



TORAH OHR • PARSHAS VAYEITZEI • MAAMAR 3

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.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

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.

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 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

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|----------|---|----|
| 1 | Two daughters, two lands | ¶1 |
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| | 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. | |
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| 2 | Why Yaakov loved Rachel | ¶1 |
| | <hr/> | |
| | 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. | |
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| 3 | Rachel barren, Leah's sons | ¶2 |
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| | 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. | |
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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 דאתכסיא 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.

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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.

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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, which precedes all of 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.

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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 (עיין 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 of "and the name of the younger (haketanah) was Rachel," [read as] the small hei (hei ketanah): Rachel.)

The maamar opens on the verse introducing Lavan's daughters, Leah and Rachel. In Chassidus they stand for G-d's "thought," an inward, hidden world, and His "speech," a world that comes out into the open, just as a person's thought stays private while his speech is heard by others. The Alter Rebbe points ahead to his Chanukah discourse (Torah Ohr, Vayeshev 4:35), which reads "the younger (haketanah) was Rachel" as "the small hei": the last hei of the Name Havayah, which is Malchus.

וזהו ענין בארצות החיים.⁴ ב' ארצות. שבזמן שבהמ"ק [שבית המקדש] היה קיים היו שני הבחינות מאירים בא"י [בארץ ישראל].

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)^{6,7,8} כי המחשבה מתלבשת בתוך הדבור והדבור היה מתגלה.

And the main one was the level of Rachel (who is called akeres habayis, "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. Akeres habayis is a play on words: the Torah says Rachel was akarrah, "barren" (Genesis 29:31), and the Midrash reads it as ikar, "Rachel was the mainstay of the house" (Bereishis Rabbah 71:2).

ולפי שרחל שהוא בחי' הדבור הוא עלמא דאתגליא לכך היה אז בא"י [בארץ ישראל] גילוי אלקותו ית' שהיו חכמים גדולים בעלי רוח"ק [רוח הקודש] ונביאים (וכמו שפרש"י [שפירש רש"י / שפירוש רש"י]⁹ גבי יונה ויחזקאל¹⁰ שאין הנבואה שורה אלא בא"י [בארץ ישראל])¹¹

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 (as Rashi explains concerning Yonah and Yechezkel, that prophecy rests only in the Land of Israel).

Because Rachel is the "revealed world," her prominence in the Land of Israel meant that G-dliness was openly visible there, in sages with the holy spirit (ruach hakodesh) and in prophets. Rashi notes that Yonah fled abroad because the Shechinah does not rest outside the Land, and that the Shechinah rested on Yechezkel in Babylon only because it had first rested on him in the Land.

ובפרט בהמ"ק [בית המקדש] והשראת השכינה בקה"ק [בקדש הקדשים] ואורים ותומים ועבודת הקרבנות שהי' [שהיה] יורד אש שלמעלה. משא"כ אחר חורבן בהמ"ק [בית המקדש] שגלו ישראל וגלתה עמהם השכינה.¹²

And in particular [there were] 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.

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' [בשבעים] שרי' ואינה מאירה כלל¹³ מערך הגלוי שהיתה מאירה בזמן הבית שהי' [שהיה] הדבור מתגלה משא"כ עכשיו כתיב כרחל לפני גוזזי נאלמה.¹⁴

[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 בירורים¹⁵ כו' (וכמ"ש ע"פ במדבר סיני)¹⁶ ומ"מ נשאר מאיר בא"י [בארץ ישראל] 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.¹⁷ ושם הוא שרש לאה עיין בזהר ר"פ תרומה דף קכ"ו ב'¹⁸ 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 [בארץ ישראל] מערך הגילוי שהי' [שהיה] בזמן בהמ"ק [בית המקדש] 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 [בארץ ישראל] השגות עליונות יותר אפי' [אפילו] ממה שהשיגו צדיקים כמותם בזמן הבית (מאחר שההשגה היא בבחי' מחשבה עליונה כמו שהיא עדיין למעלה מהתלבשות בעולם הדבור)

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 (since the apprehension is in the level of supernal thought as it still is, above its enclothement in the world of speech).

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 Leah: supernal thought as it is in itself, before it has been clothed in speech.

וכמו הארי"י [האלקי רבי יצחק] ז"ל [זכרנו לברכה / זכרונם לברכה]¹⁹ שהשיג השגות עצומות מה שלא השיג צדיקים גדולים בדורות הקדמונים.²⁰

So it was with the Arizal, who attained tremendous apprehensions that great tzaddikim in earlier generations had not attained.

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 שנאה לאה^{21, 22, 23} כו'. הרי יעקב השיג ודאי בעלמ' [בעלמא]²⁴ דאתכסיי.

Now, to understand what is written, "that Leah was hated," etc.: after all, Yaakov certainly apprehended the hidden world!

Now a question: the Torah says G-d saw "that Leah was hated," meaning that Yaakov loved her less than Rachel. Why would Yaakov prefer speech to the loftier level of thought, when he certainly could grasp the hidden world? (The Kehot note observes that the parallel discourse in Torah Chaim says Yaakov did not grasp it at all, because there the hidden world means Leah's root, which is beyond all grasp.)

