



TORAH OHR • PARSHAS VAYEITZEI • MAAMAR 5

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; after prayer that light withdraws, and the level of Yaakov is drawn into Torah and mitzvos through the day.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

The 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; after prayer that light withdraws, and the level of Yaakov is drawn into Torah and mitzvos through the day.

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 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 the level of Yaakov is drawn into Torah and mitzvos.

OUTLINE

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|----------|--|------|
| 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. | |
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| 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. | |
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| 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, its withdrawal afterward, and the drawing of Yaakov's level into 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 אתערותא דלתתא

ואתערותא 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 • ¶1-2

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.”

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.

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}

Now, it is written, “Yours, Havayah, is the greatness and the might, etc.,” 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.”

It then brings David's praise, “Yours, Havayah, is the greatness and the might.” 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 itself is not called “great,” for, as the Sages say, where you find His greatness you find His humility: what we call His greatness is His lowering Himself into the attributes.

2 והנה גדולה היא מדת אברהם וכמ"ש ואגדלה שמך.⁶ וזהו שאומרים אלקי אברהם כו' ושכחו של הקב"ה הוא שכך ענוותנותו⁷ ית' כו' שנמשך ונתפשט אור א"ס ב"ה כ"כ [כל כך] 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 [ועל ידי כך] 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, as 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 may 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 [וכמאמר רבותינו זכרונם לברכה] על אברהם אבינו ע"ה [עליו השלום] 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 vessels 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 דשביט^{21,22} וגם לשון שבט וענף מן האילן הגדול שהם²³ 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.

The word shevet (tribe) suggests drawing forth, as in the Aramaic kochva deshavit, a comet, whose light trails outward; it also means a rod or branch that grows from a great tree.

עמד על י"ב בקר²⁴ הם בחי' י"ב שבטים כנגד ארבע חיות המרכבה²⁵ פני אדם²⁶ כו'

For they are a Chariot for the revealed world (alma de'isgalya), in the aspect of (the Sea) "standing upon twelve oxen," which are the twelve Tribes, corresponding to the four Chayos of the Chariot, the face of a man, etc.

The Tribes are a chariot for "the revealed world" (in Kabbalah, Malchus, from which the lower worlds come forth), like the bronze "Sea" in Shlomo's Temple, which stood on twelve oxen: the twelve Tribes, corresponding to the four faces of the Chayos in Yechezkel's chariot vision. As the oxen carried the Sea, the Tribes carry the Patriarchs' revelation below.

וכל אי כלול מג' אבות²⁷ 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 תתענו²⁸ ה' מדרכך תקשיח לבנו מיראתך שוב למען עבדיך²⁹ שבטי נחלתך.

And this is what the prophet said concerning the exile (and it was set into Tikkun Chatzos): "Why, Havayah, 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 הנגבה³⁰ 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"י³¹ השתלשלו³² [השתלשלות] בחי' ומעלת השבטים יוכל להיות גילוי זה בכל נפש מישראל:^{32, 33}

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 יעקב³⁴ אבינו ע"ה [עליו השלום] היא בחי' הרחמים העליונים שאפילו על כל עולמות³⁵ שייך ונופל³⁶ 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., as is explained elsewhere.

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 יעקב³⁷ הם במדרגה שלמטה הימנו דהיינו לעורר רחמים רבים על ניצוץ אלקות השורה בנפשו

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 ונשא³⁸ וכולא קמיה כלא חשיבי³⁹ 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,

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 ממעל⁴⁰ ממש שהיתה בטלה באור א"ס ממש ואיך ירדה פלאים⁴¹ מטה מטה מאיגרא רמא⁴² כו' ולפי רבוי ואריכות ההתבוננות כך תגדל הרחמנות ביתר שאת.⁴³

"a part 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 [ובפסוקי דזמרה] שכמה פסוקים המספרים בשבחו ש"מ [של מקום] 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, the psalms and verses of praise that open the morning prayer, 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 [באתערותא דלתתא] אתעדל"ע [אתערותא דלעילא] 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 [אתערותא דלתתא] זו שמבחי' ומדרגת השבטים גורם אתעדל"ע [אתערותא דלעילא] 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 הרחמן⁴⁴ 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 our heart to become an abode and a throne for the indwelling of Binah (understanding) and Daas as a 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.⁴⁵ וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] (ברכות לג.) כל מי שאין בו דעה⁴⁶ 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.

SECTION 5 • 118-9

Lavan, the Supernal Whiteness

8 אך הנה גם לבחיי אתעדליי [אתערותא דלעילא] שיהיי [שיהיה] תלוי באתעדליי [באתערותא דלתתא] זו צ"ל בחיי 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 ⁴⁷ וזהו וישכם לבן ⁴⁸ בבקר ⁴⁹ פי' לבן דקדושה ⁵⁰ 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 and being of the Infinite Light (Or Ein Sof), blessed be He.

