



TORAH OHR • THE CHASSIDISHE PARSHA

פרשת וישלח

Parshas Vayishlach



The 5 maamarim of Torah Ohr on the parsha.

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

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



Likkutei Torah

THE CHASSIDISHE PARSHA

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וישלח יעקב מלאכים לפניו אל עשו אחיו כו'

And Yaakov Sent Messengers Before Him



Yaakov, rooted in the ordered World of Tikkun, sent to Eisav, whose ultimate root is in the higher encompassing lights of Tohu, to draw those lights down into Tikkun. He believed this was possible because the Tikkun was complete, and blessing rests only in a complete place.

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 the opening verses of Vayishlach in order as a Kabbalistic account. Yaakov is rooted in the Name Mah of the World of Tikkun, and Eisav in the World of Tohu, whose lights were too great for their vessels. Those lights withdrew and became encompassing lights (makifim), while the vessels shattered and fell, which is why Eisav below is wicked. In his deepest root, however, Eisav stands above Yaakov, since the lights of Tohu are higher than those of Tikkun. Thinking Eisav had already been refined and returned to that root, Yaakov sent messengers “before him,” to a level above his own, to draw the encompassing light down into the inner light of Tikkun so that the two would unite. His message, “I have sojourned with Lavan, and I have oxen and donkeys,” announced that the Tikkun of Atzilus was complete: every level had been rectified through the Name Mah, drawing on the supernal whiteness (loven). Since the Zohar teaches that blessing rests only in a complete place, and in Tikkun darkness had been turned into light, Yaakov was fit “to find favor” in Eisav’s eyes, that is, to receive Tohu’s encompassing light.

OUTLINE

1 Two roots: Tikkun and Tohu

¶1

Yaakov is rooted in the Name Mah of Tikkun and Eisav in Tohu. Tohu’s broken vessels make Eisav below wicked, but Tohu’s lights, his deepest root, are higher than Tikkun’s.

2 The mission “before him”

¶2

Believing Eisav refined, Yaakov sends to a level above his own, the primordial kings of Tohu, to draw their encompassing light into Tikkun’s inner light.

3 The message: Tikkun is complete

¶3

His years with Lavan and his oxen, donkeys and servants mean that every level of Atzilus has been rectified through the Name Mah.

4 A complete place for blessing

¶4

Drawing on the supernal whiteness, Yaakov completed the Tikkun. Blessing rests only in a complete place, so he is now fit “to find favor” and receive Tohu’s encompassing light.

KEY CONCEPTS

Tohu (chaos) תהו

The first, unstable world, whose intense lights could not be held by their vessels. The lights withdrew above and the vessels shattered and fell.

Tikkun (rectification) תקון

The ordered world of Atzilus that followed Tohu, with lights measured to fit their vessels, built through the Name Mah. Yaakov is its root.

The Name Mah שם מ"ה

The spelling of the Name Havayah whose letters add up to 45, the power that rectifies and orders the levels of Atzilus.

Encompassing lights (makifim) מקיפים

Lights too great to enter a vessel, which affect it from beyond. The lights of Tohu became makifim when they withdrew from their vessels.

Inner light (or pnimi) אור פנימי

Light that is en clothed within a vessel and shaped to it, as in Tikkun. The aim is for the makif to shine within the inner light.

Primordial kings (malchin kadmain) מלכין קדמאין

The kings of Edom who reigned before any king in Israel, read in the Kabbalah as the worlds of Tohu. They are Eisav’s root.

Supernal whiteness (loven) לובן העליון

A very high level, read into the name Lavan, from which Yaakov drew the power to rectify all of Atzilus.

A complete place אתר שלים

The Zohar’s condition for blessing to rest: a vessel that is whole. The completed Tikkun is such a place for the encompassing lights.

SECTION 1 • 11

Two roots: Tikkun and Tohu

1 וישלח יעקב¹ מלאכים² לפניו אל עשו אחיו כו'. הנה ידוע שיעקב שרשו הוא מבחי' שם מ"ה דעולם התקון ושרשו של עשו הוא מבחי' עולם התהו.³

“And Yaakov sent messengers before him to Eisav his brother,” etc. Now, it is known that Yaakov’s root is from the level of the Name Mah of the World of Tikkun (rectification), and the root of Eisav is from the level of the World of Tohu (chaos).

The maamar opens with the verse describing Yaakov sending messengers to Eisav on his return from Lavan’s house. It sets up the two roots: Yaakov comes from Tikkun, the ordered world of Atzilus built through the Name Mah (the name whose letters add up to 45), while Eisav comes from Tohu, the earlier, chaotic world that preceded it.

והאורות דתהו הם גדולים מאד ולא יכלו להתלבש בתוך הכלים.⁴ ונסתלקו מהכלים והן בחינת מקיפים והכלים נשברו ונפלו למטה לכן הי' עשו שלמטה רשע

The lights of Tohu are very great, and they could not be enclothed within the vessels. They departed from the vessels, and they are the level of encompassing [lights] (makifim); and the vessels broke and fell below. Therefore Eisav, as he is below, was wicked.

In Tohu the lights were too intense for their vessels, so the lights withdrew upward and remained as encompassing lights (makifim), while the vessels shattered and their fragments fell into the lower worlds. Eisav as he appears down here is rooted in those fallen fragments, which is why he is wicked.

אבל מצד שרש שרשו במקיפים דתהו הרי האורות דתהו הם למעלה מהאורות דתקון וכמשי"ת לקמן בעז"ה ע"פ ויקח מן הבא בידו מנחה⁵ כו'. וכמשנ"ת ג"כ בפ' תולדות ע"פ ראה ריח בני⁶ כו'.

But from the side of the root of his root in the encompassing [lights] of Tohu, the lights of Tohu are above the lights of Tikkun, as will be explained later, with G-d’s help, on the verse “And he took from what came to his hand a gift,” etc.; and as was also explained in Parshas Toldos on the verse “See, the fragrance of my son,” etc.

Yet Eisav’s ultimate source is the withdrawn lights of Tohu themselves, and these are higher than the lights of Tikkun. The Alter Rebbe points ahead to a later maamar in this parsha and back to one in Parshas Toldos where this point is developed.

SECTION 2 • 12

The mission “before him”

2 והנה יעקב חשב שעשו נתברר כבר וחזר לשרשו הנעלה בחי המקיפים דתהו שלפני התקון. לכך שלח יעקב מלאכים לפניו ממש

Now, Yaakov thought that Eisav had already been refined and had returned to his lofty root, the level of the encompassing [lights] of Tohu that precede the Tikkun. Therefore Yaakov sent messengers “before him”: literally before him,

Yaakov believed that Eisav had already been refined, so that he was no longer the wicked Eisav of the broken vessels but had returned to his lofty source in Tohu’s encompassing lights. The Alter Rebbe reads “before him” (lefanav) literally, as “ahead of and higher than him.”

דהיינו אל בחי שלמעלה ממנו במדרגה אל עשו אחיו שעירה^{7,8} שהוא בחי מלכין קדמאין דתהו⁹ בחי מקיפים כנ"ל

that is, to the level that is above him in rank, “to Eisav his brother... to Seir,” which is the level of the primordial kings (malchin kadmain) of Tohu, the level of encompassing [lights], as mentioned above,

Yaakov sent to a level higher than his own, to Eisav in Seir, which stands for the “primordial kings” of Tohu. These are the kings of Edom who reigned “before a king reigned over the children of Israel,” which the Kabbalah reads as the worlds of Tohu that came before Tikkun.

כדי להמשיך בחי המקיפים דתהו אליו למטה בתקון שהוא בחי האו"פ ויאיר המקיף בפנימי ויטייחדו יחד.

in order to draw the encompassing [lights] of Tohu down to him, below, into Tikkun, which is the level of the inner light (or pnimi), so that the encompassing [light] will shine into the inner [light] and they will be united together.

The goal of the mission was to draw Tohu’s encompassing light down into Tikkun, which is inner light that fits within vessels. Then the encompassing and the inner light would be united, and Tikkun would gain Tohu’s great power.

SECTION 3 • 13

The message: Tikkun is complete

3 ולכן צוה אותם כה תאמרון לאדני לעשו כו' עם לבן גרתי¹⁰ ויהי לי שור וחמור¹¹ כו' דהיינו שהודיעו שכבר נגמר ונשלם כל סדר התקון דאצי' בתכלית השלימות

And therefore he commanded them, "So shall you say to my lord, to Eisav," etc., "I have sojourned with Lavan... and I have oxen and donkeys," etc. That is, they informed him that the whole order of the Tikkun of Atzilus had already been finished and completed in utter perfection,

The message Yaakov gave the messengers told Eisav that the work of Tikkun was complete. His years with Lavan and the wealth he gained there stand for finishing the rectification of the World of Atzilus.

כי כל הבחי' ומדרגות שבעולם האצי' בחי' שור וחמור צאן ועבד ושפחה כו'. כולם נתבררו ונתקנו ע"י שם מ"ה.

for all the levels and ranks in the World of Atzilus, the levels of "oxen and donkeys, sheep, and servants and maidservants," etc., have all been refined and rectified through the Name Mah.

The oxen, donkeys, sheep and servants in the verse stand for all the different levels in Atzilus. Every one of them had now been refined and put right through the Name Mah, the power of Tikkun.

SECTION 4 • 14

A complete place for blessing

4 וזהו ויהי לי כו'. וכ"ז בא מפני שעם לבן גרתי. פי' בחי' לובן העליון שמשם הי' עיקר כח השפע ליעקב בעל עולם האצילות לברר ולתקן הכל וכיון שכן שנגמר ונשלם

And this is "and I have," etc. And all this came about because "I have sojourned with Lavan," meaning the level of the supernal whiteness (loven), from which came the main power of the flow to Yaakov, the master of the World of Atzilus, to refine and rectify everything. And since it is so, that the work of the Tikkun has been finished and completed

Yaakov's success came from "Lavan," read as loven, the supernal whiteness, a very high level that gave him the power to refine and rectify all of Atzilus. Yaakov is called the master of Atzilus because his work of rectification belongs to that world.

מלאכת התקון בשלימות מעתה ראוי ויוכל להיות השראת המשכת המקיפים דתהו שאם לא היה נגמר התקון בשלימות לא היה יכול להיות המשכת המקיפים כמ"ש בזהר דלית ברכתא שריא¹² באתר ריקניא¹³ כו' אלא באתר שלים כו'

in perfection, from now on it is fitting and possible for there to be the resting and the drawing down of the encompassing [lights] of Tohu. For had the Tikkun not been completed in perfection, there could not have been the drawing down of the encompassing [lights], as it says in the Zohar, "For blessing does not rest in an empty place," etc., "but only in a complete place," etc.

Only when Tikkun is complete can the encompassing lights of Tohu come to rest in it. The Zohar teaches that blessing rests only in a full place, never in an empty one, and a Tikkun that was still unfinished would be such an empty place.

אבל עכשיו שנגמר התקון בתכלית ה"ז אתר שלים שראוי להיות בו המשכת המקיפים עליונים לכן ואשלחה להגיד לאדני למצא חן בעיניך.

But now that the Tikkun has been completed in full, this is a complete place, fit for the drawing down of the supernal encompassing [lights] into it. Therefore, "I have sent to tell my lord, to find favor in your eyes."

Since Tikkun is now whole, it is a "complete place" able to receive the higher lights. This is why Yaakov sent to tell Eisav: he was ready "to find favor in your eyes."

דהיינו שתשפיע ותאיר את המקיף שלך אלי בעולם התקון וזהו מציאת החן. והיינו מפני כי ויהי לי שור וחמור צאן¹⁴ כו'.

That is, that you should bestow and shine your encompassing [light] to me in the World of Tikkun, and this is the finding of favor. And this is because "I have oxen and donkeys, sheep," etc.

The "favor" Yaakov seeks is that Eisav, standing for the encompassing light of Tohu, should shine that light into Yaakov's world of Tikkun. He is worthy of it because all his "possessions," the levels of Atzilus, are now rectified.

דאתהפכא חשוכא לנהורא בעולם התקון וה"ז אתר שלים ממש א"כ ראוי אני למצא חן בעיניך שהוא השראת הברכה דבחי המקיפי כו':

For darkness has been turned into light in the World of Tikkun, and this is truly a complete place. If so, I am fit to find favor in your eyes, which is the resting of the blessing of the level of the encompassing [lights], etc.

The Aramaic phrase means that darkness has been turned into light: in Tikkun what was dark has been transformed, and so it is truly a complete place. That makes Yaakov fit to receive the blessing of the encompassing lights.

QUESTIONS FOR DISCUSSION

1. Why are the lights of Tohu higher than the lights of Tikkun, even though Tohu ended in shattering?
2. How can Eisav be wicked below and yet rooted in a level above Yaakov?
3. Why does the Alter Rebbe read “before him” (lefanav) as “to a level above him”?
4. Why must the Tikkun be complete before the encompassing lights can rest in it, and how does the Zohar’s teaching about blessing and an empty place explain this?
5. What does it mean that darkness has been turned into light in the World of Tikkun?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 וישלח יעקב

The note says two other transcripts (hanachos) of this maamar are printed there, recorded by different listeners.

KEHOT'S NOTE

בי הנחות אחרות בסה"מ תקס"ה ע' פב. וראה בספר השיחות קיץ ת"ש ע' נ אודות מאמר זה שנאמר בשנת תקס"ב, וכנראה שנאמר עוד פעם. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. באוה"ת כרך ה תתעב, ב. בד"ה וישלח יעקב תשמ"ג מציין דבמאמר זה ביאור כל פסוק ופסוק על הסדר בדרוש אחד, הוא דבר בלתי רגיל בדרושי חסידות, כי בדרך כלל רוב הדרושים הם על פסוק אחד, ואף שבסידור יש ג"כ דרושים המבארים כו"כ פסוקים על הסדר, מ"מ נראה שדרושים אלו נאמרו כמה פעמים על כל פסוק בפ"ע, ואח"כ נתחברו יחד בדיבור או בכתב, משא"כ בדרוש זה וישלח גוי נראה שמלכתחילה הי' ביאור על כל הפסוקים הנ"ל. ראה גם ד"ה וישלח תשמ"ז.

2 וישלח יעקב מלאכים

The opening verse of the parsha: Yaakov sends messengers ahead of him to Eisav. The maamar reads the verse, and those that follow, as Tikkun reaching up to the encompassing lights of Tohu.

בראשית ל"ב:ד' Genesis 32:4

וישלח יעקב מלאכים לפניו אל-עשו אחיו ארצה שעיר שדה אדום:

And Jacob sent messengers before him to Esau his brother unto the land of Seir, the field of Edom.

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KEHOT'S NOTE

בראשית לב, ד.

3 שיעקב... דעולם התקון... עשו... עולם התהו

The note says the idea that Yaakov is rooted in Tikkun and Eisav in Tohu is explained there at length.

KEHOT'S NOTE

לקו"ת להאריז"ל ס"פ וישלח. הענין נתבאר באוה"ת וישלח רלא, ב [מובא גם באוה"ת תבוא ע' תתנלו, ובהערות וקיצורים לתניא ע' מט].

4 ולא יכלו להתלבש בתוך הכלים

The note points to other places in Torah Ohr that discuss the lights of Tohu being too great to be encloded in vessels.

KEHOT'S NOTE

ראה לעיל ט, ג (ובהנחות הר"פ ע' נח). לקמן קיד, ב. סה"מ תרמ"ג ע' קמו.

5 ויקח מן הבא בידו מנחה

Yaakov prepares a gift for Eisav. The Alter Rebbe says the superiority of the lights of Tohu will be explained in the maamar on this verse later in the parsha.

בראשית ל"ב:יד' Genesis 32:14

ויקח מן הבא בידו מנחה לעשו אחיו:

And he lodged there that night; and took of that which he had with him a present for Esau his brother:

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6

ראה ריח בני

Yitzchak's words when he smells Yaakov dressed in Eisav's garments. The Alter Rebbe refers to his maamar on this verse in Parshas Toldos, where the same theme was explained.

בראשית כ"ז:27' Genesis 27:27

ויגש וישקלו וירח את-ריח בגדיו ויברכהו ויאמר ראה ריח בני כריח שדה אשר ברכו ה'

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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PARAGRAPH 2

7

אל עשו אחיו שעירה

The verse sends the messengers to Eisav "to the land of Seir." The Alter Rebbe identifies Seir with the kings of Tohu.

בראשית ל"ב:ד' Genesis 32:4

וישלח יעקב מלאכים לפניו אל-עשו אחיו ארצה שעיר שדה אדום:

And Jacob sent messengers before him to Esau his brother unto the land of Seir, the field of Edom.

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8

שעירה

Yaakov tells Eisav he will come to him "to Seir." The Alter Rebbe joins the word to the verse he is explaining, as the place of Tohu that Yaakov sought to reach.

בראשית ל"ג:יד' Genesis 33:14

יעברנא אנני לפני עבדו ואני אתנהלה לאטי לרגל המלאכה אשר לפני ולרגל הילדים עד אשר-אבא אל-אדני שעירה:

Let my lord, I pray thee, pass over before his servant; and I will journey on gently, according to the pace of the cattle that are before me and according to the pace of the children, until I come unto my lord unto Seir.'

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9

אל בחי' שלמעלה... בחי' מליכין קדמאין דתהו

Talks of the Rebbe that the note cites on this point: Yaakov sending to a level above his own, Eisav's root in the primordial kings of Tohu.

KEHOT'S NOTE

ראה לקו"ש ח"ה ע' 402. חט"ו ע' 299 ובהערה 46.

PARAGRAPH 3

10

כה תאמרן לאדני לעשו כו' עם לבן גרתי

Yaakov instructs the messengers to tell Eisav that he has sojourned with Lavan until now. The Alter Rebbe reads this

as the report that Tikkun is finished.

בראשית ל"ב:ה' Genesis 32:5

וַיֹּצֵא אֹתָם לֵאמֹר כֹּה תֹאמְרוּן לְאֹדְנִי לְעֵשָׂו כֹּה אָמַר עֲבָדְךָ יַעֲקֹב עִם־לָבָן
גֵּרְתִּי וְאַחֵר עַד־עַתָּה:

And he commanded them, saying: 'Thus shall ye say unto my lord Esau: Thus saith thy servant Jacob: I have sojourned with Laban, and stayed until now.

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11 ויהי לי שור וחמור

Yaakov's list of oxen, donkeys, sheep, servants and maid-servants. Here they are the levels of Atzilus, all now refined.

בראשית ל"ב:ו' Genesis 32:6

וַיְהִי־לִי שֹׁר וַחֲמֹר צֹאן וְעֶבֶד וְשִׁפְחָה וְאֶשְׁלָחָה לְהַגִּיד לְאֹדְנִי לְמִצְאִיָּהוּ
בְּעֵינָיִךְ:

And I have oxen, and asses and flocks, and men-servants and maid-servants; and I have sent to tell my lord, that I may find favour in thy sight.'

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PARAGRAPH 4

12 דלית ברכתא שריא

The Zohar teaches that blessing does not rest in an empty place. The Alter Rebbe uses it to explain why the encompassing lights can come only once Tikkun is complete.

Zohar II, 155a זח"ב קנה, א

Zohar III, 34a זח"ג לד, א

KEHOT'S NOTE

זח"ב קנה, א. קנו, ב. זח"ג לד, א.

13 דלית ברכתא שריא באתר ריקניא

A further place in the Zohar, cited in the Kehot note, with the same principle that blessing rests only on what is full.

ספר הזהר, תרומה נ"ב:תקס"ה-53:572-52:565 Zohar, Terumah
נ"ג:תקע"ב

14 ויהי לי שור וחמור צאן

Yaakov's possessions, read as the rectified levels of Atzilus, which make Tikkun a complete place.

בראשית ל"ב:ו' Genesis 32:6

וַיְהִי־לִי שֹׁר וַחֲמֹר צֹאן וְעֶבֶד וְשִׁפְחָה וְאֶשְׁלָחָה לְהַגִּיד לְאֹדְנִי לְמִצְאִיָּהוּ
בְּעֵינָיִךְ:

And I have oxen, and asses and flocks, and men-servants and maid-servants; and I have sent to tell my lord, that I may find favour in thy sight.'

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וישובו המלאכים אל יעקב לאמר באנו אל אחיך...

And the messengers returned to Yaakov, saying: We came...



Yaakov sought the lofty encompassing light of Tohu, rooted in Esav, but Esav is still fallen and cannot pass it on; so Yaakov must draw it down himself through an arousal from below, which was the meaning of his gift to Esav.

THE MAAMAR IN BRIEF

The messengers' report to Yaakov is read as an explanation. Yaakov, who embodies the perfection of Tikkun, deserves to receive the encompassing light (makif) of Tohu, but Esav, whose root is in Tohu, is still in the fallen state of the breaking and so cannot bestow it. The proof is the four hundred men with him: harsh judgments that feed the external forces. Their ultimate root is the four hundred shekels of silver Avraham gave Efron, which are the four hundred 'worlds of longing' of supernal delight prepared for the righteous. That delight comes from the essence of the Infinite Light, above even Keser, and passes through Keser, the 'socher' or encircler, as the phrase 'over lasocher' hints. Giving the silver to Efron was a descent for the sake of refinement, but in the meantime the light fell so low that it became Esav's four hundred men, 'sak', a covering of sackcloth; only in the Time to Come will it return fully to holiness. Since Esav cannot give Yaakov this light, Yaakov must draw it himself by raising mayin nukvin, for 'spirit brings spirit'. His gift to Esav was that arousal, and it could include even impure camels, because before this light darkness is as light.

OUTLINE

- | | | |
|----------|---|----|
| 1 | The messengers' answer | ¶1 |
| | Yaakov deserves the makif of Tohu, but Esav, still in the breaking, cannot pass it on. | |
| 2 | The four hundred men | ¶2 |
| | Esav's four hundred men are harsh judgments, proof that he is still in the state of breaking. | |

3 The four hundred shekels

¶3

The men's root is Avraham's four hundred shekels, the worlds of longing of supernal delight, which fell low and will be restored only in the Time to Come.

4 Yaakov's gift

¶4

Yaakov must draw the makif himself by raising mayin nukvin; his gift to Esav, even the camels, was that arousal.

KEY CONCEPTS

the makif of Tohu מקיף דתהו

The encompassing light of the primordial world of Tohu, too intense for vessels and higher than the lights of Tikkun.

Tohu and Tikkun תהו ותקון

Tohu is the world of powerful lights whose vessels shattered; Tikkun is the ordered world of balanced lights and vessels. Esav is rooted in Tohu, Yaakov in Tikkun.

shevirah (breaking) שבירה

The shattering of the vessels of Tohu, whose sparks fell into the lower realms and await refinement.

the four hundred worlds of longing תי' עלמין דכסופין

The Zohar's four hundred realms of supernal delight prepared for the righteous in the World to Come, identified here with Avraham's four hundred shekels of silver.

over lasocher עובר לסוחר

'Current with the merchant', read here as 'passing through the encircler': the delight comes from the essence of the Infinite Light and passes through Keser, the encompassing level.

birurim בירורים

The refinement of fallen sparks of holiness, and the sparks themselves, which descend so that they may later be raised with added blessing.

mayin nukvin and mayin duchrin מ"ן ומ"ד

The 'feminine waters' of an arousal from below, which evoke the 'masculine waters' of the flow from above.

SECTION 1 • 11

The messengers' answer

1 וישובו המלאכים¹ אל יעקב לאמר באנו אל אחיך אל עשו וגם הולך לקראתך וארבע מאות איש עמו.

“And the messengers returned to Yaakov, saying: We came to your brother, to Esav, and he too is coming to meet you, and four hundred men are with him.”

The maamar opens with the report of Yaakov's messengers after they went to Esav. The Alter Rebbe reads their words not only as news of a threat but as an answer to what Yaakov was really seeking from Esav.

פִּי תשובת המלאכים הוא כך שעם היות שמחמתך ראוי ונכון מאד שיומשך אליך מבחי המקיף דתהו מאחר שנמצא בך השלימות של התקון

The explanation: the messengers' reply was as follows. Although, on your own account, it would be very fitting and proper that there be drawn down to you from the level of the makif (encompassing light) of Tohu, since the perfection of Tikkun is found in you,

Tohu (chaos) is the primordial world of intense, unrestrained lights that could not be held in vessels, and Tikkun (repair) is the ordered world of balanced lights and fitting vessels. Yaakov embodies the perfection of Tikkun, so in principle he deserves to receive the higher, encompassing light (makif) that is rooted in Tohu.

אבל מה לעשות שהמניעה היא מצד עשו אחיך שהוא עדיין למטה בבחי שבירה ולא נתברר עדיין כלל וא"כ איך ישפיע לך משרשו המקיף דתהו הנ"ל מאחר שהוא בעצמו עדיין למטה.

yet what can be done? The obstacle is on the side of Esav your brother, who is still below, in the state of shevirah (breaking), and has not yet been refined at all. If so, how can he bestow upon you, from his root, the above-mentioned makif of Tohu, since he himself is still below?

Esav's root is in Tohu, whose vessels shattered (shevirah) and fell, and those fallen sparks have not yet been refined and raised. Because Esav himself is still down in that broken state, he cannot pass on to Yaakov the lofty light of his own root.

SECTION 2 • 12

The four hundred men

2 והראי ע"ז שהוא בשבירה הוא כי וגם הולך לקראתך וארבע מאות איש עמו.² פ"י ד' מאות איש הם דינים קשים של החיצונים הנמשכים מן ת' בתי דינין קשין דמשתכחין כמ"ש באד"ר.

And the proof that he is in the state of breaking is that "he too is coming to meet you, and four hundred men are with him." That is: the four hundred men are the harsh judgments of the external forces, drawn from the four hundred houses of harsh judgment that are found [above], as is written in the Idra Rabba.

The four hundred men accompanying Esav show that he is still in the broken state. They stand for severe judgments that feed the external forces (the forces opposed to holiness), which draw from the four hundred 'houses of harsh judgment' described in the Idra Rabba, a section of the Zohar.