אך הענין כי יעקב נקי בריח התיכון²⁵ המבריך מן הקצה אל הקצה.²⁶ פ"י שהוא הממשיך אור א"ס ב"ה מן הקצה עליונה (היינו הקו הבוקע החלל כמ"ש במ"א)²⁷ מבחי' כתר למטה ולכן נאמר בו תוספת ו"ו ואלקי יעקב.

But the explanation is that Yaakov is called "the middle bar, which runs through from end to end." 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."

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. Yaakov draws the Infinite Light from the upper end, the kav, the thin line of light that enters the empty space left after the tzimtzum, from Keser down through every level. 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 והנורא²⁸ שמייחד ומחבר חו"ג [חסד וגבורה] ע"י המשכת והארת האין והיינו ע"י בחי' בטול. וכל ההמשכו' שלו הוא עד הקצה התחתונה. דהיינו בבחי' מלכות עלמא דאתגליא.

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 רחל²⁹ מלאה שכל תשוקתו היה להיות גילוי אור א"ס ב"ה למטה בעלמא דאתגליא שע"י יוכלו הכל לקבל משא"כ מבחי' עלמא דאתכסיא כו'

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, which is not so from the level of the hidden world, etc.

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 there everyone can receive it, which is not so with the hidden world of thought.

ולכן כתיב וישק³⁰ יעקב לרחל³¹ על דרך שנקוד על וישקהו

And therefore it is written, “And Yaakov kissed Rachel,” in the manner of [what is said of] the dotted word “and he kissed him”:

So the Torah tells that Yaakov kissed Rachel, and the Alter Rebbe reads this kiss like the dotted word “and he kissed him,” when Eisav met Yaakov. Rashi brings two readings of those dots: that Eisav did not kiss him with his whole heart, or, in Rabbi Shimon bar Yochai’s words, that at that moment Eisav’s compassion was stirred and he kissed him with all his heart; the next lines show that the Alter Rebbe means a kiss from the inner core of love.

דהיינו שבחיי חב"ד [חכמה בינה ודעת] שהוא זיווג נשיקין ואתדבקו רוחא ברוחא עד"מ הנשיקין שבאין מפנימית האהבה (עמ"ש במ"א ע"פ ישקני מנשיקות^{32,33} וע"פ אמצאך בחוץ אשקך)^{34,35} וגם בחיי 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 [וזהו שכתוב] אעבדך שבע שנים ברחל³⁶ בתך הקטנה כי לבן הוא בחיי לובן העליון^{37,38} מקור החסדים שכולו רחמים פשוטים דלית שמאלא בהאי עתיקא³⁹

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]”;

“I will serve you seven years for Rachel, your younger daughter”: Yaakov serves Lavan in order to draw Lavan’s light down into Rachel, speech, the lower level. For Lavan, whose name means “white,” is in the Arizal’s teaching the “supernal whiteness,” the source of all kindness, pure compassion with no trace of judgment. The Zohar says of this level, Atika (the Ancient One), that it has “no left side,” no severity at all.

רק שלמטה נשפל בלבן גשמי⁴⁰ ומ"מ כתיב כלו הפך לבן טהור⁴¹ הוא אפי' [אפילו] הנגע כו' ועל לבן כתיב וישכם לבן בבקר⁴² שבכ"י [שבכל יום] 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 • ¶2

Rachel barren, Leah's sons

SECTION 4 • ¶2

Thought and action together

2 וינשק לבניו⁴³ ובנותיו שנמשך בכל פרצופי האצ"י זכרים ונקבות. ואח"כ ולבן שב למקומו למעלה מעלה ויעקב הלך לדרכו⁴⁴ להמשיך בחינת לובן העליון הנ"ל למטה מטה ברחל בתו הקטנה בחי' דבור כו'.

"And he kissed his sons and his daughters": [meaning] 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 עקרה⁴⁵ 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 [ומה שכתוב לעיל] דרחל נקי' 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 בזהר פ' פנחס דרמ"ט)⁴⁶

(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 הספי' [הספירה / הספירות] שבאצ"י⁴⁷ עצמו ששם היה שרש השבטים ולכן נקי' שבטי⁴⁸ יה.

But Leah, who is thought, bore six sons, who are the Sefiros in Atzilus itself, for that is where the root of the tribes was; and therefore they are called "the tribes of Yah."

Leah, thought, did give birth: six sons. Her births took place within Atzilus itself, among the Sefiros, where there is no separateness to block revelation; that is where the tribes are rooted, and so the Psalmist calls them "the tribes of Yah." Yah (yud-hei), the first two letters of the Name Havayah, stands for Chochmah and Binah, the level of thought.

יהודה הפעם אודה⁴⁹ בחי' בטול והודאה הרי הוא נמשך ומסתעף מן המחשבה דוקא.

Yehudah, "this time I will acknowledge (odeh)," is the level of self-nullification (bittul) and acknowledgment, which is drawn and branches out specifically from thought.

