהמ"ק השראת השכינה בקדה"ק ואורים ותומים וירידת האש שלמעלה כו'. ואחר החורבן שגלו ישראל לבבל וגלתה עמהם השכינה שהיא בחי רחל עלמא דאתגליא ואז היא בחי"ל דוקא אך א"כ ה' ראוי להיות בחי"ל גילוי אלקות ע"ד שהי' אז בא"י אך הענין כי בבבל היא בבחי גלות בהע' שרים והעבודה היא בדרך בירורים כו' (ועי"ש ע"פ במדבר סיני) אבל בא"י נסתלקה רחל שהיא עלמא דאתגליא ונשאר בחי לאה שהיא עלמא דאתכסיא שהוא באמת מדרגה יותר גבוה מרחל כמשל המחשבה שהיא למעלה מהדיבור ולכן הצדיקי הגדולים יכולים להשיג עכשיו בא"י השגות עליונות יותר גם מבזמן הבית (כיון ששיג בבחי מחשבה עליונה כמו שהיא עדיין למעלה מההתלבשות בעולם הדיבור) וכמו האריז"ל שהשיג מה שלא השיגו תנאים ואמוראים משא"כ שארי האנשים לא יוכלו להשיג כי לאה היא אתכסיא כו'.

2 וּלְלֶכֶן שְׁתֵּי בָנוֹת

"And Lavan had two daughters: the name of the elder was Leah, and the name of the younger was Rachel." The maamar's opening verse.

בראשית כ"ט:טז: Genesis 29:16

וּלְלֶכֶן שְׁתֵּי בָנוֹת שֵׁם הַגְּדֹלָה לְאָה וְשֵׁם הַקְּטָנָה רָחֵל:

Now Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.

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KEHOT'S NOTE

בראשית כט, טז.

3 לאה ורחל. . עלמא דאתכסיא ועלמא דאתגליא

Or HaTorah refers back to this passage for Leah and Rachel as the hidden and revealed worlds.

KEHOT'S NOTE

באוה"ת שמיני כרך ב ע' תפט מציין לכאן.

4 בארצות החיים

"I will walk before G-d in the lands of the living." The plural "lands" is read as the two levels, Leah and Rachel, that

shone in the Land of Israel.

Psalms 116:9: תהילים קט"ז:ט

אֶתְהַלֵּךְ לִפְנֵי ה' בְּאַרְצוֹת הַחַיִּים:

I shall walk before the L-RD In the lands of the living.

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KEHOT'S NOTE

תהלים קטז, ט. בלקו"ת ואתחנן ג, ד מציין לכאן.

5 והעיקר היה בחי רחל

Kehot's note points to where this is explained further: Likkutei Torah of the Arizal.

KEHOT'S NOTE

ראה לקו"ת להאריז"ל פ' לך לך ד"ה אל הארץ.

6 (שנקראת עקרת הבית)

The words "who is called the mainstay of the house" are missing in this manuscript.

KEHOT'S NOTE

בגוכתי"ק הצ"צ ליתא.

7 שנקראת עקרת הבית

The phrase akere habayis appears in this verse. Here it is applied to Rachel as the principal of the household, in keeping with her being the main level in Temple times.

Psalms 113:9: תהילים קי"ג:ט

מוֹשִׁיבֵי עֲקֶרֶת הַבַּיִת אִם־הַבְּנִים שְׂמֵחָה הִלְלוּ־קָה:

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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8 (וכמו שפרש"י . . בא"י)

The parenthetical citing Rashi on Yonah and Yechezkel is missing in this manuscript.

KEHOT'S NOTE

בגוכתי"ק הצ"צ ליתא.

9 וכמו שפרש"י גבי יונה ויחזקאל

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

KEHOT'S NOTE

א, ג.

10 ויחזקאל שאין הנבואה שורה אלא בא"י

Rashi's comment on Yechezkel's prophecy in Babylon, which the Alter Rebbe cites together with Rashi on Yonah for the rule that prophecy rests only in the Land of Israel.

Rashi on Ezekiel 1:3: רש"י על יחזקאל א:ג

... שליחתו אליהם ויונתן אף הוא כך תירגם מהוי הוי פתגם נבואה מן קדם ה' עם יחזקאל בר בוזי כהנא בארעא דישראל תב תניינות אתמלל עמיה במדינת ארעא כשדאי ויחזקאל גלה עם החרש והמסגר שגלו עם יהויכין: יד ה'. כל לשון יד האמורה בספר זה ובכל לשון נבואה אינה

אלא לשון תוקף שהנבואה תוקפת על כרחו כאד' משתגע דיישטרייציא בלעז:

The word of the L-rd was [revealed] Heb. הָיָה הָיָה [lit. being was.] Our Sages said (Mechilta to Exod. 12:1): "[It] had already come," because the Shechinah does not rest upon a prophet outside the [Holy] Land, except by having first rested upon him in the Land. We learned in a Baraitha of the Mechilta (Exod. 15:9): [The verse 2:1,] "Son of man, stand on your feet," was the [actual] beginning of the Book, only there is no chronological order [in Scripture]. Others say that (12:1f.) "Son of man, compose ...

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11

שגלו ישראל וגלתה עמהם השכינה

The Talmud teaches that wherever Israel was exiled, the Shechinah went with them. The Alter Rebbe identifies this exiled Shechinah with Rachel.

Megillah 29a:4 ד"א: כ"ט

תנא, רבי שמעון בן יוחי אומר: בוא וראה כמה חביבין ישראל לפני הקדוש ברוך הוא, שבכל מקום שגלו — שכינה עמהן. גלו למצרים — שכינה עמהן, שנאמר: "הנגלה נגליתי לבית אביך בהיותם במצרים וגו'". גלו לבבל — שכינה עמהן, שנאמר: "למענכם שלחתי בבלה". ואף כשהן עתידין ליגאל — שכינה עמהן, שנאמר: "ושב ה' אלקיך את שבותך". "והשיב" לא נאמר, אלא "ושב". מלמד שהקדוש ברוך הוא שב עמהן מבין הגליות.

It was taught: R. Shimon b. Yohai said: Come and see how beloved are Israel to G-d—... every place to which they were exiled the Shekhinah (G-d's Divine Presence) went with them. They were exiled to Egypt and the Shekhinah was with them, as it says, "Did I reveal myself to the house of your father when they were in Egypt" (II Samuel 2:27). They were exiled to Babylon, and the Shekhinah was with them, as it says, "For your sake I was sent to Babylon" (Isaiah 43:14). And when ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CCO) KEHOT'S NOTE

ראה מגילה כט, א. ספרי מסעי לה, ד. ועוד.

12

משא"כ אחר חורבן . . ואינה מאירה כלל

Or HaTorah explains that even now there is a difference between the Land of Israel and outside it, while here only great tzaddikim attain more in the Land.

KEHOT'S NOTE

באוה"ת שלח ע' תנו מבאר שגם עכשיו יש הפרש בין א"י לחו"ל, וכאן מבאר שבזמן שאין בהמ"ק קיים אין יכולים להשיג בארץ יותר מבחולל, רק הצדיקים הגדולים, וכתב ע"ז הצ"צ שם "ע"כ צ"ל דעכשיו עיקר ענין הארץ יכולים להשיג ע"י עסק התורה שבע"פ", ע"ש בארוכה.

13

כרחל לפני גוזזי נאלמה

"Like a ewe before her shearers is mute." The word for ewe is Rachel, and the verse is read as divine speech (Rachel) falling silent in exile.

ישעיהו נ"ג:7

נגש והוא נענה ולא יפתח פיו כשה לשבח יוכל וכרחל לפני גוזזי נאלמה ולא יפתח פיו:

He was oppressed, though he humbled himself And opened not his mouth; As a lamb that is led to the slaughter, And as a sheep that before her shearers is dumb; Yea, he opened not his mouth.

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KEHOT'S NOTE

ישע"י נג, ז.

14

והעבודה היא בדרך בירורים

Or HaTorah adds that this is the main point of her en-clothement: she falls from level to level to refine, drawing out what was swallowed.

KEHOT'S NOTE

באוה"ת בראשית כרך א ר"ז, א מציינ ע"ז "וזהו עיקר התלבשותה שנופלת ממדרגה למדרגה לברר ולהוציא בלעם מפי".

15

(וכמ"ש ע"פ במדבר סיני)

The maamar on "In the wilderness of Sinai" at the start of Bamidbar explains the service of refinements in exile referred to here.

KEHOT'S NOTE

ראה לקו"ת פ' במדבר בתחלתה.

16

מ"ם פתוחה . . מ"ם סתומה

A discussion of the open and closed mem.

KEHOT'S NOTE

נתבאר באוה"ת דרושים לשמע"צ ע' איתתי, ובספר הליקוטים דא"ח מהצ"צ ערך אותיות אות מ (ע' תתנ ואילך). ראה לקו"ת שמע"צ צג, ב.

17

עיינ בזהר ר"פ תרומה דף קכ"ו ב'

The Alter Rebbe himself points to the opening of the Zohar on Terumah for the root of Leah, which he links to the closed mem.

ספר הזהר, תרומה ב' י"ב: ד' כ"ג: 2:12-4:23 Zohar, Terumah

18

וכמו האריי ז"ל

The parallel text widens the example: the Arizal and his disciples, who merited the holy spirit and the revelation of Eliyahu, and the Beis Yosef and the like, something not found outside the Land.

KEHOT'S NOTE

במאמרי אדה"א נ"ך ע' קצה "כמו האריי"ל ותלמידיו שזכו לרוח"ק וגילוי אליהו כ' והרב הבי" וכיוצא שלא נמצא כזה בחו"ל".

19

וכמו האריי ז"ל . . בדורות הקדמונים

The manuscript reads that the Arizal attained what the Tannaim and Amoraim did not, while other people cannot attain it, since Leah is the hidden world.

KEHOT'S NOTE

בבזך 1135 גוכת"ק הצ"צ: וכמו הארז"ל שהשיג מה שלא השיגו תנאים ואמוראים משא"כ שארי האנשים לא יוכלו להשיג כי לאה היא אתכסיא כו': ולהבין מ"ש.

20

כי שנואה לאה

"And G-d saw that Leah was hated." The question the maamar answers: why Yaakov preferred Rachel.

בראשית כ"ט:31א: Genesis 29:31

וַיֵּרָא ה' כִּי־שְׂנוֹאָה לְאָה וַיִּפְתַּח אֶת־רִחְמָהּ וַרְחֵל עָקְרָה:

And the L-RD saw that Leah was hated, and he opened her womb; but Rachel was barren.

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KEHOT'S NOTE

בראשית כט, לא.

21

כי שנואה לאה

The Talmud discusses how Leah could be called "hated." The Kehot note points to it (and to Bereshit Rabbah) as a disagreement parallel to the different readings of "hated" in Torah Ohr and Torah Chaim.

Bava Batra 123a: כבא בתרא קכ"ג

22

כי שנואה לאה

The Midrash on "Leah was hated," cited by the Kehot note beside Bava Batra as a parallel disagreement over what "hated" means.

Bereshit Rabbah 71:1א: בראשית רבה ע"א:1

וירא ה' כי שנואה לאה וגו' - (תהלים סט) כי שומע אל אביונים ה' ואת אסיריו לא בזה אמר רבי בנימין בן לוי: לא ראשו של פסוק הזה סופו, ולא סופו ראשו, לא היה צריך קרא למימר אלא, כי שומע אל אביונים ואת אסירים לא בזה, או כי שומע אל אביונים ה' ואת אסיריו וגו', אלא, כי שומע אל אביונים ה', אלו ישראל. דאמר רבי יוחנן: בכל מקום שנאמר דל עני ואביון, בישראל הכתוב מדבר. ואת אסיריו לא בזה, אלו העקרות, שהן אסורות בתוך בתיהן ועלובות, וכיון שהקדוש ברוך הוא ...

"The L-rd saw that Leah was unloved, and He opened her womb, and Rachel was barren" (Genesis 29:31). "The L-rd saw that Leah was unloved..." "For the L-rd hears the impoverished and does not despise His prisoners" (Psalms 69:34) - Rabbi Binyamin ben Levi said: The beginning of this verse does not correspond with its end, nor does its end correspond to its beginning. The verse should have said only: "For the L-rd hears the impoverished and does not despise the prisoners" or: "For the L-rd hears His impoverished and...His ...

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23

הרי יעקב השיג ודאי בעלמי דאתכסי

The note resolves an apparent contradiction: here Yaakov certainly grasped the hidden world, while Torah Chaim says he did not grasp it at all.

KEHOT'S NOTE

בתו"א רד"ה וללכן ב' בנות דיעקב השיג ודאי בעדאתכ"ס ובתו"ה שם דלא השיג כלל — לפלא גדול שהרי מפורש על אתר: בתו"א — שהמדובר

באותיות המח'. בתו"ה — בשרש לאה, פני בינה, שכל הנעלם מכל רעיון וכו'. ולהעיר (1) באותיות שם אין בכלל הענין שהשיג או לא השיג. (2) ע"ד החילוק בפ' כי שנואה בין תו"א ותו"ה — נחלקו ג"כ ב"ב (קכג, א) וב"ר רפע"א. — לקו"ש ח"י ע' 214. במאמרי אדה"א נ"ך ע' קצו מבאר שהקושיא "למה אהב יעקב לרחל יותר מלאה דלכאורה בחי' לאה יותר עליון מבחי' רחל". וראה ביאורו להצ"צ כרך ב ע' תשלז.

24

יעקב נק' בריח התיכון

A second Zohar passage naming Yaakov the middle bar, cited by the Kehot note.

Zohar III, 186a: זח"ג קפו, א

KEHOT'S NOTE

זח"ב קעה, ב. זח"ג קפו, א ובכ"מ. באותיות בראשית כרך ב שצה, א מציין הצ"צ: "וכן מרומז ברבות פי ויגש פצ"ד".

25

בריה התיכון המבריה מן הקצה אל הקצה

"And the middle bar in the midst of the boards shall run through from end to end." The Zohar applies it to Yaakov.

Exodus 26:28: שמות כ"ו:28

והבריה התיכון בתוך הקצצה אל הקצה:

and the middle bar in the midst of the boards, which shall pass through from end to end.

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26

פ"י שהוא הממשיך . . כמ"ש במ"א

A longer treatment of Yaakov drawing the light from the upper end, the kav that pierces the vacated space, down to the lower end.

KEHOT'S NOTE

ראה אוה"ת בראשית כרך ב שפה, ב ואילך. וראה בהביאור שם שפה, א ואילך.

27

והנורא

"The great, the mighty and the awesome G-d." In Chassidus the three words correspond to the Patriarchs; "the awesome" is Yaakov, who joins Chesed and Gevurah.

Deuteronomy 10:17: דברים י':17

פי ה' אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וְאֲדֹנֵי הָאֲדֹנִים הָאֵל הַגָּדֹל הַנּוֹרָא וְהַנּוֹרָא אֲשֶׁר לֹא־יִשָּׂא פָנִים וְלֹא יִקַּח שֹׁחַד:

For the L-RD your G-d, He is G-d of gods, and L-rd of lords, the great G-d, the mighty, and the awful, who regardeth not persons, nor taketh reward.

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28

ויאהב (יעקב) גם את רחל

"And he loved Rachel also more than Leah." Explained as Yaakov's yearning for revelation in the revealed world.

Genesis 29:30: בראשית כ"ט:30

וַיָּבֹא גַם אֶל־רַחֵל וַיֵּאָהֱב גַּם־אֶת־רַחֵל מִלְּאָה וַיַּעֲבֹד עִמּוֹ עוֹד שְׁבַע־שָׁנִים אַחֲרוֹת:

And he went in also unto Rachel, and he loved Rachel more than Leah, and served with him yet seven other years.

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KEHOT'S NOTE

בראשית כט, ל.

29

וישקהו

The word “and he kissed him” (Esav kissing Yaakov) is written with dots above it in the Torah scroll. The Alter Rebbe reads Yaakov’s kiss of Rachel in the manner of that dotted word.

Genesis 33:4 ד"ג: ל' בראשית

וַיָּרֶץ עֶשָׂו לִקְרַאתוֹ וַיַּחֱבְקֵהוּ וַיִּפֹּל עַל-צְוֵאָהּ וַיִּשָּׁקֶהוּ וַיִּבְכּוּ:

And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him; and they wept.

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30

וישק יעקב לרחל

“And Yaakov kissed Rachel.” Read as Yaakov drawing the inner level of Chochmah, Binah and Daas into Rachel.

Genesis 29:11 ט"ז: ל' בראשית

וַיִּשָּׁק יַעֲקֹב לְרַחֵל וַיִּשָּׂא אֶת-קוֹלוֹ וַיִּבְכֶּה:

And Jacob kissed Rachel, and lifted up his voice, and wept.

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KEHOT'S NOTE

בראשית כט, יא.

31

ע"פ ישקני מנשיקות

There “kisses” are the revelation of inner love, like a father’s love for his only son, which is too great for words and is expressed only in the breath of the mouth.

KEHOT'S NOTE

לקו"ת שה"ש א, ד. וראה אוה"ת שה"ש ע' כד.

32

ישקני מנשיקות

“Let him kiss me with the kisses of his mouth.” The Alter Rebbe refers to his own explanation of this verse for the meaning of “kisses.”

Song of Songs 1:2 א' ב' שיר השירים

יִשְׁקֵנִי מִנְשִׁיקוֹת פִּיהוּ כִּי-טוֹבִים דְּדִידְךָ מִיַּיִן:

Let him kiss me with the kisses of his mouth— For thy love is better than wine.

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33

וע"פ אמצאך בחוץ אשקך

There “I would find you outside” refers to people busy with business who cannot study Torah constantly, yet can still reach the closeness of “kisses” through their divine service outside.

KEHOT'S NOTE

לקמן פ' תרומה פ, ג.

34

אמצאך בחוץ אשקך

“I would find you outside, I would kiss you.” Another explanation of “kisses” the Alter Rebbe refers to.

Song of Songs 8:1 א' ח' שיר השירים

מִי יִתְּנֶךָ כְּאֵחַ לִי יוֹנֵק שְׁדֵי אִמִּי אֶמְצָאָךָ בְּחוּץ אֶשְׁקֶךָ גַּם לֹא-יָבוֹז לִי:

Oh that thou wert as my brother, That sucked the breasts of my mother! When I should find thee without, I would kiss

thee; Yea, and none would despise me.

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35

אעבדך שבע שנים ברחל

“I will serve you seven years for Rachel, your younger daughter.” Rachel, the “younger,” is speech, the lower level Yaakov worked for.

Genesis 29:18 ט"ז: ל' בראשית

וַיֵּאָהֱב יַעֲקֹב אֶת-רַחֵל וַיֹּאמֶר אֶעֱבֹדָה שְׁבַע שָׁנִים בְּרַחֵל בְּתוּלָהּ:

And Jacob loved Rachel; and he said: ‘I will serve thee seven years for Rachel thy younger daughter.’

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KEHOT'S NOTE

בראשית כט, יח.

36

לבן הוא בחי' לובן העליון

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ע"ח שער העקודים פ"א.

37

לבן הוא בחי' לובן העליון

In Sha'ar HaAkudim the Arizal writes that Lavan is the secret of the supernal whiteness that precedes Atzilus. The Alter Rebbe uses it to explain Lavan as the source of kindness.

Sefer Etz Chaim 6:2 ר' חיים ע' ב'

הנה אותן הדי אלפין שצייירנו לעיל בחוטם הם נכנסין בפה ונעשים שם די' הבלים והנה ד"פ הבל גימ' קמ"ח כי ע"י השינים שבתוך הפה נטחנים אותן הדי' הבלים ונעשים קמח ונגמרת פעולתן ואל יקשה בעיניך מ"ש לעיל כי מן אור און שמאל הנכנס בפה נעשה ממנו חיצוניות הכלי ומן נקב חוטם שמאל נעשה פנימיות הכלי ועם היות כי אור מקיף גדול ומעולה מאור פנימי עם כל זה פנימיות הכלי גדול מחיצוניות הכלי כנראה בחוש העין מה שאין כן בחינת האורות כי אור הגדול שלא יוכל הכלי להגביל ולקבל בתוכו מאיר ...

Sefer Etz Chaim (Public Domain)

38

דלית שמאלא בהאי עתיקא

The Idra Rabba says there is no “left side,” no judgment, in Atika, the Ancient One. It describes the pure compassion of the supernal whiteness.

Zohar III, 129a זח"ג קכט, א

KEHOT'S NOTE

זח"ג קכט, א.

39

רק שלמטה נשפל בלבן גשמי

A talk on how the holy root of Lavan, the supernal whiteness, fell into the physical, deceitful Lavan.

KEHOT'S NOTE

ראה לקו"ש חט"ו ע' 262.

40

כולו הפך לבן טהור

“It has all turned white; he is pure.” When the lesion covers the whole body, the person is pure: whiteness, even in

the lesion, reflects its holy root.

ויקרא י"ג:13:13

וְרָאָה הַכֹּהֵן וְהִנֵּה כִסֵּתָה הַצָּרַעַת אֶת־כָּל־בָּשָׂרוֹ וְטָהַר אֶת־הַנֶּגַע כָּלֹּ הַפֶּה לְבָן טָהוֹר הוּא:

then the priest shall look; and, behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague; it is all turned white: he is clean.

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KEHOT'S NOTE

ויקרא יג, יג.

41

וישכם לבן בבקר

"And Lavan rose early in the morning." The morning is the time of Chesed; the verse hints at the supernal kindness growing strong each day.

בראשית ל"ב:1:1

וַיִּשְׁכֶּם לְבָן בַּבֹּקֶר וַיִּנָּשֶׁק לְבָנָיו וּלְכַנּוּתָיו וַיְבָרֶךְ אֹתָם וַיֵּלֶךְ וַיָּשָׁב לְבָן לְמָקוֹמוֹ:

And Laban arose early in the morning, kissed his sons and daughters, and blessed them; and then Laban went and returned to his place.

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KEHOT'S NOTE

בראשית לב, א.

PARAGRAPH 2

42

וינשק לבניו ובנותיו

"And Lavan rose early in the morning, and kissed his sons and his daughters, and blessed them; and Lavan went and returned to his place." Read as the supernal whiteness flowing into all the configurations of Atzilus and then withdrawing.

בראשית ל"ב:1:1

וַיִּשְׁכֶּם לְבָן בַּבֹּקֶר וַיִּנָּשֶׁק לְבָנָיו וּלְכַנּוּתָיו וַיְבָרֶךְ אֹתָם וַיֵּלֶךְ וַיָּשָׁב לְבָן לְמָקוֹמוֹ:

And Laban arose early in the morning, kissed his sons and daughters, and blessed them; and then Laban went and returned to his place.