The prayer of Shabbos morning says "G-d of the world, 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 the very essence and being of the Infinite Light.

ומהותו של אא"ס [אור אין סוף] ב"ה כמשל מראה וגוון לבן ⁵¹ 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.

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 עדי"מ אור א"ס ב"ה בעצמו ובכבודו דלית ב"י [ביה] בחינת גוונים כלל דלית מחשבה תפיסא ב"י
 [ביה] ⁵² ואני ה' לא שנית ⁵³ 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, Havayah, 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, Havayah, have not changed” expresses that nothing in it alters.

ולכן כתיב והחליף את משכורת ⁵⁴ עשרת מנים אם כה יאמר נקדים ⁵⁵ 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 [כביכול] 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.

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 כמציאות ואינם עולים בשם כלל לא שייך שם שינוי כלל (וזלע"ז [וזה לעומת זה] לבן דקליפה
 מחליף משכורתו ממש ברמאות). ^{56, 57}

Since 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' [דיליה] 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), as it is written (Bereishis 22), "And Avraham rose early in the morning."

The Lavan of holiness is the source of supernal mercy, beyond the whole chain of worlds. It is awakened "in the morning," Avraham's time and his attribute of Chesed, as the Torah says, "And Avraham rose early in the morning," when he went to the Akeidah.

כמ"ש (בראשית כב) וישכם אברהם בבקר^{58, 59} להמשיך רחמים להיות אתעדל"ע [אתערותא דלעילא] תלוי
באתעדל"ת [באתערותא דלתתא] המשכת הרחמים היא בבחי' חסד דאברהם.

[This is] 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.

Through Avraham's kindness the higher mercy is drawn down, so that a response from above follows an arousal from below.

וכמאמר אהבת עולם אהבתנו כו' אבינו אב הרחמן כו'. וזהו וינשק לבניו⁶⁰ הם הם בחי' השבטים (שהם
בני בניו ובני בנים הם כבנים)^{61, 62, 63}

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 level of the drawing down of the arousal from above, as mentioned above.

The morning blessing "With an everlasting love You have loved us... our Father, merciful Father" joins love (Chesed) with mercy. The verse's "he kissed his sons" refers to the Tribes, Lavan's grandsons, since grandchildren count as children; they stand for the drawing down of the arousal from above.

בחי' המשכת אתעדל"ע [אתערותא דלעילא] כנ"ל ובנותיו הן הן לאה ורחל עלמא דאתכסיא ועלמא
דאתגליא שלכל בחי' הללו נמשך בחי' לבן העליון בבחינת נשיקין ואתדבקות רוחא ברוחא.^{64, 65}

"And his daughters": these are Leah and Rachel, the hidden world (alma de'iskasya) and the revealed world (alma de'igalya); 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":

"His daughters," Leah and Rachel, are the hidden world and the revealed world (as explained earlier in Vayetzei, the world of thought and the world of speech), and the Supernal Lavan reaches all of them as a kiss, in which spirit cleaves to spirit.

לכל המשפיעים שהם בחיי בניו והמקבליי [והמקבלים] שהם בחיי בנותיו שיהיי [שיהיה] נשפע ונמשך בהם בחיי רחמים עליונים להיות אתעדליי [אתערותא דלעילא] תלוי באתעדליי [באתערותא דלתתא]. 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.

The sons stand for those who give influence and the daughters for those who receive it, and supernal mercy flows into both, so that G-d's response depends on human arousal.

ענין הברכה כמ"ש (שם א) ויברך אתם אלקים ויאמר להם ⁶⁶ כו' ומלאו את הארץ וכבשה כו'. דהיינו שיהיי [שיהיה] תוספת ברכה והמשכה למטה עד דאתהפכא חשוכא לנהורא.

“And he blessed them, etc.”: 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.

“And he blessed them”: 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 כל ⁶⁷ משפחות האדמה ובזרעך ⁶⁸ שיהיו נברכים ונכללים כל בחיי הניצוצים שנפלו בשכה"כ [בשבירת הכלים] 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 promised Avraham that all the families of the earth would be blessed through him (Genesis 12:3, the chapter the text gives), and repeated it to Yaakov with “and through your seed” (Genesis 28:14); the maamar reads it 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 בחיי 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 לדרכו⁶⁹ בחי יעקב יו"ד עקב הלך ונמשך בחי תורה ומצות דתורה אקרי דרך⁷⁰ (קדושין ב:) וד"ל [ודי למבין]:⁷¹

“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, when that illumination has withdrawn, the level of Yaakov is drawn 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 for the rest of the day draw the level of Yaakov into Torah study and mitzvos.

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?

FOR CHILDREN • AGES 9-13

For the children at the table

Compassion for our own soul

THE BIG IDEA

When we think in prayer about how great G-d is and how far our soul has come down, we feel compassion for it, and G-d answers with great mercy that we carry into Torah and mitzvos all day.