Leah named Yehudah from "this time 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 ראייה ושמיעה הוא ג"כ למעלה מבחי' הדבור אלא מן המחשבה הן נמשכים כו' (כמ"ש במ"א ע"פ יהודה אתה^{50,51} כו')

Likewise Reuven and Shimon, sight and hearing, are also above the level of speech; rather, they are drawn from thought, etc. (as is explained elsewhere on "Yehudah, you," etc.).

Reuven's name comes from "seeing" and Shimon's from "hearing": at their births Leah said that Havayah "has seen my affliction" and "has heard" (Genesis 29:32-33). Seeing and hearing take in rather than express, so they too are above speech and stem from thought. The Alter Rebbe points to his discourse on "Yehudah, you," where Reuven is the sight that arouses love and Shimon the hearing that brings awe.

וגם לוי שהוא בחי' התקשרות כמ"ש הפעם ילוה⁵² כו' נמשך ונולד ג"כ מן המחשבה

And also Levi, who is the level of attachment, as it is written, "This time [my husband] will be attached (yilaveh)," etc., is also drawn and born from thought,

Levi's name comes from "will be attached" (yilaveh): "this time my husband will be attached to me." Levi thus stands for attachment (hiskashrus), a deep bond of the mind, and this too is born of thought.

כנראה בחוש במי שהוא בעל מחשבה שאינו מרגיש כלל בעסקים החולפים לפניו מחמת גודל התקשרות שיש לו בהמחשבה.

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.

Anyone can see this 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 דר' [דרבי] חייא רבה.^{53,54} וכן גבי רבא (בפ' אר"ע [אמר רבי עקיבא])⁵⁵ דהוה מעיין בשמעתי [בשמעתיה] 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. In the Jerusalem Talmud (Kilayim 9:3, the Kehot note shows), Rabbi Chiya Rabbah did not rise before Rabbi Yishmael son of Rabbi Yosi in the bathhouse, because at that moment his mind was going through the whole book of Psalms; and the Babylonian Talmud tells that Rava, absorbed in study, did not notice that his fingers were bleeding.

ולכן יצא ממנו משה⁵⁶ שהיה כבד פה וכבד לשון⁵⁷ דהיינו שלגודל התקשרותו בבחי' בטול⁵⁸ ונחנו מה⁵⁹ לא היה יכול להיות משפיע כו' שהיה בחי' הדבור 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., which is the level of speech, 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, voiced in his words “and what are we?”, were so deep that he could not easily turn outward to give to others, and giving to others is the level of speech.

ועיקר ההפרש בין התקשרות דלוי שהוא בחי' בטול ובין הודיה דיהודה שהוא ג"כ בחי' בטול הוא כי יהודה הוא בחי' הבטול בגילוי כענין מודים שכורע ומשתחוה

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 that Yehudah is the level of self-nullification in revealed form, like [the blessing of] Modim, when one bends and bows down.

The Alter Rebbe now distinguishes Levi's attachment from Yehudah's acknowledgment, since both are self-nullification. Yehudah's is visible and outward, like bowing at Modim, the blessing of thanks in the Amidah, where one bends the body.

ולכן יצאו ממנו מלכי בית דוד שבטולם הוא בחי' הבטול שבהתגלות וחיצוניות.

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).

So the kings of the House of David, who descend from Yehudah, embody a self-nullification that shows itself openly, in revelation and in the outer dimension.

אבל לוי שהוא בחי' ההתקשרות והבטול בפנימיותו ועצמותו הגם שבחיצוניות אינו נגלה כלל וכענין בטול דצבא השמים לך משתחווים⁶⁰ שהשתחואה של המלאכים אינו ענין השתחואה גשמיות אלא שמשתחוה⁶¹ 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^{63, 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 [התורה ומצות] ברוחניות דהיינו ע"י המחשבה כו')

(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, that is, through thought, etc.?)

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?

אך באמת היו בטעות גדול דע"י דבור ומעשה דוקא נמשך גילוי אוא"ס [אור אין סוף] ב"ה ביתר שאת לאין קץ כי נעוץ סופן בתחלתן⁶⁴ כו' ומרבע"ה [ומשה רבינו עליו השלום] התפלל תקט"ו תפלות⁶⁵ ליכנס לארץ⁶⁶ כו'.

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, the number the Midrash finds in va'eschanan, "and I pleaded."

ועפ"ז [ועל פי זה] יובן עוד ענין ויאהב יעקב את רחל⁶⁷ דוקא שהיא בחי' דבור ומעשה כי שנואה 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, and "that 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. That Leah was "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 אישי⁶⁸ 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 [מחשבה דבור ומעשה] דהא בלא הא לא סגי ועמ"ש במ"א בענין לויתן⁶⁹ ושור הבר שהוא ג"כ ענין ב' בחי' הנ"ל לויתן לשון התקשרות בחי' בטול דנוני ימא כמו הפעם ילוה כו'

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 (livyasan) is a term of attachment, the level of the self-nullification of the fish of the sea, like "this time [my husband] will be attached (yilaveh)," etc.