SECTION 3 • 13

The four hundred shekels

3 וכנודע ששרש שרשם של ד' מאות איש הנ"ל נתהווה מן ד' מאות שקל כסף³ שנתן אברהם אע"ה לעפרון.^{4,5}

As is known, the root of the root of these four hundred men came into being from the four hundred shekels of silver that Avraham our father, peace be upon him, gave to Efron.

The Alter Rebbe traces the four hundred men back to a holy origin: the four hundred shekels of silver Avraham paid Efron for the Cave of Machpelah. The same number links the two, and the rest of the paragraph explains how something so lofty came to feed Esav's camp.

שהד' מאות שקל הנ"ל הם ת' עלמין דכסופין⁶ דירתי צדיקייא לעלמא דאתי דהיינו שהם בחי' אורות שפע ענג העליון הנמשכים מבחי' עתיקא קדישא

For these four hundred shekels are the four hundred worlds of longing, the dwelling places of the tzaddikim in the World to Come; that is, they are lights of the flow of supernal delight (taanug), drawn from the level of Atika Kadisha (the Holy Ancient One),

The Zohar speaks of four hundred 'worlds of longing' (kisufin, from the same root as kesef, silver) prepared for the righteous in the World to Come. These are revelations of the highest divine delight, flowing from Atika Kadisha, the innermost level of Keser.

שהוא בחי' ממוצע בין עצמיות הא"ס לעולם האצי' כנודע שהכתר הוא ממוצע⁷ בין המאציל לנאצלים⁸ ומשם נמשכו השפעות ענג העליון⁹ לצדיקים לע"ל.

which is the level intermediate between the essence of the Infinite One (Ein Sof) and the World of Atzilus (Emanation), as is known that Keser (the Crown) is intermediate between the Emanator and the emanated; and from there the flows of supernal delight are drawn to the tzaddikim in the Time to Come.

Keser stands between G-d's own essence (the Emanator) and the Sefiros of Atzilus (the emanated), belonging in a sense to both. Through this intermediate level the hidden supernal delight reaches the righteous in the Time to Come.

וזהו ענין ת' עלמין דכסופין והם ד' מאות שקל כסף הנ"ל. ונקי עובר לסחר¹⁰ כי כתר נקי סוחר לשון (שבת יג.) סחור סחור¹¹ שהוא בחי' המקיף לכל ההשתלשלות.

This is the meaning of the four hundred worlds of longing, and they are the above-mentioned four hundred shekels of silver. And they are called "over lasocher" (current with the merchant), because Keser is called socher, from the expression (Shabbos 13a) "sechor sechor" (go around, go around), for it is the level of the makif of the whole chain of descending worlds (hishtalshelus).

The Torah describes Avraham's silver as 'over lasocher', literally 'current with the merchant'. The Alter Rebbe reads socher as 'encircling', from the Talmud's phrase 'go around, go around', and applies it to Keser, the encompassing light that surrounds the whole chain of worlds.

ות' עלמין דכסופין¹² הנ"ל הם עובר לסוחר שהם באים ונמשכים מעצמות אא"ס¹³ שלמעלה גם מהכתר ועוברין ונמשכין בהכתר ומשם נהרין לצדיקיא לע"ל.

And these four hundred worlds of longing are "over lasocher," for they come and are drawn from the essence of the Infinite Light (Or Ein Sof), which is higher even than Keser, and they pass and are drawn through Keser, and from there they shine to the tzaddikim in the Time to Come.

'Over lasocher' now also means 'passing through the encircler': the worlds of longing originate in the essence of the Infinite Light, above even Keser, and pass through Keser before shining to the righteous. Their source is therefore higher than any encompassing level.

וענין הנתינה לעפרון הי' בדרך ענין ירידת הבירורים כדי להוציאם אח"כ ממנו בתוס' ברכה כו'.

And the giving to Efron was in the manner of the descent of the birurim (the sparks to be refined), in order to bring them out of him afterward with added blessing, and so on.

Birurim are the sparks of holiness that fell into the lower realms and must be refined and raised. Avraham's giving of the silver to Efron was a deliberate descent of such holy sparks into a lower place, so that they could later be recovered with added blessing.

אך בני בניני הן שירדו כ"כ למטה מטה ונעשו בחי' ד' מאות איש לעשו. והוא בחי' ש"ק כמ"ש (ישעיה נ) אלביש שמים קדרות ושק אשים כסותם¹⁴.

But in the meantime they descended so very far down that they became the four hundred men of Esav. This is the level of sak [ש"ק, four hundred], as it is written (Isaiah 50), "I clothe the heavens in blackness, and make sackcloth (sak) their covering."

Before that recovery, the sparks fell so far that they became the strength of Esav's four hundred men. The Hebrew word sak (sackcloth), whose letters have the numerical value four hundred, captures this: the lofty light became a covering of darkness, as in Isaiah's image of heaven clothed in sackcloth.

וכן ארז"ל (סנהדרין קא.) התורה חוגרת שק¹⁵ כו' דהיינו שנתהווה בחי' לבוש שק שהחיצונים יונקים ממנו ולע"ל בגמר כל הבירורין כשיבולע המות לנצה¹⁶ (זכריה יג)

And so our Sages, of blessed memory, said (Sanhedrin 101a), "The Torah girds itself with sackcloth," and so on; that is, a garment of sackcloth came into being, from which the external forces draw nourishment. And in the Time to Come, at the completion of all the birurim, when death will be swallowed up forever, (Zechariah 13)

The Sages' image of the Torah girding itself in sackcloth describes the same concealment: holy light turned into a coarse garment from which the external forces draw their life. This state lasts until the final refinement, when death is swallowed up forever.

ואת רוח הטומאה אעביר כו' אז יחזיר עפרון¹⁷ הד' מאות שקל כסף לשרשם אל הקדושה בשלימות.

"And I will remove the spirit of impurity," and so on, then Efron will return the four hundred shekels of silver to their root, to holiness, in completeness.

When the spirit of impurity is removed in the future, the silver will return fully to its holy root. Efron's 'returning' the four hundred shekels expresses the complete recovery of the light that went down.

ומעתה ידע יעקב שא"א שישפיע לו עשו משרשו את המקיף דתהו אשר הוא מבקש מאחר שהוא בעצמו למטה¹⁸.

From this, Yaakov knew that it is impossible for Esav to bestow upon him, from his root, the makif of Tohu that he seeks, since he himself is below.

This explains the messengers' message to Yaakov. Since Esav's root light is still captive below, Yaakov understood that Esav could not be the channel for the encompassing light of Tohu he was seeking.

SECTION 4 • 14

Yaakov's gift

4 ואין עצה אלא רק שימשיך יעקב בעצמו את המקיף הנ"ל. ולזאת כשידע שבעצמו צריך להמשיך המקיף הנ"ל

There is no counsel other than that Yaakov himself draw down this makif. Therefore, when he knew that he himself had to draw down this makif,

Since the encompassing light cannot come through Esav, Yaakov must draw it down by his own effort. This turns the discussion from Esav's state to Yaakov's service.

לכן הוצרך להעלות מ"ן כנגדו כדי להמשיך עי"ז את המקיף כי רוח אייתי רוח^{19, 20} כו'.

he had to raise mayin nukvin (the "feminine waters") toward it, in order thereby to draw down the makif, for "spirit brings spirit," and so on.

'Mayin nukvin' (feminine waters) is the Kabbalistic term for an arousal from below that rises to evoke a response from above. As the Zohar says, 'spirit brings spirit': a stirring from below draws down a corresponding flow from above.

וזהו ענין המנחה ששלח יעקב לעשו הוא בחי' העלאת מ"ן להמשיך מ"ד דמקיף דתהו הנ"ל.

This is the meaning of the gift that Yaakov sent to Esav: it is the raising of mayin nukvin in order to draw down the mayin duchrin (the "masculine waters") of the above-mentioned makif of Tohu.

Yaakov's gift to Esav was this raising of mayin nukvin. It was meant to evoke the 'masculine waters' (mayin duchrin), the flow from above, of the encompassing light of Tohu.

ולכך שלח גמלים אף שהם בהמות טמאות כי לגבי או"מ הנ"ל כחשכה כאורה²¹ כו'. וכמשי"ת לקמן בעז"ה בענין ויקח מן הבא בידו מנחה²² כו'.

That is why he sent camels, even though they are impure animals: for in relation to this or makif (encompassing light), "darkness is as light," and so on. As will be explained below, with G-d's help, on "And he took from what had come into his hand a gift," and so on.

Camels are not kosher animals, yet Yaakov included them in his gift, because for so lofty an encompassing light the difference between darkness and light does not apply. The Alter Rebbe says this will be explained further in the discussion of the verse about the gift Yaakov took from what he had with him.

IN ONE'S AVODAH

When a higher light cannot come to a person from outside, because its channel is still fallen, he must draw it down by his own effort, an arousal from below; and in that service even lowly things can be offered, since before the highest light darkness is as light.

QUESTIONS FOR DISCUSSION

1. Why would the light rooted in Esav be higher than Yaakov's own, and why can it not reach Yaakov while Esav is still fallen?
2. How does the maamar connect Esav's four hundred men with the four hundred shekels Avraham paid Efron?
3. What two meanings of 'over lasocher' does the Alter Rebbe draw out, and what do they teach about the source of the supernal delight?
4. What is the relationship between raising mayin nukvin and drawing down the makif, and how was Yaakov's gift an example of it?
5. Why could Yaakov's gift include camels, impure animals, and what does that suggest about the nature of this encompassing light?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 וישובו המלאכים

The verse reports the messengers' return from Esav with news of his approach with four hundred men. The Alter Rebbe interprets it as their explanation of why the light Yaakov sought could not come from Esav.

בראשית ל"ב:ז

וישובו המלאכים אל־יעקב לאמר באנו אל־אחיה אל־עשו וגם הלך לקראתה וארבע מאות איש עמו:

And the messengers returned to Jacob, saying: 'We came to thy brother Esau, and moreover he cometh to meet thee, and four hundred men with him.'

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KEHOT'S NOTE

בראשית לב, ז.

PARAGRAPH 2

2 וגם הולך לקראתך וארבע מאות איש עמו

The same verse's detail of the four hundred men is taken as the sign that Esav's power still flows from harsh judgments.

בראשית ל"ב:ז

וישובו המלאכים אל־יעקב לאמר באנו אל־אחיה אל־עשו וגם הלך לקראתה וארבע מאות איש עמו:

And the messengers returned to Jacob, saying: 'We came to thy brother Esau, and moreover he cometh to meet thee, and four hundred men with him.'

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PARAGRAPH 3

3 שרש . . של ד' מאות איש . . מן ד' מאות שקל כסף

The note lists this letter of the Tanya among the sources for the link between the four hundred men and the four hundred shekels.

זח"ג קכח, Zohar III, 128b

KEHOT'S NOTE

ראה זח"ג קכח, ב ואילך. רפח, א. ובאגה"ק לתניא סי' כט. ובביאור"ז להצ"צ כרך ב ע' תרמו.

4 שנתן אברהם אע"ה לעפרון

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

KEHOT'S NOTE

חיי שרה כג, טז.

5 ד' מאות שקל כסף שנתן אברהם אע"ה לעפרון

Avraham weighs out for Efron four hundred shekels of silver, 'current with the merchant' (over lasocher). The Alter

Rebbe builds both the number and the phrase into his account of the lofty source of Esav's four hundred men.

בראשית כ"ג:טז

וישמע אברהם אל־עפרון וישקל אברהם לעפרון את־הכסף אשר דבר באזני בני־הת ארבע מאות שקל כסף עבר לסחר:

And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the hearing of the children of Heth, four hundred shekels of silver, current money with the merchant.

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

6 ת' עלמין דכסופין

The Zohar speaks of four hundred worlds of longing prepared for the righteous. The Alter Rebbe identifies them with Avraham's four hundred shekels of silver (kesef, related to kisufin, longing).

ספר זוהר, חיי שרה ה'כ"ג-ו'כ"ח:ז-ט

AND THE LIFE OF SARAH WAS A HUNDRED YEARS AND TWENTY YEARS AND SEVEN YEARS. Each of these periods was marked by its own peculiar degree of virtue. R. Simeon said: "There is an inner significance in the fact that with the other numbers the word for "years" (shanah) is in the singular, whereas with the number seven it is in the plural (shan-im). The hundred forms a unit because the Holy One is united with the highest and most mysterious by the secret of the hundred benedictions pronounced each ...

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

7 כנודע שהכתר הוא ממוצע

The note says the sources for Keser as the intermediate were already listed earlier, on page 22d of Torah Ohr, where the same principle appears.

KEHOT'S NOTE

ע"ח שמ"א פ"ג. נסמן לעיל לדף כב, ד.

8 כנודע שהכתר הוא ממוצע בין המאציל לנאצלים

The Arizal's Etz Chaim explains that Keser is the intermediate between the Emanator and the emanated. The Alter Rebbe uses this to show how the supernal delight passes from the essence of Ein Sof to the righteous.

Sefer Etz Chaim 41:3

9 ומשם נמשכו השפעות עונג העליון

According to the note, Torah Chaim on Noach explains that the four hundred worlds of longing are called 'complete existence' because the hidden delight comes there as something truly felt.

KEHOT'S NOTE

בתו"ח נח מז, ג מבאר ת' עלמין דכסופין נק' יש גמור שעונג הנעלם בא במורגש ממש. וראה שם תולדות קפב, ד שנמשכים מעצמות התענוג שבשעשועי המלך ע"ש בארוכה, ובדף קפג, ב.

10

עובר לסוחר

In a discussion of the garment as the 'close' encompassing light and of a level of teshuvah above it, that passage refers the reader to this maamar for the meaning of 'over lasocher'.

KEHOT'S NOTE

בלקו"ת ברכה צט, ג מציין לכאן.

11

The Talmud's expression 'go around, go around' (sechor sechor) supplies the sense of socher as encircling. The Alter Rebbe uses it to read 'over lasocher' as referring to Keser, the encompassing level.

Shabbat 13a:10 י"ג א: שבת

עולא כי הוי אתי מבי רב הוה מנשק להו לאחוותיה אבי חדייהו, ואמרי לה אבי ידויהו. ופליגא ידיה אדידיה, דאמר עולא: אפילו שום קורבה אסור, משום "לך אמרי נזירא סחור סחור, לכרמא לא תקרב".

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

12

ת' עלמין דכסופין

Kehot's note points to Zohar I, 123b for these words.

Zohar I, 123b זח"א קכג, בב

KEHOT'S NOTE

ראה זח"א קכג, ב.

13

עובר לסוחר שהם באים ונמשכים מעצמות אוא"ס

The Eikev passage restates this maamar's point: the four hundred shekels of silver 'over lasocher' are the four hundred worlds of longing, the supernal delight drawn from the essence of the Infinite Light that is higher even than the makifim, and it refers to this maamar.

KEHOT'S NOTE

בלקו"ת עקב טז, ד. ברכה צט, ג מציין לכאן.

14

Isaiah describes G-d clothing the heavens in blackness and sackcloth. The Alter Rebbe uses the word sak, numerically four hundred, for the fallen state of the four hundred shekels.

Isaiah 50:3 י"ג: ישעיהו

אלב"ש שמים קדרות ושק אשים כסותם:

I clothe the heavens with blackness, And I make sackcloth their covering.

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

15

The Sages say the Torah girds itself in sackcloth when it is misused. Here it illustrates holy light becoming a garment of sackcloth from which the external forces draw.

Sanhedrin 101a:2 ב"א: סנהדרין

תנו רבנן: הקורא פסוק של שיר השירים ועושה אותו כמין זמר, והקורא פסוק בבית משתאות בלא זמנו - מכאן רעה לעולם, מפני שהתורה חוגרת שק ועומדת לפני הקדוש ברוך הוא ואומרת לפניו: רבונו של עולם, עשאוני בןך ככנור שמנגנין בו לצים.

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

16

כשיבולע המות לנצח

Isaiah promises that death will be swallowed up forever. The Alter Rebbe alludes to it to describe the completion of

all the birurim in the Time to Come.

ישעיהו כ"ה:ח: Isaiah 25:8

כלע המות לנצח ומחה אדני ה' דמעה מעל פלפנים וחרפת עמו יסיר מעל פלפארץ כי ה' דבר:

He will swallow up death for ever; And the L-rd GOD will wipe away tears from off all faces; And the reproach of His people will He take away from off all the earth; For the L-RD hath spoken it.

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

17

ד' מאות איש לעשו והוא בחי ש"ק . . אז יחזיר עפרון

The note says this passage, from the four hundred men as sak to Efron's future return of the silver, is quoted in Or HaTorah on Isaiah, which cites it in the name of the Arizal's Likkutei Torah.

KEHOT'S NOTE

מובא באוה"ת נ"ך כרך א ע' קצו ע"ש בשם לקו"ת מהאריז"ל. ישע"י עה"פ מ, יב מי מדד.

18

Zechariah foretells that G-d will remove the spirit of impurity from the land. At that time the fallen light returns fully to holiness.

זכריה י"ג:ב: Zechariah 13:2

והיה ביום ההוא נאם ה' צבאות אכרית את שמות העצבים מן הארץ ולא יזכרו עוד וגם את הנביאים ואת הרוח השמאה אעביר מן הארץ:

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

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

PARAGRAPH 4

19

רוח אייתי רוח

Kehot's note points to Zohar II, 162b for these words.

Zohar II, 162b זח"ב קכב, בב

KEHOT'S NOTE

זח"ב קכב, ב. ראה לעיל א, א ואילך.

20

רוח אייתי רוח

The Zohar teaches that 'spirit brings spirit': an arousal from below draws down a corresponding spirit from above. The Alter Rebbe uses it to explain why Yaakov had to raise mayin nukvin to draw down the makif.

ספר הזוהר, תרומה ס"ו:תרס"ט-תע"ח Zohar, Terumah 66:669-678

"With all thy soul"-the "all" includes all aspects of the soul, viz. nephesh, ruah, and neshamah. As to "with all thy possessions", these also have various aspects, each one different from the other. True love to the Holy One, blessed be He, consists in just this, that we give over to Him all our emotional, intellectual, and material faculties and possessions, and love Him. Should it be asked, How can a man love Him with the evil inclination? Is not the evil inclination the seducer, preventing man from approaching the ...

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

21

כחשכה כאורה

The Psalmist says that before G-d darkness is as light. It explains why impure animals could serve in drawing down a light for which darkness and light are alike.

תהילים קל"ט:י"ב:139:Psalms

גַּם־חֹשֶׁךְ לֹא־יַחֲשִׁיךְ מִמֶּךָ וְלַיְלָה כִּיּוֹם יֵאִיר כַּחֲשִׁיכָה כְּאוֹרָה:

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

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22

ויקח מן הבא בידו מנחה

Yaakov took from what he had a gift for Esav. The Alter Rebbe promises to explain this verse further in a later discussion.

בראשית ל"ב:יד:32:Genesis

וַיֵּלֶן שָׁם בַּלַּיְלָה הַהוּא וַיִּקַּח מִן־הַבָּא בְּיָדוֹ מִנְחָה לְעֶשָׂו אָחִיו:

And he lodged there that night; and took of that which he had with him a present for Esau his brother:

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וַיֹּאמֶר יַעֲקֹב אֱלֹהֵי אָבִי אַבְרָהָם כּו'

“And Jacob said: ‘G-d of my father Abraham...’”



Jacob’s two camps and his unusual gift to Esau were deliberate: to draw down the unlimited encompassing light of Tohu, his arousal from below had to mirror Tohu itself, without the divisions and exact measures that belong to Tikkun and to the Torah.

THE MAAMAR IN BRIEF

Jacob prays for the encompassing lights of the Patriarchs to help him draw down the light of Tohu, which will also save him from Esau. Why did he divide his people into two camps? In the World of Tikkun the Sefiros form three lines, with Tiferes joining Chesed and Gevurah; in Tohu the attributes stood apart, so there were only two lines. This is because Tohu had intense lights in small vessels, like a narrow-minded judge who can see only acquittal or only guilt, while Tikkun has ample vessels, like a broad mind that holds both. Since the arousal from below must match the flow it seeks, Jacob modeled himself on Tohu with two camps. The same explains his gift: unlike Torah sacrifices, which must be pure, slaughtered animals offered with many exact details because the Torah flows from contracted Tikkun, Jacob sent impure, living animals, for the Infinite light of Tohu bears everything. Like the pig that will become pure in the future, and the camels whose root is lofty, this was possible only for Jacob before Sinai; for us, the Torah’s prohibitions are absolute.

OUTLINE

- | | | |
|----------|---|------|
| 1 | Jacob’s prayer | ¶1 |
| | Jacob asks for the Patriarchs’ encompassing lights to help him draw down the light of Tohu and so be saved from Esau. | |
| 2 | Two lines and three | ¶2-4 |
| | Tohu’s separate attributes form two lines, Tikkun’s integrated attributes three; the reason is the ratio of lights to vessels, and the arousal from below must match the flow it seeks. | |
| 3 | The two camps | ¶5 |
| | Jacob divided into two camps to mirror Tohu and connect to its encompassing light. | |

4 The gift to Esau

¶6-9

Unlike the precise sacrifices of Tikkun, Jacob's gift of impure, living animals suited the Infinite light of Tohu.

5 Camels, the pig, and the limits after Sinai

¶10

The impure will be elevated in the future and camels have a lofty root, but after the Torah was given, what it forbids cannot be elevated.

KEY CONCEPTS

Tohu (Chaos) תהו

The primordial world of intense lights in small vessels, whose attributes stood apart, each alone; its vessels shattered.

Tikkun (Rectification) תקון

The ordered world of fewer lights and broad vessels, where the attributes work together in three lines.

Three lines ג' קוין

Right (Chesed), left (Gevurah) and center (Tiferes), the center line joining and balancing the other two.

Encompassing light (makif) אור מקיף

Light too great to enter a vessel, which affects it from beyond; the light of Tohu is of this kind.

Mayin nukvin and mayin duchrin מ"ן ומ"ד

The "feminine waters" of arousal from below and the "masculine waters" of flow from above; the form of the first shapes the second.

Lights and vessels אורות וכלים

Divine revelation and the structures that hold it; their ratio distinguishes Tohu from Tikkun.

SECTION 1 • ¶1

Jacob's prayer

1 ויאמר יעקב אלהי אבי אברהם¹ כו'. פי' שהתפלל שיומשך אליו המקיפים דקדושה של האבות לעזור לו שיוכל להמשיך המקיף דתהו הנ"ל שיתגלה למטה ועי"ז ג"כ הצילני נא מיד עשו² כו' שלמטה.

“And Jacob said: ‘G-d of my father Abraham...’” This means that he prayed that the holy encompassing lights (makifim) of the Patriarchs be drawn down to him, to help him so that he could draw down the encompassing light (makif) of Tohu mentioned above, so that it be revealed below; and through this also [would come about] “Rescue me, please, from the hand of Esau...” who is below.

Before meeting Esau, Jacob prays to “the G-d of my father Abraham and the G-d of my father Isaac.” The maamar reads this as a request that the holy “encompassing lights” of the Patriarchs, levels of divine light too great to be absorbed inwardly, come to his aid, so that he could draw down the encompassing light of Tohu discussed in the previous maamar and reveal it in this world. Once that higher light was drawn down, his plea to be saved from Esau, the Esau of the lower world, would also be answered.

SECTION 2 • ¶2-4

Two lines and three

2 ויחץ את העם³ כו' לשני מחנות כו'. הנה הטעם שחלק לשני מחנות דוקא. יובן ע"פ הקדמה הידועה שעיקר ההפרש בין עולם התהו לעולם התקון.^{4,5}

“And he divided the people... into two camps....” Now, the reason he divided [them] into two camps specifically will be understood on the basis of the well-known introduction: that the main difference between the World of Tohu (Chaos) and the World of Tikkun (Rectification) [is as follows].

Jacob, fearing Esau, divided his people and flocks into two camps. The maamar asks why specifically two, and answers with the basic distinction between Tohu (Chaos), the primordial world that collapsed, and Tikkun (Rectification), the ordered world that replaced it.

שבעולם התהו היו הספירות מפורדים זה תחת זה אבל בעולם התקון הם בציר קוין⁶ דהיינו ג' קוין ימין ושמאל ואמצע שהקו האמצעי

In the World of Tohu the Sefiros were separate, one beneath the other; but in the World of Tikkun they are in the configuration of lines, that is, three lines, right, left and center, where the center line

In Tohu each Sefirah stood alone, stacked one below the other with no interaction. In Tikkun the Sefiros are arranged in three columns: the right line (headed by Chesed), the left line (headed by Gevurah), and the center line.

הוא המחבר ומייחד ג"כ ב' הקוין דימין ושמאל להיות מתכללים יחד כידוע דת"ת הוא הממוצע בין חו"ג ומחברם יחד

is what joins and also unites the two lines of right and left so that they become merged together, as is known that Tiferes is the mediator between Chesed and Gevurah and joins them together.

The center line, headed by Tiferes, is what makes Tikkun work: it balances kindness and restraint so that each includes something of the other. This harmony of opposites is exactly what Tohu lacked.

ולכך ישראל שהם בבחי' התקון אומרים ג"פ קדוש⁷ דוקא וכתוב בהם ג"כ והייתם לי סגולה⁸ שהסגו"ל הוא ג' נקודות בחינת ימין ושמאל ואמצע כו'

Therefore Israel, who are on the level of Tikkun, say "Holy" three times specifically; and it is also written of them, "You shall be to Me a treasure (segulah)," for the segol [vowel] is three dots, the aspect of right, left and center....

Because the Jewish people belong to the order of Tikkun, their praise has a threefold pattern, the triple "Holy, holy, holy." The word segulah ("treasure") used of Israel also hints at this, since the segol vowel is three dots arranged as right, left and center.

אבל בעולם התהו שהיו בבחי' פירוד זת"ז ולא נתייחדו יחד ה"ז רק בבחי' ב' קוין שהחסד הוא בפ"ע והגבורה הוא בפ"ע.

But in the World of Tohu, which was in a state of separation, one from the other, and they were not united together, this is only the level of two lines: Chesed is by itself and Gevurah is by itself.

In Tohu, by contrast, the attributes stood apart and never merged, so there were in effect only two lines. Chesed acted purely as Chesed and Gevurah purely as Gevurah, with nothing to mediate between them.