The Avos, Avraham, Yitzchak and Yaakov, set themselves aside so completely that G-d's love and fear shone openly in them. Not every soul can hold so great a light. It reaches every Jew through the Shevatim, the Tribes, who grew from the Avos as branches grow from a tree. The service of the Tribes is compassion for one's own soul. In prayer, especially in Pesukei deZimra, the verses of praise, we think about how great G-d is. Our soul was once truly part of G-d above, and it has come down very far. When we feel compassion for it, G-d answers with great mercy, and we begin to know and feel Him in our heart, not only to believe. That mercy comes from above all the worlds, from the Supernal Whiteness. The maamar reads the name Lavan, "white," in this holy sense. White is not a dye added to something; it is the thing itself, unchanged. "Lavan rose early in the morning" and kissed his sons and daughters: each morning at prayer that mercy shines. After prayer it withdraws, so we pray every day. Then "Yaakov went on his way": we carry that light into Torah and mitzvos.

THE MASHAL

When a person bends one branch of a tree, the whole tree is drawn along with it. In the same way, when we awaken compassion below, in our own soul, we draw down G-d's great mercy from above.

QUESTIONS FOR THE SHABBOS TABLE

1. Why does feeling compassion for our own soul bring G-d's mercy down to us?
2. The maamar says white is not a dye but the thing itself. What does this teach us about G-d, who does not change?
3. This week, during the morning prayers, how can you take a moment to think about G-d's greatness before you begin the verses of praise?

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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 תתסט, 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:1 א"י: Genesis 32:1

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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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 blesses G-d before the whole assembly: "Yours, Havayah, is the greatness and the might...." Chassidus reads its list as the Sefiros; here it introduces greatness (Chesed) and might (Gevurah) as attributes that receive from the Infinite Light.

I Chronicles 29:11 א"י: דברי הימים א כ"ט

לך ה' הגדולה והגבורה והתפארת והנצח וההוד כ"י 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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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 the might of the Holy One, blessed be He, you find His humili-

ty; the maamar quotes it with "greatness." The Alter Rebbe uses it to show that "greatness" does not describe the Infinite Light itself.

מגילה ל"א א"י: 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 יתום ואלמנה". שני בנביאים: "כה אמר ה' ונשא שוכן עד וקדוש וגו'", וכתוב בתורה: "ואת דכא ושלפ רוח", משולש בכתובים, וכתוב: "סולו לרוכב בערבות בקה שמו", וכתוב בתורה: "אבי יתומים ...

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 ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CCO)

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:2 Genesis 12:2

ואעשה לגוי גדול ואברכה ואגדלה שמך והיה ברכה:

And I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing.

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KEHOT'S NOTE

בראשית יב, ב.

7 ושבחו של הקב"ה הוא שכך ענוותנותו

Rabbi Yochanan's teaching that wherever G-d's might is found, His humility is found with it. The Alter Rebbe applies it to the Infinite Light's descent into Avraham's attribute.

מגילה ל"א 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:8 Isaiah 41:8

ואתה ישראל עבדי יעקב אשר בחרתיך ורע אברהם אבי:

But thou, Israel, My servant, Jacob whom I have chosen, The seed of Abraham My friend;

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KEHOT'S NOTE

ישעיהו מא, ח.

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 מ"ו: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, הה"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' בירסח יש הגיה לכאן "ניב ע' בד"ה וידבר אלקים כו' וראה אל אברהם [= תוי"א נה, א] ובד"ה וראה אל אברהם [= תוי"א נה, א] ובד"ה להבין ענין האבות הן הן המרכבה [= תוי"א עג, א] עכ"ה.

12 אברהם אהבי

G-d calls Avraham “the one who loves Me”. It names Avraham's revealed attribute as love.

Isaiah 41:8 מ"א:ח

ואתה יִשְׂרָאֵל עֲבָדִי יַעֲקֹב אֲשֶׁר בְּחַרְתִּיךָ זֶרַע אֲבְרָהָם אֱהָבִי:

וישכם לבן בבקר וינשק לבניו ולבנותיו ויברך אתהם כו'

But thou, Israel, My servant, Jacob whom I have chosen, The seed of Abraham My friend;

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13

ופחד יצחק

Yaakov calls G-d “the Fear of Yitzchak”. It names Yitzchak's attribute as awe, paired with Avraham's love.

Genesis 31:42 מ"ב:כ

לולי אֱלֹהֵי אָבִי אֲבָרְהָם וּפְחָד יִצְחָק הָיָה לִי כִּי עָתָה רִיקָם שְׁלַחְתָּנִי אֶת־עֲנִי וְאֶת־יָגִיעַ כְּפִי רָאָה אֱלֹקִים וַיֹּכַח אִמִּישׁ:

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 וגבורותיו — ידיהם 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

בנוך תקצ"ה: ידיהם אבל 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 ד"ד:א

אָמַר רִישׁ לְקִישׁ: הַחוּשׁ בְּכַשְׂרִים — לֹקָה בְּנוֹפֹ, דְּכַתִּיב: “וְהָן לֹא יֵאֱמִינוּ לִי וְגו'”, וְגַלְיָא קָמִי קוּדְשָׁא בְּרִיךְ הוּא דְּמַהֲמִנִי יִשְׂרָאֵל. אָמַר לוֹ: הֵן מֵאֱמִינִים בְּנֵי מֵאֱמִינִים, וְאַתָּה אֵין סוֹפֵךְ לְהֵאֱמִין.