The answer: both levels are necessary, thought and speech-and-action, and neither suffices alone. The Leviathan and the wild ox of the future feast represent these two levels: the Leviathan (livyasan), whose name shares the root of yilaveh, "will be attached," stands for the fish of the sea, who live entirely within their source and are nullified to it.

ולאה רצתה שיהיה העיקר ע"י בחינה זו ע"ד שאמרו בחסידים הראשונים⁷⁰ שהיו שוהין ט' שעות בכל יום בתפלה שהוא כענין בטול והתקשרות הנ"ל דמחשבה כו'.

And Leah wanted the main thing to be through this level, in the manner of what was said of the early pious ones (chassidim), 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 waiting an hour, praying an hour and waiting an hour, three times a day, nine hours in prayer, absorbed in self-nullification and attachment of the mind.

ואימתי תורתן נעשית אלא מתוך שחסידים הן כו' הרי רוב עסקם היה עד"ז (ומבואר ענין זה לקמן בד"ה ששים המה מלכות⁷¹ כו' אחת היא יונתי⁷² כו')⁷³

"And when is their Torah [study] 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 how those pious ones kept their Torah and did their work, and answers that because they were pious, their Torah is preserved and their work is blessed. So most of their 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 (bnei aliyah), 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 the bnei aliyah, the few people of a higher order, in the Talmud's phrase. For the Jewish people as a whole, the main service is through speech and action, Torah study and practical mitzvos.

ולכן היה באהל רחל⁷⁴ עיקר קביעותו שהוא בחי' דומ"ע [דבור ומעשה] 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, as Rashi says on "he came into Rachel's tent": Yaakov was always with her. Yet thought is still necessary, since from it come "seeing and hearing" (Reuven and Shimon), "to gaze upon the glory of the King," the contemplation that arouses love.

וכל האומר אין לי אלא תורה⁷⁵ כוי אלא צ"ל רי"ש [רצוא ושוב] רק כי אז נעוץ סופן כוי:

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 made Rachel’s tent his main home yet needed Leah’s sons, sight and hearing, too.

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?

FOR CHILDREN • AGES 9-13

For the children at the table

Leah and Rachel: thought and speech

THE BIG IDEA

Thought is very high, but G-d's light shines most fully when we speak words of Torah and do mitzvos, with our thoughts joined to them.

Lavan had two daughters, Leah and Rachel. The maamar explains that they stand for two things. Leah is thought, which is hidden inside a person; Rachel is speech, which comes out so that others can hear. Thought is higher and finer than speech. Yet the Torah tells us that Yaakov loved Rachel more. Why? Yaakov is called the “middle bar” that runs from one end to the other. He wanted G-d's light to reach all the way down to the lowest place, where everyone can receive it, and that happens through speech and action. Leah's sons came from thought: Yehudah, whose name means thanking G-d (a thanks shown outwardly, as when we bow in prayer), and Levi, whose name means being joined to G-d. The generation in the desert wanted to serve G-d in thought alone, without going into the Land to do mitzvos with physical things. That was a mistake: G-d's light shines most strongly in words of Torah that we say and in mitzvos that we actually do. Only a few great people can serve mainly in thought. Still, thought must come too, so that what we say and do is full of meaning.

THE MASHAL

A person thinking very deeply may not notice at all what is happening around them, because they are so joined to their thought. So it is with Levi, whose name means being joined: his closeness to G-d was inside, hidden like thought, rather than shown outwardly in words.

QUESTIONS FOR THE SHABBOS TABLE

1. Why did Yaakov love Rachel, speech and action, more, even though Leah, thought, is higher?
2. Yaakov is called the “middle bar” that runs from one end to the other. What does this picture teach us about what he wanted?
3. This week, when you say a brachah or do a mitzvah, how can you also think about what it means?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 וללכן שתי בנות

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 רטז, 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 כבבל היא בבחי' גלות בהע' שרים והעבודה היא בדרך בירורים כו' (ועיי"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 וללכן שתי בנות

"And Lavan had two daughters: the name of the elder was Leah, and the name of the younger (haketanah) was Rachel." The maamar's opening verse; its reference to the Chanukah discourse reads "the younger" as "the small hei."

בראשית 29:16 ט"ז: בראשית כ"ט

וּלְלֶכְנָן שְׁתֵּי בָנוֹת שֵׁם הַגְּדוֹלָה לֵאָה 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

David, thanking G-d for saving him from death: "I will walk before Havayah 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 ט"ז: תהילים קט"ז

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 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

In the psalm, "He settles the akeres habayis as a joyful mother of children," the words mean the barren woman of the house. The Kabbalists apply the phrase to Rachel, who was barren (akarah) and yet the ikar, the mainstay, of the house; the maamar uses it in that sense.

Psalms 113:9 ט"ז: תהילים קי"ג

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֶם־הַבָּנִים שְׂמִיחָה הִלְלוּ־קָה:

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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8 רחל (שנקראת עקרת הבית)

On "but Rachel was barren (akarah)": Rabbi Yitzchak said, "Rachel was the ikar, the mainstay, of the house." The source of calling Rachel akeres habayis, the main one in the house.