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43

ויעקב הלך לדרכו

"And Yaakov went on his way." Yaakov's way is to draw the supernal whiteness down into Rachel.

בראשית ל"ב:2:2

וַיַּעֲקֹב הָלַךְ לְדַרְכּוֹ וַיִּפְגְּעוּ־בּוֹ מַלְאֲכֵי אֱלֹהִים:

And Jacob went on his way, and the angels of G-d met him.

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44

ולכן היתה רחל עקרה

"And G-d saw that Leah was hated, and He opened her womb; but Rachel was barren." Both halves of the verse

are used in this paragraph.

בראשית כ"ט:31:1

וַיֵּרָא ה' כִּי־שָׂנוּאָה לֵאָה וַיִּפְתַּח אֶת־רַחֲמָהּ וְרַחֵל עֲקָרָה:

And the L-RD saw that Leah was hated, and he opened her womb; but Rachel was barren.

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45

(ומש"ל דרחל . . פנחס דרמ"ט)

Or HaTorah explains that birth is the revelation of the hidden as it is in its essence, and that Atzilus cannot be drawn into Beriah as it is; therefore Rachel had difficulty giving birth.

KEHOT'S NOTE

ראה אוה"ת כאן ר"ז, ב שמבאר "כי הלידה הוא בחי' גילויי העולם כמו שהוא בעצמותו, וא"א להיות האצ"י כמו שהוא נמשך בבריאה, ולכן היתה מקשה ללדת". ע"ש.

46

שהם הספ"י שבאצ"י

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

KEHOT'S NOTE

ל"ת להאריז"ל פ' ויצא.

47

שבטי יה

"There the tribes went up, the tribes of Yah." The Divine Name in the phrase shows the tribes' root in Atzilus.

Psalms 122:4:4

שָׁשָׁם עָלוּ שְׁבָטִים שְׁבַט־יִשְׂרָאֵל לְהָדוֹת לְשֵׁם 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.

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48

יהודה הפעם אודה

"This time I will thank G-d; therefore she called his name Yehudah; and she stopped bearing." The name expresses acknowledgment, a form of self-nullification.

בראשית כ"ט:35:1

וַתֵּהָר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר הַפֶּעַם אֹדָה אֶת־ה' עָלַיִן קִרְאָה שְׁמוֹ יְהוּדָה וַתַּעֲמֹד מִלֵּדָת:

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.

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KEHOT'S NOTE

בראשית כט, לה.

49

כמ"ש במ"א ע"פ יהודה אתה

The maamar on "Yehudah, you" at the start of Vayigash explains how Reuven and Shimon, sight and hearing, come from thought.

KEHOT'S NOTE

לקמן ר"פ ויגש.

50

ע"פ יהודה אתה

"Yehudah, you your brothers shall praise." The Alter Rebbe refers to his explanation of this verse.

בראשית מ"ט:ח: Genesis 49:8

יהודה אתה יודוך אחיך ידך בערף אנכיך ישתחוו לך בני אנכיך:

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.

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51

הפעם ילוח

"This time my husband will be attached to me." The source of Levi's name, read as attachment (hiskashrus).

בראשית כ"ט:ל"ד: Genesis 29:34

ותהר עוד ותלד בן ותאמר עתה הפעם ילוח אישי אלי כייולדתי לו שלשה בנים עליכן קרא שמו לוי:

And she conceived again, and bore a son; and said: 'Now this time will my husband be joined unto me, because I have borne him three sons.' Therefore was his name called Levi.

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52

וכמ"ש במדרש בעובדא דר' חייא רבה

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

KEHOT'S NOTE

ראה ירושלמי כלאים פ"ט ה"ג.

53

וכמ"ש במדרש בעובדא דר' חייא רבה

The Kehot note points to this passage in the Jerusalem Talmud as the story of Rabbi Chiya Rabbah the Alter Rebbe has in mind, an example of total absorption in thought.

Jerusalem Talmud Kilayim 9:3:ג' תלמוד ירושלמי כלאים ט'

54

וכן גבי רבא (בפ' אר"ע)

Rava was so absorbed in study that he sat on his fingers and did not notice they were bleeding. Proof that attachment of the mind makes one oblivious to the outside world.

Shabbat 88a:א שבת פ"ח

KEHOT'S NOTE

שבת פח, א.

55

ולכן יצא ממנו משה

Likkutei Torah on Tzav refers back here and also cites the Zohar (2:11b).

KEHOT'S NOTE

בלקו"ת צו ח, ג מציין לכאן וציין גם לזח"ב יא, ב.

56

כבד פה וכבד לשון

Moshe says: "I am heavy of mouth and heavy of tongue." Explained as the result of his inward attachment, which made outward speech difficult.

שמות ד':י"ד: Exodus 4:10

ויאמר משה אלהי כי אדני לא איש דברים אנכי גם מתמול גם משלשם גם מאז דברך אלי עבדך כי כבד פה וכבד לשון אנכי:

And Moses said unto the L-RD: 'Oh L-rd, I am not a man of words, neither heretofore, nor since Thou hast spoken unto Thy servant; for I am slow of speech, and of a slow tongue.'

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57

שלגודל התקשרותו בבחי' בטול

There the manna is described as coming from a level so high that even the Patriarchs did not know it, the level of Moshe, in whose merit the manna fell.

KEHOT'S NOTE

ראה לקו"ת עקב יד, ב. סידור קי, ב. אוה"ת ויצא רו, א. ביאור"ז להצ"צ עי' תמו.

58

ונחננו מה

Moshe and Aharon say, "and what are we?" The classic expression of Moshe's self-nullification.

שמות ט"ז:ו: Exodus 16:7

ובקר ויראתם את כבוד ה' בשמעו את תלנתיכם עליה' ונחננו מה כי תלינו עלינו:

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?'

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59

צבא השמים לך משתחווים

"And the host of heaven bows to You." The angels' bowing is spiritual, an inward nullification, the model for Levi's self-nullification.

נחמיה ט':ו: Nehemiah 9:6

אתה הוא ה' לבדך אתה עשית את השמים שמי השמים וכל צבאם הארץ וכל אשר עליה הימים וכל אשר בהם ואתה מחיה את כלם וצבא השמים לך משתחווים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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60

דצבא השמים . . אינו ענין השתחואה גשמיות אלא שמשתחוה

The manuscript adds a proof that the angels' bowing is not physical: the angel Michael, traveling five hundred years, would bend the firmament.

KEHOT'S NOTE

בגוכי"ק הצ"צ [וכי"ה באוה"ת בשלח עי' שנה שמציין לכאן]: דצבא השמים לך משתחווים שאינו ענין השתחואה גשמית שהרי מיכאל מהלך ת"ק שנה היה כופף הרקיע כו': אלא שמשתחוה. ע"כ. בסה"מ תרס"ט עי' קבו מציין לכאן.

בלקו"ת שמיני יח, ג. נשא כא, ד מציין לכאן.

ע"פ טובה הארץ מאד מאד

The discourse on "The land is very, very good" explains the spies' wish to remain in the world of thought; it refers back to this maamar.

KEHOT'S NOTE

לקו"ת שלח לח, ב. ושם מציין לכאן.

טובה הארץ מאד מאד

Yehoshua and Kalev: "The land is very, very good." The Alter Rebbe refers to his discourse on this verse about the spies and the generation of the wilderness.

במדבר י"ד:7

וַיֹּאמְרוּ אֶל-כָּל-עַדְת בְּנֵי-יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבְרָנוּ בָּהּ לְתוֹר אֶתָּה טוֹבָה הָאָרֶץ מְאֹד:

And they spoke unto all the congregation of the children of Israel, saying: 'The land, which we passed through to spy it out, is an exceeding good land.

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נעוץ סופן בתחלתן

"Their end is embedded in their beginning, and their beginning in their end." Used to show that the lowest level, physical action, is bound to the highest.

ספר יצירה א':17

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yetzirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

ומרבע"ה התפלל תקט"ו תפלות

The Midrash says Moshe prayed 515 prayers to enter the Land. Proof that entering the realm of practical mitzvos is worth such pleading.

דברים רבה י"א:6

KEHOT'S NOTE

דב"ר יא, ו. ראה אוה"ת פי' ואתחנן ע' קיג.

ויאהב יעקב את רחל

"And Yaakov loved Rachel." Now explained as love for the level of speech and action.

בראשית כ"ט:18

וַיֹּאֲהֵב יַעֲקֹב אֶת-רָחֵל וַיֹּאמֶר אֶעֱבֹדְךָ שִׁבְעָ שָׁנִים בְּרָחֵל בְּתֵד הַקְטָנָה:

And Jacob loved Rachel; and he said: 'I will serve thee seven years for Rachel thy younger daughter.'

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וגם לוי . . הפעם ילוח אישי

the page is on Sefaria, but its text shares nothing with the note (unconfirmed)

KEHOT'S NOTE

ועמ"ש במ"א בענין לוויתן

the passage shares nothing with the note

KEHOT'S NOTE

ראה לקו"ת שמיני יח, ב.

בחסידים הראשונים

The early pious ones would wait an hour before prayer, pray an hour, and wait an hour after it, three times a day, nine hours in all; the Talmud asks when their Torah was done and answers that because they were pious it was preserved. Cited as the model of Leah's way of inward attachment.

ברכות ל"ב ב:כ"ב

הַסִּידִים הָרִאשׁוֹנִים הָיוּ שׁוֹהֵינן שְׁעָה אַחַת: מִנָּא הֵי מִלִּי? אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי, אָמַר קָרָא: "אֲשֶׁרִי יוֹשְׁבֵי בֵיתִי". וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: הַמִּתְפַּלֵּל צָרִיךְ לְשַׁהוֹת שְׁעָה אַחַת אַחֵר תְּפַלֵּתוֹ, שְׁנֵאמַר: "אֵךְ צַדִּיקִים יוֹדוּ לְשִׁמְךָ יֵשְׁבוּ וְשִׁרִים אֶת פִּנְיָךְ".

The pious men of old used to wait an hour. Whence is this? R. Joshua b. Levi said : The Scriptures state, "Happy are they that dwell in Thy house" (Ps. lxxxiv, 5). R. Joshua b. Levi also said : He who prays should wait an hour after his prayer ; as it is said, "Surely the righteous shall give thanks unto Thy name, the upright shall dwell in Thy presence" (ibid. cxl. 14).

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

KEHOT'S NOTE

ברכות לב, ב.

ששים המה מלכות

"There are sixty queens." The opening words of the later discourse the Alter Rebbe refers to.

שיר השירים ו':ח

שְׁשִׁים הֵמָּה מַלְכוֹת וְשִׁמְנִים פִּילִגְשִׁים וְעַלְמוֹת אֵין מִסְפָּר:

There are threescore queens, And fourscore concubines, And maidens without number.

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אחת היא יונתי

"My dove, my perfect one, is one." Part of the same discourse.

שיר השירים ו':ט

אַחַת הִיא יוֹנָתִי תַּמְתִּי אַחַת הִיא לְאִמָּה בָּרָה הִיא לְיֹלְדָתָהּ רְאוּהָ כְּנוֹת וַיֹּאשְׁרוּהָ מַלְכוֹת וּפִילִגְשִׁים וַיְהַלְלוּהָ:

My dove, my undefiled, is but one; She is the only one of her mother; She is the choice one of her that bore her. The daughters saw her, and called her happy; Yea, the queens and the concubines, and they praised her.

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

(ומבואר . . יונתי כו')

The whole parenthetical section is missing in this

manuscript.
KEHOT'S NOTE

כל המוסגר ליתא בגוכתי"ק הצ"צ.

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וכל האומר אין לי אלא תורה

"Whoever says, 'I have only Torah,' does not even have Torah." Study alone is not enough: action is needed, and here, thought must join action.

יבמות ק"ט ב:ד'-ה'4-5 Yevamot 109b

ערכי שלציון — דעבדי שלוף דויץ. תוקע עצמו לדבר הלכה — דתניא, רבי יוסי אומר: כל האומר אין לו תורה — אין לו תורה. פשיטא! אלא: כל האומר אין לו אלא תורה — אין לו אלא תורה. הא נמי פשיטא! אלא דאפילו תורה אין לו. מאי טעמא? אמר רב פפא, אמר קרא: "ולמדתם ועשיתם" — כל שישנו בעשיה ישנו בלמידה, כל שאינו בעשיה אינו בלמידה.

William Davidson, Vocalized Aramaic (CC-BY-NC)
KEHOT'S NOTE

יבמות קט, ב. נסמן לעיל ז, א.

אם לא תדעי לך היפה בנשים צאי לך...

“If you do not know for yourself, O fairest among women”



The soul's beauty has two levels: well-formed love and awe (“beautiful form”) and the inner desire of the heart that shines on the face (“beautiful appearance”). Souls that cannot reach them through contemplation are told to “go out in the footsteps of the flock”: to begin with Torah and mitzvos, which come from a level above the chain of worlds and lift the soul up to that beauty.

THE MAAMAR IN BRIEF

The maamar reads the Song of Songs verse “If you do not know for yourself, O fairest among women, go out in the footsteps of the flock” together with the Torah’s praise of Rachel as “of beautiful form and beautiful appearance.” Rachel is the Community of Israel, named for the ewe silent before her shearers: through self-nullification the soul becomes a dwelling for the Infinite Light, and its attributes take on the divine “image,” which is “beautiful form.” Deeper still is the heart’s inner desire, a glimmer of the inner dimension of the Infinite Light that shows on the face: “beautiful appearance.” Many souls, those of the lower worlds, understand but are not moved; for them the advice is to follow the flock. The flock (tzon, from “go out”) is the Oral Torah and the mitzvos, which come from the supernal delight, beyond the ordered chain of worlds, and which Yaakov tended for six years. Yaakov, a chariot for G-d, could draw down the light through any act; we draw it down through Torah and mitzvos clothed in physical things, “the dwellings of the shepherds.” A closing parenthesis distinguishes the path from above downward (love first, then action) from our path from below upward.

OUTLINE

1 The verse and Rachel’s two beauties

¶1

The Song of Songs verse is set beside Rachel’s “beautiful form and beautiful appearance.”

2 Self-nullification and beautiful form

¶12–4

Rachel, the silent ewe, is the Community of Israel; bittul makes the soul a dwelling for the Infinite Light, forming its attributes (beautiful form), while the heart’s inner desire shines on the face (beautiful appearance).

- 3 Not knowing, and the counsel of the flock** ¶5
Souls without full Daas understand but are not moved; they are told to follow the flock, the Oral Torah drawn from the supernal delight beyond the chain of worlds.
-
- 4 Yaakov's power and ours** ¶6-7
Yaakov's service "exceedingly, exceedingly" drew down the light through his own acts; we do so through Torah and mitzvos clothed in physical matters, feeding the "kids" by the shepherds' dwellings.
-
- 5 The dwellings of the shepherds** ¶8
The mitzvos are vessels for the Patriarchs' qualities; through them one rises to the level of the shepherds themselves.
-
- 6 Two paths in serving G-d** ¶9
Leah and Rachel, fourteen years and six: higher souls go from love to action, our souls from Torah and mitzvos up to love and awe.
-

KEY CONCEPTS

Beautiful form יפת תאר

Love, awe and the soul's other attributes, with thought, speech and action, shaped completely and beautifully in the divine image through self-nullification.

Beautiful appearance יפת מראה

The inner dimension, the heart's desire beyond reason, which reflects the inner dimension of the Infinite Light and shows on the "face."

The heart's desire רעותא דלבא

The innermost longing of the heart for G-d, above the reasoned emotions of love and awe.

Flock צאן

Read as "that which goes out": the Oral Torah and mitzvos, which come from the supernal delight, above the ordered chain of worlds.

Seed of man and seed of beast זרע אדם וזרע בהמה

Souls of Atzilus with strong Daas, and souls of the lower worlds whose understanding does not move them.

Chariot מרכבה

One wholly given over to G-d's will, like the Patriarchs and Yaakov, whose every act could draw down the Infinite Light.

From below upward ההילוך מלמטה למעלה

The path of beginning with Torah and mitzvos and rising through them to love and awe, the reverse of the tzadikim's path from love to action.

SECTION 1 • ¶1

The verse and Rachel's two beauties

1 אם לא תדעי לך^{1,2} היפה בנשים צאי לך בעקבי הצאן ורעי את גדיותיך על משכנות הרועים.

“If you do not know for yourself, O fairest among women, go out for yourself in the footsteps of the flock, and graze your kids by the dwellings of the shepherds.”

The maamar opens with a verse from the Song of Songs, in which the beloved (the Community of Israel) asks where to find the shepherd and is told to follow the tracks of the flock. Each phrase of this verse will be read as a stage in a person's divine service: not knowing, going out after the flock, and grazing the kids by the shepherds' dwellings.

הנה כתיב ורחל היתה יפת תואר ויפת מראה.³ פיי יפת תואר⁴ בציור האברים לפי תכונתם במדתם. ויפת מראה בזיו והוד קלסתר הפנים.

Now, it is written, “And Rachel was of beautiful form and beautiful appearance.” The meaning: “beautiful form” is in the shape of the limbs, according to their proportions in their measure; and “beautiful appearance” is in the radiance and splendor of the countenance of the face.

The Torah praises Rachel with two kinds of beauty. “Beautiful form” is the right shape and proportion of the limbs, while “beautiful appearance” is the glow of the face; the maamar will map these onto two levels of the soul's service.

SECTION 2 • ¶2-4

Self-nullification and beautiful form

2 והנה רחל⁵ הוא כנ"י שנקי בשם רחל ע"ש הפסוק כרחל לפני גוזזיה נאלמה.^{6,7} והענין כי

Now, Rachel is the Community of Israel, which is called by the name Rachel on account of the verse, “Like a ewe (rachel) that is silent before her shearers.” And the matter is that

Rachel stands for the Community of Israel, the collective soul of the Jewish people. The name comes from Isaiah's image of a ewe (rachel) that stays silent while it is shorn, an image of quiet submission; the paragraph now explains why that quality matters.

הנה כתיב נעשה אדם בצלמנו⁸ כו'. ופיי בצלמנו כמ"ש ועל דמות הכסא⁹ דמות כמראה אדם.

it is written, “Let us make man in our image,” etc. And the meaning of “in our image” is as it is written, “And upon the likeness of the throne was a likeness like the appearance of a man.”

Man was made “in our image,” and Ezekiel saw on the divine throne a form “like the appearance of a man.” The human form is thus a likeness of something above: the pattern of G-d's attributes.

והוא בחי' לך הוי"ה הגדולה והגבורה¹⁰ כו' וכך הוא בנפש האדם ז' מדות אהוי"ר כו'.

And this is the level of “Yours, O G-d, are the greatness and the might,” etc. And so it is in the soul of man: seven attributes, love and awe, etc.

“Yours, O G-d, are the greatness and the might” lists G-d’s attributes (kindness, restraint and the rest), which are the “image” above. The human soul has seven matching emotive attributes, beginning with love and awe.

אך אין ערוך מדת הנפש שהיא בעלת גבול לגבי מדותיו ית' שהוא א"ס ולמדותיו א"ס

However, the attribute of the soul, which is limited, bears no comparison to His attributes, blessed be He; for He is infinite, and His attributes are infinite.

There is a problem: the soul’s attributes are finite, while G-d and His attributes are infinite. A finite love cannot by itself resemble or hold an infinite one.

וכדי שיאיר על נפשו אור האהבה מאור א"ס ב"ה צ"ל בבחי' בטול הנפש במציאות אליו ית' שהוא להיות בחי' עפר ודומם לגבי אור א"ס ב"ה.¹¹

And in order that the light of love from the Infinite Light (Or Ein Sof), blessed be He, shine upon one’s soul, [one] must be in a state of self-nullification (bittul) of the soul’s very existence to Him, blessed be He: that is, to be [as] dust and inanimate matter before the Infinite Light, blessed be He.

The answer is self-nullification: the soul must set aside its sense of its own existence, becoming like dust or inanimate matter before G-d. Only then can a love that comes from the Infinite Light shine in it.

3 וכמאמר ונפשי כעפר¹² לכל תהיה והוא בחי' עפר אשר בקרקע המשכן¹³ וע"י זה תהיה נפשו מכוון ומשכן לאור באור א"ס ב"ה להיות בבחי' בצלמנו בציוור האברים אהוי"ר כו'

As in the saying, “And let my soul be as dust to all,” and this is the level of “the dust that is on the floor of the Tabernacle.” And through this his soul becomes a foundation and a dwelling for the light of the Infinite Light, blessed be He, to be in the state of “in our image,” in the form of the limbs: love and awe, etc.,

The daily prayer asks, “let my soul be as dust to all,” and the Torah speaks of the dust on the Tabernacle floor. A soul that makes itself like that dust becomes a Tabernacle, a dwelling for the Infinite Light, and its love and awe take on the divine “image.”

מחשבה דו"מ כו' וזהו בחינת יפת תאר שיתארו בהם כל המדות בשלימותן¹⁴ וכיופין כמו שהם למעלה כו'.

thought, speech and action, etc. And this is the level of “beautiful form” (yefas to’ar): that all the attributes take form (yesoaru) in them in their completeness and in their beauty, as they are above, etc.

The soul’s “limbs” include its garments, thought, speech and action, as well as its emotions. This is “beautiful form” (yefas to’ar): all the attributes take shape (yesoaru, from the same root) in the soul, complete and beautiful, as they are above.

4 וזהו ורחל היתה יפת תאר שבחי יפת תאר זה הוא ע"י בחי רחל שהוא כמ"ש ורחל לפני גוזזיה כו'.

And this is [the meaning of] “And Rachel was of beautiful form”: this level of “beautiful form” comes through the level of Rachel, which is as it is written, “And like a ewe before her shearers,” etc.

Rachel’s “beautiful form” comes from her being Rachel, the silent ewe. Self-nullification is what produces well-formed attributes in the soul.

אך כ"ז הוא בחי חיצוניות שהם אהוי"ר כו' ומחשבה דבור ומעשה כו' אבל בחי פנימית הוא בחי רעותא דלבא שהוא בחי הארה מפנימית ואו"ס ב"ה דלית מחשבה תפיסא ביה¹⁵ כו'

However, all this is the level of the outer dimension (chitzoniyus), which is love and awe, etc., and thought, speech and action, etc. But the inner dimension (pnimiyus) is the level of the heart’s desire (re’usa deliba), which is the level of a glimmer from the inner dimension of the Infinite Light, blessed be He, whom no thought can grasp, etc.

Love and awe, and thought, speech and action, are still the outer dimension of the soul. Its inner dimension is the “heart’s desire” (re’usa deliba), a longing beyond reasoning, which reflects the inner dimension of the Infinite Light that no thought can grasp.