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

KEHOT'S NOTE

שבת צו, א. שמו"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 כ"ג:ב

... 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, ה): ויהי מאז הפקיד אותו בביתו. וכתוב (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 יחפץ 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:א:א

פְּלִגְיִמִּים 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:כ"ג:א

וְתַקְעֵתִי יָתֵד בְּמָקוֹם נֶאֱמָן וְהָיָה לְכֶסֶף כְּבוֹד לְבֵית אָבִיו:

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:י"ז-י"ט:א

"שִׁמְנָה עֶשֶׂר וּשְׁלֹשׁ מֵאוֹת", אָמַר רַבִּי אָמִי בַר אֲבָא: אֲלֵיָּעֶזֶר כְּנָגֵד כּוֹלָם. אֵיכָא דְאָמְרִי: אֲלֵיָּעֶזֶר הוּא, דְּחוּשְׁבָּנִיָּה הָכִי הוּי. וְאָמַר רַבִּי אָמִי בַר אֲבָא: בֶּן שְׁלֹשׁ שָׁנִים הָכִיר אֲבָרָהָם אֶת בּוֹרְאוֹ, שְׁנָאָמַר: "עָקֵב אֲשֶׁר שָׁמַע אֲבָרָהָם בְּקִלְיִי" — חוּשְׁבָּנִיָּה מָאָה וְשִׁבְעִין וְתָרִין. וְאָמַר רַבִּי 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:1

... וכמעט קט היה העקר ששתל אברהם נֶעֱקַר וְחוּזְרִין בְּנֵי יַעֲקֹב לְטַעוֹת העולם ותעיותו. ומאֲהֶבֶת ה' אותנו ומשְׁמְרוֹ אֶת השְׁבוּעָה לְאֲבָרָהָם אֲבִינוּ עֲשֵׂה מִשָּׁה רַבָּנוּ רַבָּן שֶׁל כָּל הַנְּבִיאִים וְשִׁלְחוֹ. כִּיֹּן שְׁנִתְנַבֵּא מִשָּׁה

וישכם לבן בבקר וינשק לבניו ולבנותיו ויברך אתהם כו'

רַבָּנוּ וְבָחַר ה' יִשְׂרָאֵל לְנֶחֱלָה הַכְּתִירָן בְּמִצְוֹת וְהוֹדִיעָם דָּרָךְ עֲבוֹדָתוֹ וְמָה יִהְיֶה מִשְׁפַּט עֲבוֹדָת כּוֹכְבִּים וְכָל הַטּוֹעִים אַחֲרֶיהָ:

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 ought 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"א:א:א

עַל הַזִּיקִין: מַאי זִיקִין? אָמַר שְׁמוּאֵל: כּוֹכְבָא דְשְׁבִיט. וְאָמַר שְׁמוּאֵל: נִהֲרִין לִי שְׁבִילֵי דְשְׁמִיָּא כְּשִׁבְלֵי דְנִהַרְדָּעָא, לְכַר מְכוֹכְבָא דְשְׁבִיט דְלָא יִדְעָנָא מַאי נִיהוּ. וְגַמְרִי דְלָא עֵבֶר כְּסֵלָא, וְאִי עֵבֶר כְּסֵלָא — תָּרַב עֲלָמָא. וְהָא קָא חֲזִינוּ דְעֵבֶר! — זִינִיָּה הוּא דְעֵבֶר, וּמִתְחַזֵּי כְּדַעְבֵּר אֵיהּ. רַב הוּנָא בְּרִיהַ דְרַב יְהוֹשֻעַ אָמַר: וְיִלּוּן הוּא דְמִקְרַע, דְּמַגְלָל וּמַחֲזִי נִהוּרָא דְרָקִיעַ. רַב אֲשִׁי אָמַר: כּוֹכְבָא הוּא דְעֵקֶר מִתְּהֵא גִיסָא דְכְּסֵלָא וְחֲזִי לְקַה חֲבֵרִיָּה מִתֵּר גִּיסָא, וּמִבְּעִית, וּמַחֲזִי ...

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

כוכבא דשביט

The Zohar also uses the term for a comet. It is cited as a second source for the word.

Sfzer Zohar, Pinchas 65:381-67:390:צ"ז:ש"פ-ס"ה:פנחס ס"ה

23

(הים)

The manuscript reads "and the Sea" without parentheses, making the Sea part of the sentence rather than an aside.

KEHOT'S NOTE

בבזך תקצ"ה (רנה, א): והים, בלי סוגריים.