Bereshit Rabbah 71:2 ב"א: בראשית רבה ע"א

... לאמן של אלו אני מגרש! ובסוף הוא מודה על הדבר, הה"ד (בראשית מז): וישתחו ישראל על ראש המטה מי היה ראש מטתו של אבינו יעקב, לא לאה?! ורחל עקרה אמר רבי יצחק: רחל היתה עיקר של בית, כמה שנאמר: ורחל עקרה, עיקרה רחל. אמר רבי אבא בר כהנא: רוב מסובין עיקר של לאה היו, לפיכך עושים רחל עיקר. ורחל עקרה, רחל היתה עיקר של בית. תני, רבי שמעון בן יוחאי: לפי שכל הדברים תלוין ברחל, לפיכך נקראו ישראל על שמה, (ירמיה לא): רחל מבכה על בניה, ולא סוף דבר ...

Another matter, "The L-rd supports all those who fall" (Psalms 145:14) - these are the barren women, who fall inside their houses. "And He straightens all who are hunched"

(Psalms 145:14) - when the Holy One blessed be He remembers them with children, they stand erect. Know that it is so, as Leah was the unloved one of the household, but when the Holy One blessed be He remembered her, she stood erect. That is what is written: "The L-rd saw that Leah was unloved." "That Leah was unloved [senua]" ...

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9 (וכמו שפרש"י . . בא"י)

The parenthetical citing Rashi on Yonah and Yechezkel is missing in this manuscript.

KEHOT'S NOTE

בגוכתיק הצ"צ ליתא.

10 וכמו שפרש"י גבי יונה ויחזקאל

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

KEHOT'S NOTE

א, ג.

11 ויחזקאל שאין הנבואה שורה אלא בא"י

Rashi explains that the Shechinah rests on a prophet outside the Land only if it first rested on him in the Land; the Alter Rebbe cites it 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 כאדי משתגע דיישטריי' צא בלע"ז:

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 ...

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

12 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"ד: כ"ט א

תנא, רבי שמעון בן יוחי אומר: בוא וראה כמה חביבין ישראל לפני הקדוש ברוך הוא, שכל מקום שגלו — שכינה עמהן. גלו למצרים — שכינה עמהן, שנאמר: "הנגלה נגליתי לבית אביך בהיותם במצרים וגו'." גלו לבבל — שכינה עמהן, שנאמר: "למענכם שלחתי כלה." ואף כשהן עתידין ליגאל — שכינה עמהן, שנאמר: "ושב ה' אלוקיך את

שבותך." "והשיב" לא נאמר, אלא "ושב". מלמד שהקדוש ברוך הוא שב עמהן מבין הגלות.

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.

13 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

באווה"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 מבח"ל, 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.

14 כרחל לפני גוזזי נאלמה

The prophet describes G-d's servant, whom Rashi reads as Israel in exile, bearing oppression in silence: "like a ewe (rachel) before her shearers is mute." The maamar reads the ewe as Rachel, divine speech, falling silent in exile.

Isaiah 53:7: ישיעיהו נ"ג:ז

נָגַשׁ וְהוּא נֶעְנֶה וְלֹא פִתַּח־פִּי כִּשְׂה לְטֹבַח יוֹכֵל וּכְרָחֵל לִפְנֵי גֹזֵזֶיהָ נְאֻלְמָה וְלֹא פִתַּח פִּי:

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.

15 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

באווה"ת בראשית כרך א ר"ז, א מציינ ע"ז "וזהו עיקר התלבשותה שנופלת ממדרגה למדרגה לברר ולהוציא בלעם מפ"י".

16 (וכמ"ש ע"פ במדבר סיני)

The note points to the discourses on "In the wilderness of Sinai" at the start of Likkutei Torah, Bamidbar.

KEHOT'S NOTE

ראה לקו"ת פ' במדבר בתחלתה.

and the middle bar in the midst of the boards, which shall pass through from end to end.

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27 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 אה"ת בראשית כרך ב שפה, ב ואילך. וראה בהביאור שם שפה, א ואילך.

28 והנורא

Moshe tells Israel that Havayah their G-d is "the great, the mighty and the awesome G-d"; the Sages set these words in the first blessing of the Amidah. In Chassidus the three words correspond to the Patriarchs, and "the awesome" is Yaakov, who joins Chesed and Gevurah.

Deuteronomy 10:17: דברים י':

כי ה' אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וְאֲדֹנֵי הָאֲדֹנִים הָאֵל הַגָּדֹל הַגִּבּוֹר 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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29 ויאהב (יעקב) גם את רחל

After Yaakov married both sisters, "he loved Rachel also more than Leah." Explained as Yaakov's yearning for revelation in the revealed world.

Genesis 29:30: בראשית כ"ט:

וַיָּבֹא גַם אֶל־רַחֵל וַיֵּאָהֱב גַּם־אֶת־רַחֵל מִלֵּאָה וַיַּעֲבֹד עִמּוֹ עוֹד שִׁבְע־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.