3 וכמ"ש ביאור הדברים במ"א שהענין הוא לפי שבתהו היו האורות מרובים והכלים מועטים ולכן מצד קוטן

And as the explanation of these matters is written elsewhere: the point is that in Tohu the lights were many and the vessels few, and therefore, because of the smallness

The Alter Rebbe now explains why Tohu had only separate lines. In Tohu the light was abundant and the vessels, the structures meant to hold and express it, were few and small.

הכלי לפי"ע האור ע"כ אין הכלי יכולה להכיל ב' הפכים חו"ג יחד עד"מ באדם מי ששכלו קטן לא יכיל
ב' הפכים כלל

of the vessel relative to the light, the vessel cannot contain two opposites, Chesed and Gevurah, together. By way of analogy, in a person: one whose intellect is small cannot contain two opposites at all.

A small vessel overwhelmed by intense light cannot hold two opposing qualities, like kindness and severity, at once. He illustrates this with a person of narrow intellect, who can never hold two opposite considerations in mind together.

אלא אם יטה שכלו לזכות לא ימצא אז שום שכל לחוב ולא יסבול שום נטיה לחוב בלבו אלא רק טוב
וחסד בלבד.

Rather, if he inclines his intellect toward acquittal, he will then find no reasoning at all toward guilt, and will not tolerate any leaning toward guilt in his heart, but only goodness and kindness alone.

Such a person, once he leans toward finding someone innocent, sees no argument at all for guilt and cannot bear any thought of it. His whole heart is then pure goodness and kindness, with no room for anything else.

4 ובהיפוך כאשר יטה לחוב לא יסבול כלל נטיה לזכות ונמצא אינו אלא בקו א' תמיד פעמים בקו הימין
לזכות ופעמים בקו השמאל לחוב

And conversely, when he inclines toward guilt, he will not tolerate any leaning toward acquittal at all. It follows that he is always in only one line: at times in the right line, toward acquittal, and at times in the left line, toward guilt.

The same narrow-minded person, when he leans toward guilt, cannot tolerate any argument for acquittal. He is therefore always in one line only, sometimes entirely on the right (kindness) and sometimes entirely on the left (judgment).

והרי הקוין מפורדי' שכשהוא בבחי' חסד לא יוכל לסבול בחי' דין וכן להיפוך וזהו הנק' בחינת ב' קוין
שהחסד הוא בפני עצמו והגבורה בפני עצמה.

Thus the lines are separate, for when he is in the mode of Chesed he cannot tolerate the mode of judgment, and likewise the reverse. And this is what is called the level of two lines: Chesed is by itself and Gevurah is by itself.

This is the meaning of "two lines": the lines are separated, so that when Chesed is active there is no room for judgment, and vice versa. Each attribute functions in isolation.

אבל בתקון שהת"ת מכריע בין חו"ג⁹ היינו שגם בשעת הדין יוכל להיות ג"כ נטיה לזכות וכן להיפך לפי שבתקון האורות מועטים והכלים מרובים

But in Tikkun, where Tiferes decides between Chesed and Gevurah, this means that even at the time of judgment there can also be a leaning toward acquittal, and likewise the reverse, because in Tikkun the lights are few and the vessels many.

In Tikkun, Tiferes "decides" between Chesed and Gevurah, so even during judgment there can be a leaning toward mercy, and the reverse. This is possible because in Tikkun the lights are few and the vessels many.

נמצא הכלי רחב לקבל גם ב' הפכים וכמו באדם שדעתו רחבה יוכל לסבול ב' הפכים יחד וישכנו במוחו ולכו שמצד זה יש סברא לזכות

It follows that the vessel is broad enough to receive even two opposites. It is like a person whose mind is broad: he can tolerate two opposites together, and they dwell [together] in his mind and heart, [recognizing] that from this side there is reason to acquit,

With ample vessels, there is room to hold even opposites at once. The analogy is a broad-minded person who can keep two opposing views in his mind and heart together, seeing a reason to acquit on one side while still seeing a reason to convict on the other.

אע"פ שמצד אחר יש סברא לחוב כו' והרי בתקון מתייחדים חו"ג יחדו וזהו ענין ג' קוין. (ועמ"ש מזה לקמן פ' יתרו בד"ה להבין ביאור ענין האבות הן הן המרכבה)

even though from another side there is reason to convict.... Thus in Tikkun Chesed and Gevurah are united together, and this is the idea of three lines. (And see what is written on this below, in Parshas Yisro, in the maamar beginning "To understand the explanation of the idea that the Patriarchs are themselves the Chariot.")

Such a person holds both views at once. This integration of kindness and restraint is what "three lines" means. The Alter Rebbe refers to a maamar in Parshas Yisro on "the Patriarchs are the Chariot" for more on this.

ואמנם בעובדא זו דיעקב ועשו שהיה יעקב צריך להמשיך לו המקיף דתהו שהוא בחי' האור דתהו שבלי גבול כו' לכך הוצרך להעלות מ"ן לשם.

However, in this episode of Jacob and Esau, where Jacob needed to draw down to himself the encompassing light of Tohu, which is the level of the light of Tohu that is without limit..., therefore he needed to raise mayin nukvin (the "feminine waters") there.

Yet Jacob, in his encounter with Esau, needed to draw down the encompassing light of Tohu, the unlimited light that no vessel can hold. For that he had to raise mayin nukvin ("feminine waters"), the Kabbalistic term for an arousal from below that elicits a flow from above.

וידוע שהמ"ן צריך להיות לפי אופן ההמשכה שרוצה להמשיך משום שלפי אופן ההעלא' כך היא ההמשכה.

And it is known that the mayin nukvin must be according to the manner of the drawing-down that one wishes to draw down, because as the manner of the ascent is, so is the drawing-down.

A principle of Kabbalah: the arousal from below must match the kind of flow one wants to draw down. The form of the ascent determines the form of the descent, and this principle explains Jacob's two camps in the next paragraph.

SECTION 3 • 15

The two camps

5 והואיל וכן מאחר שבתהו היה רק ב' קוין כנ"ל לכך הוצרך יעקב לעשות עצמו ג"כ בדוגמא זו.

And since this is so, since in Tohu there were only two lines, as mentioned above, therefore Jacob also needed to make himself in this pattern.

Since Tohu had only two lines and Jacob sought to draw down its light, he had to shape himself in the same pattern. His form of arousal from below had to mirror the structure of the level he wanted to reach.

וזהו ויחץ את העם¹⁰ כו' לשני מחנות להיות דוגמת עולם התהו שלשם היה זת"ז ולא בציור ג' קוין כנ"ל ועי"ז יתקשר בעולם התהו להמשיך האו"מ כו'.

And this is [the meaning of] "And he divided the people... into two camps": to be in the pattern of the World of Tohu, where [the Sefiros] were one beneath the other and not in the configuration of three lines, as mentioned above; and through this he would connect with the World of Tohu, to draw down the encompassing light (or makif)....

This is why he divided his people into two camps: to reproduce the structure of Tohu, whose attributes stood apart and were not arranged in three lines. By imitating it he connected himself to Tohu and could draw down its encompassing light.

SECTION 4 • ¶6-9

The gift to Esau

6 ומזה הטעם עצמו יובן הטעם מה שהקריב יעקב המנחה עזים מאתים¹¹ כו'. שענין מנחה זו היא העלא' מ"ן להמשיך המקיף הנ"ל והוא

And from this very reason, the reason why Jacob offered the gift of “two hundred she-goats...” will be understood. For this gift is the raising of mayin nukvin to draw down the encompassing light mentioned above, and it is

The same reasoning explains Jacob's gift to Esau of two hundred she-goats and the rest. That gift was his raising of mayin nukvin, an offering from below meant to draw down the encompassing light of Tohu.

ע"ד ענין הקרבנות שהם העלאת מ"ן להמשיך מ"ד כנודע ואעפ"כ היתה מנחתו שלא ע"ד אופן ומשפט הקרבנות שבתורה כו'. בהיות שמעשה הקרבנות הוא מבהמות טהורים ושחוטים דוקא. אך השחיטה כשירה בזה.¹²

along the lines of the sacrifices, which are the raising of mayin nukvin to draw down mayin duchrin (the “masculine waters”), as is known. Nevertheless, his gift was not in the manner and law of the sacrifices in the Torah.... For the practice of the sacrifices is with pure animals, and slaughtered ones specifically. Yet the slaughtering is valid [when done] by a non-priest.

In this it resembles the Temple sacrifices, which are also an arousal from below that brings down a flow from above (mayin duchrin, “masculine waters”). But Jacob's gift did not follow the laws of sacrifices: those required pure (kosher) animals, and slaughtered ones; the maamar adds in passing that the slaughter itself may be done by a non-priest.

7 ולא מצינו קרבן בתורה בחי רק בשעיר דעזאזל וגם בקרבנות לא היו מקריבים רק החלב והדם.

And we do not find a sacrifice in the Torah [offered] alive, except the goat [sent] to Azazel; and also in the sacrifices, they offered [on the altar] only the fat and the blood.

The Torah has no sacrifice offered while alive, except the goat sent to Azazel on Yom Kippur. Even with regular sacrifices, only the fat and the blood were offered on the altar.

והמנחה הזאת ששלח יעקב לעשו היו בהמות טמאות ג"כ כמ"ש גמלים מניקות¹³ כו'. וגם שהן חיים ולא שחוטין

But this gift that Jacob sent to Esau included impure animals too, as it is written, "nursing camels..."; and also, they were alive and not slaughtered.

Jacob's gift, however, included impure animals, such as the nursing camels named in the verse, and all of them were sent alive rather than slaughtered. These are exactly the features that the laws of sacrifice rule out.

והענין הוא משום שהעלאת מ"ן שהיא המנחה דיעקב הוא להמשיך מ"ד מבחי' המקיף דעולם התוהו.

And the explanation is that the raising of mayin nukvin, which is Jacob's gift, is in order to draw down mayin duchrin from the level of the encompassing light of the World of Tohu.

The reason is that Jacob's arousal from below was meant to draw down a flow from the encompassing light of Tohu. A different target requires a different kind of offering.

8 והמ"ן והמ"ד דעולם התוהו הוא משונה ובאופן אחר מן המ"ן ומ"ד דעולם התקון שהוא ענין הקרבנות שבתורה שהתורה היא מבחי' עולם התקון דאצילות והיינו

And the mayin nukvin and mayin duchrin of the World of Tohu are different, and of another manner, from the mayin nukvin and mayin duchrin of the World of Tikkun, which is the matter of the sacrifices in the Torah, for the Torah is from the level of the World of Tikkun of Atzilus. That is,

The arousal from below and the flow from above of Tohu differ from those of Tikkun. The sacrifices belong to Tikkun, because the Torah itself flows from the World of Tikkun of Atzilus.

כי עולם התקון הוא בחי' אור פנימי שהאורות מתצמצמים ונתפסי' בתוך הכלי ומאחר שהאור יכול להתיישב בתוך הכלי זהו הוראה שכבר נתצמצם האור בצמצומים רבים

the World of Tikkun is the level of inner light, where the lights are contracted and grasped within the vessel; and since the light can settle within the vessel, this is an indication that the light has already been contracted through many contractions,

Tikkun is the realm of "inner light," light that has been contracted enough to be held inside a vessel. That the light can settle inside a vessel shows that it has already gone through many contractions.

וכמ"ש בע"ח שבתקון האורות מועטים כו'. לכן התורה שנמשכת משם היא ג"כ בבחי' דקדוקים וצמצומים.

as is written in Etz Chaim that in Tikkun the lights are few.... Therefore the Torah, which is drawn from there, is also in the mode of precise details and contractions.

This is what Etz Chaim means by "in Tikkun the lights are few." The Torah, flowing from there, therefore takes the form of precise details and exact measures.

9 ולכן מפורש בתורה סדר העלאת מ"ן דתקון הכל בדקדוקים שהוא משפט מעשה הקרבנות שיהיו מבהמות טהורים ומג' מיני בהמות לבד ושיהיו שחוטין דוקא ויש הרבה דברים שהקרבן נפסל בו

Therefore the order of raising the mayin nukvin of Tikkun is set out in the Torah entirely with precise details, which is the law of the practice of the sacrifices: that they be from pure animals, and from three kinds of animals only, and that they be slaughtered specifically; and there are many things by which the sacrifice is disqualified.

Because the Torah's arousal from below belongs to Tikkun, the laws of sacrifices are full of precise details. The animal must be pure, from only three species (cattle, sheep and goats), properly slaughtered, and many flaws disqualify it.

וכן בענין ההקרבה איך ומה הרבה דקדוקין כו' כי כל התורי' הוסדה בדרך זה בצמצומים ומדידות מפני שהיא מבחי' התקון שהאורות מצומצמים תוך הכלים ולכן מדקדקי' ג"כ בכמה מיני צמצומים ודקדוקים כו'.

And likewise regarding the offering, how and what, [there are] many precise details.... For the entire Torah was founded in this way, with contractions and measures, because it is from the level of Tikkun, where the lights are contracted within the vessels; and therefore it is also exacting in many kinds of contractions and precise details....

The same exactness governs how and what is offered. The whole Torah is built on measures and limits because it comes from Tikkun, where lights are contracted into vessels, and so it is precise in many ways.

אבל יעקב העלה מ"ן לבחי' המקיף דתהו¹⁴ כנ"ל שהוא אור גדול בבחי' א"ס שלכן לא יכול הכלי להכילו ונשאר בבחי' מקיף

But Jacob raised mayin nukvin to the level of the encompassing light of Tohu, as mentioned above, which is a great light on the level of the Infinite, so that the vessel therefore could not contain it, and it remained on the level of an encompassing light.

Jacob, by contrast, directed his arousal from below to the encompassing light of Tohu. That light is so great, on the level of the Infinite, that no vessel can contain it, so it remains encompassing.

(לכך שלח המנחה שהוא העלאת מ"ן לשם) אף בהמות טמאות גמלים מניקות כו'. וכולן היו חיים ולא שחוטין כו'.

(Therefore he sent the gift, which is the raising of mayin nukvin there,) even impure animals, “nursing camels...”; and all of them were alive and not slaughtered....

That is why his gift, his raising of mayin nukvin to that level, could include impure animals like nursing camels. All the animals were also sent alive, not slaughtered.

כי להיות האור בבחי' א"ס לכן אין שם הצמצומים והדקדוקים כי א"ס ב"ה הוא כל יכול לסבול הכל אף טמאין ושיהיו חיים כו' שאין נמצא שם דקדוקים וצמצומים כלל.

For since the light is on the level of the Infinite, therefore there are no contractions and precise details there; for the Infinite One, blessed be He, is all-capable, able to bear everything, even impure [animals], and that they be alive..., for no precise details and contractions are found there at all.

At the level of the Infinite there are no contractions or fine details. The Infinite One, being all-capable, can bear everything, even impure and living animals, since nothing there is limited or defined.

SECTION 5 • 110

Camels, the pig, and the limits after Sinai

10 וכמארז"ל גבי חזיר שעתיד לחזור וליטהר¹⁵ היינו לע"ל שיבולע המות לנצח¹⁶ ואז יתגלה עצמות א"ס ויוכל גם חזיר להתעלות משא"כ עתה.

And as our Sages, of blessed memory, said regarding the pig (chazir), that it is destined to return (lachazor) and become pure, that is, in the Time to Come, when “death will be swallowed up forever”; then the Essence of the Infinite One will be revealed, and even the pig will be able to be elevated, which is not so now.

The Sages interpret the name chazir (pig) as coming from lachazor, “to return”: in the future it will become pure. That will happen when death is abolished and G-d's infinite Essence is revealed, so that even the pig can be elevated, which is not possible now.

לכן יעקב ששלח המנחה לעשו שהוא העלאת מ"ן למקיף דתהו שבבחי' א"ס שלח ג"כ דברים טמאים ולכך שלח ג"כ גמלים מניקות כי אדרבה שרשן של גמלים הוא מאד נעלה

Therefore Jacob, who sent the gift to Esau, which is the raising of mayin nukvin to the encompassing light of Tohu that is on the level of the Infinite, also sent impure things; and that is why he also sent nursing camels, for on the contrary, the root of camels is very lofty,

Because Jacob's gift was aimed at the encompassing light of Tohu, on the level of the Infinite, he could include impure animals. He sent camels in particular because, far from being lowly, their spiritual root is very high.

כמ"ש באליעזר עבד אברהם שלקח יו"ד גמלים מגמלי אדניו¹⁷ וכל טוב אדניו בידו והוא ענין כגמול עלי אמו¹⁸ כו' וכ"ז לא היה יכול לעשות רק יעקב וקודם מ"ת

as is written of Eliezer, the servant of Abraham, that he took ten camels of his master's camels, "with all his master's goods in his hand"; and this is the idea of "like a weaned child (gamul) upon his mother...." And all this none but Jacob could do, and [only] before the Giving of the Torah.

The height of camels is hinted at in Eliezer, Abraham's servant, taking ten of his master's camels "with all his master's goods in his hand," and in the word gamal (camel), which recalls gamul, "a weaned child upon his mother." Only Jacob could do this, and only before the Torah was given at Sinai.

אבל אנחנו כבר ניתן לנו התורה מבחי' התקון ומה שהוא טמא ואסור ע"פ התורה הוא מרוחק ולא יוכל להתעלות כלל כו' והכרת תכרת הנפש באכלה חלב¹⁹ כו' וכיוצא:

But as for us, the Torah has already been given to us from the level of Tikkun, and whatever is impure and forbidden according to the Torah is distant and cannot be elevated at all...; and "that soul shall be utterly cut off" for eating forbidden fat..., and the like.

Now that we have received the Torah from the level of Tikkun, whatever it declares impure or forbidden is distant from holiness and cannot be elevated. That is why eating forbidden fat carries the severe penalty of karet (being cut off).

IN ONE'S AVODAH

A broad mind, like the vessels of Tikkun, can hold opposing considerations, such as kindness and judgment, together. And while the maamar shows that the loftiest light transcends all limits, it concludes that for us, after the giving of the Torah, the path to G-d runs through the Torah's precise laws: what the Torah forbids cannot be elevated.

QUESTIONS FOR DISCUSSION

1. Why does the arousal from below have to match the kind of flow one wishes to draw down?
2. How does the analogy of the narrow-minded and broad-minded judge explain the difference between Tohu and Tikkun?
3. Why are the Torah's laws of sacrifice so exact, according to this maamar?
4. What allowed Jacob to send impure, living animals as his offering, and why can we not do the same?
5. What do the pig's future purity and the camel's lofty root teach about the relationship between the Infinite and the impure?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ויאמר יעקב אלהי אבי אברהם

Jacob's prayer before his encounter with Esau; the maamar reads the invocation of the Patriarchs as drawing down their encompassing lights.

בראשית ל"ב:10 Genesis 32:10

ויאמר יעקב אלקי אבי אברהם ואלקי אבי יצחק ה' האמר אלי שוב לארצך ולמולדתך ואיטיבה עמך:

And Jacob said: 'O G-d of my father Abraham, and G-d of my father Isaac, O L-RD, who saidst unto me: Return unto thy country, and to thy kindred, and I will do thee good;

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KEHOT'S NOTE

בראשית לב, י.

2 הצילני נא מיד עשו

Jacob asks to be saved from Esau; here this rescue comes as a result of drawing down the light of Tohu.

בראשית ל"ב:12 Genesis 32:12

הצילני נא מיד אחי מיד עשו כִּי־יִרְא אֶתְּוֹ וְהִכָּנִי אִם־עַל־בָּנִים:

Deliver me, I pray Thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he come and smite me, the mother with the children.

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PARAGRAPH 2

3 ויחץ את העם

Jacob splits his camp in two before meeting Esau; the maamar finds in the number two an imitation of Tohu.

בראשית ל"ב:8 Genesis 32:8

ויִירָא יַעֲקֹב מְאֹד וַיֵּצֵר לוֹ וַיַּחַץ אֶת־הָעָם אֲשֶׁר־אִתּוֹ וְאֶת־הַצֹּאן וְאֶת־הַבָּקָר וְהַגְּמָלִים לִשְׁנֵי מַחֲנֹת:

Then Jacob was greatly afraid and was distressed. And he divided the people that was with him, and the flocks, and the herds, and the camels, into two camps.

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4 ההפרש בין עולם התהו לעולם התיקון

That passage discusses the earlier cosmic cycle (shemithah) that flowed from the attribute of Chesed alone and was "only goodness and kindness," together with the Arizal's view of the earlier worlds.

KEHOT'S NOTE

ראה ע"ה שער הכללים פ"א, פ"ב. שער עגולים ויושר ענף ד. ובכ"מ. לקמן נא, ד. ואילך.

5

עולם התהו לעולם התיקון

The Kehot note refers to the Arizal's Etz Chaim (among other places, Sha'ar Igulim veYosher, branch 4) for the difference between Tohu and Tikkun.

עץ חיים א:ה' ו'6-5 Sefer Etz Chaim 1:5-6

... אבל הענין הוא כך ומוכן במ"ש בענף ד' ענין א"ק וא"ך כל העולמות הם ענפים ומסתעפים ממנו עד שנמצא כי עולם האצילות אינו רק לבוש אל נה"י דא"ק שהם בחי' רגליו לבד וכבר ידעת כי עולם העשיה הוא נגד המלכות [דא"ק] אשר מקומה היה אב"א עם ז"א בתנה"י שלו לבד נמצא כי עולם האצילות אינו [אלא] [אפי"] בערך עולם עשיה שהוא מלכות דא"ק נמצא כי כל עסקינו בס"ה בעולם האצילות אפי" בגי'ר אינו [רק] [אפי"] בחי' עולם עשיה דא"ק שהוא מלכות דא"ק אבל בגי'ר דא"ק אסור לעשות כן ואפי" ...

Sefer Etz Chaim (Public Domain)

6

התהו . . זה תחת זה . . בצירוי קוין

A maamar from the year 5568 (1807-08) on the verse "And the earth was tohu," whose opening treats the same contrast between the separate Sefiros of Tohu and the lines of Tikkun, as the note indicates.

KEHOT'S NOTE

ראה לעיל ט, ד. וראה ד"ה והארץ היתה תוהו ותקס"ח בתחלתו. ובד"ה אחרי מות תרמ"ט סעי' ג.

7

גי'פ קדוש

The angels' threefold "Holy, holy, holy"; here the three repetitions reflect the three lines of Tikkun.

ישעיהו ו':3 Isaiah 6:3

וְקָרָא זֶה אֱלֹהִים וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֵא כְּלֵהָאָרֶץ כְּבוֹדוֹ:

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

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8

והייתם לי סגולה

G-d calls Israel His treasure (segulah); the maamar reads the three-dot segol vowel as the three lines of Tikkun.

שמות י"ט:5 Exodus 19:5

וְעַתָּה אִם־שָׁמוּעַ תִּשְׁמָעוּ בְּקוֹלִי וּשְׁמַרְתֶּם אֶת־בְּרִיתִי וְהָיִיתֶם לִי סִגְלָה מִכָּל־הָעַמִּים כִּי־לִי כְּלֵהָאָרֶץ:

Now therefore, if ye will hearken unto My voice indeed, and keep My covenant, then ye shall be Mine own treasure from among all peoples; for all the earth is Mine;

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KEHOT'S NOTE

שמות יט, ה.

PARAGRAPH 4

9 וזהו הנק' בחינת ב' קוין . . אבל בתקון שהת' מכריע בין חו"ג

The note says this passage is quoted in Or HaTorah on Vayishlach, where the Tzemach Tzedek brings the Alter Rebbe's explanation of the two lines of Tohu and the three lines of Tikkun.

KEHOT'S NOTE

מובא באוה"ת פי וישלח רמד, א. ראה תו"ה פי בראשית ט, א.

PARAGRAPH 5

10 ויחץ את העם

The division into two camps, here read as Jacob's way of matching himself to the structure of Tohu.

בראשית ל"ב:8 Genesis 32:8

וַיִּירָא יַעֲקֹב מְאֹד וַיִּצָּר לוֹ וַיַּחַץ אֶת־הָעָם אֲשֶׁר־אִתּוֹ וְאֶת־הַצֹּאן וְאֶת־הַבָּקָר וְהַגְּמָלִים לְשְׁנֵי מַחֲנֹת:

Then Jacob was greatly afraid and was distressed. And he divided the people that was with him, and the flocks, and the herds, and the camels, into two camps.

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PARAGRAPH 6

11 עזים מאתים

The list of animals in Jacob's gift to Esau, here understood as a raising of mayin nukvin.

בראשית ל"ב:15 Genesis 32:15

עֲזִים מֵאֵתִים וְתִשְׁעִים עֶשְׂרִים רְחֵלִים מֵאֵתִים וְאַלְפִים עֶשְׂרִים:

two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams,

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12 השחיטה כשרה בזר

The Talmud's rule, cited by the Kehot note, that slaughtering a sacrifice is valid when done by a non-priest.

ברכות ל"א Berakhot 31a

KEHOT'S NOTE

ברכות לא, א וש"נ.

PARAGRAPH 7

13 גמלים מיניקות

Nursing camels are included in Jacob's gift, though camels are not kosher animals.

בראשית ל"ב:16 Genesis 32:16

גְּמָלִים מִיִּנְקוֹת וּבְנֵיהֶם שְׁלֹשִׁים פָּרוֹת אַרְבָּעִים וּפָרִים עֶשְׂרֵה אֶתְנַת עֶשְׂרִים וְעֶזְרִים עֶשְׂרֵה:

thirty milch camels and their colts, forty kine and ten bulls, twenty she-asses and ten foals.

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KEHOT'S NOTE

בראשית לב, טז.

PARAGRAPH 9

14 אבל יעקב העלה מ"ן לבחי' המקיף דתהו

According to the note, this page apparently refers to our maamar, saying that their drawing-down was "like the Torah above" and adding "see what is written somewhat similar to this on the verse 'And Jacob sent.'" It links Jacob's service here to a level of Torah above the ordered Torah of Tikkun.

KEHOT'S NOTE

בלקו"ת שלח נא, א כנראה שמציין לכאן "שהמשתתף היה כמו בתורה שלמעלה (ועמ"ש קצת כעין זה ע"פ וישלח יעקב)". מובא באוה"ת נ"ך כרך א ע' תרנה. ומציין גם לקו"ת חקת ס, א.