24

(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.

מלכים א' כ"ה:7 I Kings

עמד עלי־שני עֶשֶׂר בָּקָר שְׁלֹשָׁה פָּנִים צְפוֹנָה וְשְׁלֹשָׁה פָּנִים יָמָה וְשְׁלֹשָׁה פָּנִים נֶגְבָּה וְשְׁלֹשָׁה פָּנִים מִזְרָחָה וְהָיָם עֲלֵיהֶם מִלְמַעְלָה וְכָל־אֲחֵרֵיהֶם בְּיָתָהּ:

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.

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- 25 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 פ' ואתחנן כרך ו ע' ב'רסח ומוסיף שם "נייב. ע' בד"ה כנשר יעיר [= לקו"ת פ' האזינו 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. וע' בה"ז פ' במדבר על המאמר דק"י"ח ע"ב, וע' בד"ה מחר חדש [= סה"מ תקס"ז ע' מט ואילך] בענין פ"י י"ב גבולי אלכסון שע"י דוקא יוכל לבוא המשכות אהוייר למטה ע"ש. ראה גם מאמרי אדה"ז תק"ע ע' קג. אוה"ת שמות ע' מט.

- 26 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

בכרך הנ"ל: פני שור.

- 27 וכל אי כלול מגי אבות

There (23a) Leah, the "hidden world" of thought, bears six sons who are the Sefiros of Atzilus itself, where the root of the Tribes is, which is why they are called "the tribes of Yah"; Reuven and Shimon, sight and hearing, also come from thought, above speech.

KEHOT'S NOTE

ראה לעיל כג, א.

- 28 למה תתענו ה' מדרכך

The prophet, pleading for Israel in exile: "Why, Havayah, 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 Alter Rebbe reads "Your ways" and "Your fear" as Avraham and Yitzchak, and "the tribes" as the level that can still reach souls in exile.

ישעיהו ס"ג:17 Isaiah

לְמָה תִּתְעַנּוּ ה' מִדְּרָכֶיךָ תִּקְשִׁיחַ לִבְנוֹ מִיִּרְאָתְךָ שׁוּב לִמְעַן עֲבָדֶיךָ שְׂבִטֵי נַחֲלָתְךָ:

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

וישכם לבן בבקר וינשק לבניו ולבנותיו ויברך אתהם כו

ישע"י סג, יז. לקמן קטו, ג מציין לכאן.

- 29 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 ח, ב. פ' משפטים ע' ארפכ. פ' מטות ע' ארצה.

- 30 הלך ונסוע הנגבה

Avraham journeys on toward the south. "Going" is linked to "Your ways," Avraham's attribute.

Genesis 12:9 בראשית

וַיֵּסַע אַבְרָם הָלוֹךְ וְנָסוּעַ הַנֶּגְבָּה:

And Abram journeyed, going on still toward the South.

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- 31 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.

- 32 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.

- 33 Kehot's note points to Genesis 11 for these words.

Genesis 11 בראשית

PARAGRAPH 6

- 34 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

בכרך 1824: והנה בחי ומדריג' השבטים שהם בני יעקב. באוה"ת מטות ע' ארצה מציין לכאן: "שם [= כאן בתו"א] נת' ענין רחמים דיעקב הוא מה שבאמת שייך רחמנות אף על ג"ע העליון משום שכולא קמי כלא חשיב כו', וכשאנו משיג הרחמנות הנ"ל אעפ"כ משיג הרחמנות על ירידת הנשמה בגוף ונה"ב. ע"ש.

- 35 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

בכרך 1824 נוסף: עליוני.

- 36 שייך ונופל בחי הרחמנות כו' כמ"ש במ"א

In "Ki heharim yamushu" (41a) Yaakov's mercy is drawn from Yitzchak's judgment, and since G-d is above the worlds and all is as nothing before Him, His mercy applies to every world, even the highest, all far from the Infinite

Light; teshuvah comes from arousing mercy on the G-dly spark in one's soul.

KEHOT'S NOTE

"ע" בלקויות ד"ה כי ההרים ימושו מא, א ודי"ה במדבר ג, א" — הגי"ה בגליון התו"א.

37

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.

Exodus 1:5: שמות א:

וַיְהִי כֹל־נֶפֶשׁ יִצְאֵי יֶרֶךְ־יַעֲקֹב שִׁבְעִים נֶפֶשׁ וַיֹּסֶף הָיָה כְּמִצְרָיִם:

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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38

רם ונשא

G-d is described as "exalted and lofty". It is the theme of the contemplation.

Isaiah 57:15: ישעיהו נ"ז:ט"ו

כִּי כֹה אָמַר רִם וְנֹשֵׂא שָׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מְרוֹם וְקָדוֹשׁ אֲשֶׁכּוֹן וְאֶת־יִדְכָּא וְשִׁפְל־רוּחַ לְהַחְיֹת רוּחַ שְׁפִלִים וְלַהַחְיֹת לֵב נִדְכָּאִים:

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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39

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: ספר הזהר, הקדמה כ"קפ"ח-כ"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)

40

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.