30 וישקהו

When Eisav met Yaakov, "he kissed him"; the word is written with dots above it. Rashi brings two readings: that Eisav did not kiss him wholeheartedly, or, as Rabbi Shimon bar Yochai says, that at that moment his compassion was stirred and he kissed him with all his heart. The Alter Rebbe reads Yaakov's kiss of Rachel in the manner of that dotted word.

Genesis 33:4: בראשית ל"ג:

וַיִּרְץ עֲשׂוֹ לִקְרָאתוֹ וַיַּחֲבֹקְהוּ וַיִּפֹּל עַל־צַוְאָרוֹ וַיִּשָּׁקְהוּ וַיִּבְכוּ:

And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him; and they wept.

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31 וישק יעקב לרחל

When Yaakov first met Rachel at the well, "Yaakov kissed Rachel." Read as Yaakov drawing the inner level of

Chochmah, Binah and Daas into Rachel.

Genesis 29:11: בראשית כ"ט:

וַיִּשָּׂק יַעֲקֹב לְרַחֵל וַיִּשָּׂא אֶת־קֻלּוֹ וַיִּבְכֶּה:

And Jacob kissed Rachel, and lifted up his voice, and wept.

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KEHOT'S NOTE

בראשית כט, יא.

32 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 אה"ת שה"ש ע' כד.

33 ישקני מנשיקות

The opening words of the Song of Songs, the beloved's longing: "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: שיר השירים א':

יִשְׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דְּדִידִי מִיָּיִן:

Let him kiss me with the kisses of his mouth— For thy love is better than wine.

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34 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.

35 אמצאך בחוץ אשקך

The beloved wishes her beloved were like a brother to her: "I would find you outside, I would kiss you." Another explanation of "kisses" the Alter Rebbe refers to.

Song of Songs 8:1: שיר השירים ח':

מִי יִתְּנֶנָּה כָּאֵחַ לִי יוֹנֵק שְׂדֵי אִמִּי אֲמַצְאָךְ בַּחוּץ אֶשְׁקֶךָ גַּם לֹא־יָבֹוּ 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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36 אעבדך שבע שנים ברחל

Yaakov to Lavan: "I will serve you seven years for Rachel, your younger daughter." Rachel, the "younger," is speech, the lower level, into which Yaakov draws Lavan's light.

Genesis 29:18: בראשית כ"ט:

וַיֵּאָהֱב יַעֲקֹב אֶת־רַחֵל וַיֹּאמֶר אֶעֱבֹדךָ שִׁבְעֵי שָׁנִים בְּרַחֵל בְּתֻרַת הַקֶּטְנָה:

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.

37 **לכן הוא בחי' לובן העליון**
Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ע"ה שער העקודים פ"א.

38 **לכן הוא בחי' לובן העליון**
In Sha'ar HaAkudim, ch. 1, the Arizal writes that Lavan is the secret of the supernal whiteness that precedes all of Atzilus, and that he makes the stages called Akudim, Nekudim and Berudim. The Alter Rebbe uses it to explain Lavan as the source of kindness.

Sefer Etz Chaim 6:2; ע"ה חיים ו'ב:2

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 ...

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39 **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.

40 **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.

41 **כולו הפך לבן טהור**
The law of tzaraas: when the white affliction has covered the whole body, the kohen declares the person pure, for "it has all turned white; he is pure." Whiteness, even in the affliction, reflects its holy root.

ויקרא י"ג:13

וְרָאָה הַכֹּהֵן וְהִנֵּה כִסְתָּה הַצָּרַעַת אֶת־כָּל־בָּשָׂרוֹ וְטָהַר אֶת־הַנֶּגַע כָּלּוֹ 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.

42

וישכם לבן בבקר

After his covenant with Yaakov, "Lavan rose early in the morning" to take leave of his family. The morning is the time of Chesed; the verse hints at the supernal kindness growing strong each day.

בראשית ל"ב:1

וַיִּשְׁכֶּם לָבָן בַּבֹּקֶר וַיִּנָּשֶׁק לְבָנָיו וּלְבָנוֹתָיו וַיְבָרֶךְ אֹתָהֶם וַיֵּלֶךְ וַיֵּשֶׁב לָבָן לְמִקְמוֹ:

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.

PARAGRAPH 2

43

וינשק לבניו

"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

וַיִּשְׁכֶּם לָבָן בַּבֹּקֶר וַיִּנָּשֶׁק לְבָנָיו וּלְבָנוֹתָיו וַיְבָרֶךְ אֹתָהֶם וַיֵּלֶךְ וַיֵּשֶׁב לָבָן לְמִקְמוֹ:

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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44

ויעקב הלך לדרכו

"And Yaakov went on his way" after parting from Lavan. Yaakov's way is to draw the supernal whiteness down into Rachel.

בראשית ל"ב:2

וַיַּעֲקֹב הָלַךְ לְדַרְכּוֹ וַיִּפְגְּעוּ־בּוֹ מַלְאֲכֵי אֱלֹקִים:

And Jacob went on his way, and the angels of G-d met him.

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45

רחל עקרה

"And Havayah saw that Leah was hated, and He opened her womb; but Rachel was barren (akarah)." Both halves of the verse are used in this paragraph.