PARAGRAPH 10

15 וכמארו"ל גבי חזיר שעתיד לחזור וליטהר

The note sends the reader to the Shelah on Chayei Sarah for the tradition that the pig will become pure in the future.

KEHOT'S NOTE

ראה של"ה פי חיי שרה. מדרש תלפיות ענף חזיר בשם רבינו בחיי. סי' הקנה. לקו"ת ד"ה וכל בניך סיג. וראה הערת כ"ק אדמו"ר זי"ע בהמשך מים רבים תרל"ו ע' פד. ובכ"מ. סה"ש תנשי"א ח"א ע' 162 ובמ"מ לשם.

16 שיבולע המות לנצח

The prophecy that G-d will swallow up death forever, here the time when even the impure will be elevated.

ישעיהו כ"ה:8 Isaiah 25:8

בִּלְעַם הַמּוֹת לִנְצַח וּמָחָה אֲדֹנָי ה' דִּמְעָה מֵעַל כָּל־פָּנִים וְהָרַפְתָּ עֲמוֹ יִסִּיר מֵעַל כָּל־הָאָרֶץ כִּי ה' דִּבֶּר:

He will swallow up death for ever; And the L-rd GOD will wipe away tears from off all faces; And the reproach of His people will He take away from off all the earth; For the L-RD hath spoken it.

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17 י' גמלים מגמלי אדוניו

Eliezer takes ten of Abraham's camels with all his master's goods, which the maamar uses to show the high root of camels.

בראשית כ"ד:10 Genesis 24:10

וַיִּקַּח הָעֶבֶד עֶשְׂרֵה גְּמָלִים מִגְּמָלֵי אֲדֹנָיו וַיֵּלֶךְ וְכָל־טוֹב אֲדֹנָיו בְּיָדוֹ וַיָּקָם וַיֵּלֶךְ אֶל־אַרְם נְהָרַיִם אֶל־עִיר נַחוֹר:

And the servant took ten camels, of the camels of his master, and departed; having all goodly things of his master's in his hand; and he arose, and went to Aram-naharaim, unto the city of Nahor.

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KEHOT'S NOTE

בראשית כד, י.

18 כגמול עלי אמו

"Like a weaned child upon his mother"; the word gamul is

linked to gamal, camel.

Psalms 131:2: תהלים קל"א:ב

אִם-לֹא שָׁוִיתִי וְדוּמְמָתִי נַפְשִׁי כְּגִמְלָה עָלַי אִמּוֹ כְּגִמְלָה עָלַי נַפְשִׁי:

Surely I have stilled and quieted my soul; Like a weaned child with his mother; My soul is with me like a weaned child.

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KEHOT'S NOTE

תהלים קלא, ב.

19

והכרת תכרת הנפש באכלה חלב

The Torah's punishment of karet for eating forbidden fat, cited to show how absolute the Torah's prohibitions are for us.

ויקרא ז':כ"ה

כִּי כָל־אֹכֵל חֶלֶב מִזֶּֽבֶחַ־הַמִּזְבֵּחַ אֲשֶׁר יִקְרִיב מִמֶּנָּה אִשָּׁה לַיהוָה וְנִכְרְתָה הַנֶּפֶשׁ הָאֹכֶלֶת מֵעַמִּיהָ:

For whosoever eateth the fat of the beast, of which men present an offering made by fire unto the L-RD, even the soul that eateth it shall be cut off from his people.

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וּיָקָם בַּלַּיְלָה הוּא וַיִּקַּח אֶת שְׁתֵּי נָשָׁיו כּו'...

And He Rose Up That Night



Yaakov, the middle line that unites opposites, sought to join the encompassing light of Tohu, rooted in Eisav, with the inner light of Tikkun. In a person's service this means a fiery ratzo, a love that strains beyond the soul's capacity, always matched by an equal shov into Torah and mitzvos.

THE MAAMAR IN BRIEF

The maamar reads Yaakov's crossing of the Yabbok as an ascent beyond Binah, the "river," toward the Patriarchs' root in Keser, so as to reach the encompassing light of Tohu that precedes Atzilus; he stayed behind himself to refine Eisav, who was still broken. Yaakov is Tiferes, uniting Chesed and Gevurah, and he seeks to unite Tohu's encompassing light with Tikkun's inner light. In service these are ratzo, a love that longs to leave the body, and shov, the return to draw G-dliness down through Torah and mitzvos. Ben Azzai's unbalanced ratzo killed him, while Rabbi Akiva, whose ratzo and shov were matched, left the Pardes in peace and became the source of the Oral Torah. The second part explains Yaakov's minchah to Eisav: offerings raise "feminine waters," and what rises from the physical world is a novelty that moves the Above, like a talking bird before a king. The offerings of Tohu, unknown in the Torah, were known to Yaakov. His gift and bowing refined the good in Eisav, whose embrace brought Tohu's encompassing light into Yaakov and revealed Chochmah and Keser, and the brothers wept for joy, as Israel will in the future redemption.

OUTLINE

- | | | |
|----------|--|------|
| 1 | Crossing the Yabbok | ¶1-2 |
| | Yaakov rises beyond Binah, the river, toward the encompassing light of Tohu, raising all he has rectified while staying below to refine Eisav. | |
| 2 | Uniting two opposites | ¶3-5 |
| | As Tiferes, Yaakov joins opposites; the encompassing light of Tohu and the inner light of Tikkun correspond to ratzo and shov in divine service. | |

- 3 The four who entered the Pardes** ¶6-7
Ben Azzai's unbalanced ratzo led to his death; Rabbi Akiva's balanced ratzo and shov, the middle line, made him the source of the Oral Torah.
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- 4 Water in the wine** ¶8-9
Yaakov's aim is ratzo always matched by shov, symbolized by the water he mixed into wine, which makes him the perfection of the Patriarchs.
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- 5 Why offerings are called minchah** ¶10-13
The worlds receive only a descending radiance of G-d, in inner and encompassing modes, matched by two kinds of love in prayer.
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- 6 The lion and the ox** ¶14-18
What is higher cannot be encloded below, so the lion is impure and Eisav, rooted in Tohu, was the first-born; Yaakov's contracted Yud enters within through the mitzvos.
-
- 7 Offerings as feminine waters** ¶19-22
Offerings raise feminine waters; the service of souls in bodies is a novelty, like a talking bird, and the peoples hold the sparks to be refined.
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- 8 Yaakov's offering to Tohu** ¶23-26
Yaakov's gift was an offering of Tohu, including camels, which only he knew; through bowing he gathered the good in Eisav.
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- 9 The embrace, the kiss and the weeping** ¶27-30
Eisav's embrace brings the encompassing light into Yaakov; the kiss reveals Chochmah, and their tears of joy foreshadow the redemption.
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KEY CONCEPTS

Tohu and Tikkun תהו ותיקון

Tohu is the primordial world of intense lights in inadequate vessels, which shattered; Tikkun is the ordered world where light is contained in fitting vessels.

Encompassing light and inner light אור מקיף ואור פנימי

Inner light enters a vessel according to its capacity; encompassing light is too great to be contained and affects the vessel from beyond.

Ratzo and shov רצוא ושוב

Running and returning: the soul's longing to rise out of the body into G-d, and its return to draw G-dliness down through Torah and mitzvos.

Feminine waters מייין נוקבין

The arousal from below, the recipient's yearning upward, which calls forth a flow from above (mayin duchrin).

Minchah מנחה

A gift or offering; the maamar reads it as the raising of feminine waters and Yaakov's gift to Eisav as an offering of Tohu.

Levonah לבונה

Frankincense; here the encompassing light that hovers over the kelipos and through which their sparks are refined.

SECTION 1 • 11-2

Crossing the Yabbok

1 ויקם בלילה¹ הוא² ויקח את שתי נשיו כו' ויעבר את מעבר יבק ויקחם ויעברם את הנחל³ כו'.

“And he rose up that night, and he took his two wives,” etc., “and he crossed the ford of the Yabbok; and he took them and brought them across the stream,” etc.

The maamar opens with the verses describing Yaakov's night crossing of the Yabbok stream with his family, on the eve of his meeting with Eisav. The Alter Rebbe will read each step of the crossing as a stage in Yaakov's spiritual ascent.

פ"י יב"ק הוא יחוד ברכה וקדושה.⁴ והענין דהנה כתיב בעבר הנהר ישבו אבותיכם⁵ מעולם⁶ ופ"י הנהר הוא בחי' בינה⁷ כמ"ש ונהר יצא מעדן⁸ כו'

The meaning [of the name] Yabbok (יב"ק) is [the initials of] yichud berachah u-kedushah, the union of blessing and holiness. The matter is as follows. It is written, “Your fathers dwelt of old beyond the river”; and the meaning of “the river” is the level of Binah (understanding), as it is written, “And a river went out of Eden,” etc.

The letters of Yabbok are read as the initials of three words, “union, blessing, holiness.” Joshua's words that the forefathers dwelt “beyond the river” are then brought in, and the river is identified with Binah, the Sefirah from which all flow issues, like the river that goes out of Eden.

ושרש האבות הוא מעבר הנהר היינו מבחי' הכתר שהוא למעלה מהנהר הנ"ל רק שמשם נמשכו האבות ונשפלו למטה בעבר השני של הנהר בז"א דאצילות⁹

The root of the Patriarchs is from beyond the river, that is, from the level of Keser (the Crown), which is above the river mentioned above; only that from there the Patriarchs were drawn down and brought low, below, to the other side of the river, into Z'eir Anpin (the emotive attributes) of Atzilus.

The Patriarchs are rooted “beyond the river,” in Keser, the level above Binah and above intellect altogether. From there they descended to the near side of the river, to Z'eir Anpin, the emotive attributes of Atzilus, which is where the Patriarchs are usually placed.

(וע' בזהר פ' אמור¹⁰ מ"ש ע"פ זה)¹¹ ויעקב שרצה שימשיך לו המקיף דתהו הנ"ל שלפני אצילות הוצרך מתחלה לעבור את הנהר הנ"ל וזהו ויעבר את מעבר יבק

(And see in the Zohar, Parshas Emor, what is said on this [verse].) And Yaakov, who wished to draw down to himself the encompassing [light] (makif) of Tohu mentioned above, which is before Atzilus, needed first to cross the river mentioned above. And this is "and he crossed the ford of the Yabbok,"

Yaakov wanted to draw down the encompassing light of Tohu, the world that preceded Atzilus and whose lights were too great for any vessel. To reach it he first had to pass beyond Binah, the river, and this is the inner meaning of his crossing the ford of the Yabbok.

כי בחינת יחוד ברכה וקדושה הוא הכל בחי' נהר הנ"ל שעל ידו נמשכו כל השפעות ויחוד אורות עליונים כמ"ש ונהר יצא מעדן להשקות את הגן כו'.

for the level of the union of blessing and holiness is entirely the level of the river mentioned above, through which all the flows of influence and the union of the supernal lights are drawn down, as it is written, "And a river went out of Eden to water the garden," etc.

The union of blessing and holiness that the name Yabbok spells is itself the function of the river, Binah: through it all divine influence is channeled and the higher lights are joined. Crossing the Yabbok therefore means rising past the whole system of channeled flow.

2 וכשעבר את הנהר והגיע לבחי' שלמעלה מהנהר הנ"ל אז לא רחוק הוא מן המקיף דתהו הנ"ל שלפני האצילות וזהו ויעבר את אשר לו¹² כל מה שתיקן העלה הכל לשם.

And when he had crossed the river and reached the level that is above the river mentioned above, he was then not far from the encompassing [light] of Tohu mentioned above, which is before Atzilus. And this is "and he brought across what was his": everything that he had rectified, he raised it all up there.

Having passed beyond Binah, Yaakov stood close to the encompassing light of Tohu. "He brought across what was his" means he raised up to that level everything he had already rectified.

אך הוא בעצמו נשאר למטה עדיין כמ"ש ויותר יעקב לבדו^{13,14} כי רצה לברר את עשו שהוא עדיין בשבירה כמו שהודיעוהו המלאכים כו' והוא ענין ויאבק איש עמו כנודע:

But he himself still remained below, as it is written, "And Yaakov was left alone," for he wished to refine Eisav, who was still in the state of the shattering, as the angels had informed him, etc. And this is the matter of "and a man wrestled with him," as is known.

Yaakov himself stayed behind, "alone," because Eisav was still in the shattered state of Tohu, as the messengers had reported that Eisav was coming with four hundred men. His remaining below to refine Eisav is the inner meaning of the night-long wrestling with the "man," understood as Eisav's angel.

SECTION 2 • 13-5

Uniting two opposites

3 ולהבין כללות ענין כוונת יעקב בהמשכת המקיף דתהו לעולם התקון וגם יובן זה בעבודת ה'

To understand the general matter of Yaakov's intention in drawing the encompassing [light] of Tohu into the World of Tikkun (rectification), and so that this will also be understood in the service of G-d:

The Alter Rebbe now asks why Yaakov wanted to bring the encompassing light of Tohu into the ordered World of Tikkun, and promises to explain it in terms of a person's own service of G-d.

הנה ידוע דיעקב הוא בחי¹⁵ ת"ת שמחבר ב' הפכים שהן חו"ג כי ע"י התכללות ב' הפכים יחד הוא עיקר הת"ת

Now, it is known that Yaakov is the level of Tiferes (beauty), which joins two opposites, namely Chesed and Gevurah; for the essence of Tiferes is through the inclusion of two opposites together

Yaakov embodies Tiferes, which harmonizes Chesed (giving) and Gevurah (restraint). Its beauty lies precisely in holding these two opposites together.

(כמו בגוונים כשמורכבים ב' וג' גוונים יחד הוא עיקר היופי) והמשכת והתגלות אוא"ס בקו האמצעי כו'

(as with colors: when two or three colors are combined together, that is the essence of beauty), and [it is] the drawing down and revelation of the Infinite Light (Or Ein Sof) in the middle line, etc.

Beauty in colors, too, comes from combining several shades rather than one alone. Tiferes is also the "middle line" of the Sefiros, the central column through which the Infinite Light is drawn down and revealed.

לכך רצה ג"כ לחבר ולייחד ג"כ המקיף דתהו עם הא"פ דתקון שהם ג"כ ב' הפכים שיתחברו יחד ואז יהיה גילוי אוא"ס (ועיין בזהר פ' תרומה דקע"ה ע"ב ע"פ והבריה התיכון ושם דף קע"ו ע"א):^{16, 17, 18}

Therefore he also wished to join and unite the encompassing [light] of Tohu with the inner light (or pnimi) of Tikkun, which are also two opposites, so that they would be joined together; and then there would be a revelation of the Infinite Light. (And see in the Zohar, Parshas Terumah, page 175b, on [the verse] "And the middle bar," and there, page 176a.)

Since uniting opposites is Yaakov's very nature, he sought to unite another pair of opposites: the encompassing light of Tohu and the inner light of Tikkun. Their union would bring a revelation of the Infinite Light itself, as the Zohar explains on the middle bar of the Tabernacle.

4 וביאור הדברים הנה יש ב' בחי' בעבודת ה'. הא' האהבה ברשפי אש בתגבורת מאד לצאת מן הגוף וליפרד מן הפתילה כו'

The explanation of the matter: there are two levels in the service of G-d. The first is love like fiery flashes, with very great intensity, to leave the body and to separate from the wick, etc.

The first mode of service is a fiery love so intense that the soul longs to leave the body, like a flame that leaps upward as if to break away from the wick.

והוא בחי' אה"ר שאין כלי הלב מכילה אותה כי לא יכיל הלב ההתפעלות העצומה. לכן לא יוכל לעמוד בכלי גופו וחפץ לצאת מנרתקה חומר הגוף.

This is the level of ahavah rabbah (great love), which the vessel of the heart cannot contain, for the heart cannot contain the immense excitement. Therefore [the soul] cannot remain in the vessel of its body, and it desires to leave its sheath, the matter of the body.

This "great love" overflows the heart; the emotion is too vast for the heart to hold. The soul then wants to leave its bodily "sheath" altogether.

והב' בחי' התפעלות המתיישב בכלי הלב ועיקר ענינה הוא בחי' המשכת אלקות מלמעלמ"ט דוקא בכלים מכלים שונים¹⁹ בתומ"צ. וזהו ענין רצוא ושוב.

The second is the level of an arousal that settles within the vessel of the heart, and its main point is the drawing down of G-dliness from above to below, specifically into vessels, "vessels of diverse kinds," in Torah and mitzvos. And this is the matter of ratzo and shov (running and returning).

The second mode is an emotion that settles within the heart and is directed toward drawing G-dliness down into the world, into the varied "vessels" of Torah and mitzvos. The two modes together are ratzo, the soul's running upward, and shov, its return to act below.

5 והנה בחיי עולם התהו הנ"ל היה בבחי' רצוא לכן נסתלקו האורות מן הכלים כמו האה"ר ליפרד מן הפתילה והכלים כו'.

Now, the level of the World of Tohu mentioned above was in the mode of ratzo (running); therefore the lights departed from the vessels, like the great love [that seeks] to separate from the wick and the vessels, etc.

The World of Tohu was all ratzo: its lights surged upward and would not stay inside their vessels, just as the great love of the soul strains to leave the body. That is why the vessels of Tohu shattered.

אבל התקון הוא בחיי שוב והוא בחיי תומ"צ ובע"כ אתה חי^{20,21} להיות בתוך הגוף להמשיך אא"ס בכלים מכלים שונים²².

But Tikkun is the mode of shov (returning), which is the level of Torah and mitzvot; and "against your will you live," to be within the body, in order to draw down the Infinite Light (Or Ein Sof) into vessels, "vessels of diverse kinds."

Tikkun is shov: light that stays within vessels, which in a person's life means Torah and mitzvot. The Mishnah's "against your will you live" expresses that the soul must remain in the body so as to draw the Infinite Light into the varied vessels of the mitzvot.

SECTION 3 • ¶6-7

The four who entered the Pardes

6 וזה היה ההפרש ג"כ באותן ד' שנכנסו לפרדס²³ בן עזאי הציץ ומת. וב"ז הציץ ונפגע. רק ר"ע נכנס בשלום²⁴ ויצא בשלום.²⁵

And this was also the difference among those four who entered the Pardes: Ben Azzai gazed and died; and Ben Zoma gazed and was harmed; only Rabbi Akiva entered in peace and left in peace.

The Talmud tells of four sages who "entered the Pardes," the orchard of mystical ascent. Ben Azzai died, Ben Zoma was harmed, and only Rabbi Akiva entered and left in peace.

כי בן עזאי היה בבחי' רצוא דאה"ר הנ"ל בבחי' כלות הנפש ולא רצה להיות נשפל בבחי' שוב לכך לא רצה לישא אשה ואמר אפשר לעולם שיתקיים ע"י אחרים²⁶

For Ben Azzai was in the mode of the ratzo of the great love mentioned above, in the mode of the soul's expiring (klos hanefesh), and he did not wish to be brought low into the mode of shov. Therefore he did not wish to marry a wife, and he said, "It is possible for the world to be sustained through others."

Ben Azzai's service was pure ratzo, a longing so strong that his soul was ready to expire in G-d. He did not want to descend into shov, which is why he never married, saying the world could be populated by others.

לכן הציץ ומת שנסתלק לגמרי מן הכלי כנ"ל כי עזה כמות²⁷ אהבה כו' אכן אין זה דרך התורה שהיא בבחי' תקון כי לשבת יצרה²⁸ ובע"כ אתה חי²⁹

Therefore he gazed and died, for he departed entirely from the vessel, as mentioned above, for "love is fierce as death," etc. However, this is not the way of the Torah, which is in the mode of Tikkun, for "He formed it to be inhabited," and "against your will you live."

His soul therefore left the body entirely, for love can be as strong as death. But the Torah's way is Tikkun: G-d formed the world to be inhabited, and the soul must go on living in the body.

לכן ר"ע שהיה מבחי' תקון נכנס בשלום ויצא בשלום שהיה המ"ן ומ"ד שלו דהיינו בחי' הרצוא ושוב במדה ומזיגה נכונה³⁰ שלפ"ע הרצוא כן היה השוב אח"כ.

Therefore Rabbi Akiva, who was from the level of Tikkun, entered in peace and left in peace, for his mayin nukvin and mayin duchrin (feminine and masculine waters), that is, the ratzo and shov, were in the right measure and blend: according to the ratzo, so was the shov afterwards.

Rabbi Akiva, rooted in Tikkun, balanced his ascent and his descent, his "feminine waters" (the upward yearning) and "masculine waters" (the flow drawn down). The strength of his return matched the strength of his running, and so he left in peace.

7 וזהו נכנס בשלום כו' הוא בחי' קו האמצעי המייחד ומחבר את הכ' קוין ימין ושמאל שהם בחי' רוי"ש לכך היה העלאת מ"ן שלו

And this is "entered in peace," etc.: it is the level of the middle line, which unites and joins the two lines, right and left, which are the levels of ratzo and shov. Therefore his raising of mayin nukvin,

"In peace" signals the middle line, which unites the right and left lines of the Sefiros. Here right and left stand for ratzo and shov, so Rabbi Akiva's peace means his ascent and return were joined.

שהוא ענין שנכנס לפרדס במדה ומזיגה נכונה בבחי' רוי"ש ונכנס בשלום בבחי' מ"ן ויצא בשלום בבחי' המשכת מ"ד בחי' שוב.

which is the matter of his entering the Pardes, was in the right measure and blend, in the mode of ratzo and shov: he entered in peace, in the mode of mayin nukvin, and left in peace, in the mode of drawing down mayin duchrin, the mode of shov.

His entering the Pardes was his raising of "feminine waters," the upward yearning, and his leaving was the drawing down of "masculine waters," the return. Both were in right measure, so he entered and left in peace.

(ועמ"ש פ' ויצא גבי בשלום ב' בחי' שלום ע"ש בד"ה והיה) משא"כ בן עזאי ששרשו היה מבחי' תהו ששם הוא בחי' שני קוין כנ"ל בענין ויחץ כו'

(And see what is written in Parshas Vayeitzei concerning "in peace," two levels of peace; see there, in the discourse beginning "Vehayah.") This is not so with Ben Azzai, whose root was from the level of Tohu, where there is the level of two lines, as mentioned above in connection with "And he divided," etc.

The Alter Rebbe refers to his discourse in Parshas Vayeitzei on two kinds of peace. Ben Azzai, by contrast, was rooted in Tohu, where the two lines stand apart, as explained in an earlier maamar on Yaakov dividing his people into two camps.

לשני מחנות³¹ לכך לא הי' התחברות הר"ש במזיגה נכונה והציץ ומת כו' התגברות הרצוא כו' "into two camps." Therefore there was no joining of ratzo and shov in the right blend, and he gazed and died, etc., [through] the overpowering of the ratzo, etc.

Because in Tohu the lines are divided, Ben Azzai's ratzo and shov were not blended. His ratzo overpowered him, and he died.

ולכן היה ר"ע מקור כל התורה שבע"פ³² כי סתם משנה ר"מ³³ וסתם ספרא ר' יהודה כו' וכולהו אליבא דר"ע.

And therefore Rabbi Akiva was the source of the whole Oral Torah, for an anonymous Mishnah is Rabbi Meir, and an anonymous Sifra is Rabbi Yehudah, etc., and all of them follow Rabbi Akiva.

The Talmud says an anonymous Mishnah follows Rabbi Meir, an anonymous Sifra follows Rabbi Yehudah, and all of them follow Rabbi Akiva, their teacher. Rabbi Akiva is thus the source of the whole Oral Torah.

והוא לפי שהתורה ג"כ היא מבחי' התקון ויש בה התכללות ב' ההפכים דרו"ש כמ"ש מימינו אש דת למו³⁴ כו' לכן היה גילוי התורה ע"י ר"ע שהיה בו בחי' זו כנ"ל:

This is because the Torah, too, is from the level of Tikkun, and in it is the inclusion of the two opposites of ratzo and shov, as it is written, "From His right hand, a fiery law for them," etc. Therefore the revelation of the Torah was through Rabbi Akiva, who had this quality, as mentioned above.

The Torah itself belongs to Tikkun and unites opposites: it was given as "a fiery law" from G-d's right hand, fire (Gevurah) and right (Chesed) together. It was fitting, then, that it be revealed through Rabbi Akiva, whose soul unites ratzo and shov.

SECTION 4 • 18-9

Water in the wine

8 ועתה יובן ענין כוונת יעקב לייחד ולחבר המקיף דתהו עם האו"כ דתקון היינו שיהיה תמיד רוי"ש במזיגה אחת שלפ"ע הרצוא כן השוב דהיינו שיהיה האה"ר ברשפי אש ליפרד מן הפתילה כו'.

Now Yaakov's intention to unite and join the encompassing [light] of Tohu with the lights and vessels of Tikkun will be understood: that is, that there always be ratzo and shov in a single blend, so that according to the ratzo, so is the shov; that is, that there be great love like fiery flashes, to separate from the wick, etc.

Yaakov's aim, uniting Tohu's encompassing light with Tikkun's lights and vessels, now becomes clear in terms of service: a constant ratzo and shov in one blend. The soul must have a fiery love that strains to leave the body.

ואעפ"כ יהיה אח"כ בחי' שוב לאחד. ובע"כ אתה חי³⁵ להמשיך אא"ס למטה דוקא בתומ"צ³⁶ (כמ"ש בתניא פ' נג).³⁷

And even so, there will afterwards be the mode of shov, to unify: "against your will you live," in order to draw the Infinite Light (Or Ein Sof) down below specifically through Torah and mitzvos (as is written in Tanya, chapter 53).

Yet that love must be followed by an equally strong return, living in the body in order to draw the Infinite Light down through Torah and mitzvos. The Alter Rebbe refers to Tanya chapter 53, which describes how the Infinite Light rests on and is drawn down through Torah and mitzvos.

וה"ז יחוד והתחברות המקיף דתהו עם כלים דתקון. וז"ש ביעקב ויבא לו יין. ופי' בזוהר דארמי מיא לגו חמרא.³⁸

And this is the union and joining of the encompassing [light] of Tohu with the vessels of Tikkun. And this is what is said of Yaakov, "And he brought him wine." And the Zohar explains that he poured water into the wine.