ובהארה זו שמשם לכנס"י נק' יפת מראה שהוא זיו הקלסתר פנים¹⁶ שלכן נק' בשם פנים שהפנימיות מתגלה בו כמו צהבו פניו¹⁷ כו' והוא ענין מ"ש יאר ה' פניו כו'.¹⁸

And by this glimmer, which [comes] from there to the Community of Israel, it is called “beautiful appearance,” which is the radiance of the countenance of the face; for this reason it is called panim (face), for the pnimiyus (inner dimension) is revealed in it, as in “his face shone,” etc. And this is the meaning of what is written, “May G-d make His face shine,” etc.

When this inner glimmer reaches the Community of Israel it is called “beautiful appearance,” the glow of the face. In Hebrew “face” (panim) and “inner” (pnimiyus) share a root, because the face shows what is inside, as when a face “shines” with joy; this is also the priestly blessing, “May G-d make His face shine.”

SECTION 3 • 15

Not knowing, and the counsel of the flock

5 וכדי שתהא כנ"י מקבלת בחי' והארה זו הוא ג"כ מחמת בחי' רחל. והוא בחי' ובכל מאדך¹⁹ כו'

And that the Community of Israel receive this level and glimmer is also by virtue of the level of Rachel. And this is the level of "and with all your might (me'odecha)," etc.,

Receiving the inner glimmer also depends on Rachel's quality of self-nullification. Here it takes the form of "with all your might" (me'odecha), serving G-d beyond one's natural limits.

שע"י זה נמשכה ההארה העליונה ההיא מריש כל דרגין עד סוף כל דרגין כו' וכמ"ש ומתחת זרועות עולם.^{20,21}

through which that supernal glimmer is drawn from the highest of all levels to the lowest of all levels, etc., as it is written, "And beneath are the arms of the world."

Such service draws the highest light down to the lowest levels. The verse "beneath are the arms of the world" is read as G-d's supporting light reaching all the way down.

וזהו היפה בנשים. פ"י בחי' יפת תאר ויפ"מ הנ"ל. וז"ש אם לא תדעי לך. פ"י שלא נמשך בחי' היפה בנשים הנ"ל בבחי' דעת שלימה

And this is "the fairest among women": that is, the level of "beautiful form" and "beautiful appearance" mentioned above. And this is what is said, "If you do not know for yourself": that is, that the level of "the fairest among women" mentioned above is not drawn down in a state of complete Daas (knowledge)

"The fairest among women" means the two kinds of beauty just described. "If you do not know" means that this beauty is not drawn down into the person with full Daas, the deep connection that lets understanding move the heart.

(וכעין מ"ש במ"א²² שיש נשמות שנק' זרע אדם שיש בהן בחי' דעת חזק והן נשמות דאצ"י וכמו נשמת רשב"י.²³ ויש שנק' זרע בהמה שאין בו בחינת דעת והיינו

(similar to what is explained elsewhere: that there are souls called "the seed of man," in which there is a strong degree of Daas, and these are souls of Atzilus, like the soul of Rabbi Shimon bar Yochai; and there are those called "the seed of beast," in which there is no Daas, that is,

The Alter Rebbe adds a note: some souls, called "the seed of man," have strong Daas; these are souls from the World of Atzilus, like Rabbi Shimon bar Yochai. Others are called "the seed of beast," lacking Daas.

כמו נשמות שלנו דבי"ע ואין הפירוש שאינו יודע ומבין רק שלא נמשך מזה התפעלות אמיתית ואינו נזון מן ההתבוננות כו' וזהו אם לא תדעי לך ופי' לך מובן ממ"ש ע"פ עיני כל).²⁴

like our souls, of Beriah, Yetzirah and Asiyah. And the meaning is not that one does not know and understand, only that no true arousal is drawn from it, and one is not nourished by the contemplation, etc. And this is "If you do not know for yourself"; and the meaning of "for yourself" is understood from what is explained on the verse "The eyes of all").

Our souls come from the lower worlds of Beriah, Yetzirah and Asiyah. Lacking Daas does not mean failing to understand; it means the understanding does not produce real feeling, and the contemplation does not nourish the soul.

אך זאת העצה היעוצה צאי לך בעקבי הצאן. צאן מלשון צאי²⁵ כלומר דבר היוצא דהיינו בחי' היוצא מלמעלה מסדר ההשתלשלות

But this is the counsel that is given: "Go out for yourself in the footsteps of the flock." Tzon (flock) is from the word tze'i (go out); that is to say, something that goes out: namely, the level that goes out from above the order of the chain of descending worlds (hishtalshelus).

For such a person the verse gives advice: "go out in the footsteps of the flock." The word for flock (tson) is linked to "go out" (tze'i): something that goes out from a level above the orderly chain of worlds.

והוא בחי' צאן לבן לובן העליון²⁶ וכל העבודה שעבד יעקב ללבן שש שנים בצאנך²⁷ הם בחי' שיתא סדרי משנה²⁸ כו'

And this is the level of the flock of Lavan, the supernal whiteness (loven). And all the work that Yaakov worked for Lavan, "six years for your flock," is the level of the six orders of the Mishnah, etc.,

Lavan's name means "white," alluding to a supernal whiteness, a level beyond color and definition. Yaakov's six years tending Lavan's flock are the six orders of the Mishnah.

שהם בחי' צאן שיצאו ונמשכו מענג העליון אק"ב אשר הוא בחי' ענג כמ"ש במ"א ותורה שבע"פ נק' פרט מלשון פרט ועוללות^{29,30} שנמשכו שלא כסדר ההשתלשלות מעילה לעילה רק בדרך פרט ועוללות.

which are the level of "flock" that went out and were drawn from the supernal delight, [as in] "Who has sanctified us with His commandments," which is the level of delight, as explained elsewhere. And the Oral Torah is called peret, from the expression "the fallen grapes (peret) and the small clusters," for they were drawn not in the order of the chain of descending worlds, from cause to cause, but in the manner of fallen grapes and small clusters.

The laws of the Mishnah come from the supernal delight, G-d's pleasure in the mitzvos. The Oral Torah is compared to peret, grapes that fall off during the harvest, because its laws come down one by one, not step by step through the chain of worlds.

SECTION 4 • ¶6-7

Yaakov's power and ours

6 וזהו ויפרוץ האיש³¹ מאד מאד ויהי לו צאן רבות שהמשיך בחי' צאן רבות ע"י בחי' מאד מאד.

And this is [the meaning of] "And the man spread out exceedingly, exceedingly, and he had many flocks": he drew down the level of "many flocks" through the level of "exceedingly, exceedingly" (me'od me'od).

The verse says Yaakov "spread out exceedingly, exceedingly" and had many flocks. The Alter Rebbe reads the doubled "exceedingly" (me'od me'od) as the cause of the many flocks.

כי בחי' ובכל מאדך³² כו' הוא בחי' מאד שלך כל חד לפום שיעורא דיליה^{33,34} משא"כ מאד סתם אבל מאד מאד הוא בחי' מאד לגבי כל הבחי' מאד.

For the level of "and with all your might (me'odecha)," etc., is the level of your own me'od, each one according to his own measure, which is not so with me'od unqualified; but me'od me'od is the level of me'od relative to all the levels of me'od.

"With all your might" (me'odecha) means each person's own "very much," beyond his usual limits but still according to his measure. Me'od me'od is a "very much" beyond every such measure.

ופי' הפסוק ויפרץ האיש מאד מאד לפי שפרץ והרבה למעלה ממדרגה למדרגה עד רום המעלות לפיכך הרבה להמשיך בחי' צאן מבחי' רבה וגבה מאד נעלה מאא"ס ב"ה ממש.

And the meaning of the verse "And the man spread out exceedingly, exceedingly" is: because he broke through and increased upward from level to level, to the height of the heights, therefore he increased in drawing down the level of "flock" from the level of "great and exceedingly high," exalted, from the Infinite Light, blessed be He, itself.

Yaakov broke through level after level to the very highest. So he could draw down the "flock," the light that goes out from above the chain of worlds, from the "great and exceedingly high" level, from the Infinite Light itself.

(ועיין מ"ש בפ' שלח בפ"י טובה הארץ³⁵ מאד מאד)³⁶ ועיין המשיך ג"כ בחי' שפחות ועבדים.

(And see what is explained in Parshas Shelach on the meaning of "The land is exceedingly, exceedingly good.") And through this he also drew down the level of "maidservants and servants."

The parenthesis sends the reader to Likkutei Torah's explanation of "the land is exceedingly, exceedingly good." Through this same service Yaakov also gained maidservants and servants, lower forces brought into holiness.

והנה יעקב אבינו ע"ה לפי שהיה בחי' מרכבה המשיך בחי' צאן ע"י עבודתו וע"י עובדא דמקלות³⁷ (וכן עד"ז חפירת הבארות שהם המשכות אוא"ס ב"ה במקלות ובארות)

Now, our father Yaakov, peace be upon him, because he was the level of a chariot, drew down the level of "flock" through his work and through the act of the rods (and similarly the digging of the wells, which are drawings down of the Infinite Light, blessed be He, through rods and wells);

Yaakov was a "chariot," wholly given over to G-d's will like a chariot to its rider. So his own labor, and even the peeled rods he set before the flocks, drew down the Infinite Light, as did the Patriarchs' digging of wells.

כי לפי שהיה במעלה ומדרגה העליונה מאד מאד היה יכול להמשיך אוא"ס ב"ה במעשה של עצמו שיהיו כל מעשיו משכן ומכון להשראת אוא"ס ב"ה

for because he was at the exceedingly, exceedingly high rank and level, he could draw down the Infinite Light, blessed be He, through his own action, so that all his deeds would be a dwelling and a foundation for the resting of the Infinite Light, blessed be He.

Because of his rank, anything Yaakov did, even an ordinary act, became a dwelling for the Infinite Light.

אבל אנו אין לנו כח זה אלא במה שמוכן כבר להיות שם המשכת אוא"ס ב"ה דהיינו בבחי' תומ"צ הניתן לנו ונקי בעקבי הצאן בחי' עקביים סוף דרגין

But we have no such power except through what is already prepared to be a place for the drawing down of the Infinite Light, blessed be He: that is, the level of the Torah and mitzvos that have been given to us. And this is called "in the footsteps (ikvei) of the flock": the level of the heels, the lowest of levels;

We cannot do this with our own acts. We draw down the Infinite Light only through what G-d has already prepared for it: the Torah and mitzvos, called "the footsteps (heels) of the flock," the lowest point of the light.

דהיינו תומ"צ המלוכשים בענינים גשמיים שעל ידם ורעי את גדיותך המה המזלות מלשון גד גדי וסינוק לא.³⁸

that is, the Torah and mitzvos that are clothed in physical matters, through which "graze your kids (gediyosayich)": these are the mazalos (the constellations), from the expression "Gad, gadi, ve-sinok lo" (Fortune, my fortune, do not grow weary).

The Torah and mitzvos are clothed in physical things, and through them we "graze your kids." The word for kids (gediyos) is read as related to gad, "fortune" or constellation, as in the Talmud's phrase "Gad, gadi," so the kids stand for the mazalos.

7 וכמו העורכים לגד שלחן³⁹ כי כל הדברים שבעוה"ז הם תחת המזלות מזל מחכים מזל מעשיר⁴⁰ כו'.

And as [in] "who set a table for Gad (Fortune)." For all the things of this world are under the mazalos: mazal makes wise, mazal makes rich, etc.

Isaiah speaks of those who "set a table for Gad," a deity of fortune, confirming that gad means mazal. Everything in this world is governed through the mazalos, as the Talmud says: mazal makes wise, mazal makes rich.

וכן ממגד תבואות שמש⁴¹ כתיב מזל השמש משפיע תבואות דהיינו תורה ומצות המלוכשים בענינים גשמיים הנתונים תחת המזלות.

And similarly it is written, "with the bounty (mimeged) of the produce of the sun": the mazal of the sun bestows produce. That is, the Torah and mitzvos that are clothed in physical matters, which are placed under the mazalos.

The verse "the bounty (meged) of the produce of the sun" also contains the root gad, and says the sun's mazal brings forth produce. So the "kids" are the Torah and mitzvos clothed in physical things that fall under the mazalos.

רעי ופרנס אותם מענג העליון על משכנות הרועים פיי רועים הם ז' רועים^{42,43} אברהם יעקב משה⁴⁴ כוי ונקי רועים ע"ש שממשיכין בחי' עונג העליון לכנס"י.

"Graze" and sustain them from the supernal delight "by the dwellings of the shepherds." The meaning: the shepherds are the seven shepherds, Avraham, Yaakov, Moshe, etc.; and they are called shepherds because they draw down the level of the supernal delight to the Community of Israel.

"Graze" means to nourish these mitzvos with the supernal delight, G-d's pleasure in them. This is done "by the dwellings of the shepherds," the seven shepherds, Avraham, Yaakov, Moshe and the others, who draw that delight down to the Community of Israel.

SECTION 5 • 18

The dwellings of the shepherds

8 והנה האבות הן הן המרכבה.^{45,46} אבל אנו אין לנו כח זה אלא במשכנות הרועים בחי' כלים מכלים שונים ויין מלכות רב⁴⁷ בחי' חסד דרועא ימינא הוא כלי לבחי' אברהם אוהבי⁴⁸ דהיינו מצות צדקה וחסד.

Now, the Patriarchs are themselves the chariot. But we have no such power except through "the dwellings of the shepherds": the level of vessels, "vessels of diverse vessels, and royal wine in abundance." The level of Chesed (kindness), the right arm, is a vessel for the level of Avraham, "who loves Me"; that is, the mitzvos of charity and kindness.

The Patriarchs were a "chariot" for G-d, wholly given over to His will, so they could draw His light down through anything they did. We draw it down only through "the dwellings of the shepherds": the mitzvos, which are vessels suited to each shepherd's quality, such as charity and kindness, which are vessels for Avraham's quality of Chesed, "the right arm."

וכן שיתא סדרי משנה זרעים בחד ונקי משכנות הרועים שם תרעה את גדיותיך ועי"ז תזכה להגיע ולבא למדרגה גדולה מזו להיות על משכנות הרועים ולמעלה מבחי' משכנות דהיינו למקום הרועים עצמן:

And similarly, of the six orders of the Mishnah, Zera'im is in Chesed. And these are called "the dwellings of the shepherds": there "graze your kids." And through this you will merit to reach and come to a level greater than this: to be "upon the dwellings of the shepherds," above the level of "dwellings," that is, to the place of the shepherds themselves.

In the same way the order of Zera'im in the Mishnah corresponds to Chesed; the mitzvos and the orders of the Mishnah are the "dwellings" where we "graze our kids." By serving G-d through them one can rise "upon" the dwellings, reaching the level of the shepherds themselves.

SECTION 6 • 19

Two paths in serving G-d

9 (ובכ"ז יובן הפסוק עבדתך ארבע עשרה שנה⁴⁹ בשתי בנותיך ושש שנים בצאנך. כי הנה כתיב וללכך שתי בנות⁵⁰ שם ה' גדולה לאה ששרשה מבחיי ה' עלאה דשם הוי"ה.

(And through all this the verse will be understood: "I served you fourteen years for your two daughters and six years for your flock." For it is written, "And Lavan had two daughters: the name of the elder" (ha-gedolah) [read as: the great hei] "was Leah," whose root is from the level of the upper hei of the Name Havayah;

The long parenthesis explains Yaakov's words to Lavan: fourteen years for the two daughters and six for the flock. The verse calls Leah ha-gedolah, "the elder," read as "the great hei": Leah is rooted in the upper hei of the Name Havayah, which stands for Binah.

ושם ה' קטנה רחל כו'. ונקי שכינתא עלאה ושכינתא תתאה. והם בחי' מקור נשמות דאצי". כי בנשמות דאצילות יש ג"כ ב' מדרגות. הא' הנקי אחים למקום. ויש שנקי בנים.

"and the name of the younger" [read as: the small hei] "was Rachel," etc. And they are called the upper Shechinah and the lower Shechinah. And they are the level of the source of the souls of Atzilus. For among the souls of Atzilus there are also two levels: the first, those called "brothers to the Omnipresent"; and there are those called "sons."

Rachel, "the younger," is the small, lower hei, which stands for Malchus. Leah and Rachel are the upper and lower Shechinah, the two sources of the souls of Atzilus, which themselves have two ranks: "brothers to the Omnipresent" and "sons."

אך הנה ברחל כתיב ורחל באה עם הצאן⁵¹ אשר לאביה שהם נשמות דבי"ע שנקי זרע בהמה. וזהו אם לא תדעי לך היפה בנשים דקאי על נשמות דבי"ע שנקי בהמה וצאן שלא יוכלו להמשיך בנפשם בחי' היפה כו'

But of Rachel it is written, "And Rachel came with the flock that was her father's": these are the souls of Beriah, Yetzirah and Asiyah, which are called "the seed of beast." And this is "If you do not know for yourself, O fairest among women," which refers to the souls of Beriah, Yetzirah and Asiyah, which are called "beast" and "flock," who cannot draw down into their soul the level of "the fairest," etc.,

Rachel "came with her father's flock": the flock is the souls of the lower worlds, called "seed of beast." The Song of Songs verse speaks of these souls, which cannot by themselves draw down the beauty of form and appearance.

להיות יפת תאר ויפת מראה מחמת פחיתות נשמתם והסתר הגוף ונה"ב וכמ"ש במ"א ע"פ וראית בשביה⁵² אשת יפת תאר⁵³ כו' שבחי' זו דיפ"ת הוא בגלות ושביה בנה"ב.

to be of "beautiful form and beautiful appearance," because of the lowliness of their soul and the concealment of the body and the animal soul; as explained elsewhere on the verse "And you see among the captives a woman of beautiful form," etc.: that this level of "beautiful form" is in exile and captivity within the animal soul.

They cannot, because their soul is of a lower rank and the body and animal soul hide it. Elsewhere this is compared to the Torah's "woman of beautiful form" among the captives: the soul's beauty held captive by the animal soul.

אזי זאת העצה בחי' שש שנים בצאנך שהם שיתא סדרי משנה שהתורה נק' עוז ותושיה⁵⁴ שנותנת כח בנה"א ומתשת כח⁵⁵ הנה"ב ועי"ז יוכלו ג"כ לבא לבחי' ורחל היתה יפ"ת כו'

Then this is the counsel: the level of "six years for your flock," which are the six orders of the Mishnah; for the Torah is called "strength and tushiyah," since it gives strength to the G-dly soul and weakens (mateshes) the strength of the animal soul. And through this they too can come to the level of "And Rachel was of beautiful form," etc.

The remedy is Yaakov's "six years for the flock," the six orders of the Mishnah. The Torah is called tushiyah, which the Talmud connects with mateshes, "weakens": it strengthens the G-dly soul and weakens the animal soul, so these souls too can reach "beautiful form."

וכמ"ש לך אמר לבי בקשו פני⁵⁶ לבקש גילוי פנימית הלב וכיצד יבקש ויחפש אחריה את פניך ה' אבקש

As it is written, "On Your behalf my heart said, 'Seek My face'": to seek the revelation of the inner dimension of the heart. And how shall one seek and search for it? "Your face, O G-d, I will seek":

The Psalm speaks of the heart seeking G-d's face, which is the revelation of the heart's inner dimension. The answer to how one seeks it is "Your face, O G-d, I will seek."

דהיינו ע"י עסק התומ"צ דאורייתא מחכמה נפקת⁵⁷ שהיא בחי' הארת פנימית הוי' חכמת אדם תאיר פניו^{58,59} ועי"ז יאר הוי' פניו אתנו סלה. וכמ"ש במ"א ע"פ בחדש השלישי לצאת בניי מארץ מצרים⁶⁰ כו' וזהו ההילוך מלמטה למעלה.

that is, through engaging in the Torah and mitzvos; for the Torah comes forth from Chochmah (wisdom), which is the level of the radiance of the inner dimension of Havayah: "A man's wisdom makes his face shine." And through this, "May G-d make His face shine upon us, selah." And as explained elsewhere on the verse "In the third month after the Children of Israel went out of the land of Egypt," etc. And this is the path from below upward.

One seeks G-d's face through Torah and mitzvos, because Torah comes from Chochmah, the inner light of Havayah, and "wisdom makes a man's face shine." This is the path from below upward: action and study first, and through them the revealed love and awe.

משא"כ בנשמות עליונות ההילוך מלמעלה למטה תחלה ואהבת כו' ואח"כ והיו הדברים⁶¹ כו' וזהו ענין ארבע עשרה שנה שהם שבעה מדות עליונות שהן בחי' שבעה ושבעה מוצקות⁶² כו' כמ"ש לקמן ע"פ כי עמך מקור חיים.^{63,64}

Whereas with the higher souls the path is from above downward: first "And you shall love," etc., and afterwards "And these words shall be," etc. And this is the meaning of "fourteen years": they are the seven supernal attributes, which are the level of "seven and seven pipes," etc., as explained below on the verse "For with You is the source of life."

Higher souls go the other way: first love, then Torah and mitzvos. The "fourteen years" for the two daughters are the seven supernal attributes doubled, like Zechariah's "seven and seven pipes" feeding the lamp.

וזהו אם לא תדעי כו' ע"ד ההילוך מלמעלה למטה אזי צאי כו' וכמ"ש ע"פ והתהלכתי בתוכם^{65,66} כו' שיש שני בחי' הילוך בעבודת ה'.

And this is "If you do not know," etc., in the manner of the path from above downward, then "go out," etc. And as explained on the verse "And I will walk among you," etc.: that there are two kinds of path in the service of G-d.

"If you do not know... go out" is thus a contrast with the path from above downward. Elsewhere the Alter Rebbe explains that there are two paths in serving G-d.

ה' לנשמות הצדיקים הגדולים שהילוכם ודרכם בקדש הוא כפי סדר ההמשכה מלמעלה למטה וכמ"ש בפרשת שמע ישראל⁶⁷ מתחלה ואהבת את⁶⁸ ה' שהוא בחי' אהוי"ר ונמשך ע"י ההתבוננות שמע ישראל כו'

The first is for the souls of the great tzaddikim, whose going and whose way in holiness follow the order of the drawing down from above downward; as it is written in the section of Shema Yisrael: first "And you shall love G-d," which is the level of love and awe, and it is drawn through the contemplation of "Hear, O Israel," etc.;

The great tzaddikim follow the order from above downward, as in the Shema: first contemplation ("Hear, O Israel") produces love ("And you shall love").