בראשית כ"ט:31

וַיֵּרָא ה' כִּי־שָׂנְאוּהָ לֵאָה וַיִּפְתַּח אֶת־רִחְמָהּ וְרָחֵל עֲקָרָה:

And the L-RD saw that Leah was hated, and he opened her womb; but Rachel was barren.

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(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 ריו, ב שמבאר "כי הלידה הוא בחי גילוי ההעלם כמו שהוא בעצמותו, וא"א להיות האצ"י כמו שהוא נמשך בבריאה, ולכן היתה מקשה ללדת". ע"ש.

47

שהם הספיי שבאצ"י

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

KEHOT'S NOTE

לית להאריו"ל פי ויצא.

48

שבטי יה

David describes Jerusalem, to which "the tribes went up, the tribes of Yah." Yah, the first two letters of the Name (Chochmah and Binah), shows the tribes' root in thought, in Atzilus.

Psalms 122:4 כ"ט:ב:ד תהילים

שָׁשׁ עָלוּ שְׁבָטִים שְׁבִייעָה עֲדוּת לְיִשְׂרָאֵל לְהַדוֹת 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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49

יהודה הפעם אודה

Leah at Yehudah's birth: "This time I will acknowledge (odeh) Havayah; therefore she called his name Yehudah; and she stopped bearing." The name expresses acknowledgment, a form of self-nullification.

בראשית כ"ט:ל"ה Genesis 29:35

וַתֵּהָר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר הַפֶּעַם אֹדָה אֶת־יְהוָה עַל־כֵּן קָרָאתָ שְׁמוֹ יְהוּדָה וַתַּעֲמֹד מִלֵּדָתָּ:

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.

50

כמ"ש במ"א ע"פ יהודה אתה

In the discourse "Yehudah, you, your brothers shall acknowledge you" (Torah Ohr, Vayeichi 1, 45a), Reuven ("see, a son") is sight, the contemplation that arouses love; Shimon is hearing, which brings awe; Levi is attachment; and these three must come first so that Yehudah's acknowledgment, the bowing of the Amidah, can be revealed.

KEHOT'S NOTE

לקמן ר"פ ויגש.

51

ע"פ יהודה אתה

Yaakov's blessing: "Yehudah, you, your brothers shall acknowledge you." The Alter Rebbe refers to his explanation

of this verse.

בראשית מ"ט:ח:ט Genesis 49:8

יְהוּדָה אֶתָּה יוֹדוּךָ אֶחָיִךְ יָדָךְ בְּעֶרְךָ אֵיכִיךָ יִשְׁתַּחֲוּוּ לְךָ בְּנֵי אָבִיךָ:

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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52

הפעם ילוח

Leah at Levi's birth: "This time my husband will be attached (yilaveh) to me." The source of Levi's name, read as attachment (hiskashrus).

בראשית כ"ט:ל"ד Genesis 29:34

וַתֵּהָר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר עֵתָּה הַפֶּעַם יִלְוֶה אִישִׁי אֵלַי כִּי־יִלְדֹתִי לוֹ שְׁלֹשָׁה בָּנִים עַל־כֵּן קָרָאתִי שְׁמוֹ לֵוִי:

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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53

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.

54

וכמ"ש במדרש בעובדא דר' חייא רבה

The Kehot note points here: Rabbi Chiya Rabbah did not rise before Rabbi Yishmael son of Rabbi Yosi, for at that moment his mind was going through the whole book of Psalms. An example of total absorption in thought.

תלמוד ירושלמי כלאים ט:ג:ג: Jerusalem Talmud Kilayim 9:3

55

וכן גבי רבא (כפ' אר"ע)

A Sadducee saw Rava 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.

שבת פ"ח אב 88a Shabbat 88a

KEHOT'S NOTE

שבת פח, א.

56

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.

57

כבד פה וכבד לשון

Moshe says to G-d at the burning bush: "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

וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה בִּי אֲדֹנָי לֹא אִישׁ דְּבָרִים אָנֹכִי גַם מְתוּמָל גַּם מִשְׁלֹשָׁם גַּם מֵאֵז דְּבָרְךָ אֶל־עַבְדְּךָ כִּי כְבֹד־פִּי וּכְבֹד־לְשׁוֹן אָנֹכִי:

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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58 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 רז, א. ביאורו להצ"צ עי' תמוז.

59 ונחנו מה

Moshe and Aharon say to the complaining people, "and what are we, that you complain against us?" The classic expression of Moshe's self-nullification.

Exodus 16:7: שמו"ת ט"ז

ובקר וראיתם את־כבוד ה' בשמעו את־תלנתיכם עליה' ונחנו 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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60 צבא השמים לך משתחוים

The Levites in Ezra's time praise G-d: "You alone are Havayah ... and the host of heaven bows to You." The angels' bowing is spiritual, an inward nullification, the model for Levi's self-nullification.