Such balanced service is the union of Tohu's encompassing light with Tikkun's vessels. It is hinted in the verse where Yaakov brings wine to his father, which the Zohar says means he mixed water into the wine.

כי יין הוא בחי' רצוא גבורות ורשפי אש ממטה למעלה. ויעקב ארמי מיא בחי' שוב.

For wine is the level of ratzo, Gevuros and fiery flashes [rising] from below upward; and Yaakov poured water, the level of shov.

Wine, which heats and excites, stands for ratzo and the fiery Gevuros rising upward. Water, which descends, stands for shov, and Yaakov's mixing them is the blend of the two.

9 ולכן ויבא לו יין³⁹ כו' הוא בתרי טעמי שהוא התכללות הרו"ש מים ויין כו' ולכן איתא דיעקב הוא שלימו דאבהן⁴⁰ כי לא כאברהם שיצא ממנו ישמעאל.^{41,42}

Therefore “and he brought him wine,” etc., is with two cantillation notes, which is the inclusion of ratzo and shov, water and wine, etc. And therefore it is stated that Yaakov is the perfection of the Patriarchs, for [he was] not like Avraham, from whom Yishmael came forth.

The words “and he brought him wine” carry two cantillation notes, which the Alter Rebbe reads as the two elements, water and wine, shov and ratzo, joined together. This is why Yaakov is called the perfection of the Patriarchs: unlike Avraham, no unworthy offspring such as Yishmael came from him.

מפני שהיה אברהם מדת החסד הפשוט בלא מזיגה לכך נתפשט יותר מדאי עד שאמר לו ישמעאל⁴³ כו'

Because Avraham was the attribute of simple Chesed (kindness), without blending, he therefore spread out excessively, to the point that he said, “If only Yishmael,” etc.

Avraham embodied Chesed in its pure form, unmixed with restraint. Unchecked kindness spread too far, to the point that he pleaded “If only Yishmael might live before You,” extending his love even to a son who was not fit to continue his path.

ויצחק היה בבחי' גבורה כו' אבל יעקב הוא שלימו דאבהן התכללות ההפכים רצוא ושוב כנ"ל:⁴⁴

And Yitzchak was in the mode of Gevurah (restraint), etc. But Yaakov is the perfection of the Patriarchs, the inclusion of the opposites, ratzo and shov, as mentioned above.

Yitzchak embodied Gevurah, restraint, which on its own is also one-sided. Yaakov combines the opposites, ratzo and shov, and so completes and perfects the Patriarchs.

SECTION 5 • ¶10-13

Why offerings are called minchah

10 ויקח מן הבא בידו^{45,46} מנחה לעשו אחיו כו'. הנה כל הקרבנות נק' בשם מנחה כמ"ש והבל הביא גם הוא מבכורות צאנו⁴⁷ ומחלבהן וישע ה' אל הבל ואל מנחתו כו'

“And he took from what came to his hand a gift (minchah) for Eisav his brother,” etc. Now, all the offerings are called by the name minchah, as it is written, “And Hevel, he too brought of the firstlings of his flock and of their fats; and G-d turned to Hevel and to his offering (minchaso),” etc.

A new section begins with Yaakov's gift, a minchah, to Eisav. The Alter Rebbe notes that every offering can be called minchah, as Hevel's animal offering is called “his minchah” in Bereishis.

(הגם שהיה קרבן מנחה⁴⁸ בפ"ע⁴⁹ כמו מנחת סלת ומחבת כו'. אך כל התורה היא כלל ופרט וכן תפלה שכנגד קרבנות⁵⁰ כל התפלות בכלל נק' מנחה ותפלת מנחה בפ"ע היא פרט ועיין בתשוי אמונת שמואל⁵¹ סי' כ')

(Although there was a meal-offering (minchah) as an offering in its own right, such as the minchah of fine flour and the [minchah of the] pan, etc. But the whole Torah is general and particular; and likewise prayer, which corresponds to the offerings: all the prayers in general are called minchah, and the Minchah prayer in its own right is a particular. And see the responsa Emunas Shmuel, section 20.)

There was also a specific meal-offering called minchah, but that is the particular use of a word whose general meaning covers all offerings. Likewise every prayer, which replaces an offering, is a minchah in general, while the afternoon Minchah prayer is the particular case; the Alter Rebbe refers to the responsa Emunas Shmuel, which discusses why the afternoon prayer is called Minchah.

הרי שהיו בכורות צאנו נק' בשם מנחה. ויובן זה ע"פ הקדמה כי נודע כי אני הוי"ה לא שנית⁵² כתיב ולמת"ב⁵³ ואינו בגדר עלמין כלל ואעפ"כ כי ממך הכל⁵⁴ כתיב.

Thus the firstlings of his flock were called by the name minchah. This will be understood through an introduction. For it is known that it is written, "I, Havayah, have not changed," and "no thought can grasp Him [at all]," and He is not within the category of worlds at all; and even so, it is written, "For all is from You."

To explain why offerings are called minchah, the Alter Rebbe begins with a foundation: G-d Himself is unchanged by creation and beyond all thought and all worlds. Yet everything comes from Him.

אך הוא ע"י זיו והארה הודו על ארץ ושמים⁵⁵ כו' וגם הארה זו עצמה מעצמותו ית' לא היו העולמות יכולים לקבל חיות ושפע להיותן בבחי' גילוי עולמות כ"א ע"י השתלשלות דהיינו כשלשלת הארה והארה דהארה.

But it is through a radiance and illumination, "His splendor is over earth and heaven," etc. And even this illumination itself, from His blessed essence: the worlds could not receive life-force and flow [from it], so as to exist as revealed worlds, except through hishtalshelus, that is, like a chain: an illumination, and an illumination of an illumination.

The worlds come not from His essence but from a mere radiance of it, His "splendor." Even that radiance is too great for worlds to receive, so it must descend step by step, like the links of a chain, each an illumination of the one before.

11 וכל מה שיורד ומשתלשל מטה מטה הוא הארה דהארה מהעליון ממנו כו'. וכל מיני מדרגות ברכוי התחלקות העולמות ועליות וירידות הכל הוא בבחי' זיו והארה אם רב ואם מעט.

And everything that descends and devolves lower and lower is an illumination of an illumination from what is above it, etc. And all the kinds of levels, in the many divisions of the worlds, and the ascents and descents, are all in the mode of radiance and illumination, whether much or little.

Every lower level receives only a reflection of a reflection from the one above it. All the many worlds, and all their rises and falls, are only degrees of this radiance, greater or smaller.

ויש בזה כמה מיני מדרגות זו למעלה מזו כמו עוה"ב ותח"מ ואלף הז' יום שכולו שבת ומנוחה לחיי העולם⁵⁶ שהוא עילוי אחר עילוי והכל הוא בזיו וההארה כו'.⁵⁷

And in this there are several kinds of levels, one above the other, such as the World to Come, and the Resurrection of the Dead, and the seventh millennium, "the day that is entirely Shabbos and rest for life everlasting," which is ascent after ascent; and all of it is in the radiance and the illumination, etc.

Even the highest future states, the World to Come, the Resurrection and the seventh millennium, the everlasting "day that is entirely Shabbos," are only higher degrees of the same radiance. None of them is G-d's essence itself.

12 והנה יש ב' מיני השתלשלות. השתלשלות⁵⁸ האורות בכלים בבחי' פנימי שהוא לפ"ע הכלי שהכלי יכול להגבילו.

Now, there are two kinds of hishtalshelus. [There is] the descent of the lights into vessels in the mode of the inner [light] (pnimi), which is according to the vessel, so that the vessel is able to delimit it.

The descent of light happens in two ways. The first is as an inner light, entering a vessel and shaped to the vessel's capacity.

ויש בבחי' מקיף דהיינו שאינו מוגבל בכלי. ויובן זה בעבודת⁵⁹ ה' שבלב זו תפלה⁶⁰ ברשפי אש שכאשר האהבה באה מהתבוננות

And there is [descent] in the mode of the encompassing [light] (makif), that is, [light] that is not limited in a vessel. This will be understood in the service of G-d that is in the heart, which is prayer with fiery flashes: when the love comes from contemplation

The second is as an encompassing light, which the vessel cannot contain or limit. The Alter Rebbe illustrates both through prayer, the "service of the heart," and the love it awakens.

כי הוא חיך וחיי החיים של כל העולמות⁶¹ נמשך מזה תשוקת הנפש כאשר תוכל שאת לפי מזגה ותכונתה.⁶²

that He is your life and the life of the life of all the worlds, from this is drawn forth the soul's longing, as much as it can bear, according to its temperament and nature.

Love born of contemplating G-d as the life of the worlds corresponds to inner light. It is a longing the soul can hold, measured to each person's temperament.

משא"כ כשהאהבה באה מחמת שישים אל לבו ויעמיק בעומקא דלבא כי אני⁶³ ה' לא שניתני כתיב ולמ"ת כו'. אשר ע"כ תכלה אליו נפש כל חי להבטל במציאות ולהתכלל באחד ממש.⁶⁴

This is not so when the love comes because he takes to heart and reflects in the depth of the heart that it is written, "I, Havayah, have not changed," and "no thought can grasp Him," etc. Because of this, the soul of every living being will yearn out toward Him, to be nullified in its existence and to be absorbed in the One, literally.

Love born of contemplating G-d as He is in Himself, unchanged and beyond all thought, corresponds to encompassing light. It makes the soul long to dissolve entirely into the One.

ולכן כאשר ישים אל לבו ג"כ ריחוקו מא"ס ב"ה אשר ירדה הנפש ותרד פלאים⁶⁵ בעלמא דפרודא כו' **13**

Therefore, when he also takes to heart his distance from the Infinite One (Ein Sof), blessed be He, how the soul has descended, and fallen astonishingly, into the world of separation (alma de-peruda), etc.,

A person can also reflect on how far his soul has fallen, from its source in the Infinite One to "the world of separation," where G-d is hidden.

תהי התגברות האהבה ביותר מאשר תוכל שאת עד שאין כח בנפש לכלוא את האה"ר וזהו בחי' בכל מאדך⁶⁶ בחילא יתיר כו':

the love will intensify even more than [the soul] can bear, until the soul has no strength to contain the great love. And this is the level of "with all your might (me'odecha)," with surpassing strength, etc.

That awareness makes the love burst beyond what the soul can hold. This is the love "with all your might (me'odecha)," a love beyond one's measure.

SECTION 6 • ¶14-18

The lion and the ox

14 והנה כתיב⁶⁷ פני אריה אל הימין⁶⁸ ופני שור מהשמאל שבחי' פני השור הוא למטה ממדרגת האריה במרכבה שבחי' פני אריה הוא אל הימין כו' ואעפ"כ למטה בעוה"ז הרי השור הוא בהמה טהורה והארי הוא חיה טמאה.⁶⁹

Now, it is written, "The face of a lion to the right, and the face of an ox from the left." The face of the ox is lower than the rank of the lion in the Chariot, for the face of the lion is to the right, etc. And yet, below in this world, the ox is a pure domestic animal, while the lion is an impure wild beast.

In Yechezkel's vision of the Chariot, the lion's face is on the right and the ox's on the left, so above the lion ranks higher. Yet in this world the ox is kosher and may be offered, while the lion is an impure beast; the Alter Rebbe asks why.

15 והענין כי אדרבה⁷⁰ מה שהוא למעלה במדרגה יותר גבוה אין לו התלבשות בכלי למטה להיות גילוי בחינתו כמו שהוא למעלה בקדושה

The explanation is that, on the contrary, what is above, at a higher rank, has no enclothement in a vessel below, so that its quality would be revealed as it is above, in holiness.

The answer reverses the expectation: precisely because a level is higher, it cannot be enclothed below in a way that reveals it as it is in holiness.

וכמו אריה שהוא בחי' גבורה גבור כארי⁷¹ שהוא התגברות האור במאד מאד עד שא"א להיות שורה ומתגלה קדושתו למטה בכלי שנכלל בקדושה

For example, the lion, which is the level of Gevurah, "mighty as a lion": it is an intensification of the light, exceedingly great, to the point that its holiness cannot rest and be revealed below in a vessel that is included in holiness,

The lion is Gevurah, might, an intensity of light too great to rest openly in a vessel of holiness below.

וכמו בהמה טהורה אלא ע"י דרך נפילת האור ברפ"ח נצוצין שבשבה"כ בג' קליפות הטמאות ואז הוא בחי' חיה טמאה שמקבל חיות מנפילות הנצוצים מארי דקדושה.

as with a pure animal, except by way of the falling of the light into the 288 sparks of the shattering of the vessels, into the three impure kelipos. And then it is the level of an impure beast, which receives life-force from the fallen sparks of the holy Lion.

Unlike a pure animal, which receives holiness directly, the lion's light reaches this world only by falling, through the shattering of the vessels, into the 288 sparks trapped in the three impure kelipos. So the lion below is an impure beast, living from sparks fallen from the holy Lion above.

אבל לא בהתגלות בחי' אר"י בדרך השתלשלות והתלבשות כבבהמה טהורה רק בחי' מקיף מלמעלה והוא בחי' לבונה כו' כמ"ש במ"א.⁷²

But [this is] not through a revelation of the level of the lion by way of hishtalshelus and enclothe-ment, as with a pure animal, but only as an encompassing [light] (makif) from above. And this is the level of frankincense (levonah), etc., as is explained elsewhere.

The lion's holiness does not enter it as inner light, as with a pure animal, but hovers over it as an encompassing light. The Alter Rebbe calls this the level of levonah, frankincense, which he explained in an earlier maamar.

16 וזהו שעשו היה בכור שהוא מבחי' לפני מלך מלך⁷³ כו' בהר שעיר⁷⁴ בארץ אדום כו'

And this is why Eisav was the firstborn, for he is from the level of "before a king reigned," etc., "in Mount Seir," "in the land of Edom," etc.

This explains why Eisav was the firstborn: he stems from the kings who reigned in Edom "before a king reigned" in Israel, which Kabbalah reads as the World of Tohu that preceded Tikkun.

ועשו היה מקור הז' מלכים שמלכו כו' וימת וימלוך⁷⁵ וימת וימלוך כו' שהוא בחי' שליט המקפת על הולד שקדמה לולד.

And Eisav was the source of the seven kings who reigned, etc., "and he died, and [another] reigned; and he died, and [another] reigned," etc., which is the level of the placenta that surrounds the fetus, which precedes the fetus.

The Edomite kings each "reigned and died," as the lights of Tohu came and shattered. Eisav, their source, is like the placenta that surrounds the fetus and comes before it.

17 והעיקר הוא הולד שנולד ובצאתו זורקין השליט כו' שאינו מקבל רק בחי' מקיף. לפיכך עליהם נאמר

רם על כל גוים⁷⁶ הוי"ה ויעקב יו"ד עקב⁷⁷ הוי"ה אלקינו⁷⁸ ואהבת את⁷⁹ ה' אלקיך כו'

But the main thing is the child that is born, and when it comes out the placenta is thrown away, etc., for it receives only the encompassing [light]. Therefore of them it is said, "Havayah is high above all nations." And Yaakov is yud akev (a Yud [and] a heel): "Havayah our G-d," and "You shall love Havayah your G-d," etc.

The child, not the placenta, is what matters; the placenta is discarded at birth and relates only to the encompassing light. So of the nations it is said that G-d is "high above" them, while Yaakov's name is read as yud (the smallest letter, the start of the Name Havayah) and akev (heel), meaning that Havayah is "our G-d," drawn within.

הגם שיו"ד היא הארה מצומצמת⁸⁰ הלא מצער היא⁸¹ ויכולה ליכנס בפנימי ואין הכלי יכולה לקבל אלא ע"י צמצום כמו יו"ד כו'

Although the Yud is a contracted illumination ("is it not a small one?"), it can enter within [as an inner light], for the vessel can receive only through tzimtzum, like the Yud, etc.,

The Yud is a contracted, small point of light, and that is exactly why it can enter within. A vessel can receive only light that has been contracted.

כדי שמזה יהיה לו רשפי אש והתלהבות בתפלה וכיוצא בה שמפני שהיא הארה מועטת יש כח בלב להיות מכילה.

so that from this he will have fiery flashes and ardor in prayer and the like; for because it is a small illumination, the heart has the strength to contain it.

Because that light is small enough for the heart to hold, it becomes an inner fire, ardor in prayer and in similar service.

18 והמשכת אלקות מלמעלה ג"כ ע"י התלבשות כלים אשר קדשנו במצותיו רמ"ח אברין דמלכא. ובימי האבות שלא ניתנה תורה היו להם עובדות אחרים כמו בארות ומקלות כו'.

And the drawing down of G-dliness from above is also through enclothement in vessels, "Who has sanctified us with His commandments," the 248 limbs of the King. And in the days of the Patriarchs, when the Torah had not been given, they had other forms of service, such as wells and rods, etc.

G-dliness is drawn down into the soul through the mitzvot, called the 248 "limbs of the King," in which G-d's will is enclothed. Before the Torah was given, the Patriarchs had other acts of service, like Yitzchak's wells and Yaakov's rods, that served the same purpose.

משא"כ עכו"ם לפי שהוא רם ונשא עליהם דהיינו בחי המקיף בלבד אינו נכנס תוך פנימיותם להיות בטל אליו רק הוא יש ונפרד בפ"ע שאין לו שייכות כלל הגם דקרו ליה אלקא דאלקיא:⁸²

This is not so with the idolaters: since He is high and exalted above them, that is, only in the mode of the encompassing [light], He does not enter within their inner being so that they would be nullified before Him; rather, [each] is a separate entity (yesh) unto itself, which has no connection at all [with Him], even though they call Him "the G-d of gods."

Idolaters, by contrast, relate to G-d only as the encompassing light that is "high above" them: He does not enter within them so that they become nullified to Him, and they remain separate entities. Even their calling Him "G-d of gods" acknowledges Him only as a distant, supreme power, not as one who dwells within.

SECTION 7 • ¶19-22

Offerings as feminine waters

19 והנה הקרבנות הם העלאת מ"ן להיות ריח ניחוח⁸³ דהיינו כמו ריח שהוא משיב את הנפש כך הקרבנות הם מעלים מ"ן בבחי' ריח שיהיה ניחוח להוי"ה גילוי המשכת והשראת שכינתו שיהא שורה ומתגלה בחי' אלקות בנפשו

Now, the offerings are the raising of mayin nukvin (feminine waters), to be "a pleasing fragrance (rei'ach nicho'ach)": that is, just as fragrance restores the soul, so the offerings raise mayin nukvin in the mode of fragrance, so that there will be nicho'ach to Havayah, the revelation, drawing down and resting of His Shechinah, so that the level of G-dliness will rest and be revealed in his soul.

The offerings raise "feminine waters," an arousal from below that calls forth a response from above. Their "pleasing fragrance" works like a scent that revives a fainting person: it brings about the revelation and resting of the Shechinah, so that G-dliness is felt within the soul.

וזהו ניחוח לשון ירידה דהיינו שיהא ירידה והשתלשלות אלקות מעילה לעילה עד שיכנס ויתגלה בנפש האדם בתוכו ובפנימיותו ממש והטעם כי

And this is nicho'ach, a term of descent: that there be a descent and devolution of G-dliness from level to level, until it enters and is revealed in the person's soul, within him and in his very inner being. And the reason is that

Nicho'ach is read as related to descent, since its aim is that G-dliness descend level by level until it is revealed in a person's innermost being. The Alter Rebbe now explains why the offerings achieve this.

הנה ענין העלאת מ"ן היינו כמו שמביאין למלך דבר חדש בכדי שיפנה אל בקשה הקטנה והנמוכה לגבי מעלת ומדרגת המלך.

the matter of raising mayin nukvin is like bringing the king something new, so that he will turn to a request that is small and lowly in comparison with the king's greatness and rank.

Raising feminine waters is compared to bringing a king something new, so that he will attend to a request that is tiny compared with his greatness.

שע"י דבר חדש הוא ממשיך לב המלך כמו ע"י צפור המדברת⁸⁴ הגם שבנ"א מדברים בבינה יתירה

For through something new one draws the king's heart, as through a talking bird: although people speak with much greater understanding,

A king who has everything is moved by novelty, such as a talking bird. People speak far more intelligently, but that is nothing new.

אך מצד החידוש שהצפור תדבר עי"ז ימשיך ויעורר לב מלכים אין חקר⁸⁵ שיפנה לבקשת ההדיוט.

yet because of the novelty that a bird should speak, through this one will draw and arouse "the heart of kings, which is unsearchable," to turn to the commoner's request.

The wonder of a bird that talks stirs the king's "unsearchable heart," and so he turns to the commoner's plea. Likewise, what is novel from below moves the Above.

20 ולכן העלאת מ"ן תלוי באתעדל"ת דייקא נפשות ישראל המלוכשים בגוף כו'. הגם שהמלאכים עומדים ברום עולם ותמיד מששת ימ"ב בלי הפסק אומרים בראה קדוש גם בדעת יותר ידברו שהשגתם גדולה ועצומה ומתענגים על ה' לאין קץ.

Therefore the raising of mayin nukvin depends specifically on an arousal from below, [that of] the souls of Israel who are enclothed in a body, etc. Although the angels stand at the heights of the world, and constantly, since the six days of Creation, without pause, they say "Holy" with awe, and also speak with greater knowledge, for their comprehension is great and immense, and they delight in G-d without end.

Raising feminine waters depends on souls in bodies, not on angels. The angels praise G-d constantly, with awe and deep understanding and endless delight, yet that is not new.

משא"כ למטה שיש מחשבות זרות רבות הטורדות ומפילות לב האדם וגם האהבה שמעורר חולפת ועוברת ויש לה הפסק וכו'.

This is not so below, where there are many alien thoughts that distract and cast down a person's heart; and even the love that he arouses passes and fades and has interruptions, etc.

Below, a person's heart is pulled down by distracting thoughts, and even the love he awakens comes and goes.

אך בשביל החדוש שבזה שהרי כח זה באדם למטה להיות מדבר הוא מאכילה ושתיה.

Yet [it is precious] because of the novelty in this; for this power that a person below has to speak comes from eating and drinking.

What makes his service precious is its novelty: even his power to speak words of prayer depends on physical food and drink.

21 ומי שאינו אוכל ג' ימים^{86,87} נעשה חלוש ואין לו כח הדבור בשלימות וכן כמה מניעות שתלוי בגשמיות כמו מניעת הקור כו'

And one who does not eat for three days becomes weak and does not have the full power of speech; and likewise several hindrances that depend on physicality, such as the hindrance of cold, etc.

The dependence of speech on the body is plain: after three days without food a person cannot speak properly, and cold and other physical conditions can hinder it too.

הרי כח הדבור שלמטה שחיותו מדברים גשמיים דבר זה יקר מאד בעיני ה'. וכמשל צפור הנ"ל. וכן כל הקרבנות כבשים ועזים הוא מהתלבשות ב"ע כו'.

Thus the power of speech below, whose life-force comes from physical things, is something very precious in G-d's eyes, like the parable of the bird mentioned above. And likewise all the offerings, sheep and goats, come from the enclothement in [the worlds of] Beriah, Yetzirah and Asiyah, etc.

That speech rooted in physical life can praise G-d makes it precious to Him, like the talking bird. The animal offerings likewise come from the lower worlds of Beriah, Yetzirah and Asiyah.

ולכן כשעולה למעלה הוא דבר חדש מה שלא נראה כן בעולמות עליונים ולכן הם המעלים מ"נ ולכן נק' בשם מנחה. מנחה ר"ת מ"ן מיין נוקבין.

Therefore, when it rises above, it is something new, which is not seen in this way in the higher worlds; and therefore they are what raise mayin nukvin, and therefore they are called by the name minchah. [The letters of] minchah (מנחה) [begin with] the initials M"N, mayin nukvin.

When something from these lower worlds rises up, it is a novelty unknown above, and so the offerings raise feminine waters and are called minchah. The first two letters of minchah, mem and nun, are the initials of mayin nukvin.

ח' חכמה ומזל הח' נוצר חסד^{88,89} ומשפיע בה' בה' בראם⁹⁰ היא בחי' כנ"י (גם לשון מנחה מלי ניהוח) והנה לע"ל כתיב אז אהפך אל עמים⁹¹ שפה ברורה כו'.

The ches is Chochmah and the eighth mazal, notzer chesed, which flows into the heh: "behibar'am," "with a heh He created them," which is the level of Knesses Yisrael (the Congregation of Israel). (Minchah is also a term related to nicho'ach.) Now, of the Time to Come it is written, "For then I will turn to the peoples a pure language," etc.

The remaining letters are ches, Chochmah and its source in the eighth attribute of mercy, notzer chesed, and heh, the Malchus of the Talmud's reading "with a heh He created them," which is Knesses Yisrael. The Alter Rebbe then turns to verses about the peoples in the future, beginning with Tzefaniah's prophecy of "a pure language."

וכן דהע"ה אמר הודיעו בעמים עלילותיו⁹² וכתוב הבו לה' משפחות עמים כו' ויאמרו⁹³ בגוים⁹⁴ כו'.

And likewise King David, peace be upon him, said, "Make known His deeds among the peoples," and it is written, "Render to G-d, O families of the peoples," etc., "Say among the nations," etc.

David also called for G-d's deeds to be made known among the peoples and for the families of the peoples to give Him glory.

ולהבין מה לנו להזכיר את עובדי כוכבים. אך הענין כי הנה כל הבירורין הוא מבחי' עמים ששם נפלו רפ"ח הנצוצין והוא

And [we need] to understand why we should mention the idolaters. But the matter is that all the refinements (beirurim) are from the level of the peoples, where the 288 sparks fell; and this is

The Alter Rebbe asks why Scripture speaks of the nations at all. Its answer: the work of refinement is among the peoples, where the 288 sparks fell in the shattering of the vessels.

ע"י בחי' לבונה שהוא המקיף שעליהם שהוא יתברר ויעלה למעלה בקדושה ויהיה עשו במדרגתו הגבוה לפני מלך מלך כו' מעולם התהו בקדושה

through the level of levonah (frankincense), which is the encompassing [light] over them, so that it will be refined and rise above in holiness, and Eisav will be at his high rank, "before a king reigned," etc., from the World of Tohu, in holiness.