ואח"כ והיו הדברים כו' ודברת במ⁶⁹ כו' שהוא מצות ת"ת ואח"כ וקשרתם לאות⁷⁰ שהוא מעשה המצות. וזהו כסדר ההמשכה של שם הוי" ב"ה. י"ה הן בחי' דחילו ורחימו. ו' הוא בחי' תורה. ה' בחי' מצות.

and afterwards "And these words shall be," etc., "and you shall speak of them," etc., which is the mitzvah of Torah study; and afterwards "And you shall bind them as a sign," which is the performance of the mitzvos. And this follows the order of the drawing down of the Name Havayah, blessed be He: yud-hei are the level of awe and love; vav is the level of Torah; hei, the level of mitzvos.

Then come Torah study ("you shall speak of them") and the practical mitzvos ("bind them as a sign"). This order matches the letters of the Name Havayah: yud-hei for awe and love, vav for Torah, and the final hei for mitzvos.

אמנם יש ג"כ בחי' ב' והוא ההילוך מלמטה למעלה דהיינו לנשמות שאין כחן יפה להוליד אהוי"ר מרוח בינתם כ"א ע"י הקדמת עסק התורה והמצות תחלה שמזה דוקא יקבלו הכח לבא לאהוי"ר כו'.

However, there is also a second level, which is the path from below upward: that is, for souls whose power is not strong enough to give birth to love and awe from the spirit of their understanding, except by first engaging in the Torah and the mitzvos; for from this in particular they receive the power to come to love and awe, etc.

The second path, from below upward, is for souls who cannot produce love and awe from their own understanding. They begin with Torah and mitzvos, and from these they gain the power to reach love and awe.

ועזי"נ אם לא תדעי לך. שלא תוכל להמשיך ולהאיר בנפשך גילוי אהוי"ר מבחי' היפה בנשים הוא בחי' יפ"ת ויפ"מ המבואר למעלה אזי צאי לך בעקבי הצאן תחלה והוא כסדר ההילוך מלמטה למעלה):

And of this it is said, "If you do not know for yourself": that you cannot draw down and make shine in your soul the revelation of love and awe from the level of "the fairest among women," which is the level of "beautiful form" and "beautiful appearance" explained above; then "go out for yourself in the footsteps of the flock" first; and this follows the order of the path from below upward.)

This is the verse's meaning: if you cannot bring love and awe to shine in your soul through contemplation, then first "go out in the footsteps of the flock," through Torah and mitzvos. That is the path from below upward.

IN ONE'S AVODAH

If contemplation of G-d leaves your heart unmoved, do not wait for inspiration. Begin with the Torah and mitzvos already given, the study of the Mishnah and acts of kindness; they weaken the animal soul, strengthen the G-dly soul, and bring you in the end to the love and awe you could not reach on your own.

QUESTIONS FOR DISCUSSION

1. Why does the silent ewe, rather than an image of strength or wisdom, become the name of the Community of Israel?
2. What is the difference between "beautiful form" and "beautiful appearance," and why is the face the place where the inner dimension shows?
3. The maamar says that lacking Daas does not mean failing to understand. What does it mean, and how might one recognize it in oneself?
4. How can Torah and mitzvos, clothed in physical things, come from a level higher than the whole chain of worlds?
5. What is gained and what is risked in beginning one's service "from below upward" rather than from love?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 אם לא תדעי לך

The note says a second version of this maamar is printed there.

Song of Songs 7:2: שיר השירים ז'ב:2

מַה־יָּפֹה פַּעֲמֶיךָ בְּנָעָלִים בְּתִנְדִּיב חֲמוּקֵי יָרְכִיךָ כִּמּוֹ חֲלָאִים מַעֲשֵׂה יָדֶי אָמֵן:

How beautiful are thy steps in sandals, O prince's daughter! The roundings of thy thighs are like the links of a chain, The work of the hands of a skilled workman.

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KEHOT'S NOTE

נוסחא שניי בסה"מ תקס"ד ע' יא. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. לכללות מאמר זה ראה סה"מ תרכ"ז (הוצאה שניי ע' קפח ואילך). פלח הרמון שה"ש ז, ב. ד"ה זה בענין ורחל היתה יפת תואר מציינן בלקו"ת פנחס עה, ד. מטות פז, ב. תצא לו, א. שה"ש יד, ב. כג, ד. ואתחנן ט, ד. תצא לה, ד. לו, ב. תבא מב, ב. באוה"ת ואתחנן כרך ו ע' בירסו מציינן לכאן.

2 אם לא תדעי לך

The shepherd's answer to the beloved who asks where he pastures his flock. It is the opening verse that the whole maamar explains.

Song of Songs 1:8: שיר השירים א'ח:8

אִם־לֹא תִדְעִי לָךְ הַיָּפֶה בְּנָשִׁים צֵאִי־לָךְ בְּעֶקְבֵי הַצֹּאן וְרָעִי אֶת־גְּדִיתֶיךָ עַל מִשְׁכְּנֹת הָרָעִים:

If thou know not, O thou fairest among women, Go thy way forth by the footsteps of the flock And feed thy kids, beside the shepherds'tents.

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KEHOT'S NOTE

שה"ש א, ח.

3 ורחל היתה יפת תואר ויפת מראה

The Torah's description of Rachel, in contrast to Leah. The Alter Rebbe reads its two phrases as two levels of beauty in the soul.

Genesis 29:17: בראשית כ"ט:17

וְעֵינֶי לֵאָה רַכּוֹת וְרַחֵל הָיְתָה יִפְתַּת־אָר וִיפְתַּת מְרָאָה:

And Leah's eyes were weak; but Rachel was of beautiful form and fair to look upon.

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KEHOT'S NOTE

בראשית כט, יז.

4 פ"י יפת תואר

That maamar explains the "woman of beautiful form" as a quality of the soul held captive, which this maamar mentions in its last paragraph.

KEHOT'S NOTE

ראה בלקו"ת בד"ה כי תצא כפ"י אשת יפת תואר. וראה במאמרי אדה"ז פרשיות ח"א ע' קסט. באוה"ת בראשית כרך ה תתקצח, א ההפרש בין יפה תואר ויפה מראה. ספה"מ תרכ"ח ע' קה.

PARAGRAPH 2

5 והנה רחל

The manuscript adds before this: "And to understand the matter in the service of G-d: now, Rachel." It frames the explanation as practical divine service.

KEHOT'S NOTE

בבוכ 1824 נוסף קודם לזה: ולהבין ענין בעבודת ה': הנה רחל.

6 כרחל לפני גוזזי נאלמה

Kehot's note points to Isaiah 52:6 for these words.

Isaiah 52:6: ישעיהו נ"ב:6

KEHOT'S NOTE

ישע"י נב, ו.

7 נאלמה

The manuscript lacks the word "silent" and adds instead: "and she has the two levels mentioned above, beautiful form and beautiful appearance; and the explanation is: it is written." It ties Rachel explicitly to the two kinds of beauty.

KEHOT'S NOTE

בבוכ 1824 ליתא. בבוכ 1824 נוסף: והוא יש לה ב' בחי' הנ"ל שהם יפ"ת ויפ"מ, וביאור הדבר: הנה כתיב.

8 נעשה אדם בצלמנו

G-d's declaration before creating man. The "image" is read as the pattern of the divine attributes reflected in the human soul.

Genesis 1:26: בראשית א'כ"ו:26

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדֹמוֹתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ:

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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KEHOT'S NOTE

בראשית א, כו.

9

ועל דמות הכסא

Ezekiel's vision of a human-like form upon the throne. It explains "in our image" as the supernal form of the attributes.

Ezekiel 1:26 יחזקאל א': כ"ו

וממעל לרקיע אשר על-ראשם כמראה אבן-ספיר דמות כסא ועל דמות הכסא דמות כמראה אדם עליו מלמעלה:

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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KEHOT'S NOTE

יחזקאל א, כו.

10

לך הוי"ה הגדולה והגבורה

David's blessing, listing greatness, might, beauty and more. It names the divine attributes that the soul's seven attributes parallel.

I Chronicles 29:11 דברי הימים א כ"ט: י"א

לך ה' הגדולה והגבורה והתפארת והנצח וההוד כ"כ כל בשמים ובארץ לך ה' הממלכה והמתנשא לכל לראש:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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11

Isaiah describes one who suffers in silence, like a ewe before her shearers. The Alter Rebbe takes the ewe (rachel) as the image of the Community of Israel's quiet submission.

Isaiah 53:7 ישיעיהו נ"ג: ז'

נגש והוא נענה ולא יפתח-פיו כשה לטבח יוכל וקרחה לפני גזיה נאלמה ולא יפתח פיו:

He was oppressed, though he humbled himself And opened not his mouth; As a lamb that is led to the slaughter, And as a sheep that before her shearers is dumb; Yea, he opened not his mouth.

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PARAGRAPH 3

12

וכמאמר ונפשי כעפר

The Talmud records this line in a sage's closing prayer, now said at the end of the Amidah. It is the model of the soul making itself like dust.

Berakhot 17a:4 ד"ד: א'

מר בריה דרביןא כי הוה מסיים צלותיה אמר הכי: "אלקי, נצור לשוני מרע ושפתותי מדבר מרמה, ולמקללי נפשי תדום, ונפשי כעפר לכל תהיה. פתח לבי בתורתך, ובמצותיך תרדוף נפשי. ותצילני מפגע רע, מיצר הרע, ומאשה רעה, ומכל רעות המתרגשות לבא בעולם. וכל החושבים עלי רעה מהרה הפר עצתם וקלקל מחשבותם. יהיו לרצון אמרי פי והגיון לבי לפניך ה' צורי וגואלי."

Mar b. Kabina used to add at the conclusion of his prayer : O my G-d ! (Guard my tongue from evil and my lips from speaking guile ; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to Thy Torah, and let my soul pursue Thy commandments. And do Thou deliver me from mishap, from the evil impulse, and from an evil woman and all evil which breaks forth to come upon the world. ...

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

KEHOT'S NOTE

ברכות יז, א. סיום תפלת שמו"ע. ראה אוה"ת ואתחנן כרך ו ע' ב'רסו. בלקו"ת אמור לח, ד מציין לכאן.

13

עפר אשר בקרקע המשכן

The dust taken from the Tabernacle floor. The Alter Rebbe reads it as the lowly dust that becomes part of G-d's dwelling.

Numbers 5:17 במדבר ה': י"ז

ולקח הפהו מים קדשים בכלי-חרש ומן-העפר אשר יהיה בקרקע המשכן יקח הפהו ונתן אל-המים:

And the priest shall take holy water in an earthen vessel; and of the dust that is on the floor of the tabernacle the priest shall take, and put it into the water.

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KEHOT'S NOTE

במדבר ה, יז.

14

וזהו בחינת יפת תואר שיתארו בם כל המדות בשלימותן

The Tzemach Tzedek quotes this line there.

KEHOT'S NOTE

מובא באוה"ת דברים כרך ו ע' ב'רסו.

PARAGRAPH 4

15

דלית מחשבה תפיסא ביה

From Elijah's opening prayer in Tikkunei Zohar: no thought can grasp G-d at all. It marks the inner dimension of the Infinite Light as beyond understanding.

Tikkunei Zohar 17a:10-12 א"י: י"ב-י"א

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא כך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסיא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש כך.

Constantinople, 1740 (CC-BY-NC)

16

רעותא דלכא . . הקלסתר פנים

The note says that maamar explains how the inner heart unites with the mind "like two companions who never part," and the revealed mind shines into it.

KEHOT'S NOTE

והיינו כמ"ש בד"ה בכ"ה בכסליו [לקמן כט, ג] שפנימי הלב מתאחד עם המוח בבחי' תרין ריעין דלא מתפרשין, ומאיר גילוי המוח להתאחד עם

פנימית הלב וחכמת אדם תאיר פניו דוקא ע"כ בחי' זו יפ"מ (אוה"ת וישלח כרך ה תתעט, ב).

17

כמו צהבו פניו

The Talmud's phrase for a face that shines with joy. It shows that the face reveals the inner state.

Pesachim 113b:1א' כ"ח: פסחים ק"י

תני תנא קמיה דרבא ורב ספרא, צהבו פניו דרב ספרא. אמר לו רבא: לאו כגון מר, אלא כגון רב תנינא ורב אושעיא דהוה אושכפי בארעא דישרלא, והוה יתבי בשוקא דזונות, ועבדי להו מסאני לזונות, ועיילי להו. אינהו מסתכלי בהו, ואינהו לא מדלן עינייהו לאיסתכולי בהו. ומומתייהו ה"כ: בחייהו רבנן מדישי דבארעא דישרלא.

William Davidson, Vocalized Aramaic (CC-BY-NC)

Nedarim 49b מ"ט נדרים

Menachot 18a:5-6ו' א' ח"ח: מנחות י"ח

אמר לו כשר ערבית אמר לו כשר שחרית אמר לו כשר צהרים אמר לו כשר מנחה אמר לו כשר אלא שרי אליעזר פוסל צהבו פניו של יוסף הבבליא אמר לו יוסף כמדומה אני שלא כיווננו שמועתינו עד עתה אמר לו רבי הן אלא שרי יהודה פסול שנה לי וחזרתי על כל תלמידיו ובקשתי לי חבר ולא מצאתי עכשיו ששנית לי פסול החזרת לי אבידתי

Wikisource Talmud Bavli (CC-BY-SA)

Chullin 7b:4-5ה' ד' חולין ז' ב' חולין

שמע רבי נפק לאפיה אמר ליה רצונך סעוד אצלי אמר לו הן צהבו פניו של רבי אמר לו כמדומה אתה שמודר הנאה מ ישראל אני ישראל קדושים הן יש רוצה ואין לו ויש שיש לו ואינו רוצה וכתוב (משלי כג, ו) אל תלחם [את] לחם רע עין ואל תתאו למטעמותיו כי כמו שער בנפשו כן הוא אכול ושתה יאמר לך ולבו בל עמך ואתה רוצה ויש לך

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

פסחים ק"ג, ב. נדרים מט, ב. מנחות יח, א. חולין ז, ב. ירושלמי שבת פ"ח ה"א. שבת פ"י ה"א. פסחים פ"י ה"א. ובסנה"מ תקס"ד ע"י יב מפרש "הכוונה הוא שנתגלה בפנים מבחי' ההעלם העצמי שלו, מפני שזה יתרון המעלה בפנים מכל האברים שאין גילוי ההעלם בשום אבר וזולת הפנים". ובלקו"ת צו ט, א. במדבר יא, ד. מסעי צג, ב "אור החכמה והשכל מאיר פניו ממש".

18

יאר ה' פניו

The priestly blessing, "May G-d make His face shine upon you." Here it is the revelation of G-d's inner dimension to the Community of Israel.

Numbers 6:25ה' כ"ה: במדבר ו'

יאר Havayah פָּנָיו אֱלֹהֶיךָ ויִחַנֶּךָ:

The L-RD make His face to shine upon thee, and be gracious unto thee;

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KEHOT'S NOTE

במדבר ו, כה.

PARAGRAPH 5

19

ובכל מאדך

The Shema commands love of G-d "with all your might." Here it is the self-surrender beyond one's limits that draws

the high light down.

Deuteronomy 6:5ו' ה': דברים ו'

וְאַהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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20

ומתחת זרועות עולם

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

KEHOT'S NOTE

דברים לו, כז.

21

ומתחת זרועות עולם

Moshe's blessing: "beneath are the everlasting arms." It is read as the supernal light reaching the lowest levels.

Deuteronomy 33:27כ"ז: דברים ל"ג

מְעַנֶּה אֱלֹהִי קֶדֶם וּמִתַּחַת זֶרַעַת עוֹלָם וַיִּגְרַשׁ מִפְּנֵיהֶ אֹיֵב וַיֹּאמֶר הַשֵּׁמֶד:

The eternal G-d is a dwelling-place, And underneath are the everlasting arms; And He thrust out the enemy from before thee, And said: 'Destroy.'

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22

וכעין מ"ש במ"א

The distinction between souls called "the seed of man" and "the seed of beast" is explained there.

KEHOT'S NOTE

ראה לקמן ר"פ משפטים.

23

וכמו נשמת רשב"י

There it says Rabbi Shimon bar Yochai had a soul of Atzilut clothed in his body below, which did not stop being G-dliness.

KEHOT'S NOTE

ראה לקו"ת שה"ש יט, ג "שה"י לו נשמה דאצילות מלובשת ממש בהגוף שלו למטה ממש וע"ד מ"ש באגה"ק ד"ה איהו וחיוהי שאף לאחר שירדו הגר"נ דאצילות לעוה"ז לצדיקים הראשונים אפשר שלא נשתנו מהותן להיות דבר נפרד מאלקות כו". ובפ' מטות פז, ד "מצד שרש מעלת נשמתו שה"י מעלה מ"ן בבחי' גבוה מאד". ובארוכה בד"ה להבין ענין רשב"י תשמ"ה (נדפס בסה"מ מלוקט ח"ב ע"ש א).

24

ע"פ עיני כל

This is the maamar on "The eyes of all look to You" that the text cites for the meaning of "for yourself." It opens with the Zohar's reading of "known in the gates" as each person knowing G-d according to what he gauges in his heart.

KEHOT'S NOTE

ראה לקו"ת מטות פה, ב. מאמרי אדמו"ר הזקן תקס"ח ע"י נד ואילך. הנחות הר"פ ז"ל ע"י פה. וראה בציונים לכ"ק אדמו"ר ז"ע לדף הנ"ל.

25

צאן מלשון צאי

Torah Chaim expands the maamarim of Torah Ohr; the note points to its parallel on reading tzon as "going out."

KEHOT'S NOTE

ראה גם תו"ח כאן לה, ב. אוה"ת וישלח רכה, א. אוה"ת שה"ש אקכח.

26

לובן העליון

The note points there for the “supernal whiteness.” The passage deals with teshuvah and the drawing down of the supernal light, which the Yom Kippur theme of whitening sins connects to this level.

KEHOT'S NOTE

ראה לקו"ת יוה"כ סח, ד.

27

שש שנים בצאנך

Yaakov tells Lavan he worked six years for his flock. The Alter Rebbe reads the six years as the six orders of the Mishnah.

בראשית ל"א:מ"א

זֶה־לִּי עֲשָׂרִים שָׁנָה בְּבֵיתְךָ אֲרַבְע־עָשָׂרָה שָׁנָה בְּשֵׁתִי בְּנִתֶיךָ וְשֵׁשׁ שָׁנִים בְּצֹאנְךָ וַתַּחֲלֶיךָ אֶת־מִשְׁכָּרְתִּי עֲשָׂרַת מִנִּים:

These twenty years have I been in thy house: I served thee fourteen years for thy two daughters, and six years for thy flock; and thou hast changed my wages ten times.

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28

שש שנים . . שיתא סדרי משנה

The Kehot note cites the Zohar here for linking the six years with the six orders of the Mishnah.

Zohar II, 115a

KEHOT'S NOTE

ראה גם זח"ב קטו, א.

29

מלשון פרט ועוללות

The Tzemach Tzedek notes that peret means the grapes that fall at the time of the harvest, as the Mishnah in Peah (7:3) explains, and discusses it at length.

KEHOT'S NOTE

באוה"ת וישלח רכח, א מצייין "כי פרט היינו הנושר בשעת הבצירה כמבואר במשנה ג' פ"ז דפ"א" וראה שם בארוכה.

30

פרט ועוללות

The Mishnah defines peret as grapes that fall during the harvest, left for the poor. The Alter Rebbe uses the image for laws that come down individually.

Mishnah Peah 7:3

אִזְהוּ פֶּרֶט, הַנוֹשֵׁר בְּשַׁעַת הַבְּצִירָה. הֵיךְ בּוֹצֵר, עֲקֹץ אֶת הָאֲשָׁכּוּל, הַסֹּבֵף עֲלֵיָם, נָפַל מִיָּדוֹ לָאָרֶץ וְנִפְרַט, הֵרִי הוּא שֶׁל פֶּעַל הַבִּית. הַמְנִיחַ אֶת הַכֹּפֶלֶת תַּחַת הַגֶּפֶן בְּשַׁעַת שְׁהוּא בּוֹצֵר, הֵרִי זֶה גּוֹזֵל אֶת הָעֲנִיִּים, עַל זֶה נֶאֱמַר (משלי כב) אֵל תִּסַּג גְּבוּל עוֹלָם:

What is peret? [Grapes] which fall down during the harvest-ing. If while he was harvesting [the grapes], he cut off an entire cluster by its stalk, and it got tangled up in the [grape] leaves, and then it fell from his hand to the ground and the single berries were separated, it belongs to the owner. One who places a basket under the vine when he is harvesting [the grapes], behold he is a robber of the poor. Concerning him it is said: "Do not remove the landmark of those ...

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

PARAGRAPH 6

31

ויפרוץ האיש

Yaakov grows exceedingly wealthy in flocks, maidservants and servants. The Alter Rebbe reads the doubled "exceedingly" as a service beyond all measure.

בראשית ל"ג:מ"ג

וַיִּפְרֹץ הָאִישׁ מְאֹד מְאֹד וַיְהִי־לּוֹ צֹאן רַבּוֹת וּשְׁפָחוֹת וְעַבְדִּים וּגְמָלִים וְחֲמֹרִים:

And the man increased exceedingly, and had large flocks, and maid-servants and men-servants, and camels and asses.

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KEHOT'S NOTE

בראשית ל, מג.

32

ובכל מאדך

Love of G-d "with all your might," read here as each person's own utmost.

דברים ו"ה:ו

וְאַהֲבָתְךָ אֶת ה' אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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33

כל חד לפום שיעורא דייליה

The Tanya's introduction uses the same Zohar phrase, that each person understands according to his own measure.

Zohar I, 129b

KEHOT'S NOTE

בתנאי בהקדמה, לקו"ת במדבר א, א מצייין לזח"א קג, ב. וראה זח"א קכט, ב.

34

כל חד לפום שיעורא דייליה

The Zohar on "her husband is known in the gates": each person knows G-d according to his own measure. It defines me'odecha as a personal measure.

ספר זוהר, וירא ט:קנ"ג-קס"ד

But of a truth the Holy One makes Himself known to every one according to the measure of his understanding and his capacity to attach himself to the spirit of Divine wisdom; and thus "Her husband is known", not "in the gates" (bishe'arim), but, as we may also translate, "by measure", though a full knowledge is beyond the reach of any being.'

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

35

בפי שלח בפי טובה הארץ

This is the passage the Alter Rebbe cites for the doubled "exceedingly" in "the land is exceedingly, exceedingly good."

KEHOT'S NOTE

לקו"ת שלח לה, ב.

36

טובה הארץ מאד מאד

Yehoshua and Kalev's report that the land is "exceedingly, exceedingly good." Likkutei Torah explains the doubled word there.

Numbers 14:7: ז"ד: ז"ד: מדבר

ויאמרו אל־כָּל־עַדַּת בְּנֵי־יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבְרָנוּ בָּהּ לְתוֹר אֵתָּה טוֹבָה הָאָרֶץ מְאֹד מְאֹד:

And they spoke unto all the congregation of the children of Israel, saying: 'The land, which we passed through to spy it out, is an exceeding good land.