Job 31:2: איוב ל"א:ב

וּמָה חֵלֶק אֱלֹהִים מִמַּעַל וְנַחֲלַת שְׂדֵי מְמַרְמִים:

For what would be the portion of G-d from above, And the heritage of the Almighty from on high?

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41

ירדה פלאים

Jerusalem "has fallen wondrously". The Alter Rebbe ap-

plies it to the soul's descent.

Lamentations 1:9: איכה א:ט"ט

סְמָאֲתָהּ בְּשׁוּלֶיהָ לֹא זָכְרָה אַחֲרֶיהָ וַתֵּרֶד פְּלָאִים אֵין מִנָּחֶם לָהּ רָאָה הִיא אֶת־עֲנָנֶיהָ כִּי הִגְדִּיל אוֹיֵב:

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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42

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: חגיגה ה' ב:ט"ז-ט"ז

רַבִּי הוּהָ נָקִיט סִפְרָ קִינּוֹת וְקָא קְרִי בְּגוּיָה, כִּי מִטָּא לְהָא פְּסוּקָא "הַשְׁלִיךְ מִשְׁמַיִם אֶרֶץ" — נָפַל מִן יְדֵיהָ, אָמַר: מֵאִיגְרָא רִם לְבִירָא עֲמִיקָתָא. רַבִּי וְרַבִּי חִיָּא הָווּ שְׁקָלִי וְאֶזְלִי בְּאוּרְחָא, כִּי מִטָּו לְהֵוָּא מִתָּא, אָמְרִי: אֵיכָא צוּרְבָא מְרַבֵּנָּה הָכָא? נָזִיל וְנִיקְבִּיל אַפִּיהָ. אָמְרִי: אֵיכָא צוּרְבָא מְרַבֵּנָּה הָכָא, וּמֵאוּר עֵינִים הוּא. אָמַר לָקָה רַבִּי חִיָּא לְרַבִּי: תֵּיב אָתָּה, לֹא תִזְלֹל בְּנִשְׂיאוּתָהּ. אִיזִיל אָנָּה וְאִקְבִּיל אַפִּיהָ.

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43

ביתר שאת

Yaakov's words to Reuven, "with greater loftiness". Used here for compassion that grows in intensity.

Genesis 49:3: בראשית מ"ט:ג

רְאוּבֵן בְּכֹרִי אַתָּה כְּחֵי וְרֵאשִׁית אוֹנִי יֵתֶר שְׂאת וְיֵתֶר עֹז:

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

44

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.

Tanya, Likkutei Amarim 45:1: תניא, חלק ראשון; ליקוטי אמרים מ"ה:א

עוֹד יֵשׁ דְּרָה יֵשֶׁר לִפְנֵי אִישׁ, לְעֶסֶק בְּתוֹרָה וּמִצְוֹת לְשִׁמּוֹן, עַל יְדֵי מַדְתּוֹ שֶׁל יַעֲקֹב אֲבִינוּ עָלָיו הַשְּׁלוֹם, שֶׁהִיא מַדַּת הַרְחָמִים, לְעוֹרֵר בְּמַחְשַׁבְתּוֹ תַּחֲלָה רְחָמִים רַבִּים לִפְנֵי ה' עַל גִּיצוֹץ אֱלֹהוּת הַמַּחְיָה נִפְשׁוֹ, אֲשֶׁר יֵרֵד מִמְּקוֹרוֹ – חֵי הַחַיִּים אִידֶּסוֹף בְּרוּח־הוּא, הַמַּמְלֵא כָּל עֲלָמִין, וְסוֹבֵב כָּל עֲלָמִין, וְכוּלָּא קָמִיָּה כָּלָא חָשִׁיב, וְנִתְלַבֵּשׁ בְּ"מִשְׁכָּא דְּחוּיָא", הַרְחֹק מֵאוּר פְּנֵי הַמַּלְאָךְ בְּתַכְלִית הַהֲרָחָק – כִּי הַעוֹלָם הַזֶּה הוּא תַּכְלִית הַקְּלִיפּוֹת הַגְּסוּת כּו'.

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KEHOT'S NOTE

ראה תניא פמ"ה. לקויות נשא כג, א.

45

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"ט להח"מ סי' קצג (הוצאת קה"ת). ובאו"ת שם קטו, ד.

46

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.

Berakhot 33a:19ט"א: ברכות ל"ג א:

וְאָמַר רַב אֲמִי: גְדוֹלָה דְּעָה, שְׁנִתְּנָה בֵּין שְׁתֵּי אוֹתִיּוֹת, שְׁנֵאמַר "כִּי אֵל דְּעוֹת הִיא". וְכָל מִי שֶׁאֵין בּוֹ דְּעָה — אֲסוּר לְרַחֵם עָלָיו, שְׁנֵאמַר: "כִּי לֹא עִם בִּינּוֹת הוּא עֹל כֵּן לֹא יִרְחַמֵּנוּ עוֹשֵׂהוּ".