The sparks are refined through levonah, the encompassing light over the peoples. Then Eisav will be restored to his lofty root in the holiness of Tohu, "before a king reigned."

כי יעקב י' עקב הוא בחי' פנימי ויקם עדות ביעקב⁹⁵ ותורה שם בישראל ואתם קרויים אדם⁹⁶ אדם מ"ה עולם התקון ולע"ל יתברר גם עשו שמעולם

For Yaakov, yud akev, is the level of the inner [light]: "He established a testimony in Yaakov and set a Torah in Israel"; and "you are called adam (man)," adam, [equal in number to the Name] Mah, the World of Tikkun. And in the Time to Come Eisav, too, will be refined, who is from the World of

Yaakov, the Yud and the heel, is the inner light of Tikkun, the Torah placed "in Yaakov," and Israel is called adam, whose numerical value (45) equals the Name Mah, the Name of Tikkun. In the future Eisav, rooted in Tohu, will also be refined.

התהו בחי' המקיף שיהי' בחי' מקיף דקדושה ויוכלל הכל ביעקב שיהי' ליעקב גם בחי' המקיף שהוא בחי' ומדרגה יותר עליונה שם ס"ג שהוא גדול משם מ"ה ואשת חיל⁹⁷ כו':⁹⁸

Tohu, the level of the encompassing [light], so that it will be an encompassing [light] of holiness, and everything will be included in Yaakov, so that Yaakov will also have the level of the encompassing [light], which is a higher level and rank, the Name Sag, which is greater than the Name Mah; and "a woman of valor," etc.

Then Tohu's encompassing light will become holy, and Yaakov will receive it too: the Name Sag (63), higher than Mah (45). This is hinted in "a woman of valor is the crown of her husband," the lower level becoming a crown above.

22 והנה כפי ההמשכה שלמעלה כך צ"ל המ"ן שמלמטה וכדי להמשיך בחי' המקיף עליון דקדושה צ"ל העלאת מ"ן בבחי' מקיף דהיינו למעלה מכדי שתוכל נפשו שאת וכנ"ל.

Now, as is the drawing down from above, so must be the mayin nukvin from below. And in order to draw down the level of the supernal encompassing [light] of holiness, there must be a raising of mayin nukvin in the mode of the encompassing [light], that is, beyond what his soul can bear, as mentioned above.

The arousal from below must match what it hopes to draw from above. To draw down the higher encompassing light, a person's feminine waters must themselves be "encompassing," a love beyond what the soul can hold.

ובפרט כשרואה בנפשו הפחיתות מרבית מחשבות המעיקים וטורדים ומפילים אזי צריך הוא לצעוק אל⁹⁹ ה' בצר לו למעלה מכדי שתוכל נפשו שאת.

And especially when he sees in his soul the lowliness caused by the many thoughts that oppress, distract and cast down, then he must "cry out to G-d in his distress," beyond what his soul can bear.

This applies above all when a person sees how low his distracting thoughts have brought him. Then he must cry out to G-d from his distress with an intensity beyond his own measure.

SECTION 8 • ¶23-26

Yaakov's offering to Tohu

23 ולכן כשראה יעקב את עשו למטה קם עליו הקריב מנחה היא העלא' לעשו אחיו שלמעלה מעולם התהו

ששם הוא אחיו

Therefore, when Yaakov saw Eisav below rising against him, he offered a minchah, which is a raising [of mayin nukvin], to Eisav his brother, who is above, from the World of Tohu, where he is his brother.

When Yaakov saw Eisav below coming against him, he sent a gift, an offering that raises feminine waters, to Eisav "his brother" above. In Tohu, Eisav's root, the two are truly brothers.

כי יעקב יש לו ב' בחי' ר"ש. שוב בבחי' יי עקב ורצוא בבחי' ביטול לגמרי כו' להמשיך בחי' המקיף עליון.

For Yaakov has two levels, ratzo and shov: shov in the level of yud akev, and ratzo in the level of complete self-nullification (bittul), etc., in order to draw down the level of the supernal encompassing [light].

Yaakov has both ratzo and shov: shov as the Yud and heel, the inner light, and ratzo as complete self-nullification, which reaches the higher encompassing light.

ואזי יהי עשו שלמטה ממילא בטל ואזי יקוים אז אהפך אל עמים¹⁰⁰ כי מעשה אבות סימן לבנים^{101,102} שהם עשו הכנה לבניהם לע"ל במעשיהם.

And then Eisav who is below will be nullified of himself, and then "For then I will turn to the peoples" will be fulfilled; for the deeds of the fathers are a sign for the children, since through their deeds they made a preparation for their children in the Time to Come.

Once that encompassing light is drawn down, Eisav below is nullified by itself, and the prophecy of the peoples turning to G-d will be fulfilled. What the Patriarchs did prepared the way for their descendants in the future.

24 והנה העלאת מ"ן¹⁰³ של התקון גלוי וידוע לנו ע"פ התורה פרים בני בקר שנים¹⁰⁴ כו'.

Now, the raising of mayin nukvin of Tikkun is revealed and known to us through the Torah: "two young bulls," etc.

The offerings of Tikkun are spelled out in the Torah, down to the number of bulls for each festival.

בפסח כך. ובשבועות כך כו' משא"כ העלאת מ"ן לעולם התהו אין אתנו יודע עד מה¹⁰⁵ האיך ומה הם הקרבנות ואיזה שיעור

On Pesach thus, and on Shavuot thus, etc. But the raising of mayin nukvin to the World of Tohu, "none among us knows how much": how, and what the offerings are, and what measure;

Each festival has its own offerings. But no one knows what offerings reach up to Tohu, of what kind or in what amount.

רק יעקב אע"ה ידע ענינם וכך שלח קרבנות עזים מאתים¹⁰⁶ כו' שהם קרבנות אחרים אשר לא כתובים בתורה בקרבנות דתקון ושיעורים אחרים.

only Yaakov our father, peace be upon him, knew their matter. And so he sent offerings, "two hundred she-goats," etc., which are other offerings, not written in the Torah among the offerings of Tikkun, and other measures.

Only Yaakov knew them. His gift of two hundred she-goats and the rest were offerings of Tohu, in kinds and numbers not found among the offerings of Tikkun in the Torah.

25 ולכן הקריב גם גמלים שהם טמאים בקרבנות דתקון. אך בקרבנות דתהו כתיב מי יתן טהור מטמא¹⁰⁷ כו'.

Therefore he also offered camels, which are impure in the offerings of Tikkun. But concerning the offerings of Tohu it is written, "Who can bring forth the pure from the impure?" etc.

Yaakov even sent camels, animals that could never be offered in Tikkun. In Tohu, however, what is impure can become pure, as Iyov's question "who can bring forth the pure from the impure?" hints.

ששם כחשכה כאורה^{108, 109} כו' קטן וגדול שם הוא¹¹⁰ כו' השוה ומשוה כו'. וזהו ענין ויחבקהו.¹¹¹ שעשו חיבק את יעקב.

For there, "darkness is like light," etc.; "small and great are there," etc.; "He equalizes and makes equal," etc. And this is the matter of "and he embraced him": that Eisav embraced Yaakov.

At that level, darkness and light, small and great, are equal before G-d. This is why Eisav could embrace Yaakov.

26 ובכ"מ הזכר מחבק וכמ"ש וימינו תחבקני¹¹² שהמשפיע מחבק את המקבל ומקיפו מכל צד להגביהו למעלה כו'. והיינו לפי שעשו שרשו מבחי' מקיף מעולם התהו.

And everywhere the male embraces, as it is written, "and his right hand embraces me": the giver embraces the receiver and surrounds him on every side, to lift him upward, etc. And this is because Eisav's root is from the level of the encompassing [light], from the World of Tohu.

Usually the male, the giver, embraces, surrounding the receiver and lifting him up. Eisav embraces Yaakov because Eisav's root is the encompassing light of Tohu, higher than Yaakov.

אך הדרך שיגיע לזה הוא ע"י כי והוא עבר לפניהם¹¹³ בחי' והוא כו' ואח"כ וישתחו ארצה שבע פעמים בחי' נפ"א ללקט נצוצין. עד גשתו עד אחיו.

But the way by which he will reach this is through "and he passed before them," the level of "and he," etc.; and afterwards, "he bowed to the ground seven times," the level of falling on the face (nefilas apayim), to gather sparks, "until he came near to his brother."

Yaakov reached this through going ahead of his family, "and he" (read as the level called "He," which in Chassidus denotes what is hidden), and bowing seven times, which the Alter Rebbe reads as the prostration of prayer (nefilas apayim) that gathers fallen sparks. So he came near to his brother.

פי' עד שגשש ופגע באחיו דהיינו שליקט את הטוב שבעשו בחי' לבונה שעייז הוא אחיו של יעקב שהמקיף והפנימי נלקחו ממקום א'.

The meaning is: until he felt his way and encountered his brother, that is, until he gathered the good that is in Eisav, the level of levonah; through this he is Yaakov's brother, for the encompassing and the inner [lights] were taken from one place.

"Until he came near" (ad gishto) is read as "until he felt his way" and met his brother: until he gathered the good in Eisav, the levonah. Then Eisav is truly Yaakov's brother, for the encompassing and the inner lights share one source.

SECTION 9 • ¶27-30

The embrace, the kiss and the weeping

27 ואזי וירץ עשו לקראתו.¹¹⁴ עשו הוא כח המלוכש בעשו הגשמי רץ ממטה למעלה לקראתו וכמשל הנרות שבטלים לאבוקה כאשר נקרבו אורם לאור האבוקה כו'.

And then, “Eisav ran to meet him.” Eisav [here] is the power en clothed in the physical Eisav, [which] ran from below upward toward him, like the parable of candles that are nullified to a torch when their light is brought near the light of the torch, etc.

Eisav's running toward Yaakov is the holy power hidden within the physical Eisav, rising toward its source. It is like small candles whose flames are swallowed up in a torch once they are brought close to it.

ואחר שנברר בחי' הטוב שבו אזי ויחבקהו מלמעלה למטה שנכנס המקיף עליון ג"כ ביעקב.

And after the level of the good in him was refined, then “he embraced him,” from above downward, for the supernal encompassing [light] also entered into Yaakov.

Once the good in Eisav was refined, the embrace came from above downward: the higher encompassing light of Tohu entered Yaakov as well.

28 ונמצא שנכללו ביעקב כל הבחי' כנ"ל. ועי"ז וישקהו¹¹⁵ בחי' נשיקין ונקוד עליו¹¹⁶ בחי' נקודות הוא בחי' חכמה והיינו לפי שבשבירה היה הסתלקות חכמה ועתה אחר הבירור הנה נתגלה.

It follows that all the levels mentioned above were included in Yaakov. And through this, “he kissed him,” the level of kisses; and it is dotted above, the level of points (nekudos), which is the level of Chochmah. This is because in the shattering there was a withdrawal of Chochmah, and now, after the refinement, it was revealed.

With both the inner and the encompassing lights now in Yaakov, Eisav “kissed him,” and in the Torah scroll the word is marked with dots. Dots, the smallest points, stand for Chochmah, which had withdrawn in the shattering and is now revealed after the refinement.

ואח"כ ויבכו הנה בכיה¹¹⁷ היא מפני שמחה או מרירות שע"י כיווץ במוח דוחה המותרות בליחות הדמעות.¹¹⁸

And afterwards, “and they wept.” Now, weeping comes from joy or from bitterness; for through a contraction in the brain, it expels the superfluties in the moisture of the tears.

Then they wept. Weeping comes from either joy or sorrow; in sorrow the mind contracts and presses out tears, which the Alter Rebbe describes as excess moisture being expelled.

ועי' שמחה הוא כמ"ש בזוהר שה"ש¹¹⁹ גבי ר"ע שזלגו עיניו¹²⁰ כו'. והיינו לפי שהשמחה הוא התפשטות החיות כמ"ש ושמועה טובה¹²¹ טובה תדשן עצם.

And [weeping] through joy is as written in the Zohar on Shir HaShirim concerning Rabbi Akiva, that his eyes flowed with tears, etc. And this is because joy is the expansion of the life-force, as it is written, "Good news fattens the bone."

Weeping from joy is illustrated by Rabbi Akiva, whose eyes streamed with tears when he heard the secrets of the Song of Songs, as the Zohar relates. Joy expands the life-force, as "good news fattens the bone."

וכמעשה דאספסיינוס¹²² כו' הוא הילוך הדם בעורקים וכן ברוח החיות שבו וכן בהמשכות מוחין חדשים כי יש בחי' עבור יניקי מוחין.

And as in the story of Vespasian, etc., it is the flow of the blood in the veins, and likewise in the spirit of life within him, and likewise in the drawing down of new mochin; for there are the stages of ibbur (gestation), yenikah (nursing) and mochin.

The Talmud tells that when Vespasian heard he had been made emperor, his foot swelled so that he could not put on his shoe: joy made his blood surge. Joy likewise expands the vital spirit and brings new stages of intellect, which in Kabbalah grow through gestation, nursing and maturity.

29 והנה כשיש כלי למטה לקבל השמחה אז היא מתפשטת ונותנת מוחין חדשים. וכן עי' מתפשט רוח החיים לדשן עצם כנ"ל. אבל כשהכלי שלמטה קטן מהכיל אזי מתקבץ במוח ודוחה המותרות בליחות הדמעות.

Now, when there is a vessel below to receive the joy, it spreads out and gives new mochin; and likewise through it the spirit of life spreads out, to "fatten the bone," as mentioned above. But when the vessel below is too small to contain it, it gathers in the brain and expels the superfluities in the moisture of the tears.

When a person has the capacity to hold his joy, it spreads through him, bringing new understanding and vitality. When the joy is too great for him, it concentrates in the mind and overflows as tears.

30 וענין זה היה ג"כ גבי יעקב ועשו שהי' התגלות בחי' כתר למעלה מעלה כו' והיה רוב שמחה שנתקרו כ"כ מעלה מעלה עם מה שנפל למטה מטה בריחוק בשבה"כ.

And this was also the case with Yaakov and Eisav: there was a revelation of the level of Keser, very high above, etc., and there was great joy that the very highest was brought so close to what had fallen very low, at a distance, in the shattering of the vessels.

At the meeting of Yaakov and Eisav, Keser, the highest level, was revealed, and the highest was joined with what had fallen lowest in the shattering. The joy was too great to contain, so they wept.

עשו ויעקב כמו שני אחין שלא ראו זא"ז זמן רב מאז היה שבה"כ. וז"ש לע"ל בבכי יבאו¹²³ שע"י בחי' בניה דוקא שהוא ע"י התגלות מדרגות הגבוהות כו'. ובתחנונים אובילים אל נחלי מים:

Eisav and Yaakov were like two brothers who had not seen each other for a long time, since the shattering of the vessels took place. And this is what is said of the Time to Come, "With weeping they will come": specifically through the level of weeping, which is through the revelation of the higher levels, etc.; "and with supplications I will lead them to streams of water."

They were like brothers reunited after a long separation, apart since the shattering of the vessels. So too in the future redemption, Israel will come "with weeping," the tears of joy at the revelation of the highest levels, and G-d will lead them to streams of water.

IN ONE'S AVODAH

A person's love of G-d should reach beyond his own measure, especially when he feels how low distracting thoughts have brought him, and cry out to G-d beyond what the soul can bear. Yet that ratzo must always be matched by an equal shov: remaining in the body and drawing G-dliness down through Torah and mitzvos, as Rabbi Akiva entered and left in peace.

QUESTIONS FOR DISCUSSION

1. Why was Ben Azzai's intense love of G-d not the way of the Torah, and what made Rabbi Akiva's ascent different?
2. How does the parable of the talking bird explain why the service of souls in bodies can move G-d more than the angels' constant praise?
3. Why is what is higher above sometimes lower and impure below, as with the lion and the ox, and how does this explain Eisav's being the firstborn?
4. What does it mean in practice to match ratzo with shov, like water mixed into wine?
5. Why did Yaakov and Eisav weep, and how does the maamar connect their weeping to the future redemption?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ויקם בלילה

The note says another transcript (hanachah) of this maamar is printed there, recorded by a different listener.

KEHOT'S NOTE

הנחה אחרת בסה"מ תקס"ה ע' צ. צד.

2 ויקם בלילה הוא

Yaakov rises at night and takes his wives and children across the ford of the Yabbok. The maamar reads the crossing as a spiritual ascent.

בראשית ל"ב:כ"ג: Genesis 32:23

וַיָּקָם בַּלַּיְלָה הוּא וַיִּקַּח אֶת־שְׁתֵּי נָשָׁיו וְאֶת־שְׁתֵּי שְׁפָחָתָיו וְאֶת־אֶחָד עֶשֶׂר יְלָדָיו וַיַּעֲבֹר אֶת־מַעְבַּר יַבֹּק:

And he rose up that night, and took his two wives, and his two handmaids, and his eleven children, and passed over the ford of the Jabbok.

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KEHOT'S NOTE

בראשית לב, כג.

3 ויקחם ויעברם את הנחל

Yaakov takes his family and brings them across the stream. The Alter Rebbe quotes it as part of the opening verses he interprets.

בראשית ל"ב:כ"ד: Genesis 32:24

וַיִּקַּח־ם וַיַּעֲבֹר־ם אֶת־הַנָּחַל וַיַּעֲבֹר אֶת־אֲשֶׁר־לוֹ:

And he took them, and sent them over the stream, and sent over that which he had.

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4 יחוד ברכה וקדושה

The note sends the reader to the discourse in V'Zos HaBerachah for the phrase "union of blessing and holiness." The passage there discusses the levels above intellect, supernal will and delight, the region that this maamar calls "beyond the river."

KEHOT'S NOTE

ראה לקו"ת ברכה צג, ד.

5 בעבר הנהר ישבו אבותיכם

Kehot's note points to Joshua 2:24 for these words.

יהושע ב':כ"ד: Joshua 2:24

KEHOT'S NOTE

יהושע ב, כד.

6 בעבר הנהר ישבו אבותיכם מעולם

Joshua recounts that the ancestors dwelt beyond the river. Here "beyond the river" becomes the Patriarchs' root

above Binah.

יהושע כ"ד:ב' Joshua 24:2

וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם כֹּה־אָמַר ה' אֱלֹהֵי יִשְׂרָאֵל בָּעֵבֶר הַנָּהָר יֹשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם תֵּרַח אָבִי אַבְרָהָם וְאָבִי נָחוֹר וַיַּעֲבְדוּ אֱלֹהִים אֲחֵרִים:

And Joshua said unto all the people: 'Thus saith the L-RD, the G-d of Israel: Your fathers dwelt of old time beyond the River, even Terah, the father of Abraham, and the father of Nahor; and they served other gods.

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7 ופי' הנהר הוא בחי' בינה

The discourse in Parshas Mishpatim returns to the identification of the river with Binah and quotes the same Zohar in Emor.

KEHOT'S NOTE

פי' אמור צח, ב. ראה לקמן עה, ד.

8 ונהר יצא מעדן

A river issues from Eden to water the garden. In Kabbalah the river is Binah, through which the flow from above is channeled.

בראשית ב':י"ד: Genesis 2:10

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגֶּן וּמִשָּׁם יִפְרָד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

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

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KEHOT'S NOTE

בראשית ב, י.

9 ושרש האבות הוא מעבר הנהר . . ונשפלו . . בז"א דאצילות

The note quotes Derech Mitzvosecha as saying that "beyond the river" means what is above Chochmah and Binah of Atzilus, the encompassing lights above the chain of descent.

KEHOT'S NOTE

וכ"כ בדרך מצותיך פב, ב "אבל עבר הנהר היינו מה שלמעלה מחו"ב דאצילות והוא בחי' המקיפים שלמעלה מהשתלשלות" ע"ש. ראה סה"מ תרל"ט ח"א בהנחת כ"ק מהורש"ב ע' קעז.

10 ועי' בזהר פ' אמור

The same Zohar passage in Emor, that the Patriarchs were drawn out of the supernal river, is also brought in the discourse in Parshas Mishpatim.

KEHOT'S NOTE

צח, ב: "בעבר הנהר ישבו ואפיק לון מגו נהרא עילאה כל הנהר ההוא דאשתמודע". ע"כ. מובא גם לקמן עה, ד ובמ"מ. וראה הלשון באוה"ת נ"ך כרך א ע' ה ע"פ זה וז"ל: "ואי"כ מפרשו על ונהר יוצא מעדן בינה דאצ"י". בענין עבר הנהר ברוב הדרושים מציין הצ"צ ללקו"ת פ' בחוקות דרוש הראשון מה, א.

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- 22** “Vessels of diverse kinds,” used here for the many mitzvos in which the Infinite Light is drawn down.

אסתר א' 7:1

והשקות בכלי זהב וכלים מפלים שונים ויין מלכות רב כִּיד המֶלֶךְ:
And they gave them drink in vessels of gold—the vessels being diverse one from another—and royal wine in abundance, according to the bounty of the king.

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PARAGRAPH 6

- 23** ד' שנכנסו לפרדס

The Talmud tells of the four who entered the Pardes and what befell each. The Alter Rebbe explains the outcomes by ratzo and shov.

חגיגה י"ד ב' 8:14

תנו רבנן: ארבעה נכנסו בפרדס, ואלו הן: בן עזאי, ובן זומא, אחר, ורבי עקיבא. אמר להם רבי עקיבא: קשאתם מגיעין אצל אבני שיש טהור, אל תאמרו "מים מים", משום שנאמר: "דובר שקרים לא יכון לנגד עיני".

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

KEHOT'S NOTE

חגיגה יד, ב. ראה לקו"ת שלח מ, ד. ואתחנן ח, ב. שה"ש לו, ב מציינים לכאן. אוה"ת ויקרא כרך ב ע' תקכו שמציין לכאן. וראה שם ע' תקמא. נזכר בד"ה וכל העם רואים בסה"מ תרמ"ז ע' צד.

- 24** רק ר"ע נכנס בשלום

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

KEHOT'S NOTE

כגירסת העין יעקב שם. ירושלמי שם פ"ב ה"א.

- 25** רק ר"ע נכנס בשלום ויצא בשלום

The Jerusalem Talmud's version of the story, where Rabbi Akiva is said to have entered in peace and left in peace.

Jerusalem Talmud Chagigah 2:1 א' 1:2

- 26** אפשר לעולם שיתקיים ע"י אחרים

Ben Azzai explains why he did not marry: his soul longed for Torah, and the world could be sustained through others.

Yevamot 63b:18 ס"ג ב' 18:63

אמרו לו לְבָן עֲזַאי: לֹשׁ נָא דוֹרֵשׁ וְנָא מְקַיִם, נָא מְקַיִם וְאִין נָא דוֹרֵשׁ, וְאִתָּה נָא דוֹרֵשׁ, וְאִין נָא מְקַיִם. אָמַר לְהוּ בֶן עֲזַאי: וּמָה אֶעֱשֶׂה שְׁנַפְשִׁי חֲשָׁקָה בְּתוֹרָה, אֶפְשָׁר לְעוֹלָם שְׂתִתְקַיֵּם עַל יְדֵי אֲחֵרִים.

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- 27** עזה כמות האהבה

“Love is fierce as death.” Here it describes a love of G-d so strong that it separates the soul from the body.

Song of Songs 8:6 ר' ח' 6:8

שימני כחותם על־לִבִּי כחותם על־זוֹרְעָה כִּי־עֲזָה כְּמוֹת אֶהְבֶּה קֶשֶׁה כְּשֹׁאֵל קִנְאָה רִשְׁפִּיהָ רִשְׁפִּיהָ אֵשׁ שְׁלֵה־בְתִתָּה:

...ויקם בלילה הוא ויקח את שתי נשיו כו'

Set me as a seal upon thy heart, As a seal upon thine arm;
For love is strong as death, Jealousy is cruel as the grave;
The flashes thereof are flashes of fire, A very flame of the L-RD.

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KEHOT'S NOTE

שה"ש ח, ו.

- 28** כי לשבת יצרה

G-d did not create the world for emptiness (tohu) but formed it to be inhabited. The Alter Rebbe uses it to show that the Torah's way is Tikkun, life in the world.

ישעיהו מ"ה י"ח 45:18

כִּי כֹה אָמַר־ה' בּוֹרֵא הַשָּׁמַיִם הוּא הָאֱלֹקִים יִצֹר הָאָרֶץ וְעָשָׂה הוּא כּוֹנֵנָה לֹא־תִהְיֶה בְרָאָה לְשִׁבְתָּ יִצְרָה אֲנִי ה' וְאִין עוֹד:

For thus saith the L-RD that created the heavens, He is G-d; That formed the earth and made it, He established it, He created it not to be empty or chaotic, He established it to be settled and inhabited: I am the L-RD, and there is none else.

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- 29** ובע"כ אתה חי

“Against your will you live”: the soul must return to live in the body.

Pirkei Avot 4:22 כ"ב 4:22

הוא ה'ה אומר, הילודים למוות, והמתים להחיות, והחיים לדון. לידע להודיע ולהודיע שהוא אל, הוא היוצר, הוא הבורא, הוא המבין, הוא הדן, הוא עד, הוא בעל דין, והוא עתיד לדון. ברור הוא, שאין לפניו לא עולה, ולא שכיחה, ולא משוא פנים, ולא מקח שחד, ששהכל שלו. ודע שהכל לפי החשבון. ואל יבטיחך יצרך שהשואל בית מנוס לה, ששעל כרחק אתה נוצר, ועל כרחק אתה נולד, ועל כרחק אתה חי, ועל כרחק אתה מת, ועל כרחק אתה עתיד לתן ...

He used to say: the ones who were born are to die, and the ones who have died are to be brought to life, and the ones brought to life are to be judged; So that one may know, make known and have the knowledge that He is G-d, He is the designer, He is the creator, He is the discerner, He is the judge, He the witness, He the complainant, and that He will summon to judgment. Blessed be He, before Whom there is no iniquity, nor forgetting, nor ...

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- 30** היינו בחיי הרצוא ושוב במדה ומזיגה נכונה

The note quotes Or HaTorah as saying that the root of Rabbi Akiva's soul was of a very high rank, able to receive the revelation.