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

37

וע"י עובדא דמקלות

The Kehot note cites the Zohar for Yaakov's rods as a spiritual act. It supports reading the rods as drawings down of divine light.

Zohar I, 162a: זח"א קסב,

KEHOT'S NOTE

זח"א קסב, א. ראה ד"ה ויקח לו יעקב מקל תרצ"ט.

38

המה המזלות מלשון גד גדי וסינוק לא

The Talmud quotes this phrase ("Fortune, my fortune, do not grow weary"). It shows that gad means fortune, the mazal.

Shabbat 67b:1-2: ב'א-ב'א: שבת ס"ז

האומר "גד גדי, וסנוק לא אשכי ובושכי" — יש בו משום דרכי האמורי. רבי יהודה אומר: "גד" אינו אלא לשון עבודה זרה, שנאמר: "הערכים לגד שלחן". הוא בשמה והיא בשמו — יש בו משום דרכי האמורי.

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

ראה שבת סז, ב. וראה אוה"ת ויחי שפב, א — פרש"י התמזל מזלי.

PARAGRAPH 7

39

העורכים לגד שלחן

Isaiah condemns those who set a table for Gad, a deity of fortune. It shows that gad means fortune or mazal.

Isaiah 65:11: י"א: י"א: שיעיהו

ואתם עזבי ה' השכחים את־ה' קדשי הערכים לגד שלחן והממלאים למני מקסך:

But ye that forsake the L-RD, That forget My holy mountain, That prepare a table for Fortune, And that offer mingled wine in full measure unto Destiny,

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KEHOT'S NOTE

ישע"י סה, יא.

40

מזל מחכים מול מעשיר

The Talmud's statement that mazal brings wisdom and wealth. It shows that the things of this world fall under the

mazalos.

Shabbat 156a:12-13: י"ב-י"ב: שבת קנ"ו א

איתמר, רבי חנינא אומר: מזל מחכים, מזל מעשיר, ויש מזל לישראל. רבי יוחנן אומר: אין מזל לישראל. ואזדא רבי יוחנן לטעמיה, דאמר רבי יוחנן: מניין שאין מזל לישראל? שנאמר: "כה אמר ה' אל דרך הגוים אל תלמדו ומאותות השמים אל תחתו כי יחתו הגוים מהמה" — הם יחתו, ולא ישראל. ואף רב סבר אין מזל לישראל, דאמר רב יהודה אמר רב: מניין שאין מזל לישראל? — שנאמר: "ויוצא אותו החוצה", אמר אברהם לפני הקדוש ...

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41

ממגד תבואות שמש

Moshe's blessing of Yosef's land with the sun's bounty. The word meged is read as related to gad, the sun's mazal giving produce.

Deuteronomy 33:14: י"ד: דברים

וממגד תבואות שמש וממגד גרש ירחים:

And for the precious things of the fruits of the sun, And for the precious things of the yield of the moons,

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KEHOT'S NOTE

דברים לג, יד.

42

פ"י רועים הם ז' רועים

That passage compares mitzvos in this world to oil, which the light cannot catch except through a wick, the G-dly soul that performs them.

KEHOT'S NOTE

ראה לקמן לג, ג.

43

ז' רועים

The prophet speaks of raising "seven shepherds." The Alter Rebbe names them as the shepherds who draw down the supernal delight.

Micah 5:4: ד'מ: מִיכָה

וְהָיָה זֶה שְׁלוֹם אֲשׁוּר כִּי־יָבֹא בְּאַרְצָנוּ וְכִי יֵדְרֶה בְּאַרְמְנוֹתֵינוּ וְהִקְמִנוּ עָלָיו שְׂבָעָה רְעִים וּשְׂמֹנֶה נְסִיכֵי אָדָם:

And this shall be peace: When the Assyrian shall come into our land, And when he shall tread in our palaces, Then shall we raise against him seven shepherds, And eight princes among men.

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44

אברהם יעקב משה

The Talmud identifies Micah's seven shepherds, including Avraham, Yaakov and Moshe. The Alter Rebbe quotes part of this list.

Sukkah 52b:13: י"ג: ב' סוכה

"וְהָיָה זֶה שְׁלוֹם אֲשׁוּר כִּי יָבֹא בְּאַרְצָנוּ וְכִי יֵדְרֶה בְּאַרְמְנוֹתֵינוּ וְהִקְמִנוּ עָלָיו שְׂבָעָה רְעִים וּשְׂמֹנֶה נְסִיכֵי אָדָם." מאן גינהו "שבעה רועים"? דוד באמצע, אדם שת ומתושלח מימינו, אברהם יעקב ומשה בשמאלו. ומאן גינהו "שמנה נסיכי אדם"? ישי, ושאול, ושמאל, צמוס, וצפניה, צדקיה, ומשית, ואליהו.

And this shall be peace: when the Assyrian shall come into our land, and when he shall tread in our palaces, then shall we raise up against him seven shepherds and eight princes among men" (Micah 5:4). Who are the "seven shepherds"? — David in the middle, Adam, Seth and Methuselah on his right, and Abraham, Jacob and Moses on his left. And who are the "eight princes among men"? — Yishai, Shaul, Shmuel, Amos, Zephaniah, Zedekiah, the Messiah, and Elijah.

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PARAGRAPH 8

45 האבות הן הן המרכבה

The source of the saying is given there, where the Patriarchs, who are "the chariot," are described as the level of Atzilus: first contained within Binah, then revealed and nourished.

KEHOT'S NOTE

נסמן לעיל ד, ג.

46 האבות הן הן המרכבה

The Midrash says the Patriarchs are themselves G-d's chariot, wholly bearing His will. The Alter Rebbe contrasts their power with ours.

Bereshit Rabbah 47:6"ו:ראשית רבה

ויכל לדבר אתו - תני, הנפטר מחבירו בין גדול בין קטן, צריך ליטול ממנו רשות. ממי את למד? מאברהם. פעם אחת היה אברהם מדבר עם הקב"ה, באו מלאכי השרת לדבר עמו. אמר להן: נפטר מן השכינה, שהיא גדולה מכם תחלה, אחר כך אני מדבר עמכם. כיון שדבר עם הקדוש ברוך הוא כל צרכו, אמר לפניו: רבון העולמים! צריך אני לדבר. אמר לו: הפטר בשלום, והי"ד: ויעל אלקים מעל אברהם. אמר ריש לקיש: האבות הן הן המרכבה, שנא: ויעל אלקים מעל אברהם. ויעל מעליו אלקים. (בראשית כה) והנה ה' נצב עליו:

"He concluded speaking with him, and G-d ascended from upon Abraham" (Genesis 17:22). It is taught: One who departs from another person, whether of greater or lesser stature, must take his leave from him. From whom do you derive this? From Abraham. On one occasion, Abraham was speaking with the Holy One blessed be He, when the ministering angels came to speak with him. He said to them: 'Let me first take my leave from the Divine Presence, which is of greater stature than you, then I will speak with ...

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47 כלים מכלים שונים ויין מלכות רב

The vessels of different kinds and royal wine at Achashverosh's feast. The image stands for the mitzvos as varied vessels for the divine light.

Esther 1:7"ו:אסתר

והשקות בכלי זהב וכלים מכלים שונים ויין מלכות רב כגד המלך:

And they gave them drink in vessels of gold—the vessels being diverse one from another—and royal wine in abundance, according to the bounty of the king.

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48 אברהם אוהבי

G-d calls Avraham "the one who loves Me." It marks Avraham's quality as love and Chesed.

Isaiah 41:8"ח:א:שעיהו

ואתה ישראל עבדי יעקב אשר בחרתיך ורע אברהם אהבי:

But thou, Israel, My servant, Jacob whom I have chosen, The seed of Abraham My friend;

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PARAGRAPH 9

49 עבדתיך ארבע עשרה שנה

Yaakov's summary of his twenty years with Lavan. The Alter Rebbe reads the fourteen and the six years as two kinds of service.

Genesis 31:41"א:מ:ראשית

זה לי עשרים שנה בביתך עבדתיך ארבע עשרה שנה בשתי בנותיך ושש שנים בצאנך ותחלף את משכרתי עשרת מנים:

These twenty years have I been in thy house: I served thee fourteen years for thy two daughters, and six years for thy flock; and thou hast changed my wages ten times.

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KEHOT'S NOTE

בראשית לא, מא.

50 וללבן שתי בנות

The Torah introduces Leah, the elder, and Rachel, the younger. The words "great" and "small" are read as the upper and lower hei of the Name.

Genesis 29:16"ט:ט:ראשית

וללבן שתי בנות שם הגדולה לאה ושם הקטנה רחל:

Now Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.

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51 ורחל באה עם הצאן

Rachel comes with her father's flock, for she was a shepherdess. The flock is read as the souls of the lower worlds.

Genesis 29:9"ט:ט:ראשית

עודנו מדבר עמם ורחל באה עם הצאן אשר לאביה כי רעה הוא:

While he was yet speaking with them, Rachel came with her father's sheep; for she tended them.

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KEHOT'S NOTE

בראשית כט, ט.

52 וכמ"ש במ"א ע"פ וראית בשביה

The maamar on "When you go out to war" refers back here.

KEHOT'S NOTE

ראה לקו"ת כי תצא לו, א ושם מציין לכאן.

53

וראית בשביה אשת יפת תאר

The Torah's law of the beautiful captive woman. In Chassidus it is read as the soul's beauty held captive by the animal soul.

Deuteronomy 21:11א"י: דברים

וְרָאִיתָ בַּשְּׁבִיָּה אִשְׁתִּי יִפְת־תֹּאֵר וְחִשְׁקָתָהּ כִּי וְלָקַחְתָּ לָּךְ לְאִשָּׁה:

and seest among the captives a woman of goodly form, and thou hast a desire unto her, and wouldest take her to thee to wife;

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54

שהתורה נקי עוז ותושי

Kehot's note points to Zohar I, 58a for these words.

Zohar I, 58a נח, זח"א

Zohar III, 269a נח, זח"ג רסט

Vayikra Rabbah 31:5ה"ח: ויקרא רבה

KEHOT'S NOTE

שהש"ר ב, י. זח"א נח, א. צד, א. זח"ג רסט, א. ראה ויק"ר פלי"א, ה. ילקוט שמעוני בשלח רמז רמד. ועייג"כ זבחים קטו, א.

55

ומתשת כח

The Talmud explains that the Torah is called tushiyah because it weakens (mateshes) a person's strength. Here it weakens the animal soul.

Sanhedrin 26b:8ח"ב: סנהדרין

אמר רבי חנן: למה נקרא שמה תושיה? מפני שהיא מתשת כחו של אדם. דבר אחר: תושיה - שניתנה בחשאי מפני השטן. דבר אחר: תושיה - דברים של תוהו שהעולם משותת עליהם.

R' Yochanan said, why is it (the Torah) called wisdom (toshia)? Because it wears out (mateshet) one's strength. Another explanation: because it was given in secret due to the accuser. Another explanation: formless words, on which the world rests.

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56

לך אמר לבי בקשו פני

David's heart urges him to seek G-d's face. It is read as seeking the revelation of the heart's inner dimension.

Psalms 27:8ח"ח: תהילים

לך אמר לבי בקשו פני את־פְּנֵיךָ ה' אֲבֹקֶשׁ:

In Thy behalf my heart hath said: 'Seek ye My face'; Thy face, L-RD, will I seek.

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KEHOT'S NOTE

תהלים כז, ח.

57

דאורייתא מחכמה נפקת

The Zohar's teaching that the Torah comes forth from Chochmah. It links Torah study to the inner light of Havayah.

Zohar II, 121a נח, זח"ב קכא

KEHOT'S NOTE

זח"ב קכא, א. וראה שם פה, א.

58

חכמת אדם תאיר פניו

Wisdom makes a person's face shine. It connects Torah wisdom with "beautiful appearance."

Ecclesiastes 8:1א'ח: קהלת

מִי כִהְיֶהכֶם וּמִי יוֹדֵעַ פֶּשֶׁר דְּבַר חֲכָמָה אָדָם תֹּאִיר פָּנָיו וְעוֹ פָּנָיו יִשָּׁנָא:

Who is as the wise man? and who knoweth the interpretation of a thing? A man's wisdom maketh his face to shine, And the boldness of his face is changed.

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KEHOT'S NOTE

קהלת ח, א.

59

יאר הווי פניו אתנו סלה

The prayer that G-d make His face shine upon us. It is the result of seeking G-d's face through Torah.

Psalms 67:2ב'ז: תהילים

אֱלֹהִים יִחַנְנוּ וְיִבְרַכְנוּ יִאֲרִיפְנוּ אֶתְנוּ סֶלָה:

G-d be gracious unto us, and bless us; May He cause His face to shine toward us; Selah

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KEHOT'S NOTE

תהלים סז, ב.

60

בחדש השלישי לצאת בני ישראל מארץ מצרים

The Israelites' arrival at Sinai in the third month. The Alter Rebbe refers to his explanation of this verse elsewhere.

Exodus 19:1א'ט: שמות

בַּחֹדֶשׁ הַשְּׁלִישִׁי לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בְּיוֹם הַזֶּה בָּאוּ מִדְבַּר סִינַי:

In the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

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61

והיו הדברים

"And these words shall be upon your heart," which introduces Torah study in the Shema's order.

Deuteronomy 6:6ו'ח: דברים

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל־לִבְּךָ:

And these words, which I command thee this day, shall be upon thy heart;

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62

שבעה ושבעה מוצקות

Zechariah's vision of a lamp with seven lights and seven pipes for each. The doubled seven stands for the fourteen years.

Zechariah 4:2ב'ז: זכריה

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וְאָמַר רְאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כְּלָה וְגִלְגָּה עָלֶיהָ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ וְשִׁבְעָה מוֹצְקוֹת לְנֹרוֹת אֲשֶׁר עָלֶיהָ:

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven

pipes, yea, seven, to the lamps, which are upon the top thereof;

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KEHOT'S NOTE

זכר' ד, ב. ביאור הפסוק ראה לקרית בהעלותך לה, ג ואילך.

63 כמ"ש לקמן ע"פ כי עמך מקור חיים

The maamar on "For with You is the source of life," where the Alter Rebbe explains the fourteen as seven supernal attributes doubled.

KEHOT'S NOTE

לד, ד.

64 כי עמך מקור חיים

"For with You is the source of life," the verse of a later maamar in Torah Ohr that explains the doubled seven.

Psalms 36:10: י"ו: תהילים

כ"עמך מקור חיים באורך נראה-אור:

For with Thee is the fountain of life; In Thy light do we see light.

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65 ע"פ והתהלכתי בתוכם

The discourse on "And I will walk among you" that explains the two paths in serving G-d.

KEHOT'S NOTE

סה"מ תקס"ט ע' קלא. הנחות הר"פ ע' קנו. אוה"ת ויקרא כרך ב ע' תרמ.

66 והתהלכתי בתוכם

G-d's promise to walk among Israel. The Alter Rebbe refers to his discourse on it for the two paths in serving G-d.

ויקרא כ"ו:12: Leviticus

והתהלכתי בתוכם והייתי לכם לאלקים ואתם תהיו לי לעם:

And I will walk among you, and will be your G-d, and ye shall be My people.

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67 שמע ישראל

The Shema's call to contemplate G-d's oneness. It is the contemplation from which love is born.

דברים ו':4: Deuteronomy

שמע ישראל Havayah אלקינו Havayah אחד:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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68 ואהבת את הוי

The command to love G-d. It follows the contemplation of the Shema in the order from above downward.

דברים ו':5: Deuteronomy

ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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69 ודברתם

"And you shall speak of them," read as the mitzvah of Torah study.

דברים ו':7: Deuteronomy

ושננתם לבניך ודברתם בהם בשבתך בביתך ובדרךך ובשוקך ובקומך:

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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70 וקשרתם לאות

"And you shall bind them as a sign" (tefillin), read as the practical mitzvos.

דברים ו':8: Deuteronomy

וקשרתם לאות על ידך והיו למטפת בין עיניך:

And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes.

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וישכם לבן בבקר וינשק לבניו ולבנותיו ויברך אתהם כו'

“And Lavan rose early in the morning, and he kissed his sons and his daughters”



The Patriarchs' open revelation of G-dliness reaches ordinary souls through the level of the Tribes: compassion for one's own G-dly spark, aroused in prayer, draws down supernal mercy from the Supernal Whiteness (“Lavan”) beyond all worlds, which is then carried into Torah and mitzvos through the day.

THE MAAMAR IN BRIEF

The maamar begins with the attributes of greatness and might, feminine in form because they receive from the Infinite Light. Through the Patriarchs, whose bittul made them a chariot, these attributes were revealed as their love and fear. The goal is that this revelation be felt in every Jewish soul, not held only as belief in thought, which desire can sway. Yet the Patriarchs belong to Atzilus, and most souls cannot bear their revelation. It reaches the lower worlds through the Tribes, who extend the Patriarchs as a branch extends a tree, and Yeshayahu's plea “Return for the sake of the tribes” expresses this hope in exile. The Tribes' service is compassion for one's own soul, aroused by contemplating G-d's greatness in prayer. That arousal from below draws mercy from above, bringing felt Daas into the heart. The link itself comes from supernal mercy beyond the chain of worlds, the Supernal Whiteness, “Lavan”. His kiss and blessing are that mercy reaching the Tribes and the two worlds each morning; it withdraws after prayer, and Yaakov carries it into Torah and mitzvos.

OUTLINE

1 Greatness and might as recipients

¶1-2

The attributes of greatness and might receive from the Infinite Light; its revelation in Avraham's love is an act of divine humility.

- 2 The Patriarchs as the chariot** ¶3-4
Through bittul the Patriarchs revealed G-d's own attributes; the aim is a felt revelation in every soul, beyond unstable belief in thought.
-
- 3 The Tribes carry the revelation down** ¶5
Souls rooted in the lower worlds receive the Patriarchs' revelation through the Tribes, the twelve extensions of the three Patriarchs, as Yeshayahu's plea in exile shows.
-
- 4 Compassion for the soul** ¶6-7
The Tribes' service is compassion for one's G-dly spark, aroused by contemplating G-d's greatness in prayer; it draws mercy from above and brings felt Daas into the heart.
-
- 5 Lavan, the Supernal Whiteness** ¶8-9
The link between below and above comes from supernal mercy beyond all worlds, the unchanging Supernal Whiteness; each phrase of the verse describes its flow in morning prayer and its continuation in Torah and mitzvos.
-

KEY CONCEPTS

The Patriarchs as the chariot האבות הן הן המרכבה

The Patriarchs were wholly nullified to G-d's will, like a chariot to its rider, so G-d's own attributes were revealed in their love and fear.

The level of the Tribes בחינת ומדרגת השבטים

The extension of the Patriarchs' revelation into the lower worlds, in a form every Jewish soul can bear; shevet means both a branch and a drawing forth.

Compassion (rachmanus) רחמנות

Mercy over the G-dly spark in one's soul, which has fallen from its source; it is Yaakov's attribute as it reaches the Tribes, and it goes hand in hand with Daas.

Arousal from below and from above אתערוטא דלתתא

ואתערוטא דלעילא

Human initiative that calls forth a divine response; here, compassion aroused in prayer draws down supernal mercy.

Daas as felt awareness דעת והרגשה

Knowledge of G-d felt in the heart as though one sees, which fixes the will firmly, unlike faith held only in thought.

The Supernal Whiteness לובן העליון

"Lavan" of holiness: the light of G-d's essence, like white, which is the thing itself rather than a dye; the source of supernal mercy beyond the chain of worlds.

Ringed and speckled עקודים ונקודים

Names of levels that exist only as they descend; in their source they have no separate existence, so the source can turn one into the other without change.

SECTION 1 • 11-2

Greatness and might as recipients

1 וישכם לבן בבקר^{1,2} וינשק לבניו ולבנותיו ויברך אתהם כו'. הנה כתיב לך ה' הגדולה והגבורה כו'.

“And Lavan rose early in the morning, and he kissed his sons and his daughters, and he blessed them, etc.” Now, it is written, “Yours, O G-d, is the greatness and the might, etc.”

The maamar opens with the verse describing Lavan’s departure from Yaakov after their covenant, which it will later read as a description of a supernal level. It then brings a second verse, David’s praise “Yours, O G-d, is the greatness and the might,” to begin with the divine attributes.

בלשון³ נקבה שהם בחי' מקבלים מאור א"ס ב"ה כי באור א"ס ב"ה בעצמו לא שייך לשון גדולה שבמקום גדולתו כו'.^{4,5}

[These are] in the feminine form, for they are the level of recipients from the Infinite Light (Or Ein Sof), blessed be He; for to the Infinite Light, blessed be He, itself, the term “greatness” does not apply, since “in the place of His greatness, etc.”

The Hebrew words gedulah (greatness) and gevurah (might) are feminine, and the feminine signals a recipient: these attributes receive their light from the Infinite Light. The Infinite Light as it is in itself cannot be called “great,” since greatness is a defined quality, and the Sages’ saying “in the place of His greatness” (which continues “there you find His humility”) hints that true greatness lies beyond such terms.

2 והנה גדולה היא מדת אברהם וכמ"ש ואגדלה שמך.⁶ וזהו שאומרים אלקי אברהם כו' ושבוהו של הקב"ה הוא שכך ענוותנותו⁷ ית' כו' שנמשך ונתפשט אור א"ס ב"ה כ"כ עד שיהיה שורה ומתגלה במדת אברהם אוהבי⁸ כו'.

Now, greatness is the attribute of Avraham, as it is written, “And I will make your name great.” And this is [the meaning of] what we say, “the G-d of Avraham, etc.” And the praise of the Holy One, blessed be He, is that such is His humility, may He be blessed, etc., that the Infinite Light (Or Ein Sof), blessed be He, is drawn down and extends so far that it rests and is revealed in the attribute of Avraham, “who loves Me,” etc.

Greatness, meaning Chesed or expansive kindness, is the attribute of Avraham, as G-d promised him, “I will make your name great,” and so the prayer calls G-d “the G-d of Avraham.” The Alter Rebbe calls it a mark of G-d’s humility that His Infinite Light reaches so far down as to rest and be revealed in the love of a human being, Avraham, whom G-d called “the one who loves Me.”

SECTION 2 • 113-4

The Patriarchs as the chariot

3 והנה האבות הן הן המרכבה^{9,10} שהיו כל ימיהם בבחי' בטול כו' ועיי"כ זכו להשראת השכינה אור א"ס ב"ה בגילוי ממש שיהיה אור א"ס ומדותיו הם המתגלים בנפשם¹¹ אברהם אוהבי¹² ופחד יצחק¹³ כו'.