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, therefore He that made them will not have compassion upon them" (Is. xxvii. 11).

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PARAGRAPH 8

47

שו"ה ברחמיך . . וכמ"ש במ"א

There (79b) "in Your abundant mercies" is explained: because G-d is exalted beyond the bounds of any world, compassion over all the worlds, even the higher Gan Eden, is great in His eyes, for all are lowly before Him; and since we cannot grasp that compassion with our minds, we ask that He arouse His abundant mercies.

KEHOT'S NOTE

"ע' לקמן [עט, ב]. וע' ד"ה שובה ישראל סח, א וע' סד"ה כנשר יעיר" — הג"ה על גיליון התו"א.

48

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

בבז' 1824 סימן להתחלת קטע חדש.

49

וישכם לבן בבקר

The opening verse, now explained. Lavan, meaning white, stands for the Supernal Whiteness.

Genesis 32:1א: בראשית ל"ב א:

וַיִּשְׁכֶּם לָבָן בַּבֹּקֶר וַיִּנְשֹׁק לְבָנָיו וּלְבָנוֹתָיו וַיְבָרֶךְ אֶתְהֶם 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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50

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' איתק"ג. ד"ה תמים תהי' תרל"ב: "וע' בתו"א ס"פ ויצא בד"ה וישכם לבן משמע שלבן הוא בחי' כתר, ולכן הגם שבמא"א אות למ"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"ט חט"ו ע' 262.

51

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"ט ס"פ אחרי. עטרת ראש יוהכ"פ פ"ה. דרך מצותיך פו, א. אוה"ת סוכות ע' תש"ו. בארוכה יותר בסה"מ תקס"ד ע' טו.

PARAGRAPH 9

52

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.

Tikkunei Zohar 17a:10-12ב"א: תקוני זוהר י"ז א:

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירין. 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 בך.

Constantinople, 1740 (CC-BY-NC)

53

ואני הוי' לא שניתי

G-d says through Malachi, "For I, Havayah, have not changed," and so the children of Yaakov have not been consumed. It supports the point that turning one level into another is no change in Him.

Malachi 3:6ג: מלאכי ג:

כִּי אֲנִי ה' לֹא שִׁנִּיתִי וְאַתֶּם בְּנֵי יִשְׂרָאֵל לֹא כִלִיתֶם:

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.

54 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:7

וְאֵבְיֶכֶן הַתֵּל בִּי וְהִחֲלֵף אֶת־מִשְׁכֹּרְתִּי עֶשְׂרֵת מָנִים וְלֹא־נָתַנּוּ אֱלֹקִים לְהִרְעֵ עַמְדִּי:

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.

55 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 ל"א:8

אִם־כֹּה יֹאמֶר נִקְדִּים יִהְיֶה שְׂכָרְךָ וְיִלְדוּ כָל־הַצֹּאן נִקְדִּים וְאִם־כֹּה יֹאמֶר עֲקָדִים יִהְיֶה שְׂכָרְךָ וְיִלְדוּ כָל־הַצֹּאן עֲקָדִים:

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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56 (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

בכתי"מ ממאמרי אדה"צ אינו נמצא. ובסה"מ תקס"ד נמצא, וכנראה שזהו הוספת הצ"צ על הנחה זו.

57 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"ח 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 המרידות דעולם הזה, להפך חשוכא לנהורא ומרירו למיתקא שזהו ע"י עבודת התשובה" ע"ש.

58 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 מביא שזהו ענין תפילת שחרית.

59 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

וַיִּשָּׁכֶם אֲבִרְהָם בַּבֹּקֶר וַיַּחְבֹּשׁ אֶת־חֲמֹרוֹ וַיִּקַּח אֶת־שְׁנֵי נַעֲרָיו אֹתוֹ וְאֵת יִצְחָק בְּנוֹ וַיִּבְקַע עֵצִי עַל־הָוֶקֶם וַיִּלֶּךְ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לּוֹ הָאֱלֹקִים:

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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60 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

וַיִּשָּׁכֶם לָבָן בַּבֹּקֶר וַיִּנְשָׁק לְבָנָיו וּלְבָנוֹתָיו 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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61 (שהם . ככנים)

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

KEHOT'S NOTE

ראה לעיל הערה (וזלע"ז).

62 ובני בנים הרי הם ככנים

The Talmud's rule that grandchildren are like children. It explains why the verse calls Lavan's grandsons "his sons."