KEHOT'S NOTE

ראה באוה"ת אחרי כרך ב ע' תקמא: "ששרש נשמת ר"ע היתה במעלה ומדרגה גדולה לקבל הגילוי". וראה במאמרי אדה"ז — ענינים ע' תו: "ר"ע יצא בשלום מפני שירידתו היתה בקו האמצעי".

PARAGRAPH 7

31 ויחץ כו' לשני מחנות

Yaakov, afraid of Eisav, divides his people into two camps. An earlier maamar reads the two camps as the two separate lines of Tohu.

בראשית ל"ב:ח' Genesis 32:8

וַיִּירָא יַעֲקֹב מְאֹד וַיִּצָּר לוֹ וַיִּחַץ אֶת־הָעָם אֲשֶׁר־אִתּוֹ וְאֶת־הַצֹּאן וְאֶת־הַבָּקָר וְהַגְּמָלִים לְשְׁנֵי מַחֲנֹת:

Then Jacob was greatly afraid and was distressed. And he divided the people that was with him, and the flocks, and the herds, and the camels, into two camps.

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32 ולכן הי' ר"ע מקור כל התורה שבע"פ

The note points to a talk that discusses Rabbi Akiva as the source of the Oral Torah in connection with this passage.

KEHOT'S NOTE

ראה לקו"ש חכ"ב ע' 140.

33 סתם משנה ר"מ

Rabbi Yochanan's statement that the anonymous Mishnah, Tosefta, Sifra and Sifrei follow Rabbi Akiva's students, all according to Rabbi Akiva.

Sanhedrin 86a:3-4 ד"ג-ד"ו סנהדרין פ"ו א' א:ג-ד' 3-4

לֹא סֵלָקָא דַּעְמָהּ, דְּאָמַר רַבִּי יוֹחָנָן: סֵתָם מִתְּנִיתִין - רַבִּי מֵאִיר, סֵתָם תּוֹסֵפְתָא - רַבִּי נַחֲמִיָּה, סֵתָם סִפְרָא - רַבִּי יְהוּדָה, סֵתָם סִפְרֵי - רַבִּי שְׁמַעוֹן, וְכוּלְהוּ אֵלֶיכָא דְרַבִּי עֲקִיבָא. הַגּוֹנֵב כְּנוּ - מֵאִי טַעְמָא דְרַבְּנָן?

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KEHOT'S NOTE

סנהדרין פו, א.

34 מימינו אש דת למו

The Torah is described as a fiery law from G-d's right hand. The Alter Rebbe reads it as the union of fire and right, opposites joined in the Torah.

Deuteronomy 33:2 ל"ג:ב דברים ל"ג:ב

וַיֹּאמֶר ה' מִסִּינִי בָא וְזָרַח מִשְׁעִיר לְמוֹ הוֹפִיעַ מִהָר פָּאָרָן וְאֶתָּה מִרְבֶּבֶת קָדֵשׁ מִימִינוֹ אֵשׁ דֵּת לְמוֹ:

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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KEHOT'S NOTE

דברים לג, ב.

PARAGRAPH 8

35 ובעי"כ אתה חי

"Against your will you live": the soul must return to live in the body and act there.

Pirkei Avot 4:22 כ"ב:כ"ג משנה אבות ד'

הוא היה אומר, הילודים למוות, והמתים להחיות, והחיים לדון. לידע להודיע ולהודע שהוא אל, הוא היוצר, הוא הבורא, הוא המבין, הוא הדין, הוא עד, הוא בעל דין, והוא עתיד לדון. ברוך הוא, שאין לפניו לא עולה, ולא שכיחה, ולא משוא פנים, ולא מקח שחד, שהכל שלו. ודע שהכל לפי החשבון. ואל יבטיחה יצרה שהשואל בית מנוס לה, שעל כרחק אתה נוצר, ועל כרחק אתה נולד, ועל כרחק אתה חי, ועל כרחק אתה מת, ועל כרחק אתה עתיד לתן ...

He used to say: the ones who were born are to die, and the ones who have died are to be brought to life, and the ones brought to life are to be judged; So that one may know, make known and have the knowledge that He is G-d, He is the designer, He is the creator, He is the discerner, He is the judge, He the witness, He the complainant, and that He will summon to judgment. Blessed be He, before Whom there is no iniquity, nor forgetting, nor ...

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36 להמשיך אא"ס למטה דוקא בתומצ"צ

The note points to this discourse for the theme of drawing the Infinite Light down specifically through Torah and mitzvos.

KEHOT'S NOTE

ראה ד"ה כתוב באוה"ח בסה"מ אתהלך לאזניא (ס"ע לג), ובארוכה ד"ה וכל הלבבות באוה"ת אחרי (כך ב ע' תקלח). ד"ה אחרי מות תרמ"ט. לקו"ש ח"ג ע' 988 ואילך. לקו"ש חכ"ב ע' 140.

37 כמ"ש בתניא פ' נג

Tanya's final chapter explains that the Shechinah rests on and is drawn down through Torah and mitzvos. The Alter Rebbe cites it for shov as drawing the Infinite Light below.

תניא, חלק ראשון; ליקוטי אמרים נ"ג:ג' Tanya, Likkutei Amarim 53:3 וּבְבֵית שְׁנֵי שְׁלָא הֵיךְ בּוֹ הָאָרוֹן וְהַלּוּחֹת, אָמְרוּ רַבּוֹתֵינוּ זְכוֹרָנוֹם לְכַרְכָּה, שְׁלָא הֵיךְ שְׂכִינָה שׁוֹרָה בּוֹ, פִּירוּשׁ, מִדְּרַגַּת שְׂכִינָה שְׁהֵיכָה שׁוֹרָה בְּבֵית רֵאשׁוֹן שְׁלָא כְּדֶרֶךְ הַשְׁתַּלְשְׁלוֹת הָעוֹלָמוֹת. אֵלָּא, בְּבֵית שְׁנֵי הֵיכָל שׁוֹרָה כְּדֶרֶךְ הַשְׁתַּלְשְׁלוֹת וְהַתְלַבְּשׁוֹת מַלְכוּת דְּאֲצִילוֹת בְּמַלְכוּת דְּבְרִיָּא, וְדְבְרִיָּא בְּמַלְכוּת דְּיִצְרֵה, וְדִיצְרֵה בְּהִיכָל קָדְשֵׁי קְדָשִׁים דְּעִשְׂיָה, וְקָדְשֵׁי קְדָשִׁים דְּעִשְׂיָה הֵיךְ מִתְלַבֵּשׁ בְּקָדְשֵׁי קְדָשִׁים שְׂבָבִית הַמְקֻדָּשׁ שְׁלֵמָה, וְשָׂרְתָהּ בּוֹ ...

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38 ופי' בזהר דארמי מיא לגו חמרא

The Zohar explains that Yaakov poured water into the wine. The Alter Rebbe reads it as tempering ratzo with shov.

ספר הזהר, בלק וי'ע"ה-פ"ו 6:78-86 Zohar, Balak

PARAGRAPH 9

39 ויבא לו יין

Yaakov brings wine to Yitzchak. The Alter Rebbe reads its double cantillation as the union of water and wine.

בראשית כ"ז:25ה' Genesis 27:25

ויאמר הגששה לי ואכלה מציד בני למען תברכה נפשי ויגשלו ויאכל ויבא לו יין וישת:

And he said: 'Bring it near to me, and I will eat of my son's venison, that my soul may bless thee.' And he brought it near to him, and he did eat; and he brought him wine, and he drank.

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KEHOT'S NOTE

בראשית כו, כה.

40 דיעקב הוא שלימו דאבהו

The Zohar calls Yaakov the completion of the Patriarchs. The Alter Rebbe explains it as his combining of opposites.

זח"א קעא, כ"א Zohar I, 171b

KEHOT'S NOTE

זח"א קעא, ב. וראה לעיל יז, ג.

41 לא כאברהם שיצא ממנו ישמעאל

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

KEHOT'S NOTE

ספרי דברים לב, ט.

42 לא כאברהם שיצא ממנו ישמעאל

The Sifrei contrasts Yaakov, all of whose children were worthy, with Avraham, from whom Yishmael came, and Yitzchak, from whom Eisav came.

ספרי דברים ש"ב:א'-ב' 312:1-2 Sifrei Devarim

... צאו מתוך שלי, אי אפשי שתהיו בתוכה, תנו לי חלקי שאהא מפירו. קה קשבא אברהם אבינו לעולם יצאה ממנו פסולת, ושמעאל וכל בני קטורה. בא יצחק לעולם יצאה ממנו פסולת, עשו וכל אלופי אדם. חזרו להיות רעים יותר מן הראשונים. וכשבא יעקב לא יצאה ממנו פסולת, אלא נולדו כל בניו כשרים, כענין שנאמר (בראשית כה כז): "ויעקב איש תם יושב אהלים". מהיכן המקום מכיר את חלקו? מיעקב, שנאמר: כי חלק ה' עמו יעקב חבל ...

(Devarim 32:9) "For the portion of the L-rd is His people": An analogy: A king had a field and gave it to tenant-farmers, who began to steal from it — upon which he gave it to their sons — who began to be worse than the first. When a son was born to him, he said to them: Get out of what is mine. You cannot remain there. Give me my portion so that I can recognize it. Similarly, when our father Abraham came to the world, there issued from ...

43 עד שאמר לו ישמעאל

Avraham asks G-d, "If only Yishmael might live before You." Here it shows Chesed spreading beyond its proper bounds.

בראשית י"ז:18 Genesis 17:18

ויאמר אברהם אליהאלקים לו ישמעאל יחיה לפניך:

And Abraham said unto G-d: 'Oh that Ishmael might live before Thee!'

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44 ופי' בזהר

KEHOT's note points to Zohar III, 189a for these words.

זח"ג קפט, א Zohar III, 189a

KEHOT'S NOTE

זח"ג קפט, א.

PARAGRAPH 10

45 ויקח מן הבא בידו

The note says two other transcripts of this discourse are printed there.

KEHOT'S NOTE

ב' הנחות אחרות נדפסו בסה"מ תקס"ה ע' ס. ראה ברשימות המאמרים שבסה"מ תקס"ב ח"ב בסופו הערה 39. ספר השיחות קיץ ת"ש ע' 50. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. בסה"מ תרכ"ז (הוצאת תשי"ס) ע' מט, חלק מהמאמר עם הוספות וקיצורים שם (הוצאת תשי"ס) ע' נג ואילך.

46 ויקח מן הבא בידו

Yaakov takes from what he has a gift for Eisav. The maa-mar reads the gift as an offering that raises Tohu's sparks.

בראשית ל"ב:14 Genesis 32:14

ויקח מן הבא בידו מנחה לעשו אחיו:

And he lodged there that night; and took of that which he had with him a present for Esau his brother:

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KEHOT'S NOTE

בראשית לב, טו.

47 והבל הביא גם הוא מבכורות צאנו

Hevel's animal offering is called "his minchah," showing that the word applies to every offering.

בראשית ד':4 Genesis 4:4

והבל הביא גם הוא מבכורות צאנו ומחלבהו וישע ה' אליהבל ואל-מנחתו:

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

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KEHOT'S NOTE

בראשית ד, ד.

48 שהי קרבן מנחה

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

KEHOT'S NOTE

ירושלמי מגילה פ"א ה"א.

49 הגם שהיה קרבן מנחה בפ"ע

The Kehot note cites the Jerusalem Talmud here for the minchah as a distinct kind of offering in its own right.

תלמוד ירושלמי מגילה א:י"א 1:11 Jerusalem Talmud Megillah

50 תפלה שכנגד קרבנות

The Talmud teaches that the prayers were instituted in place of the daily offerings.

ברכות כ"ו ב:ה' 6-5 Berakhot 26b

תנא כוותיה דרבי יוסי ברבי חנינא, ותנא כוותיה דרבי יהושע בן לוי. תנא כוותיה דרבי יוסי ברבי חנינא: אברהם תקן תפלת שחרית, שנאמר: "וישכם אברהם בבקר אל המקום אשר עמד שם", ואין "עמידה" אלא תפלה, שנאמר: "ועמד פינחס ויפלל". יצחק תקן תפלת מנחה, שנאמר "ויצא יצחק לשוח בשדה לפנות ערב", ואין "שיחה" אלא תפלה, שנאמר "תפלה לעני כי יעטף ולפני ה' ישפך שיחו".

There is a teaching in agreement with both of them. There is a teaching in agreement with R. Jose b. R. Hannina: Abraham instituted the morning Tefillah; as it is said, "And Abraham got up early in the morning to the place where he had stood" (Gen. xix. 27) — "standing" means prayer; as it is said, "Then stood up Phineas and prayed" (Ps. cvi. 30). Isaac instituted the afternoon Tefillah; as it is said, "And Isaac went out to meditate in the field at eventide" (Gen. xxiv. 63) — ...

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KEHOT'S NOTE

ברכות כו, ב.

51 בתשובת אמונת שמואל

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

KEHOT'S NOTE

להרב אהרן שמואל ב"ר ישראל קאידנובר, נדפס לפעם הראשונה בפפא"מ שנת ת"ג. השאלה למה קורין תפלת מנחה מנחה, ומבאר.

52 אני ה' לא שניתי

"I, Havayah, have not changed." Creation brings no change in G-d Himself.

Malachi 3:6 מלאכי ג'

כי אני ה' לא שניתי ואתם בני יעקב לא קליתם:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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KEHOT'S NOTE

מלאכי ג, ו.

53 ולמת"ב

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

KEHOT'S NOTE

ת"ז בהקדמה.

54 כי ממך הכל

David's words, "For all is from You." Although G-d is beyond the worlds, everything comes from Him.

I Chronicles 29:14 דברי הימים א כ"ט:י"ד

וכי מי אני ומי עמי כי נעצר כח להתגדב קזאת כ"ממך הכל ומידך נתנו לך:

But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee.

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KEHOT'S NOTE

דה"א כט, יד.

55 הודו על ארץ ושמים

"His splendor is over earth and heaven." The worlds are sustained only by His radiance (hod, ziv), not His essence.

Psalms 148:13 תהילים קמ"ח:י"ג

יהללו את שם ה' כי ינשגב שמו לבדו הודו עלי ארץ ושמים:

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

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PARAGRAPH 11

56 יום שכולו שבת ומנוחה לחיי העולם

The Mishnah describes the future world as a day that is entirely Shabbos and rest for life everlasting. Here it is one of the rising levels of G-d's radiance.

Mishnah Tamid 7:4 משנה תמיד ז:ד

... בששי היו אומרים (שם צג), ה' מלך גאות לבש וגו'. בשבת היו אומרים (שם צב), מזמור שיר ליום השבת, מזמור שיר לעתיד לבא, ליום שכלו שבת מנוחה לחיי העולמים:

The following are the psalms that were chanted in the Temple. 1) On the first day they used to say, "The earth is the L-rd's and the fullness thereof, the world and they that dwell therein" (Psalms 24). 2) On the second day they used to say: "Great is the L-rd and highly to be praised, in the city of our G-d. His holy mountain" (Psalms 48). 3) On the third day they used to say: "G-d stands in the congregation of G-d, in the midst of the judges he ...

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57 והכל הוא בזיו וההארה כו'

The note says a gloss (hagahah) on this passage is printed there.

KEHOT'S NOTE

בסה"מ תרכ"ז ע"ז נה יש הגה"ה לכאן.

PARAGRAPH 12

58 השתלשלות. השתלשלות

The note records a variant reading there, "[two kinds of] hishtalshelus: the first, hishtalshelus...", and says glosses

on this passage are printed there.

KEHOT'S NOTE

באזה"ת פי פנחס ע' אקפה השתלשלות, האחד השתלשלות. ע"ש הגהות על קטע זה.

59 ויובן זה בעבודת ה'

The note points there for a parallel treatment of how the two kinds of descent are seen in divine service.

KEHOT'S NOTE

ראה אזה"ת פי יתרו ע' תשצא.

60 בעבודת ה' שכלב זו תפלה

The Talmud asks what "service of the heart" is and answers: prayer.

Taanit 2a:11א"י:א: תענית בי

ומנא לו דבתפלה — דתניא: "לאהבה את ה' אלקיכם ולעבדו בכל לבבכם", איזו היא עבודה שהיא בלב — הוי אומר: זו תפלה. וכתב בתריה: "ונתתי מטר ארצכם בעתו יורה ומלקוש".

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

61 וחיי החיים של כל העולמות

The note quotes a gloss suggesting that "life" is Chochmah and Binah and "the life of life" is Keser, marked as needing further study; Ki Sisa discusses that question too.

KEHOT'S NOTE

באזה"ת דברים כרך ו ע' בירסח וז"ל: "גיב לכאורה חיים חייב וחיי החיים כתר, וצ"ע, עכ"ה)", עכ"ל. בענין הצ"ע ראה גם אזה"ת כי תשא ע' איתסו.

62 לפי מזהגה ותכונתה

The note quotes a gloss identifying this measured love with the love "with all your heart," with a reference to the discourse "Semolo tachas leroshi" in Ki Sisa.

KEHOT'S NOTE

באזה"ת דברים כרך ו שם וז"ל: "גיב ע' בד"ה שמאלו תחת לראשי בפי כי תשא שזהו האהבה דבכל לבבך, עכ"ה)", עכ"ל.

63 כי אני ה' לא שנית

"I, Havayah, have not changed": G-d as He is, beyond the worlds, the focus of the higher love.

Malachi 3:6ג'ר:6 מלאכי

כי אני ה' לא שנית ואתם בני יעקב לא כליתם:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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64 כי אני ה' לא שנית . . ולהתכלל באחד ממש

The note quotes a gloss asking how the soul can be absorbed in "I, Havayah, have not changed," the Infinite Light above the "life of life," and pointing to the discourse on the milu'im (letter-fillings) of the Names and the discourse "Tik'u bachodesh" for an answer.

KEHOT'S NOTE

באזה"ת שם וז"ל: "גיב, והגם שצ"ל איך אפשר שהנפש תכלל בבחי' אני ה' לא שנית שהוא אור א"ס שלמעלה מחיי החיים, מיהו במ"א בדרוש המילויים כתבתי [אולי הכוונה להנדפס באזה"ת-ענינים ע' רמ ואילך] שיי'ל

ע"ד ענין המילויים של השמות ועמ"ש בד"ה תקעו בחדש, דרוש השני פ"ב, וע' בסש"ב פ"ט הגם שתהי' אין ואפס כו' ע"ש, עכ"ה)", עכ"ל.

PARAGRAPH 13

65 ותרד פלאים

"She has fallen astonishingly." Here it describes the soul's descent into this world.

Lamentations 1:9ט"ט:א: איכה

טמאתה בשוליה לא זכרה אחריתה ותרד פלאים אין מנחם לה ראה ה' את-עניי כי הגדיל אויב:

Her filthiness was in her skirts, She was not mindful of her end; Therefore is she come down wonderfully, She hath no comforter. 'Behold, O L-RD, My affliction, For the enemy hath magnified himself.'

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66 בכל מאדך

"With all your might": in Chassidus, a love beyond the soul's natural measure.

Deuteronomy 6:5ו'ה:5 דברים

ואהבת את ה' אלקיך בכל-לביך ובכל-נפשך ובכל-מאדך:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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PARAGRAPH 14

67 והנה כתיב

The note points there for a parallel discussion of the lion and the ox.

KEHOT'S NOTE

ראה אזה"ת פי בראשית יד, א.

68 פני ארי אל הימין

The faces of the chayos in Yechezkel's vision: a lion on the right and an ox on the left.

Ezekiel 1:10א"י:10 יחזקאל

ודמות פניהם פני אדם ופני אריה אל-הימין לארבעתם ופני-שור מהשמאול לארבעתם ופני-נשר לארבעתם:

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

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KEHOT'S NOTE

יחזקאל א, י. ראה תו"א לקמן צג, ג. לקו"ת שה"ש ט, ד. סה"מ תרכ"ז (הוצאת תש"ס) ע' נ.

69 ואעפ"כ למטה בעוה"ז . . חיי טמאה

The note lists several places in Or HaTorah that discuss why the lion is impure below.

KEHOT'S NOTE

ראה אזה"ת וירא צג, ב. וארא ע' קסד. נ"ך ע' תסו. כרך ב ע' איגו. מובא באזה"ת ואתחנן ע' תו. סה"מ תרכ"ז ע' נ. וראה גם בלקו"ת שה"ש ט, ד.

PARAGRAPH 15

70

כי אדרבה

The note gives the reading there, “for behold, on the contrary,” and points to Balak for further explanation of the answer.

KEHOT'S NOTE

באוה"ת פ' בראשית יד, א: כי הגה אדרבה. ראה ביאור התירוף בביאוה"ז לאדה"א כו, רע"ד. ובאוה"ת בלק ע' אמו.

71

גבור כארי

The Mishnah urges one to be mighty as a lion to do G-d's will. Here the lion stands for Gevurah.

Pirkei Avot 5:20: משנה אבות ה':

יהודה בן תימא אומר, הוי עז כנמר, וקל כנשר, ורץ כצבי, וגבור כארי, לעשות רצון אביה שבשמים. הוא היה אומר, עז פנים לגיהנם, ובשת פנים לגן עדן. יהי רצון מלפניך יי אלקינו שתבנה עירך במהרה בקימנו ותן חלקנו בתורתך:

Judah ben Tema said: Be strong as a leopard, and swift as an eagle, and fleet as a gazelle, and brave as a lion, to do the will of your Father who is in heaven. He used to say: the arrogant is headed for Gehinnom and the blushing for the garden of Eden. May it be the will, O L-rd our G-d, that your city be rebuilt speedily in our days and set our portion in the studying of your Torah.

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72

כמ"ש במ"א

The note identifies “elsewhere” as the discourse “See, the fragrance of my son” in Parshas Toldos, where levonah is explained as the encompassing light over the kelipos.

KEHOT'S NOTE

לעיל בפ' תולדות ד"ה ראה ריח בני. וראה באוה"ת פ' פנחס ע' אקפו.

PARAGRAPH 16

73

לפני מלך מלך

The kings who reigned in Edom before a king reigned over Israel. Kabbalah reads them as the World of Tohu.

בראשית ל"א:31

ואלה המלכים אשר מלכו בארץ אדום לפני מלך-מלך לבני ישראל:

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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74

בהר שעיר

Eisav settled in Mount Seir; Eisav is Edom.

בראשית ל"ז:8

וישב עשו בהר שעיר עשו הוא אדום:

And Esau dwelt in the mountain-land of Seir—Esau is Edom.

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75

וימת וימלוך

Each Edomite king died and another reigned in his place, read as the lights of Tohu that shattered.

בראשית ל"ג:33

וימת בלע וימלך תחתיו יובב בן-זרח מקצרה:

And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

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PARAGRAPH 17

76

רם על כל גוים ה'

“Havayah is high above all nations.” Here G-d relates to them only from above, as encompassing light.

תהילים קי"ג:4

רם על-כל-גוים ה' על השמים כבודו:

The L-RD is high above all nations, His glory is above the heavens.

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KEHOT'S NOTE

תהלים קיג, ד.

77

ויעקב יו"ד עקב

The discourse in Toldos explains that in the descent into Asiyah the life-force is greatly contracted, and that abundant light is drawn down specifically through Yitzchak's Gevurah, “the measuring line.” It fills in the idea that contraction is what allows light to be received below.

KEHOT'S NOTE

נסמן לעיל כא, א. קטע מכאן מובא באוה"ת פ' כי תצא ע' תתעא.

78

הוי"ה אלקינו

“Havayah is our G-d”: G-d drawn within Israel as an inner light.

דברים ו':4

שמע ישראל Havayah אלקינו Havayah אחד:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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79

ואהבת את ה' אלקיך

The command to love G-d, cited for the inner love that the contracted light makes possible.

דברים ו':5

ואהבת את ה' אלקיך בכל-לבבך ובכל-נפשך ובכל-מאדך:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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80

שיו"ד היא הארה מצומצמת

The note says that in Tavo the Tzemach Tzedek adds a comparison to the teaching that one should always teach a student concisely, citing Biurei HaZohar on Acharei.

KEHOT'S NOTE

באוה"ת תבוא עי' תתרעב נוסף "ע"ד לעולם ילמד אדם לתלמידו בדרך קצרה, ככה"ז פי אחרי דע"ט ע"ב". ראה באוה"ת פי ראה עי' תשפה.

81

הלל מצער היא

Lot says of Tzoar, "Is it not a small one?" The phrase is borrowed for the smallness of the Yud.

בראשית 19:20 ט:כ

הנה-נא העיר הזאת קרבה לנוס שמה והוא מצער אמלקטה נא שמה הלל מצער הוא ותחי נפשי:

Behold now, this city is near to flee unto, and it is a little one; oh, let me escape thither—is it not a little one?—and my soul shall live.'

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PARAGRAPH 18

82

דקרו לי אלקא דאליקא

The Talmud says the nations call G-d "the G-d of gods," acknowledging Him as supreme while serving other powers.

Menachot 110a:5-6 ר' א-ה:ר'

איתיביה רב שימי בר חייה לרב (מלאכי א, יא) ממזרח שמש ועד מבוא גדול שמי בגוים ובכל מקום מוקטר מוגש לשמי ומנחה טהורה אמר ליה שימי את דקרו ליה אלהא דאלהא בכל מקום מוקטר מוגש לשמי בכל מקום סלקא דעתך אמר רבי שמואל בר נחמני אמר ר' יונתן אלו תלמידי חכמים העוסקים בתורה בכל מקום מעלה אני עליהן כאילו מקטירין ומגישין לשמי

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

מנחות קי, א.

PARAGRAPH 19

83

להיות ריח ניחוח

The burnt offering is "a pleasing fragrance to Havayah." The Alter Rebbe explains the fragrance as raising feminine waters and nicho'ach as descent.

ויקרא א:19 ט:ט

וקרבו וכרעיו ירחץ במים והקטר הכהן את-הכל המזבחה עלה אשה ריח-ניחוח? Havayah

but its inwards and its legs shall he wash with water; and the priest shall make the whole smoke on the altar, for a burnt-offering, an offering made by fire, of a sweet savour unto the L-RD.