Now, the Patriarchs are themselves the Chariot, for all their days they were in a state of self-nullification (bittul), etc.; and through this they merited the indwelling of the Shechinah (Divine Presence), the Infinite Light (Or Ein Sof), blessed be He, in actual revelation, so that it was the Infinite Light and its attributes that were revealed in their souls: "Avraham who loves Me," and "the Fear of Yitzchak," etc.

The Sages said that the Patriarchs were a "chariot" for G-d: just as a chariot has no will of its own apart from its rider, they were wholly given over to Him all their lives. Because of this self-nullification, the Divine Presence rested in them openly, so that their very love and fear were the divine attributes themselves revealed in their souls: Avraham's love and "the Fear of Yitzchak."

4 והן הן מדות גדולותיו וגבורותיו של הקב"ה עצמו שנמשך ונשתלשל למטה על ידיהם להיות¹⁴ גילוי אור א"ס ב"ה בכלל נפשות ישראל בבחי' גילוי ממש ולא במחשבה בעלמא שכל ישראל מאמינים¹⁵ בני מאמינים¹⁶ כו'

And these are themselves the attributes of greatness and might of the Holy One, blessed be He, Himself, which were drawn down and descended below through them, so that there be a revelation of the Infinite Light (Or Ein Sof), blessed be He, in the souls of Israel as a whole, as an actual revelation, and not merely in thought, in that all Israel are "believers, the children of believers," etc.

The Patriarchs' love and fear are G-d's own attributes of greatness and might, and through the Patriarchs these were drawn down so that the Infinite Light could be revealed in all Jewish souls. The goal is an actual, felt revelation, not only the abstract faith that every Jew has as "a believer, the child of believers."

כי המחשבה היא ברשותו של אדם אל כל אשר יחפוץ יטנו¹⁷ והחפץ ימלא את לבו ומחשבתו להטותה פעמים כך ופעמים כך.

For thought is in a person's own control: "wherever he wishes, he turns it"; and desire will fill his heart and his thought, to turn it sometimes this way and sometimes that way.

Faith held only in thought is not secure, because thought follows desire, and desire pulls it one way and then another. The phrase "wherever he wishes, he turns it" is borrowed from the verse about the king's heart in G-d's hand.

SECTION 3 • 15

The Tribes carry the revelation down

5 וצריך שיהיה החפץ והרצון תקוע במקום נאמן¹⁸ והוא ע"י הדעת והכרה בבחי' הרגשה כאלו רואה כו' וכמארז"ל על אברהם אבינו ע"ה שהכיר את בוראו^{19,20} כו'.

And the desire and the will must be fastened "in a sure place," and this is through Daas (knowledge) and recognition, as a felt awareness, as though one sees, etc.; as our Sages, of blessed memory, said of our father Avraham, peace be upon him, that he recognized his Creator, etc.

For faith to be firm, the will must be fixed "in a sure place," and this happens through Daas: a felt recognition of G-d, as vivid as if one saw Him. Avraham is the model, since the Sages say he recognized his Creator by his own understanding.

אך המשכת גילוי זה מבחי' מעלת ומדרגת האבות עצמם כו' כי האבות היו בבחי' מרכבה דאצי' דאיהו וגרמוהי חד ולא כל נפש תוכל שאת גילוי זה.

However, the drawing down of this revelation from the level of the rank and degree of the Patriarchs themselves, etc. [is not for every soul]; for the Patriarchs were a Chariot of [the World of] Atzilus, where "He and His causations are one," and not every soul can bear this revelation.

The revelation of the Patriarchs themselves comes from Atzilus, the world where G-d and His attributes are one, and ordinary souls cannot contain a revelation of that intensity. So something is needed to bring it down to a level they can receive.

אבל להיות גילוי זה נמשך ונשתלשל בכי"ע ששם מושרשות נפשות כלל ישראל הוא ע"י בחי' ומדרגת השבטים

But for this revelation to be drawn down and to descend into [the worlds of] Beriah, Yetzirah and Asiyah, where the souls of all Israel are rooted, this is through the level and degree of the Tribes.

Most Jewish souls are rooted in the lower worlds of Beriah, Yetzirah and Asiyah. The revelation reaches them through the level of the Tribes, the sons of Yaakov.

כי שבט הוא לשון המשכה כמו כוכבא דשביט²¹ וגם לשון שבט וענף מן האילן הגדול שהם²² בבחי' מרכבה לעלמא דאתגליא בבחי' (הים)

For shevet (tribe) is a term for drawing forth, as in kochva deshavit (a comet), and it is also the term for a rod and branch of the great tree; for they are a Chariot for the revealed world (alma de'isgalya), in the aspect of (the Sea)

The word shevet (tribe) suggests extension, as the Aramaic for a comet, whose light trails outward, and it also means a branch that extends from a tree. The Tribes are thus the extension of the Patriarchs into the revealed world, as the Sea in Shlomo's Temple rested on oxen.

עמד על י"ב בקר²³ הם בחיי י"ב שבטים כנגד ארבע חיות המרכבה²⁴ פני אדם²⁵ כו'

“standing upon twelve oxen,” which are the twelve Tribes, corresponding to the four Chayos of the Chariot, the face of a man, etc.

The “Sea” in Shlomo’s Temple stood on twelve oxen, which correspond to the twelve Tribes and to the four faces of the Chayos in Yechezkel’s chariot vision. The oxen carried the Sea as the Tribes carry the Patriarchs’ revelation below.

וכל אי כלול מג' אבות²⁶ הרי י"ב ומשם נמשך השפעת והמשכת גילוי אלקותו ית' בכלל הנפשות של ישראל שבחי ומדרגת השבטים יכולים כל ישראל שאת בנפשם.

And each one comprises the three Patriarchs, making twelve; and from there flows the influence and drawing down of the revelation of His G-dliness, may He be blessed, into the souls of Israel as a whole; for the level and degree of the Tribes all Israel can bear in their souls.

Each of the four faces includes all three Patriarchs, giving twelve, the number of the Tribes. Through this level, which every Jew can bear, the revelation of G-dliness flows into all Jewish souls.

וזהו שאמר הנביא על הגלות (ונתקן בתקון חצות) למה תתענו²⁷ ה' מדרכך תקשיח לבנו מיראתך שוב למען עבדיך²⁸ שבטי נחלתך.

And this is what the prophet said concerning the exile (and it was set into Tikkun Chatzos): “Why, O G-d, do You make us stray from Your ways, and harden our heart from Your fear? Return for the sake of Your servants, the tribes of Your inheritance.”

The verse from Yeshayahu, recited in the midnight lament Tikkun Chatzos, asks why G-d lets us stray from His ways and fear, and pleads that He return for the sake of the tribes. The Alter Rebbe reads it as a lament over exile that finds hope in the Tribes.

פי' מדרכך מדת אברהם שנאמר עליו (בראשית יא) הלך ונסוע הנגבה²⁹ כו' ומיראתך מדת יצחק כו'

Explanation: “From Your ways” is the attribute of Avraham, of whom it is said (Bereishis 11), “going and journeying toward the south,” etc.; and “from Your fear” is the attribute of Yitzchak, etc.

“Your ways” means Avraham’s attribute, since Avraham is described as “going and journeying,” and “Your fear” means Yitzchak’s attribute of awe. The verse cited is in Genesis 12:9, though the text gives chapter 11.

וקובל הנביא למה תתענו ותקשיח לבנו ממדת אברהם ויצחק להיות רחוקים מאור פני ה' שיתגלה עלינו ולהיות בגלות אדום הם ענייני עוה"ז כו'

And the prophet laments: Why do You make us stray and harden our heart from the attribute of Avraham and Yitzchak, so that we are far from the light of G-d's countenance being revealed upon us, and are in the exile of Edom, which is the affairs of this world, etc.?

The prophet laments that in the exile of Edom, which is immersion in worldly concerns, we are cut off from the revelation of the Patriarchs' love and fear and from the light of G-d's countenance.

על כל פנים שוב למען עבדיך שבטי נחלתך כלומר שעם היות שבחי מעלות ומדרגת האבות עצמם אינו שורה ומתגלה בנפש האדם בגלות אבל ע"י³⁰ השתלשלו' בחי' ומעלת השבטים יוכל להיות גילוי זה בכל נפש מישראל:^{31,32}

At any rate, "Return for the sake of Your servants, the tribes of Your inheritance"; that is to say: although the level of the rank and degree of the Patriarchs themselves does not rest and become revealed in a person's soul in exile, nevertheless through the descent (hishtalshelus) of the level and rank of the Tribes, this revelation can be in every soul of Israel.

Even when the Patriarchs' own level cannot rest in a soul in exile, the prophet asks G-d to return "for the sake of the tribes." Through the Tribes' level, which extends the Patriarchs downward, the revelation can still reach every Jewish soul.

SECTION 4 • ¶6-7

Compassion for the soul

6 והנה מדתו של יעקב³³ אבינו ע"ה היא בחי' הרחמים העליונים שאפילו על כל עולמות³⁴ שייך ונופל³⁵ בחינת הרחמנות כו'

Now, the attribute of our father Yaakov, peace be upon him, is the level of the Supernal Mercies, for even over all the worlds the quality of compassion applies and pertains, etc.,

Yaakov's attribute is supernal mercy, a compassion so vast that it applies even to the highest worlds. Compared with G-d's infinity even they are as nothing, and so they too are objects of compassion.

כמ"ש במ"א ומדרגות השבטים יוצאי ירך יעקב³⁶ הם במדרגה שלמטה הימנו דהיינו לעורר רחמים רבים על ניצוץ אלקות השורה בנפשו

as is explained elsewhere. And the levels of the Tribes, "who came forth from Yaakov's loins," are on a level below him; that is, to arouse abundant mercy over the spark of G-dliness that rests in one's soul,

The Tribes, Yaakov's sons, stand a level below him, and their service is to arouse great mercy over the spark of G-dliness in one's own soul. This is the kind of compassion an ordinary person can reach.

ע"י התבוננותו בגדולת א"ס ב"ה איך שהוא רם ונשא³⁷ וכולא קמיה כלא חשיבי³⁸ ובטול כל הנבראים במקורם ובכללם גם נפשו כשהיתה במקור חוצבה חלק

through one's contemplating the greatness of the Infinite One (Ein Sof), blessed be He: how He is exalted and lofty, and "all before Him is considered as nothing," and the nullification of all created beings in their source; and among them also one's own soul, when it was in the source from which it was hewn, "a part

The method is contemplation: one considers how exalted G-d is, that all creation is as nothing before Him and is nullified in its source. Among those creations is one's own soul, which in its source was hewn from G-d.

אלוה ממעל³⁹ ממש שהיתה בטלה באור א"ס ממש ואיך ירדה פלאים⁴⁰ מטה מטה מאיגרא רמא⁴¹ כו' ולפי רבוי ואריכות ההתבוננות כך תגדל הרחמנות ביתר שאת.⁴²

of G-d above" truly, when it was nullified in the Infinite Light (Or Ein Sof) truly; and how it has descended wondrously, down, down, "from a lofty peak," etc. And according to the abundance and length of the contemplation, so will the compassion grow, with ever greater intensity.

In its source the soul, "a part of G-d above," was entirely absorbed in the Infinite Light, and it has fallen "from a lofty peak" into a body in this world. The longer and deeper one contemplates this descent, the stronger the compassion for one's soul becomes.

ועד"ז נתקן כל סדר התפלה ובפסוד"ז שכמה פסוקים המספרים בשבחו ש"מ בעילוי אחר עילוי שמזה תגדל הרחמנות על ירידת הניצוץ וריחוקו מאור א"ס ב"ה כנ"ל.

And in this manner the entire order of the prayers was instituted, and in Pesukei deZimra many verses recount the praise of the Omnipresent, blessed be He, in ascent after ascent; from this the compassion grows over the descent of the spark and its distance from the Infinite Light, blessed be He, as mentioned above.

The prayers were arranged for this purpose: Pesukei deZimra praises G-d in ever higher terms. The more one grasps G-d's greatness, the more one feels how far the soul's spark has fallen and the more compassion grows.

7 והנה ע"י שמתעורר בחי' הרחמנות באתעדל"ת אתעדל"ע כמו למשל השבט וענף של אילן שכופפין אותו כו' אזי נמשך כל האילן.

Now, when the quality of compassion is aroused as an arousal from below (isarusa dilesata), [there follows] an arousal from above (isarusa dile'eila); as, by way of analogy, the rod and branch of a tree which one bends, etc., and then the whole tree is drawn along.

Compassion aroused in a person is an "arousal from below," and it calls forth an "arousal from above," a response from G-d. The analogy is a branch: bend it, and the whole tree is drawn after it.

כך הוא ע"י אתעדל"ת זו שמבחי' ומדרגת השבטים גורם אתעדל"ע בחי' רחמים רבים להיות נמשך גילוי אור א"ס ב"ה ובחי' מעלות ומדרגות האבות בבחי' גילוי ממש בנפשו דהיינו בחי' דעת והרגשה כאילו רואה כו'.

So too, through this arousal from below, from the level and degree of the Tribes, one brings about an arousal from above, the level of abundant mercy, so that there is drawn down the revelation of the Infinite Light (Or Ein Sof), blessed be He, and the level of the ranks and degrees of the Patriarchs, as an actual revelation in one's soul; that is, the level of Daas (knowledge) and felt awareness, as though one sees, etc.

The Tribes' level, compassion for one's soul, is the branch; when it is stirred, it draws down great mercy from above. That mercy brings into the soul the revelation of the Infinite Light and of the Patriarchs' level, felt as vividly as if one saw it.

וכמאמר אבינו אב הרחמן⁴³ רחם נא עלינו ותן בלבנו כינה כו' שכדי להיות ללבנו מכוון וכסא להשראת כינה ודעת בבחי' הרגשה בלב הוא ע"י הרחמנות

As in the prayer, "Our Father, merciful Father, have mercy upon us, and put understanding in our hearts, etc."; for that our heart be a base and throne for the indwelling of Binah (understanding) and Daas as felt awareness in the heart comes through compassion,

The prayer "Our Father, merciful Father, have mercy upon us and put understanding in our hearts" shows the order: first mercy, then understanding. Compassion is what makes the heart a fit dwelling for Binah and Daas felt in the heart.

כי הרחמנות והדעת תלוי זה בזה.⁴⁴ וכמארו"ל (ברכות לג.) כל מי שאין בו דעה⁴⁵ כו':

for compassion and Daas depend on one another. As our Sages, of blessed memory, said (Berachos 33a): "Whoever has no knowledge, etc."

Compassion and Daas depend on each other, as the Sages said, "Whoever has no knowledge, it is forbidden to have mercy on him," linking the two.

Lavan, the Supernal Whiteness

8 אך הנה גם לבחי אתעדליי' שיהי' תלוי באתעדל'ת זו צ"ל בחי' המשכה מלמעלה והמשכה זו היא ממקור הרחמים עליונים שלמעלה מעלה מסדר ההשתלשלות ששם מקור ושרש הרחמים מה שאינו מושג ונתפס בסדר השתלשלות כלל

However, even for the arousal from above (isarusa dile'eila) to depend on this arousal from below (isarusa dilesata), there must be a drawing down from above; and this drawing down is from the source of the Supernal Mercies, which is far, far above the order of the chain of descending worlds (hishtalshelus), for there is the source and root of mercy, which is not grasped or contained within the order of hishtalshelus at all.

Even the rule that the arousal from above depends on the arousal from below must itself come from somewhere higher. It comes from the source of supernal mercy, which lies beyond the whole chain of worlds and cannot be grasped within it.

וכמאמר אלקי עולם ברחמיך הרבים ברחמיך דייקא כו' וכמ"ש במ"א ⁴⁶ וזהו וישכם לבן ⁴⁷ בבקר ⁴⁸ פי' לבן דקדושה ⁴⁹ הוא בחי' לובן העליון דהיינו בחי' אור עצמותו

As in the prayer, "G-d of the world, in Your abundant mercies," "in Your mercies" specifically, etc., and as is explained elsewhere. And this is [the meaning of] "And Lavan rose early in the morning." Explanation: Lavan of holiness is the level of the Supernal Whiteness, that is, the level of the light of the essence

The prayer says "in Your abundant mercies," and the emphasis on "Your" mercies points to G-d's own mercy, beyond the ordered levels. The Alter Rebbe now returns to the verse: "Lavan" means white, and "Lavan of holiness" is the Supernal Whiteness, the light of G-d's very essence.

ומהותו של אא"ס ב"ה כמשל מראה וגוון לבן ⁵⁰ שאינו דומה לכל המראות וגוונים שהגוונים שלהם נתהוו ע"י צבע משא"כ מראה וגוון לבן הוא עצמות הדבר ומהותו שלא נשתנה ולא נתהוו ע"י צבע.

and being of the Infinite Light (Or Ein Sof), blessed be He; as in the analogy of the appearance and color white, which is unlike all the [other] appearances and colors, whose colors came about through dye; whereas the appearance and color white is the very essence and being of the thing, which has not been changed and has not come about through dye.

Every other color is produced by dyeing something, while white is the thing itself, unchanged. So the Supernal Whiteness stands for the Infinite Light as it is, before any "color" or defined attribute.

9 וכן הוא עד"מ אור א"ס ב"ה בעצמו ובכבודו דלית ב"י בחינת גוונין כלל דלית מחשבה תפיסא ב"י⁵¹ ואני ה' לא שנית⁵² כתיב.

And so it is, by way of analogy, with the Infinite Light (Or Ein Sof), blessed be He, in Himself and in His glory, in whom there is no aspect of colors at all, for "no thought can grasp Him"; and it is written, "I, G-d, have not changed."

The analogy of white now applies to the Infinite Light in itself: it has no "colors," no defined attributes, and no thought can grasp it. The verse "I, G-d, have not changed" expresses that nothing in it alters.

ולכן כתיב והחליף את משכורת⁵³ עשרת מנים אם כה יאמר נקדים⁵⁴ כו'. שכל הבחי' עקודים ונקודים נתהוו ונשתלשלו ממנו ובירידתם והשתלשולם הם נקראים בשם עקודים ונקודים

And therefore it is written, "And he changed my wages ten times: if he said thus, 'The speckled,' etc." For all the levels of "ringed" (akudim) and "speckled" (nekudim) came into being and descended from Him, and in their descent and chain of descent they are called by the names "ringed" and "speckled";

Lavan changed Yaakov's wages from speckled to ringed sheep and back. In Kabbalah "ringed" (akudim) and "speckled" (nekudim) are also names of early stages of divine emanation, and they receive those names only as they descend from the source.

משא"כ בראשיתם ומקורם הם בטלים ונכללים ואינם עולים בשם כלל ולכן יכול הוא להפך מבחי' עקודים לבחי' נקודים ומנקודים לעקודים ואין זה שינוי לפניו ית' כב"י מאחר

whereas in their beginning and source they are nullified and included, and bear no name at all. And therefore He can turn [them] from the level of ringed to the level of speckled, and from speckled to ringed, and this is no change before Him, may He be blessed, as it were, since

In their source these levels are wholly nullified and have no separate identity or name. That is why the Supernal Lavan can turn one into the other without any change in Himself.

שהם בטלים במציאות ואינם עולים בשם כלל לא שייך שם שינוי כלל (וזלע"ז לבן דקליפה מחליף משכורתו ממש ברמאות).^{55, 56}

they are nullified in existence and bear no name at all, the term "change" does not apply there at all. (And opposite this, Lavan of kelipah actually changes his wages through deceit.)

Where something has no existence of its own, turning it from one form to another is not a change at all. The parenthesis contrasts the Lavan of kelipah in the story, whose changing of the wages was plain trickery.

והנה בחינת לבן דקדושה כנ"ל שם הוא מקור הרחמים העליונים מה שלמעלה מעלה מסדר
ההשתלשלות ואתערותא דילי בבוקר דאברהם בחי חסד

Now, at the level of Lavan of holiness, as mentioned above, there is the source of the Supernal Mercies, which is far, far above the order of the chain of descending worlds (hishtalshelus); and its arousal is "in the morning" of Avraham, the level of Chesed (kindness),

The Lavan of holiness is the source of supernal mercy, beyond the whole chain of worlds. It is awakened "in the morning," which is Avraham's time and his attribute of Chesed.

כמ"ש (בראשית כב) וישכם אברהם בבקר^{57,58} להמשיך רחמים להיות אתעדל"ע תלוי באתעדל"ת
המשכת הרחמים היא בבחי חסד דאברהם.

as it is written (Bereishis 22), "And Avraham rose early in the morning," to draw down mercy so that the arousal from above (isarusa dile'eila) depend on the arousal from below (isarusa dilesata); the drawing down of mercy is in the aspect of Avraham's Chesed.

Avraham "rose early in the morning" to go to the Akeidah, and the morning is linked with Chesed. Through Avraham's kindness the higher mercy is drawn down, establishing that a response from above will follow an arousal from below.

וכמאמר אהבת עולם אהבתנו כו' אבינו אב הרחמן כו'. וזהו וינשק לבניו⁵⁹ הם הם בחי השבטים (שהם
בני בניו ובני בנים הרי הם כבנים)^{60,61,62}

As in the prayer, "With an everlasting love You have loved us, etc.; our Father, merciful Father, etc." And this is [the meaning of] "and he kissed his sons": these are the level of the Tribes (for they are his sons' sons, and sons' sons are like sons),

The morning prayer's blessing "With an everlasting love You have loved us... our Father, merciful Father" joins love (Chesed) with mercy, as described. The verse's "he kissed his sons" refers to the Tribes, who were Lavan's grandsons, since grandchildren count as children.

בחי המשכת אתעדל"ע כנ"ל ובנותיו הן הן לאה ורחל עלמא דאתכסייא ועלמא דאתגלייא שלכל בחי
הללו נמשך בחי לבן העליון בבחינת נשיקין ואתדבקות רוחא ברוחא.⁶³

the level of the drawing down of the arousal from above, as mentioned above. "And his daughters": these are Leah and Rachel, the hidden world (alma de'iskasya) and the revealed world (alma de'is-galya); for to all these levels the level of the Supernal Lavan is drawn down in the manner of kisses, and "the cleaving of spirit with spirit":

The Tribes represent the drawing down of the arousal from above. "His daughters," Leah and Rachel, are the hidden world and the revealed world, and the Supernal Lavan reaches all of them as a kiss, in which spirit cleaves to spirit.

לכל המשפיעים שהם בחי' בניו והמקבלי' שהם בחי' בנותיו שיהי' נשפע ונמשך בהם בחי' רחמים עליונים להיות אתעדל"ע תלוי באתעדל"ת. ויברך אתהם כו'.

to all the givers, who are the level of “his sons,” and the recipients, who are the level of “his daughters,” that the level of the Supernal Mercies be bestowed and drawn into them, so that the arousal from above depend on the arousal from below. “And he blessed them, etc.”