Nehemiah 9:6: נחמיה ט"ז

אתה־הוא ה' לְבָדָךְ אַתָּה עֲשִׂיתָ אֶת־הַשָּׁמַיִם שָׁמַיִם וְכָל־צָבָאם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיָּמִים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחִיָּה אֶת־כָּל־שָׁמַיִם לְךָ מִשְׁתַּחֲוִיִּים:

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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61 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

בגובייק הצ"צ [וכי"ה באוה"ת בשלח עי' שנה שמציין לכאן]: דצבא השמים לך משתחוים 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.

62 ע"פ טובה הארץ מאד מאד

There (38b) the spies' refusal to enter the Land is traced to their root in Leah, the world of thought: they argued that every mitzvah done in speech and action could be kept

spiritually, in thought, as Avraham kept the whole Torah before it was given.

KEHOT'S NOTE

לקו"ת שלח לח, ב. ושם מציין לכאן.

63 טובה הארץ מאד מאד

Yehoshua and Kalev to the people, after the spies' report: "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.

Numbers 14:7: במדבר י"ד

ויאמרו אֶל־כָּל־עַדַּת בְּנֵי־יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבְרָנוּ בָּהּ לְתוֹר אֶתָּה 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.'

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64 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.

Sefer Yetzirah 1:7: ספר יצירה א' ז

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)

65 ומרבע"ה התפלל תקט"ו תפלות

A discussion of Moshe's 515 prayers to enter the Land.

Devarim Rabbah 11:6: דברים רבה י"א ז

KEHOT'S NOTE

דבר"ר יא, ו. ראה אוה"ת פי ואתחנן עי' קיג.

66 ומרבע"ה התפלל תקט"ו תפלות ליכנס לארץ

The Midrash says Moshe prayed 515 times to enter the Land, the numerical value of va'eschanan, "and I pleaded" (Deuteronomy 3:23); the Kehot note numbers the passage 11:6. Proof that entering the realm of practical mitzvos is worth such pleading.

Devarim Rabbah 11:10: דברים רבה י"א ז

67 ויאהב יעקב את רחל

"And Yaakov loved Rachel." Now explained as love for the level of speech and action.

Genesis 29:18: בראשית כ"ט י"ח

וַיֵּאָהֱב יַעֲקֹב אֶת־רַחֵל וַיֹּאמֶר אֶעֱבֹד שְׁנַיִם בָּרַחַל בְּתוּךְ הַקָּטָנָה:

And Jacob loved Rachel; and he said: 'I will serve thee seven years for Rachel thy younger daughter.'

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68

וגם לוי . . הפעם ילוח אישי

There the Leviathan is explained as the joining of the created "something" to the divine "nothing" through self-sacrifice in saying "One" in the Shema, and this draws down "my husband will be attached to me," with a reference back to this maamar.

KEHOT'S NOTE

בלקו"ת שמיני יח, ג. נשא כא, ד מציין לכאן.

69

ועמ"ש במ"א בענין לויתן

There (18b) the hidden tzaddikim are called "fish of the sea": as the sea covers the fish, they belong to the hidden world, and through their spiritual service they join the worlds to the Infinite Light.

KEHOT'S NOTE

ראה לקו"ת שמיני יח, ב.

70

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.

Berakhot 32b:20-22 ב"כ-כ"ב

חסידים הראשונים היו שוהין שעה אחת: מנא הני מילי? אמר רבי יהושע בן לוי, אמר קרא: "אשרי יושבי ביתך". ואמר רבי יהושע בן לוי: המתפלל צריך לשהות שעה אחת אחר תפלתו, שנאמר: "אך צדיקים יודו לשמך וישבו וישרים את פניהם".

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. Ixxxiv, 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. cxi. 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.

71

ששים המה מלכות

"There are sixty queens." The opening words of the later discourse the Alter Rebbe refers to.

Song of Songs 6:8 שיר השירים ו':8

ששים המה מלכות ושמונים פילגשים ועלמות אין מספר:

There are threescore queens, And fourscore concubines, And maidens without number.

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72

אחת היא יונתי

"My dove, my perfect one, is one." Part of the same discourse.

שיר השירים ו':9 Song of Songs

אחת היא יונתי תמתי אחת היא לאמה ברה היא לילדתה ראוה בנות ויאשרוה מלכות ופילגשים ויהללוה:

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.

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73

(ומבואר . . יונתי כו')

The whole parenthetical section is missing in this manuscript.

KEHOT'S NOTE

כל המוסגר ליתא בגוכתי"ק הצ"צ.

74

באהל רחל

Lavan searches for his idols: "he went out of Leah's tent and came into Rachel's tent." Rashi notes that Yaakov's tent was Rachel's tent, for Yaakov was always with her; the maamar reads this as his main dwelling in speech and action.

בראשית ל"א:33 Genesis

ויבא לבן באהל יעקב ובאהל לאה ובאהל שתי האמהות ולא מצא ויצא מאהל לאה ויבא באהל רחל:

And Laban went into Jacob's tent, and into Leah's tent, and into the tent of the two maid-servants; but he found them not. And he went out of Leah's tent, and entered into Rachel's tent.

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75

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'5-4 Yevamot

ערבי שלציון — דעבדי שלוף דוץ. 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. בסמן לעיל ז, א.



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THE CHASSIDISHE PARSHA

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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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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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