Yevamot 62b:2-3

מִיִּיתֵבִי: בְּנֵי בָנִים הֵרִי הֵם כְּבָנִים, מֵת אֶחָד מֵהֶם אוֹ שְׁנֵימָצָא סָרִיס — לֹא קִיָּים פְּרִיָּה וְרִבְיָה. תִּיּוֹבְתָא דְרַב הוֹנָא תִּיּוֹבְתָא. בְּנֵי בָנִים הֵרִי הֵם כְּבָנִים. סָבַר אֲבִי מַיְמַר, בְּרָא לְבָרָא וּבְרָתָא לְבָרָתָא, וְכָל שֹׁפֵן בְּרָא לְבָרָתָא. אֲבָל בְּרָתָא לְבָרָא — לֹא. אֲמַר לֵקָה רַבָּא: "לְשִׁבְתָּ יִצְרָה" בְּעֵינָא, וְהָא אִיקָא.

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KEHOT'S NOTE

פרקי דר"א פל"ו. יבמות סב, ב. ראה רש"י כתובות עב, ב ד"ה אפרים.

63 ובני בנים הרי הם ככנים

The Midrash also states that grandchildren are like children, as the Kehot note cites. It is a second source for the same rule.

Pirkei DeRabbi Eliezer 36:12

רַבִּי אֱלִיעֶזֶר אוֹמֵר: מִשְׁבַּעַת הַדָּשִׁים יִלְדָה לָאָה אֶת בְּנֵיהָ, וְלִשְׁבַּעַת הַדָּשִׁים נולְדוּ לְיַעֲקֹב אַחַת עֶשְׂרֵה בָנִים וְבַת אַחַת, וְכָלֶם נולְדוּ וְהוּגוּ עִמּוֹ, חוּץ מִיוֹסֵף שֶׁלֹּא נולְדָה וְהוּגָתָה עִמּוֹ שֶׁהִיתָה אֶסְנַת בַּת דִּינָה רַאיוּהָ לּוֹ לְאִשָּׁה, וְחוּץ מִדִּינָה שֶׁלֹּא נולְדָה וְהוּגָתָה עִמָּה. אֲמָרָה: "הִנֵּלְדָה הָזֹאת לָנוּ דִין וּמִשְׁפָּט", עַל כֵּן קָרָא שְׁמָה דִּינָה.

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)

64

ואתדבקות 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

Tanya, Likkutei Amarim 45:3 אמריטי ליקוטי ראשון; חלק ראשון; תניא, מ"ה:ג

... ויבך - לעורר ולהמשיך משם רחמים רבים על כל הנשמות ועל מקור כנסת ישראל, להעלותן מגלותן, וליתחנן ביחוד העליון אוראין סוף ברוחיה, בבחינת נשיקין, שהיא - אתדבקות רוחא ברוחא, כמו שכתוב: "שקני מנשיקות פיהו", דהיינו, התקשרות דבור האדם ב"דבר ה' זו הלכה", וכן מחשבה במחשבה, ומעשה במעשה, שהוא מעשה המצות, ובפרט מעשה הצדקה והסד. ד"קסד דרועא מינא, והוא בבחינת חיבוק ממש, כמו שכתוב: ...

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KEHOT'S NOTE

ראה זח"א כד, ב. תניא פמ"ה.

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אתדבקות רוחא ברוחא

The Kehot note cites the Zohar here for the kiss as "the cleaving of spirit with spirit." The maamar uses it for the Supernal Lavan's kiss.

ספר זוהר, חיי שרה י"ס-י"ח:קמ"ב:18:60-10:Zohar, Chayei Sara AND SARAH DIED IN KIRYATH-ARBA, ETC. R. Abba said: 'Of Sarah alone among all women do we find recorded the number of her days and years and the length of her life and the place where she was buried. All this was to show that the like of Sarah was not to be found among all the women of the world. You may object that we find a somewhat similar record in connection with Miriam, of whom it is written, "And Miriam died there, and was buried there" (Num. 20, ...

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

66

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:1

ויברך אתם אלקים ויאמר להם אלקים פרו ורבו ומלאו את הארץ וכבשה ורדו בדגת הים ובעוף השמים ובכל חיה הרמשת עלי 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.'

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

וישכם לבן בבקר וינשק לבניו ולבנותיו ויברך אתהם כו

67

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:3:12

ואברכה מברכך אאר ונברכו כך 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.'

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

68

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:14:28

והיה זרעך כעפר הארץ ופרצת ימה ומדמה וצפנה ונגבה ונברכו כך 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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69

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:2:32

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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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

בכרך אד"ז — יבל אבי יושב: ונמשך לדרכו בחי' ת"מ שזהו עסק כל היום וד"ל. ובכתי" 954 נ, א נמצא במקומו: "ובחי' תורה . . כוי תורה שלאחר התפילה לגנוז האור כי טוב וד"ל".

71

The Talmud derives from a verse that "way" refers to the Torah. It ties "his way" to Torah study.

קידושין 2b:6:6

ומאי איריא דתני "שלש"? ליתני "שלשה"! משום דקא בעי למיתני "דרך" ו"דרך" לשון נקבה הוא, דכתבי: "והודעת להם את הדרך ילכו כח".

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



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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