The sons stand for those who give influence and the daughters for those who receive it, and supernal mercy flows into both. This is what makes G-d's response depend on human arousal; then comes “and he blessed them.”

ענין הברכה כמ"ש (שם א) ויברך אתם אלקים ויאמר להם⁶⁴ כו' ומלאו את הארץ וכבשה כו'. דהיינו שיהי' תוספת ברכה והמשכה למטה עד דאתהפכא חשוכא לנהורא.

The meaning of the blessing is as it is written (ibid. 1), “And G-d blessed them, and said to them, etc., fill the earth and subdue it, etc.”; that is, that there be an increase of blessing and a drawing down below, until darkness is turned into light.

Blessing in the Torah means increase, as in the first blessing to humanity to “fill the earth and subdue it.” Here it means drawing G-dliness further and further down, until even darkness is turned into light.

וכמ"ש (שם יב) ונברכו בך כל⁶⁵ משפחות האדמה ובזרעך⁶⁶ שיהיו נברכים ונכללים כל בחי' הניצוצים שנפלו בשכה"כ בקדושתו של זרע יעקב.

And as it is written (ibid. 12), “And all the families of the earth shall be blessed through you,” and “through your seed”: that all the sparks that fell in the shattering of the vessels be blessed and included in the holiness of the seed of Yaakov.

G-d's promise that all families of the earth would be blessed through Avraham and his seed is read as the gathering of the fallen sparks. According to Kabbalah, sparks of holiness fell into the world when the primordial vessels shattered, and they are raised into the holiness of Yaakov's descendants.

וילך וישב לבן למקומו שזמן הארת בחי' זו היא בבוקר זמן תפלת השחר אבל אחר התפלה מסתלק הארה זו

“And Lavan went and returned to his place”: for the time of the illumination of this level is in the morning, the time of the morning prayer, but after the prayer this illumination withdraws.

“Lavan went and returned to his place” means that this supernal illumination shines during the morning prayer and then withdraws when prayer is over.

ולכך צריך להתפלל בכל יום שבכל יום חוזר ונמשך הארה זו וחוזר ונסתלק אחר התפלה.

And therefore one must pray every day, for every day this illumination is drawn down anew, and withdraws again after the prayer.

That is why one must pray every day: the illumination comes anew each morning and withdraws again afterward. Daily prayer is needed to draw it down again.

ויעקב הלך לדרכו⁶⁷ בחי יעקב יו"ד עקב הלך ונמשך בחי תורה ומצות דתורה אקרי דרך⁶⁸ (קדושין ב:) וד"ל:⁶⁹

“And Yaakov went on his way”: the level of Yaakov, yud [and] akev (heel), went and was drawn into the level of Torah and mitzvos, for the Torah is called “a way” (Kiddushin 2b). And this suffices for one who understands.

The name Yaakov is read as yud and akev (heel): the divine point drawn down to the lowest level. “Yaakov went on his way” means that after prayer the light is carried into Torah study and mitzvos, since the Sages call the Torah “a way.”

IN ONE'S AVODAH

In prayer, especially Pesukei deZimra, contemplate G-d's greatness at length until compassion awakens for one's own soul, which has fallen from its source. That compassion draws down mercy from above and brings felt knowledge of G-d into the heart. Because this light withdraws after prayer, one must pray every day, and carry the light into Torah study and mitzvos for the rest of the day.

QUESTIONS FOR DISCUSSION

1. Why does the maamar insist on a felt revelation of G-d rather than faith alone, and what makes faith held only in thought unstable?
2. Why can ordinary souls not receive the Patriarchs' revelation directly, and how does the level of the Tribes solve this?
3. How does contemplating G-d's greatness lead to compassion for one's own soul, and why do compassion and Daas depend on each other?
4. What does the analogy of white, a color not made by dye, teach about the Supernal Whiteness and the claim that G-d does not change?
5. Why must the illumination of prayer be renewed each day, and what does “Yaakov went on his way” add about the rest of the day?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 וישכם לבן בבקר

The note records a second version of this maamar there.

KEHOT'S NOTE

נוסחא שני בסה"מ תקס"ד ע' יד. בבוקר 755 רנו, א נמצא ביאור אחר המאמר. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. ביאור באוה"ת כרך ה תתסס, א. ראה ד"ה וישכם לבן תשמ"ח.

2 וישכם לבן בבקר

The verse telling how Lavan rose early, kissed his grandchildren and daughters, blessed them and returned home. The maamar will read each phrase as a stage in drawing down supernal mercy.

בראשית ל"ב:א' Genesis 32:1

וישכם לבן בבקר וינשק לבניו ולבנותיו ויברך אתהם וילך וישב לבן למקמו:

And Lavan arose early in the morning, kissed his sons and daughters, and blessed them; and then Lavan went and returned to his place.

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KEHOT'S NOTE

בראשית לב, א.

3 הגדולה והגבורה כו', בלשון

The other version reads "HaGedulah etc.: gedulah with a heh, a [feminine] form," making explicit that the point is the final heh that marks the feminine.

KEHOT'S NOTE

בסה"מ תקס"ד ע' יד: "הגדולה כו' גדולה בה' לשון".

4 לך ה' הגדולה

David's blessing listing G-d's attributes, which Chassidus reads as the Sefiros. Here it introduces greatness (Chesed) and might (Gevurah) as the attributes that receive from the Infinite Light.

I Chronicles 29:11א"ט: דברי הימים א כ"ט

לך ה' הגדולה והגבורה והתפארת והנצח וההוד כ"ל בשמים ובארץ
לך ה' הממלכה והמתנשא לכל לראש:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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KEHOT'S NOTE

דה"א כט, יא. ראה גם לקמן נו, א ואילך. אוה"ת דרושים לשבועות ע' קנו. ד"ה כבוד מלכותך תרס"א.

5 שבמקום גדולתו כו'

Rabbi Yochanan's teaching that wherever you find G-d's greatness you find His humility. The Alter Rebbe uses it to

show that "greatness" does not describe the Infinite Light itself.

מגילה ל"א א:י"ב-י"ג Megillah 31a:12-13

אמר רבי יוחנן: כל מקום שא"ת מוצא גבורתו של הקדוש ברוך הוא, א"ת מוצא ענוותנותו. דבר זה כתוב בתורה, ושני בנביאים, ומשולש בכתובים. כתוב בתורה: "כי ה' אלקיכם הוא אלקי האלקים ואדוני האדונים", וכתוב בתורה: "עושה משפט תום ואלמנה". שני בנביאים: "כה אמר ה' ונשא שוכן עד וקדוש וגו'", וכתוב בתורה: "ואת דכא ושפל רוח", משולש בכתובים, דכתוב: "סולו לרוכב בערבות בקה שמו", וכתוב בתורה: "אבי תומים ...

Yohanan said: Wherever you find [mentioned in the Bible] the power of the Holy One, blessed be He, you also find his humility. This fact is stated in the Torah, repeated in the Prophets, and stated a third time in the [Sacred] Writings. It is written in the Torah, "For the L-rd your G-d, He is the G-d of gods and L-rd of lords," and it says immediately afterwards, "He executes justice for the orphan and widow" (Deuteronomy 10:17). It is repeated in the Prophets: "For thus said He who ...

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KEHOT'S NOTE

מגילה לא, א. ראה לעיל טז, א.

PARAGRAPH 2

6 ואגדלה שמך

G-d's promise to Avraham, "I will make your name great." It links the word "greatness" to Avraham.

בראשית י"ב:ב' Genesis 12:2

ואעשך לגוי גדול ואברכך ואגדלה שמך והיה ברכה:

And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou a blessing.

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KEHOT'S NOTE

בראשית יב, ב.

7 ושבחו של הקב"ה הוא שכר ענוותנותו

The Sages' teaching that G-d's greatness is found together with His humility. The Alter Rebbe applies it to the Infinite Light's descent into Avraham's attribute.

מגילה ל"א Megillah 31a

8 אברהם אוהבי

G-d calls Avraham "the one who loves Me." Avraham's attribute is love, the inner form of Chesed.

ישעיהו מ"א:ח' Isaiah 41:8

ואתה ישראל עבדי יעקב אשר בחרתיך זרע אברהם אהבי:

But thou, Israel, My servant, Jacob whom I have chosen, The seed of Abraham My friend;

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PARAGRAPH 3

9 האבות הן הן המרכבה

In Bereishis the Patriarchs, "who are the chariot," are placed in Atzilus, emerging from the supernal Imma like a birth.

KEHOT'S NOTE

נסמן לעיל ד, ג. וראה לקמן עב, ד.

10 האבות הן הן המרכבה

Reish Lakish's saying that the Patriarchs are the chariot. The Alter Rebbe explains it as their constant self-nullification before G-d.

Bereshit Rabbah 47:6 וי:ו

ויכל לדבר אתו - תני, הנפטר מחבירו בין גדול בין קטן, צריך ליטול ממנו רשות. ממי את למד? מאברהם. פעם אחת היה אברהם מדבר עם הקב"ה, באו מלאכי השרת לדבר עמו. אמר להן: נפטר מן השכינה, שהיא גדולה מכם תחלה, אחר כך אני מדבר עמכם. כיון שדבר עם הקדוש ברוך הוא כל צרכו, אמר לפניו: רבון העולמים! צריך אני לדבר. אמר לו: הפטר בשלום, והי'ד: ויעל אלקים מעל אברהם. אמר ריש לקיש: האבות הן הן המרכבה, שנא: ויעל אלקים מעל אברהם. ויעל מעליו אלקים. (בראשית כה) והנה ה' נצב עליו:

"He concluded speaking with him, and G-d ascended from upon Abraham" (Genesis 17:22). It is taught: One who departs from another person, whether of greater or lesser stature, must take his leave from him. From whom do you derive this? From Abraham. On one occasion, Abraham was speaking with the Holy One blessed be He, when the ministering angels came to speak with him. He said to them: 'Let me first take my leave from the Divine Presence, which is of greater stature than you, then I will speak with ...

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11 ומדותיו הם המתגלים בנפשם

Or HaTorah has a gloss on this passage there, pointing to three maamarim in Torah Ohr that treat the Patriarchs as the chariot.

KEHOT'S NOTE

באוה"ת פ' ואתחנן כרך ו ע' בירסה יש הגי'ה לכאן "נ"ב ע' בד"ה וידבר אלקים כו' וארא אל אברהם [= תו"א נה, א] ובד"ה וארא אל אברהם [= תו"א נו, א] ובד"ה להבין ענין האבות הן הן המרכבה [= תו"א עג, א] עכ"ה.

12 אברהם אוהבי

G-d calls Avraham "the one who loves Me". It names Avraham's revealed attribute as love.

Isaiah 41:8 וי:ח

וְאַתָּה יִשְׂרָאֵל עֲבָדִי יַעֲקֹב אֲשֶׁר בְּחַרְתִּיךָ וְרַע אֲבֹרְתֶיךָ אֶהְיֶה:

But thou, Israel, My servant, Jacob whom I have chosen, The seed of Abraham My friend;

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וישכם לבן בבקר וינשק לבניו ולבנותיו ויברך אתהם כו'

13

ופחד יצחק

Yaakov calls G-d "the Fear of Yitzchak". It names Yitzchak's attribute as awe, paired with Avraham's love.

בראשית ל"א:מ"ב Genesis 31:42

לְוִלִי אֱלֹקֵי אָבִי אֲבֹרְתִי וּפְחַד יִצְחָק הָיָה לִי כִּי עָתָה רִיקָם שְׁלֹחַתִּי אֶת־עֲנִי וְאֶת־יָגִיעַ כָּפִי רָאָה אֱלֹקִים וַיֹּכַח אִמְשׁ:

Except the G-d of my father, the G-d of Abraham, and the Fear of Isaac, had been on my side, surely now hadst thou sent me away empty. G-d hath seen mine affliction and the labour of my hands, and gave judgment yesternight.'

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KEHOT'S NOTE

בראשית לא, מב.

PARAGRAPH 4

14 ויגבורותיו — ידיהם אכל להיות

The manuscript reads "through them, but so that there be" (adding "but"), which marks the revelation in all souls as a further stage beyond the Patriarchs themselves.

KEHOT'S NOTE

בכרך תקצ"ה: ידיהם אכל להיות.

15

שכל ישראל מאמינים

G-d tells Moshe that Israel are "believers, the children of believers". The Alter Rebbe uses it for the inborn faith that every Jew has even without felt awareness.

Shabbat 97a:4 וי:א

אָמַר רִישׁ לְקִישׁ: הַחוּשָׁד בְּכַשְׂרִים — לֹוְקָה בְּגוּפּוֹ, דְּכַתִּיב: "וְהָן לֹא יֵאֱמִינוּ לִי וְגו'", וְגִלְיָא קָמִי קוּדְשָׁא בְּרִיךְ הוּא דְמַהֲיִמְנִי יִשְׂרָאֵל. אָמַר לֹו: הָן מֵאֱמִינִים בְּנֵי מֵאֱמִינִים, וְאַתָּה אֵין סוּפָה לְהֵאֱמִין.

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KEHOT'S NOTE

שבת צו, א. שמור"ר פ' בשלח פכ"ג.

16

שכל ישראל מאמינים בני מאמינים

The Midrash on the Song at the Sea also describes Israel's faith, as the Kehot note cites. It supports the same point about inherited faith.

Shemot Rabbah 23:2 וי:ג

... ויאמן העם, חזרו ולא האמינו, שנאמר (תהלים שם, ז): אבותינו במצרים לא השכילו נפלאותיך. כיון שבאו על הים וראו גבורתו של הקדוש ברוך הוא, היאך עושה משפט ברשעים, כמה דתימא (דברים לב, מא): ותאחו במשפט ידי, ושקע את מצרים בים. מיד (שמות יד, לא): ויאמינו בה' ובזכות האמנה, שרתה עליהם רוח הקודש ואמרו שירה, הדא הוא דכתיב: אז ישיר משה ובני ישראל, ואין אז אלא לשון אמנה, שנאמר (בראשית לט, ח): ויהי מאז הפקיד אותו בביתו. וכתיב (שם שם, ד): וכל יש לו נתן בידו. הוי, ויאמינו בדבריו ישירו ...

Another matter, "then Moses...sang" - that is what is written: "They believed in His words, they sang His praise" (Psalms 106:12). Rabbi Abahu said: Although it is written that they already believed while they were in Egypt, as it is stated: "The people believed" (Exodus 4:31), they subsequently did not

believe, as it is stated: "Our ancestors in Egypt did not comprehend Your wonders" (Psalms 106:7). When they came to the sea and saw the might of the Holy One blessed be He, how He administers justice to the wicked, ...

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17 אל כל אשר יחפוץ יטנו

The verse says the king's heart is in G-d's hand and He turns it wherever He wishes. The Alter Rebbe borrows the phrase for how desire turns a person's thought.

Proverbs 21:1:א"א:שלי

פְּלִגְי־מִים לִב־מֶלֶךְ בְּיַד־ה' עַל־כָּל־אֲשֶׁר יַחְפֹּץ יִטְנוּ:

The king's heart is in the hand of the L-RD, as the water-courses: He turneth it whithersoever He will.

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PARAGRAPH 5

18 תקוע במקום נאמן

G-d says He will fasten Elyakim "as a peg in a sure place". The Alter Rebbe uses the image for a will that is firmly fixed through Daas.

Isaiah 22:23:כ"ב:ישעיהו

וְתַקְעֵתִי יָתֵד בְּמָקוֹם נֶאֱמָן וְהָיָה לְכֶסֶף כְּבוֹד לְבֵית אָבִי:

And I will fasten him as a peg in a sure place; And he shall be for a throne of honour to his father's house.

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19 אברהם אבינו ע"ה שהכיר את בוראו

The Talmud says Avraham recognized his Creator at the age of three. It is the model of recognizing G-d through one's own understanding.

Nedarim 32a:17-19:ט"ז-ט"ח:נדרים

"שְׁמֵנָה עֶשֶׂר וּשְׁלֹשׁ מֵאוֹת", אָמַר רַבִּי אָמִי בַר אֲבָא: אֲלֵיָעָזָר כִּנְגַד כּוֹלָם. אֵיכָא דְאָמְרִי: אֲלֵיָעָזָר הוּא, דְּחוּשְׁבָנִיָּה הָכִי הוּי. וְאָמַר רַבִּי אָמִי בַר אֲבָא: בֶּן שְׁלֹשׁ שָׁנִים הָכִיר אֲבְרָהָם אֶת בּוֹרְאוֹ, שְׁנָאָמַר: "עָקֵב אֲשֶׁר שָׁמַע אֲבְרָהָם בְּקָלִי" — חוּשְׁבָנִיָּה מָאָה וְשִׁבְעִין וְתָרֵין. וְאָמַר רַמִּי בַר אֲבָא:

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KEHOT'S NOTE

נדרים לב, א. ראה רמב"ם הלי ע"ז פ"א ה"ג.

20 אברהם אבינו ע"ה שהכיר את בוראו

The Rambam describes how Avraham reasoned his way to recognizing the Creator. It supports the point that Daas is recognition that comes through understanding.

Mishneh Torah, Foreign Worship and Customs of the Nations
משנה תורה, הלכות עבודה זרה וחוקות הגוים א:ג:3:

... וְכַמְעַט קָטַן הָיָה הָעָקֵר שֶׁשֶׁתֵּל אֲבְרָהָם נֶעְקַר וְחוּזְרִין בְּנֵי יַעֲקֹב לְטַעוֹת הָעוֹלָם וְתַעֲזוּתוֹ. וּמֵאַהֲבַת ה' אוֹתָנוּ וּמִשְׁמְרוֹ אֶת הַשְּׁבוּעָה לְאֲבְרָהָם אָבִינוּ עָשָׂה מִשָּׁה רַבָּנוּ רַבֵּן שֶׁל כָּל הַנְּבִיאִים וּשְׁלָחוֹ. כִּיּוֹן שֶׁנִּתְנַבֵּא מִשָּׁה רַבָּנוּ וְבָחַר ה' יִשְׂרָאֵל לְנַחֲלָה הַכְתִּירוֹ בְּמִצְוֹת וְהוֹדִיעָם דֶּרֶךְ עֲבוֹדָתוֹ וּמֵה הָיָה מִשְׁפָּט עֲבוֹדַת כּוֹכָבִים וְכָל הַטּוֹעִים אַחֲרָיֶה:

וישכם לבן בבקר וינשק לבניו ולבנותיו ויברך אתהם כו'

As soon as this giant was weaned he commenced to busy his mind, in his infancy he commenced to think by day and by night, and would encounter this enigma: How is it possible that this planet should continuously be in motion and have no leader—and who, indeed, causes it to revolve, it being impossible that it should revolve itself? Moreover, he neither had a teacher nor one to impart aught to him, for he was sunk in Ur of the Chaldeans among the foolish worshipers of stars, and his ...

Torat Emet 363 (Public Domain) • Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain)

21 כוכבא דשביט

The Talmud's term for a comet, a star with a trail. The Alter Rebbe hears shevet (tribe) in it as extension.

Berachot 58b:11א"ב:ברכות

עַל הַזִּיקִין: מַאי זִיקִין? אָמַר שְׂמוּאֵל: כּוֹכְבָא דְשִׁבִּיט. וְאָמַר שְׂמוּאֵל: נִהְיִין לִי שְׁבִילִי דְשִׁמְיָא דְנִהְרֵדְעָא, לְכַר מְכוֹכְבָא דְשִׁבִּיט דְלָא יִדְעָנָא מַאי נִיהוּ. וְגַמְרִי דְלָא עֵבֶר כְּסֵלָא, וְאִי עֵבֶר כְּסֵלָא — הָרֵב עֲלָמָא. וְהָא קָא חֲזִינוּ דְעֵבֶר! — זִיזִיָּה הוּא דְעֵבֶר, וּמִתְחַזֵּי כְּדַעֲבֵר אִיהוּ. רַב הוּנָא בְרִיהַ דְרַב יְהוֹשֻעַ אָמַר: וְיִלּוֹן הוּא דְמִקְרַע, דְּמַגְלִיל וּמִחֲזִי נִהוּרָא דְרַקִיעַ. רַב אֲשִׁי אָמַר: כּוֹכְבָא הוּא דְעָקֵר מִהָאִי גִיסָא דְכְּסֵלָא וְחֲזִי לְקָה חֲכָרִיָּה מִתַּר גִּיסָא, וּמִיבְעִית, וּמִחֲזִי ...

For shooting stars [Zikin]. What means Zikin? Samuel said: Kokeba di-Shebit. Samuel also said: The paths of heaven are as familiar to me as the streets of Nehardea, with the exception of the Kokeba di-Shebit, for I know not what that is. There is a tradition that it never passes through the constellation of Orion, for if it did the world would be destroyed. But we see that it does pass through! It is its brightness that passes through, and so it seems as though it ...

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Zohar III, 233א, רלג, זח"ג

KEHOT'S NOTE

ברכות נח, ב. זח"ג רלג, א.

22 (הים)

The manuscript reads "and the Sea" without parentheses, making the Sea part of the sentence rather than an aside.

KEHOT'S NOTE

בבוכ תקצ"ה (רנה, א): והים, בלי סוגריים.

23 (הים) עמד על י"ב בקר

The bronze Sea in Shlomo's Temple stood on twelve oxen, three facing each direction. The Alter Rebbe reads the oxen as the twelve Tribes.

I Kings 7:25:כ"ה:מלכים א

עָמַד עַל־שְׁנֵי עֶשֶׂר בְּקָר שְׁלֹשָׁה פָּנִים צְפוֹנָה וּשְׁלֹשָׁה פָּנִים יָמָה וּשְׁלֹשָׁה פָּנִים נֶגְבָּה וּשְׁלֹשָׁה פָּנִים מְזֻרְחָה וְהֵימָּם עָלִיהֶם מְלֻמְעָלָה וְכָל־אֲחֵרֵיהֶם בְּיָתֶהָ:

It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was set upon them above, and all their hinder parts were inward.

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

- 24 ולא כל נפש תוכל שאת גילוי זה . . י"ב שבטים כנגד ארבע חיות המרכבה כו'

Or HaTorah quotes this passage and adds a gloss listing parallels, including the twelve diagonal boundaries through which love and fear can be drawn below.

KEHOT'S NOTE

מובא באוה"ת פי' ואתחנן כרך ו ע' ב'רסח ומוסיף שם "נ"ב. ע' בד"ה כנשר יעיר [= לקו"ת פי' האינו עז, ד] ובד"ה ויקהל משה בענין כשם שאין בלבך אלא אחד כך אין בלבנו אלא אחד, ועיין ביאור ואלה המשפטים [= תו"א עז, ב] בענין וזרעתי את בניי זרע אדם וזרע בהמה. ועי' בה"ז פי' במדבר על המאמר דק"י"ח ע"ב, ועי' בד"ה מחר חדש [= סה"מ תקס"ז ע' מט ואילך] בענין פי' י"ב גבולי אלכסון שע"ז דוקא יוכל לבוא המשכות אהו"ר למטה ע"ש. ראה גם מאמרי אדה"ז תק"ע ע' קג. אוה"ת שמות ע' מט.

- 25 פני אדם
The manuscript reads "the face of an ox" instead of "the face of a man," fitting the twelve oxen just mentioned.

KEHOT'S NOTE

בבוכ הנ"ל: פני שור.

- 26 וכל אי כלול מג' אבות
The earlier maamar in Vayeitzei discusses Yaakov as the "middle bar" that extends from one end to the other, drawing the higher levels downward.

KEHOT'S NOTE

ראה לעיל כג, א.

- 27 למה תתענו ה' מדרכך
The prophet's plea asking why G-d lets Israel stray and asking Him to return for the sake of the tribes. The Alter Rebbe reads "Your ways" and "Your fear" as Avraham and Yitzchak, and "the tribes" as the level that can reach souls in exile.

ישעיהו ס"ג:17

למה תתענו ה' מדרכיך תקשינו לבנו מיראתך שוב למען עבדיך שְׁבָטֵי נְחֻלָּתְךָ:

O L-RD, why dost Thou make us to err from Thy ways, And hardenest our heart from Thy fear? Return for Thy servants'sake, The tribes of Thine inheritance.

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KEHOT'S NOTE

ישע"י סג, יז. לקמן קטו, ג מציין לכאן.

- 28 כי האבות . . שוב למען עבדיך
Parallel discussions of the Patriarchs as a chariot of Atzilus and of the verse "Return for the sake of Your servants." The note points there for further development.

KEHOT'S NOTE

ראה אוה"ת בראשית ה, ב. פי' משפטים ע' אירפב. פי' מטות ע' אירצה.

- 29 הלוח ונסוע הנגבה
Avraham journeys on toward the south. "Going" is linked

וישכם לבן בבקר וינשק לבניו ולבנותיו ויברך אתהם כו'

to "Your ways," Avraham's attribute.

בראשית י"ב:9

וַיֵּסַע אַבְרָם הַלּוֹךְ וְנֹסֵעַ הַנֶּגֶבָה:

And Abram journeyed, going on still toward the South.

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- 30 אבל ע"י השתלשלות בחי' ומעלת השבטים
A talk of the Rebbe whose note refers to this idea of the Tribes' level.

KEHOT'S NOTE

ראה לקו"ש כרך ו ע' 11 הערה 40.

- 31 כלומר שעם היות שבחי' מעלות . . גילוי זה בכל נפש מישראל
Or HaTorah quotes this sentence there.

KEHOT'S NOTE

מובא באוה"ת שה"ש ע' סג ע"ש.

- 32 Kehot's note points to Genesis 11 for these words.
בראשית י"א:1

PARAGRAPH 6

- 33 והנה מדתו של יעקב
The manuscript reads "And the level and degree of the Tribes, the sons of Yaakov," opening the paragraph with the Tribes rather than with Yaakov.

KEHOT'S NOTE

בבוכ 1824: והנה בחי' ומדריג' השבטים שהם בני יעקב. באוה"ת מטות ע' א'רצה מציין לכאן: "שם [= כאן בתו"א] נתי' ענין רחמים דיעקב הוא מה שבאמת שייך רחמנות אף על ג"ע העליון משום שכולא קמי' כלא חשיב כו', וכשאנו משיג רחמנות הנ"ל אעפ"כ משיג רחמנות על ירדת הנשמה בגוף ונה"ב." ע"ש.

- 34 שאפילו על כל עולמות
The manuscript adds "upper": "even over all the upper worlds," stressing that compassion applies even to the highest worlds.

KEHOT'S NOTE

בבוכ 1824 נוסף: עליוני.

- 35 שייך ונופל בחי' הרחמנות כו' כמ"ש במ"א
A marginal gloss identifies these as the places "explained elsewhere" about compassion over the worlds.

KEHOT'S NOTE

"ע' בלקו"ת ד"ה כי ההרים ימושו מא, א וד"ה במדבר ג, א" — הג"ה בגליון התו"א.

- 36 יוצאי ירך יעקב
The Torah counts the souls "who came forth from Yaakov's loins". The Alter Rebbe uses the phrase to place the Tribes a level below Yaakov.

שמות א':5

וַיְהִי כֹל־נֶפֶשׁ יִצְחָק יִרְרָיָעֶקֶב שְׁבָעִים נֶפֶשׁ וַיֹּסֶף ה' הָיָה כְּמִצְרַיִם:

And all the souls that came out of the loins of Jacob were seventy souls; and Joseph was in Egypt already.

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37

רם ונשא

G-d is described as “exalted and lofty”. It is the theme of the contemplation.

Isaiah 57:15 ט"ו:ט"ז

כי כה אמר רם ונשא שכן עד וקדוש שמו מרום וקדוש אשכון ואת־דכא ושפל־רוח להחיות רוח שפלים ולהחיות לב נדכאים:

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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38

וכולא קמיה כלא חשיבי

The Zohar says that all before Him is considered as nothing. It is the basis for compassion even over the higher worlds.

Zohar, Introduction 20:188-22:199 כ"קפ"ח-כ"קפ"ח
כ"ב:קצ"ט

The genuine type is that which makes a man fear his Master because He is the mighty ruler, the rock and foundation of all worlds, before whom all existing things are as nought, as it has been said: “and all the inhabitants of the earth are as nought” (Dan. 4, 32), and place his goal in that spot which is called yir’ah (fear).

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

39

חלק אלוה ממעל

The phrase “a part of G-d above,” which Chassidus applies to the G-dly soul. It describes the soul in its source.

איוב ל"א:ב' Job 31:2

ומה חלק אלוה ממעל ונחלת שדי ממרמים:

For what would be the portion of G-d from above, And the heritage of the Almighty from on high?

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40

ירדה פלאים

Jerusalem “has fallen wondrously”. The Alter Rebbe applies it to the soul’s descent.

Lamentations 1:9 ט"ז:א

טמאתה בשוליה לא זכרה אחריתה ותרד פלאים אין מנחם לה ראה הי את־עניי כי הגדיל אויב:

Her filthiness was in her skirts, She was not mindful of her end; Therefore is she come down wonderfully, She hath no comforter. ‘Behold, O L-RD, My affliction, For the enemy hath magnified himself.’

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41

מאיגרא רמא

The Sages’ image of falling “from a lofty roof into a deep pit”. It describes the distance of the soul’s fall.

Chagigah 5b:16-17 ט"ז:ב-ט"ז:ב

רבי הנה נקט ספר קנינות וקא קרי בגויה, כי מטא להאי פסוקא “השליך משמים ארץ” — נפל מן ידיה, אמר: מאיגרא רם לכירא

וישכם לבן בבקר וינשק לבניו ולבנותיו ויברך אתהם כו

עמיקתא. רבי ורבי חייא הוו שקלי ואזלי באורחא, כי מטו לההוא מתא, אמרי: איכא צורבא מרבנן הקא? נזיל וניקביל אפיה. אמרי: איכא צורבא מרבנן הקא, ומאור עינים הוא. אמר לקה רבי חייא לרבי: תיב את, לא תזלזל בנשיאותה. איזיל אנא ואקביל אפיה.

William Davidson, Vocalized Aramaic (CC-BY-NC)

42

ביתר שאת

Yaakov’s words to Reuven, “with greater loftiness”. Used here for compassion that grows in intensity.

בראשית מ"ט:39 Genesis 49:39

ראובן בכרי אתה כחי וראשית אוני יתר שאת ויתר עז:

Reuben, thou art my first-born, My might, and the first-fruits of my strength; The excellency of dignity, and the excellency of power.

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PARAGRAPH 7

43

וכמאמר אבינו אב הרחמן

Tanya describes Yaakov’s attribute of mercy: arousing great mercy before G-d over the spark of G-dliness in the soul, which has descended from the Infinite into this world’s coarse kelipos.

תניא, חלק ראשון; ליקוטי אמרים 45:1 Likkutei Amarim Tanya מ"ה:א

עוד יש דרך ישר לפני איש, לעסוק בתורה ומצוות לשמן, על ידי מדתו של יעקב אבינו עליו השלום, שהיא מדת הרחמים, לעורר במחשבתו תחלה רחמים רבים לפני ה' על ניצוצי אלהות המהי נפשו, אשר ירד ממקורו - חיי החיים אינסוף ברוך־הוא, הממלא כל עולמיו, וסובב כל עולמיו. וכולא קמיה קלא חשיב, ונתלבש ב"משכא דחונא", הרחוק מאור פני המלך בתכלית ההרחק - כי העולם הזה הוא תכלית הקליפות הגסות כו.

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KEHOT’S NOTE

ראה תניא פמ"ה. לקו"ת נשא כג, א.

44

כי הרחמנות והדעת תלוי זה בזה

The note points to the Maggid’s teaching there on the link between compassion and Daas.

KEHOT’S NOTE

ראה לקו"א להח"מ סי' קצג (הוצאת קה"ת). ובאו"ת שם קטו, ד.

45

Rabbi Elazar’s saying that one who has no knowledge may not be shown mercy. The Alter Rebbe uses it to show that compassion and Daas are bound together.

ברכות ל"ג א:19 Berachot 33a:19

ואמר רב אמר: גדולה דעה, שנתנה בין שתי אותיות, שנאמר “כי אל דעות ה'”. וכל מי שאין בו דעה — אסור לרחם עליו, שנאמר: “כי לא עם בינות הוא על כן לא ירחמנו עושהו”.

R. Ammi also said : Great is knowledge which is placed between two references to the Divine Name ; as it is said, "For a G-d of knowledge is the L-rd" (I Sam. ii. 3). It is forbidden to have mercy upon one who does not possess knowledge ; as it is said, "For it is a people of no understanding, there-

fore He that made them will not have compassion upon them" (Is. xxvii. 11).

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PARAGRAPH 8

46 שו"ה ברחמיך . . וכמ"ש במ"א

A marginal gloss identifies this as one place "explained elsewhere" about "Your mercies".

KEHOT'S NOTE

"ע' לקמן [עט, ב]. וע' ד"ה שובה ישראל סח, א וע' סד"ה כנשר יעיר" — הגי"ה על גיליון התו"א.

47 וזהו וישכם לבן

The manuscript marks the start of a new section at "And this is 'And Lavan rose early,'" where the maamar turns back to its verse.

KEHOT'S NOTE

בכרך 1824 סימן להתחלת קטע חדש.

48 וישכם לבן בבקר

The opening verse, now explained. Lavan, meaning white, stands for the Supernal Whiteness.

בראשית ל"ב:א' Genesis 32:1

וְיִשְׁכֶּם לָבָן בַּבֶּקֶר וַיִּנָּשֶׁק לְבָנָיו וּלְכַנּוּתָיו וַיְבָרֶךְ אֹתָהֶם וַיֵּלֶךְ וַיֵּשֶׁב לָבָן לְמִקְמוֹ:

And Laban arose early in the morning, kissed his sons and daughters, and blessed them; and then Laban went and returned to his place.

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49 אך הנה . . לבן דקדושה

Or HaTorah notes that here the Supernal Whiteness seems to be Keser, while elsewhere it seems to be Chochmah.

KEHOT'S NOTE

ראה אוה"ת במדבר בהוספות ע' איתקין. ד"ה תמים תהי תרל"ב: "ועי' בתו"א ס"פ ויצא בד"ה וישכם לבן משמע שלבן הוא בחי' כתר, ולכן הגם שבמאוי"א אות למי"ד ס"ו כי לבן אבא עילאה . . מ"מ לפי רבינו ז"ל מי שהוא בכתר, וכן בלק"ת ס"פ אחרי פי' גוון לבן שהוא גוון עצמי מורה על האורות כמו שהן קודם שנתלבשו בכלים". ראה אוה"ת ויקרא כרך ב ע' תרלו, דכאן משמע שלובן העליון הוא בחי' כתר, ובמ"א משמע שהוא בחי' חכמה. נתבאר בלקו"ש חט"ו ע' 262.

50 מראה וגוון לבן

As quoted in note 24:17, Likkutei Torah there explains white as the essential color, indicating the lights as they are before they are clothed in vessels.

KEHOT'S NOTE

ראה לקו"ת ס"פ אחרי. עטרת ראש יוהכ"פ פ"ה. דרך מצותיך פו, א. אוה"ת סוכות ע' תשיז. בארוכה יותר בסה"מ תקס"ד ע' טו.

וישכם לבן בבקר וינשק לבניו ולכנאותיו ויברך אתהם כו'

PARAGRAPH 9

51 דלית מחשבה תפיסא ב"י

Eliyahu's prayer in the Tikkunim, "no thought can grasp You at all." It describes the Infinite Light beyond all attributes.

תקוני זוהר י"ז א:י"ב Tikkunei Zohar 17a:10-12

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא כך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסיא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש כך.

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52 ואני הו"י לא שניתי

G-d declares that He has not changed. It supports the point that turning one level into another is no change in Him.

מלאכי ג:ו' Malachi 3:6

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יִשְׂרָאֵל כִּלְיָתֶם:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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KEHOT'S NOTE

מלאכי ג, ו.

53 והחליף את משכורתו

Yaakov tells his wives that Lavan changed his wages ten times. The Alter Rebbe reads it as the Supernal Lavan's power to transform levels.

בראשית ל"א:ז' Genesis 31:7

וַאֲבִיכֶן הָתַל בִּי וַהֲחִלֹף אֶת־מִשְׁכָּרְתִּי עֲשָׂרַת מָנִים וְלֹא־נָתַנוּ אֱלֹקִים לְהָרַע עִמָּדִי:

And your father hath mocked me, and changed my wages ten times; but G-d suffered him not to hurt me.

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KEHOT'S NOTE

בראשית לא, ז. וראה שם פסוק מא. בגיליון על התו"א מתקן שכאן צ"ל "ותחלף", אבל בתקס"ד הוא כמו שלפנינו.

54 אם כה יאמר נקדים

Yaakov describes how Lavan switched between the speckled and the ringed as his wages. The two names are the levels of nekudim and akudim.

בראשית ח"ח:ח' Genesis 31:8

אִם־כֹּה יֹאמֶר נְקֻדִּים יִהְיֶה שְׂכָרְךָ וְיָלְדוּ כָל־הַצֹּאן נְקֻדִּים וְאִם־כֹּה יֹאמֶר עֲקֻדִּים יִהְיֶה שְׂכָרְךָ וְיָלְדוּ כָל־הַצֹּאן עֲקֻדִּים:

If he said thus: The speckled shall be thy wages; then all the flock bore speckled; and if he said thus: The streaked shall be thy wages; then bore all the flock streaked.

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55 (וזלע"ז . . ברמאות)

The parenthesis about the Lavan of kelipah is not found in the manuscripts of the Alter Rebbe's maamarim, which suggests it was added later.

KEHOT'S NOTE

בכת"י ממאמרי אדה"ז אינו נמצא. ובסה"מ תקס"ד נמצא, וכנראה שזהו הוספת הצ"צ על הנחה זו.

56 מחליף משכורתו ממש ברמאות

The maamar explains that the aside about the lower Lavan shows Israel's service affecting even this Lavan: through teshuvah they elevate the darkness and bitterness of this world, turning darkness to light and bitter to sweet.

KEHOT'S NOTE

בד"ה וישכם לבן תשמ"ה מבאר "יש לפרש הכוונה בזה הוא כדי לבאר שעבודת ישראל פועלת גם בלבן זה שלמטה כי ישראל ע"י עבודתם מעלים גם את החושך ואת המרירות דעולם הזה, להפך חשוכא לנהורא ומרירו למיתקא שזהו ע"י עבודת התשובה" ע"ש.

57 וישכם אברהם בבוקר

The other version explains that Avraham's rising early refers to the morning prayer, which Avraham instituted.

KEHOT'S NOTE

בסה"מ תקס"ד ע"ז טז מבאר שזהו ענין תפילת שחרית.

58 Avraham rises early in the morning to go to the Akeidah. The morning is linked to Avraham's Chesed, through which the higher mercy is drawn down.

בראשית כ"ב:3

וישכם אברהם בבקר ויחבש את־חמורו ויטח את־שני נעריו אתו ואת יצחק בנו ויבקע עצי עלה ויקם וילך אל־המקום אשר־אמר־לו האלקים:

And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he cleaved the wood for the burnt-offering, and rose up, and went unto the place of which G-d had told him.

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59 וינשק לבניו

Lavan kisses his sons and daughters before leaving. The kiss is read as the cleaving of spirit with spirit through which the Supernal Lavan reaches the Tribes and the two worlds.

בראשית ל"ב:1

וישכם לבן בבקר וינשק לבניו ולבנותיו ויברך אתהם וילך וישב לבן למקומו:

And Laban arose early in the morning, kissed his sons and daughters, and blessed them; and then Laban went and returned to his place.

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60 (שהם . . כבנים)

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

KEHOT'S NOTE

ראה לעיל הערה (וזלע"ז).

61 ובני בנים הרי הם כבנים

The Talmud's rule that grandchildren are like children. It explains why the verse calls Lavan's grandsons "his sons."

Yevamot 62b:2-3 ב"ב-ג' ב"ב-ג'

מיתבי: בני בנים הרי הם כבנים, מת אחד מהם או שנמצא סרים — לא קיים פריה ורביה. תיובתא דרב הונא תיובתא. בני בנים הרי הם כבנים. סבר אב"י למימר, ברא לברא וברתא לברתא, וכל שכן ברא לברתא. אבל ברתא לברא — לא. אמר לקה רבא: "לשבת יצרה" בעצא, וקא איבא.

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KEHOT'S NOTE

פרקי דר"א פל"ו. יבמות סב, ב. ראה רש"י כתובות עב, ב ד"ה אפרים.

62 ובני בנים הרי הם כבנים

The Midrash also states that grandchildren are like children, as the Kehot note cites. It is a second source for the same rule.

פרקי דרבי אליעזר ל"ו:12

רבי אליעזר אומר: משבעה חדשים ילדה לאה את בניה, ולשבעה חדשים נולדו ליעקב אחת עשרה בנים ובת אחת, וכלם נולדו וזוגו עמו, חוץ מיוסף שלא נולדה זוגתו עמו שהיתה אסנת בת דינה ראוייה לו לאשה, וחוץ מדינה שלא נולדה זוגה עמה. אמרה: "הילדה הזאת לבן דין ומשפט", על כן קרא שמה דינה.

Rabbi Eliezer said: Leah bare her sons after seven months, and in seven years there were born unto Jacob eleven sons and one daughter. And all of them were born, each with his partner with him, except Joseph, whose partner was not born with him, for Asenath, the daughter of Dinah, was destined to be his wife, and (also) except Dinah, whose partner was not born with her. She said: This child is (according to) justice and judgment, therefore she called her name Dinah.

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

63 ואדתבקות רוחא ברוחא

Tanya describes arousing great mercy, Yaakov's attribute, over the G-dly spark in the soul, and reads "Yaakov kissed Rachel" in that light.

Zohar I, 124b, כד, זח"א

תניא, חלק ראשון; ליקוטי אמרים 45:3

... ויברך - לעורר ולהמשיך משם רחמים רבים על כל הנשמות ועל מקור נסת ישראל, להעלותן מגלותן, ולייחדן ביחוד העליון אור-אין סוף ברוח-הוא, בבחינת נשיקין, שהיא - אדתבקות רוחא ברוחא, כמו שכתוב: "ישקני מנשיקות פיהו", דהיינו, התקשרות דבור האדם ב"דבר ה' זו הלכה", וכן מתשבה במחשבה, ומעשה במעשה, שהוא מעשה המצות, ובפרט מעשה הצדקה וחסד. ד"חסד דרועא ימנא", והוא בבחינת חיבוק ממש, כמו שכתוב: ...

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KEHOT'S NOTE

ראה זח"א כד, ב. תניא פמ"ה.

- 64 G-d's first blessing to humanity, to fill the earth and subdue it. It shows that blessing means increase and extension downward.

בראשית א:כ"ח

ויברך אתם אלקים ויאמר להם אלקים פרו ורבו ומלאו את הארץ ויכבשوها ורדו בדגת הים ובעוף השמים ובכל חיה הרמשת על הארץ:

And G-d blessed them; and G-d said unto them: 'Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth.'

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- 65 G-d's promise to Avraham that all families of the earth will be blessed through him. It is read as the raising of all sparks into holiness.

בראשית י"ב:ג

ואברכה מקרבי ומקלך אאר ונברכו בך כל משפחת האדמה:

And I will bless them that bless thee, and him that curseth thee will I curse; and in thee shall all the families of the earth be blessed.'

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- 66 ונברכו בך כל משפחות האדמה ובזרעך

The same promise to Yaakov, with "and through your seed" added. That is why the Alter Rebbe speaks of the holiness of Yaakov's seed.

בראשית כ"ח:14

והיה זרעך כעפר הארץ ופרצת ימה וקדמה וצפנה ונגבה ונברכו בך כל משפחת האדמה ובזרעך:

And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south. And in thee and in thy seed shall all the families of the earth be blessed.

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- 67 ויעקב הלך לדרכו

After Lavan leaves, Yaakov goes on his way. It is read as carrying the light of prayer into Torah and mitzvos.

בראשית ל"ב:2

ויעקב הלך לדרכו ויפגועו בו מלאכי אלקים:

And Jacob went on his way, and the angels of G-d met him.

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- 68 ונמשך בחי' תורה . . דרך

This manuscript reads "and was drawn on his way, the level of Torah and mitzvos, which is the occupation of the whole day," stressing that the morning light is carried through the day.

KEHOT'S NOTE

בבזך אדה"ז — יבל אבי יושב: ונמשך לדרכו בחי' תו"מ שזהו עסק כל היום וד"ל. ובכת"י 954 נ, א נמצא במקומו: "ובבחי' תורה . . כו' תורה שלאחר התפילה לגנוז האור כי טוב וד"ל".

- 69 The Talmud derives from a verse that "way" refers to the

Torah. It ties "his way" to Torah study.

Kiddushin 2b:6

וימאי איריא דתני "שלש"? ליתני "שלשה"! משום דקא בעי למיתני "דרך" ו"דרך" לשון נמכה הוא, דכתיב: "והודעת להם את הדרך ילכו בה".

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Likkutei Torah

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/](https://www.likuteitorah.com/about/the-chassidishe-parsha/)

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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