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84

ע"י צפור המדברת

The passage brings the same parable: to move a king to a commoner's request one brings his young son or something novel like a talking bird, since nothing is lacking in the king's house.

KEHOT'S NOTE

בלקו"ת במדבר כ, א מביא זה וכמ"ש בלקו"א בשם המגיד נ"ע, וראה במ"מ לשם. המשל הזה מובא גם בלקו"ת שה"ש לו, א. וראה בדי"ה אם בחקתי

85

לב מלכים אין חקר

"The heart of kings is unsearchable." It is used for the king in the parable, who is moved only by something new.

משלי כ"ה:ג:3

שמים לרום וארץ לעמק ולב מלכים אין חקר:

The heaven for height, and the earth for depth, and the heart of kings is unsearchable.

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KEHOT'S NOTE

משלי כה, ג.

PARAGRAPH 21

86

ומי שאינו אוכל גי' ימים

The words here quote Nedarim 15a:2; the passage is shown below.

נדריים ט"ו א:ב:2

תנן: קונם שאני ישן, שאני מהלך, שאני מדבר וכו'. היכי דמי? איילמא כדקתני, "שאני ישן" מי הוי נדרא? והתנן: חומר בשבועות, שהשבועות חלות על דבר שיש בו ממש ועל דבר שאין בו ממש, מה שאין כן בנדרים. ושינה דבר שאין בו ממש הוא! אלא דאמר: "קונם עיני בשניה".

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

KEHOT'S NOTE

בסה"מ תרכ"ט שם מביא מגמרא שבועות כה. ונדריים טו, א מענין שבועה שלא אישן גי' ימים.

87

ומי שאינו אוכל גי' ימים

According to the Kehot note, a later discourse compares this to the Talmud's case of an oath not to sleep for three days, which cannot be kept.

שבועות כ"ה א:25a

88

ח' חכמה ומזל הח' נוצר חסד

The note quotes a suggestion there that by writing "the eighth mazal, notzer chesed" the Alter Rebbe adds a further hint in the initials of minchah: mazal notzer chesed.

KEHOT'S NOTE

"ואולי י"ל שבמ"ש אדה"ז "מזל הח' נוצר חסד", מוסיף רמז בר"ת ד"מנחה", מזל נוצר חסד (או מזל נוצר שהוא מזל הח') — סה"ש תשמ"ח כרך ב ע' 521.

89

ומזל הח' נוצר חסד

The discourse in Vayechi explains that Abba (Chochmah) draws from the eighth mazal, notzer, whose letters are ratzon (will), and so reveals a will from far above.

KEHOT'S NOTE

ראה זח"ג רפט, ד. ע"ה שער הכללים פ"ה. וראה גם לקמן מח, ד. סט, א. לקו"ת צו טו, ג. ובכ"מ.

90

בה' בראם

The Talmud reads בהראם ("when they were created") as "with a heh He created them": this world was created with the letter heh.

Menachot 29b כ"ט מנחות

91

אז אהפך אל עמים

In the future G-d will turn to the peoples a pure language, so that all call on His Name. The maamar ties it to the refinement of the sparks among them.

Zephaniah 3:9 צפניה ג' ט'

כִּי־אֶזְכֹּר אֶהְפֹּךְ אֶל־עַמִּים שְׂפָה כְרוּרָה לְקֹרֵא כָלֶם בְּשֵׁם ה' לְעֵבְדוֹ שָׂכָם אֶחָד:

For then will I turn to the peoples A pure language, That they may all call upon the name of the L-RD, To serve Him with one consent.

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KEHOT'S NOTE

צפניי ג, ט. באוה"ת נ"ך כרך א ע' תקג מציין לכאן: גבי יעקב ועשו שהי התגלות בחי' כתר.

92

דהע"ה אמר הודיעו בעמים עלילותיו

"Make known His deeds among the peoples." The same words appear in David's song in I Chronicles 16:8.

I Chronicles 16:8 דברי הימים א ט"ז ח'

הודו לַהֲוַיָּאֵה קְרָאוּ בְשֵׁמוֹ הוֹדִיעוּ בְּעַמִּים עֲלִילֹתָיו:

O give thanks unto the L-RD, call upon His name; Make known His doings among the peoples.

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Psalms 105:1 תהילים ק"ה א'

הודו לַה' קְרָאוּ בְשֵׁמוֹ הוֹדִיעוּ בְּעַמִּים עֲלִילֹתָיו:

O give thanks unto the L-RD, call upon His name; Make known His doings among the peoples.

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KEHOT'S NOTE

דה"א טז, ח. תהלים קה, א.

93

הבו לה' משפחות עמים כו' ויאמרו הגוים כו'

"Render to G-d, O families of the peoples." Also in I Chronicles 16:28.

Psalms 96:7 תהילים צ"ו ז'

הָבוּ לַה' מִשְׁפְּחוֹת עַמִּים הָבוּ לַה' כְּבוֹד וָעֹז:

Ascribe unto the L-RD, ye kindreds of the peoples, Ascribe unto the L-RD glory and strength.

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I Chronicles 16:28 דברי הימים א ט"ז כ"ח

הָבוּ לַהֲוַיָּאֵה מִשְׁפְּחוֹת עַמִּים הָבוּ לַהֲוַיָּאֵה כְּבוֹד וָעֹז:

Ascribe unto the L-RD, ye kindreds of the peoples, Ascribe unto the L-RD glory and strength.

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KEHOT'S NOTE

תהלים צו, ז-ו. דה"א טז, כח. לא.

94

ויאמרו בגוים

"Let them say among the nations, Havayah reigns." The parallel verse is Psalms 96:10.

I Chronicles 16:31 דברי הימים א ט"ז ל"א

יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ וַיֹּאמְרוּ בְּגוֹיִם ה' מֶלֶךְ:

Let the heavens be glad, and let the earth rejoice; And let them say among the nations: 'The L-RD reigneth.'

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95

ויקם עדות ביעקב

G-d established a testimony in Yaakov and set a Torah in Israel. Here it stands for Yaakov as the inner light of Tikkun.

Psalms 78:5 תהילים ע"ח ה' 5

וַיִּקָּם עֲדוּת בְּיַעֲקֹב וְתוֹרָה שָׁם בְּיִשְׂרָאֵל אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ לְהוֹדִיעָם לְבָנֵיהֶם:

For He established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers, That they should make them known to their children;

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KEHOT'S NOTE

תהלים עח, ה.

96

ואתם קרויים אדם

Rabbi Shimon bar Yochai's teaching that Israel is called adam.

Yevamot 61a:1-3 יבמות ס"א א' ג' 1-3

קָבְרִי גוֹיִם אֵינָן מְטַמְּאִין בָּאֵהֶל, שְׁנֵאֲמַר: "וְאַתָּה צֹאנִי צֹאן מְרִיעִיתִי אָדָם אַתָּם. אַתָּם קְרוּיִין אָדָם, וְאֵין הַגּוֹיִם קְרוּיִין אָדָם. מִיִּתְבָּי: "וְנִפְשׁ אָדָם שֶׁשָּׂה עֶשֶׂר אֶלְפִי" מִשּׁוֹם בְּהֶמָּה. "אֲשֶׁר יֵשׁ בָּהּ הִרְבָּה מִשְׁתִּים עֲשֻׁרָה רְבּוּא אָדָם אֲשֶׁר לֹא יָדַע בֵּין יְמִינוֹ לְשִׁמְאָלוֹ (וּבְהֶמָּה רְבָה)!" מִשּׁוֹם בְּהֶמָּה.

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Zohar I, 20b זח"א כ, כ

Zohar II, 25b זח"ב כה, כ

KEHOT'S NOTE

יבמות סא, א. זח"א כ, ב. זח"ב כה, ב.

97

ואשת חיל

"A woman of valor is the crown of her husband," hinting at the future elevation of the lower level to become an encompassing crown.

Proverbs 12:4 משלי י"ב ד'

אִשְׁת־חֵיל עֲטֹרַת בְּעָלָהּ וּכְרָקָה בַּעֲצָמוֹתָיו מִבִּישָׁה:

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

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98

יעקב י' עקב

The discourse in Toldos, where Yaakov's name is first read as Yud and heel, explains that the life-force in Asiyah is greatly contracted and that abundant light is drawn down through Gevurah, the measuring line.

KEHOT'S NOTE

נסמן לעיל כא, א. ובאזה"ת תצא עי תתעו מציין לכאן.

PARAGRAPH 22

99

לצעוק אל ה' בצר לו

"They cried out to G-d in their distress, and He saved them." Here it describes a cry beyond the soul's capacity.

Psalms 107:6: "וְהִלִּים קוֹלָם"

וַיִּצְעֲקוּ אֶל־ה' בְּצָר לָהֶם מִמִּצּוֹקוֹתֵיהֶם יִצִּילֵם:

Then they cried unto the L-RD in their trouble, And He delivered them out of their distresses.

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PARAGRAPH 23

100

אז אהפך אל עמים

The future turning of the peoples to a pure language, which Yaakov's deed prepares.

Zephaniah 3:9: "וְהָיָה כְּשֶׁבֶשׂ לְכָל בָּשָׂר"

כִּי־אֶנֶּה אֶהְפֹּךְ אֶל־עַמִּים שֶׁפֶה בְּרוּרָה לְקֶרֶת כָּל־בָּשָׂר ה' לְעֵבְדוֹ שָׂכֵם אֶחָד:

For then will I turn to the peoples A pure language, That they may all call upon the name of the L-RD, To serve Him with one consent.

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101

מעשה אבות סימן לבנים

The Midrash says G-d told Avraham to go and pave the way for his children, as the Kehot note cites.

Bereshit Rabbah 40:6: "בראשית רבה מ'י: 6"

"ולאברהם היטיב בעבורה ויהי לו צאן ובקר וגו'" "ויצו עליו פרעה אנשים וישלחו אותו" ר' פנחס בשם רבי הושעיא רבה אמר אמר הקב"ה לאברהם אבינו צא וכבוש את הדרך לפני בניך. את מוצא כל מה שכתוב באברהם כתיב בבניו: באברהם כתיב "ויהי רעב בארץ" בישראל כתיב (שם מה, ו) "כי זה שנתים הרעב בקרב הארץ" באברהם כתיב "וירד אברהם מצרימה לגור שם" ובישראל כתיב (במדבר כ, ט): "וירדו אבותינו מצרימה" באברהם כתיב "לגור שם" ובישראל כתיב (בראשית מז, ד): "לגור בארץ באנו" באברהם כתיב "כי כנד הרעב בארץ ...

"He benefitted Abram for her sake; he acquired flocks, cattle, donkeys, slaves, maidservants, female donkeys, and camels" (Genesis 12:16). "Pharaoh commanded men in his regard and they sent away him and his wife, and everything that was his" (Genesis 12:20). "He benefitted Abram for her sake; he acquired flocks, cattle...Pharaoh commanded men in his regard and they sent away him [and his wife]" - Rabbi Pinhas said in the name of Rabbi Hoshaya the Great: The Holy One blessed be He said to Abraham our forefather: 'Go and pave the ...

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KEHOT'S NOTE

ראה ב"ר פ"מ, ו: צא וכבוש את הדרך לפני בניך. רמב"ן בראשית יב, ו: כל מה שאירע לאבות סימן לבנים. לקו"ש חכ"ה ע' 123.

102

מעשה אבות סימן לבנים

Ramban's principle that all that happened to the fathers is a sign for the children.

Ramban on Genesis 12:6: "רמב"ן על בראשית י"ב: 6"

... ענין גדול והפירושו רבותינו בדרך קצרה ואמרו (תנחומא ט), כל מה שארע לאבות סימן לבנים. ולכן יאריכו הכתובים בספור המסעות והפירות הבאות ושאר המקרים, ויחשב החושב בהם כאלו הם דברים מיתרים אין בהם תועלת, וכלם באים ללמד על העתיד, כי כאשר יבוא המקרה לבניא משלשת האבות יתבונן ממנו הדבר הנגזר לבא לו. וידע כי כל גזרת עירין כאשר תצא מכח גזרה אל פעל דמיון, תהיה הגזרה מתקיימת על כל פנים. ...

AND ABRAM PASSED THROUGH THE LAND. I will tell you a principle by which you will understand all the coming portions of Scripture concerning Abraham, Isaac, and Jacob. It is indeed a great matter which our Rabbis mentioned briefly, saying:, 9. "Whatever has happened to the patriarchs is a sign to the children." It is for this reason that the verses narrate at great length the account of the journeys of the patriarchs, the digging of the wells, and other events. Now someone may consider them unnecessary and of no ...

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PARAGRAPH 24

103

ההנה העלאת מ"ן . השוה ומשוה כו'

The note says this passage is mentioned there.

KEHOT'S NOTE

נזכר באזה"ת נ"ך כרך א' ע' תרנה. נתבאר בלקו"ת חקת נט, ד. בלקו"ת בחוקותי נ, ד. חקת ס, א. שה"ש לו, ב מצינים לכאן.

104

פרים בני בקר שנים

The Pesach offering of two young bulls, an example of the defined offerings of Tikkun.

Numbers 28:19: "במדבר כ"ח: 19"

והקרבנות אשר עלה לה' פרים בני־בקר שנים ואיל אחד ושבעה כבשים בני שנה תמימים יהיו לכם:

but ye shall present an offering made by fire, a burnt-offering unto the L-RD: two young bullocks, and one ram, and seven he-lambs of the first year; they shall be unto you without blemish;

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KEHOT'S NOTE

במדבר כח, יט.

105

אין אתנו יודע עד מה

"None among us knows how long." Here it expresses that no one knows the offerings of Tohu.

Psalms 74:9: "תהילים ע"ד: 9"

אוֹתֵינוּ לֹא־יָדְעוּ נְבִיא וְלֹא־אֶתְנוּ יָדַע עַד־מָה:

We see not our signs; There is no more any prophet; Neither is there among us any that knoweth how long.

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106

עזים מאתים

Yaakov's gift to Eisav: two hundred she-goats, twenty he-goats and more, read as offerings of Tohu.

Genesis 32:15 ט"ו:ב ראשית ל"ב

עזים מאתים ותששים עשרים רחלים מאתים ואילים עשרים:

two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams,

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PARAGRAPH 25

107

מי יתן טהור מטמא

Iyov asks who can bring forth the pure from the impure. In Tohu, the impure can become pure.

Job 14:4 ד"ד:י"ב איוב

מִי־יִתֵּן טָהוֹר מִטָּמֵא לֹא אֶחָד:

Who can bring a clean thing out of an unclean? not one.

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KEHOT'S NOTE

איוב יד, ד.

108

ששם כחשכה כאורה

The note points there for a related discussion.

KEHOT'S NOTE

ראה אוה"ת פ' פנחס ע' א"פא.

109

כחשכה כאורה

"Darkness is as light" before G-d. The level where opposites are alike.

Psalms 139:12 ט"ב:י"ב תהילים קל"ט

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָ וְלַיִל כִּיּוֹם יֹאִיר כַּחֲשִׁיכָה כְּאוֹרָה:

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

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110

קטן וגדול שם הוא

"Small and great are there." Here it describes a level where distinctions fall away.

Job 3:19 ט"ט:ג איוב

קָטָן וְגָדוֹל שָׁם הוּא וְעֶבֶד חָפְשִׁי מֵאֲדֹנָיו:

The small and great are there alike; And the servant is free from his master.

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KEHOT'S NOTE

איוב ג, יט.

111

ויחבקו

Eisav runs to meet Yaakov, embraces him and kisses him.

Genesis 33:4 ד"ד:ג ראשית

וַיָּרֶץ עֶשָׂו לִקְרֹאתוֹ וַיַּחְבְּקֵהוּ וַיִּפֹּל עַל־צְוָאָרוֹ וַיִּשָּׁקֵהוּ וַיִּבְכּוּ:

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

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PARAGRAPH 26

112

וימינו תחבקני

"And his right hand embraces me": the giver embraces the receiver.

Song of Songs 2:6 ו"ו:ב שיר השירים

שְׁמָאלוֹ תַּחַת לְרֹאשִׁי וַיְמִינִי תַּחְבֶּקֵנִי:

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

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KEHOT'S NOTE

שה"ש ב, ו.

113

והוא עבר לפנייהם

Yaakov goes ahead of his family and bows to the ground seven times until he comes near his brother. Each phrase is read here as a stage of refinement.

Genesis 33:3 ג"ג:ב ראשית

וְהוּא עָבַר לִפְנֵיהֶם וַיִּשְׁתַּחוּ אַרְצָה שִׁבְעַת פְּעָמִים עַד־גִּשְׁתּוֹ עַד־אַחֲיוֹ:

And he himself passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

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KEHOT'S NOTE

בראשית לג, ג.

PARAGRAPH 27

114

וירץ עשו לקראתו

Eisav runs to meet Yaakov, embraces him, falls on his neck and kisses him, and they weep. The maamar reads each verb in turn.

Genesis 33:4 ד"ד:ג ראשית

וַיָּרֶץ עֶשָׂו לִקְרֹאתוֹ וַיַּחְבְּקֵהוּ וַיִּפֹּל עַל־צְוָאָרוֹ וַיִּשָּׁקֵהוּ וַיִּבְכּוּ:

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

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PARAGRAPH 28

115

וישקהו

"And he kissed him": in the Torah the word bears dots above its letters.

Genesis 33:4 ד"ד:ג ראשית

וַיָּרֶץ עֶשָׂו לִקְרֹאתוֹ וַיַּחְבְּקֵהוּ וַיִּפֹּל עַל־צְוָאָרוֹ וַיִּשָּׁקֵהוּ וַיִּבְכּוּ:

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

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

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ונקוד עליו

Rashi notes that the word is dotted and brings the views on what the dots teach about Eisav's kiss.

Rashi on Genesis 33:4:ד"ג:רש"י על בראשית

ויחבקו. נתגלגלו רחמיו, כשראהו משתחוה כל השתחוואות הללו: וישקהו. נקוד עליו; ויש חולקין בדבר הזה בכריתא דספרי, יש שדרשו נקדה זו שלא נשקו בכל לבו, אמר רבי שמעון בן יוחאי, הלכה היא בקדוה ששעשו שונא לעקב, אלא שנבכרו רחמיו באותה שעה ונשקו בכל לבו (ספרי במדבר):

AND EMBRACED HIM — His pity was aroused when he saw him prostrating himself so many times (Genesis Rabbah 78:8) וישקהו AND HE KISSED HIM — Dots are placed above the letters of this word, and a difference of opinion is expressed in the Baraitha of Sifré (בהעלותך) as to what these dots are intended to suggest: some explain the dotting as meaning that he did not kiss him with his whole heart, whereas R Simeon the son of Johai said: Is it not well-known that Esau hated Jacob? ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

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הנה בכיה . . בככי יבואו

The note says this passage on weeping is quoted there with variations.

KEHOT'S NOTE

מובא בסה"מ תרכ"ט (הוצאת תשנ"ב) ע' שג בשנינויים.

118

דוחה המותרות בליחות הדמעות

The note says Or HaTorah remarks on this explanation of tears and compares two other passages.

KEHOT'S NOTE

ראה באוה"ת נ"ך כרך א ירמ"י ע' שעב שכתב שיש להעיר ממ"ש בסידור שער הסוכות בענין ויעקב אמר או יבקע. וממ"ש בת"א בד"ה יביאו לבוש. ע"ש.

119

כמ"ש בזהר שה"ש

The passage discusses two encompassing lights, "garment" and "house," and leads into the verse on the captive woman's weeping.

KEHOT'S NOTE

ראה מדרש הנעלם בזהר וירא צח, ב. לקו"ת תצא לו, ד. לקו"ש ח"ט ע' 208.

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כמ"ש בזהר שה"ש גבי ר"ע שזלגו עיניו

The Midrash HaNe'elam relates that Rabbi Akiva wept when he expounded the Song of Songs. Here it illustrates weeping from joy.

Sofar Zohar, Vayera 1:14-5:78ה"ע:ה"ד:וירא א"י:ד"ה:ע"ה

121

ושמועה טובה תדשן עצם

"Good news fattens the bone." Joy expands the life-force.

Proverbs 15:30:לי"ו:משלי

מאור-עינים ישמח-לב שמועה טובה תדשן-עצם:

The light of the eyes rejoiceth the heart; And a good report maketh the bones fat.

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KEHOT'S NOTE

משלי טו, ל.

122

וכמעשה דאספסיינוס

When Vespasian heard he had been made emperor, his foot swelled, and Rabbi Yochanan ben Zakkai explained that good news fattens the bone.

Gittin 56b:4:ד"ב:גיטין

אמר לקה: לא תצטער, שמועה טובה אתיא לך, דכתיב: "שמועה טובה תדשן עצם". אלא מאי תשנתי? לימי איניש דלא מיתבא דעתה מיניה, וליחליף קמה, דכתיב: "ורוח נכאה תיבש גרם". עבד הכי, עייל. אמר לקה: ומאחר דחקמיתו כולי האי, עד האידנא אמאי לא אתיתו לגבאי? אמר לקה: ולא אמרי לה? אמר לקה: אנא נמי אמרי לה!

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

KEHOT'S NOTE

גיטין נו, ב.

PARAGRAPH 30

123

בככי יבאו

Yirmiyahu's prophecy of the return: "With weeping they will come, and with supplications I will lead them." Here the weeping is tears of joy.

Jeremiah 31:8:ח"א:ירמיהו

הנני מביא אותם מארץ צפון וקבצתים מירפתי-ארץ כם עור ופסח הרה וילדת יחדו קהל גדול לשובו הנה:

Behold, I will bring them from the north country, And gather them from the uttermost parts of the earth, And with them the blind and the lame, The woman with child and her that travaileth with child together; A great company shall they return hither.

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

KEHOT'S NOTE

ירמ"י לא, ח.

וַיִּאָבֵק אִישׁ עִמּוֹ כּוֹ'

“And a man wrestled with him”



The kelipos try to bypass holiness and feed directly from the Infinite Light, where darkness is like light; Yaakov, rooted in supernal Chochmah, established the order in which G-d's inner light rests only on bittul, and so he withstood Samael and even raised the lowest “dust” to the Throne of Glory.

THE MAAMAR IN BRIEF

The maamar asks how Samael, Esav's angel, could fight Yaakov at all, when the kelipos draw all their life from holiness and will vanish once it is withdrawn. The answer: at G-d's transcendent level, “darkness is like light,” so kelipah, like the spider in the king's palace, hopes to draw directly from there. After the tzimtzum of Tikkun, however, the inner light flows only to holiness, through bittul, which descends from the intellect to the emotions and to Netzach and Hod; the kelipos get only a trickle “from behind the skin.” Their arrogance, “though you soar like the eagle,” is the attempt to escape that order, and Yaakov, who drew down that order, was their target. The kelipos can take hold only in the emotions when the higher intellect withdraws, so Samael embraced Yaakov with his Chesed and Gevurah. But Yaakov's root is Yesod of Abba, supernal Chochmah, so Samael could strike only the thigh, the outward flow. Finally, the Zohar's contrast of fertile earth and barren dust shows that Malchus of kelipah, too, was refined and raised through Yaakov's struggle, as in teshuvah.

OUTLINE

1 The question

¶1-3

Yaakov's struggle was a war between Samael and holiness, one that damaged the source of prophecy. But how can kelipah, which lives only from holiness and will vanish, fight it? The key: before G-d who encompasses all worlds, darkness is like light.

2 The order of bittul

¶4-6

After Tikkun the inner light goes only to holiness, and the kelipos receive from the “back.” Bittul descends from the intellect through the emotions to Malchus of Asiyah, below which the realm of separation receives only through the “pores.”

3 The eagle's ambition and Yaakov's role

¶7-9

Kelipah wants to feed directly from the Infinite Light, bypassing holiness, but “from there I will bring you down”: Havayah's order lets the light rest only on bittul. Yaakov drew down that order, so Samael wrestled with him.

4 Where kelipah takes hold

¶10

Kelipah has no hold in the intellect, protected by encompassing light, only in the emotions when the mochin of Abba withdraw. The wrestling is an embrace of Samael's Chesed and Gevurah around Yaakov, like the animal soul's hold on the G-dly soul.

5 Why Samael failed

¶11-13

Yaakov, yud-eikev, is the light of Yesod of Abba, whose bittul filled even his emotions, so Samael could touch only the thigh. Samael erred in thinking Yaakov was only the Chariot of the emotions.

6 Earth, dust and the raising of dust

¶14

Earth, rooted through Malchus in Keser, makes things grow, while dust, the leftover of the fire, is Malchus of kelipah. Through the two-way embrace of the wrestling, like the struggle of teshuvah, even the dust was raised to the Throne of Glory.

KEY CONCEPTS

Samael ס"מ

The angelic power of the other side, identified with Esav's minister, who wrestled with Yaakov.

Darkness is like light כחשכה כאורה

At G-d's transcendent level no distinction applies between light and darkness, which is why kelipah hopes to draw from there.

Self-nullification (bittul) ביטול

The condition on which the Infinite Light rests; strongest in the intellect, weaker in the emotions, weakest in the outward flow.

Encompassing light (makif) מקיף

Light not confined in a vessel; it comes from Binah and drives away the external forces.

Mochin of Abba and mochin of nursing / מוחין דאבא / מוחין דיניקה

Mature higher intellect versus an immature level of intellect in the emotions; kelipah takes hold when the first withdraws.

Yud-eikev י"עקב

Yaakov's name read as a yud and a heel: the light of Yesod of Abba reaching down, his root in supernal Chochmah.

Earth and dust עפר ואבק

Fertile earth corresponds to Malchus of holiness; barren dust, the leftover of the fire, to Malchus of kelipah.

One opposite the other זה לעומת זה

Every level of holiness has its counterpart in kelipah; refinement includes each in its holy counterpart.

SECTION 1 • 11-3

The question

1 ויאבק איש עמו^{1,2} כו'. הנה נודע שמלחמה זו היא מלחמת הס"מ בסטרא דקדושה.³ וכענין מלחמה לה' בעמלק⁴ וכנודע מן הפרדס^{5,6} שמה שנגע בכף ירך יעקב.

“And a man wrestled with him,” etc. Now, it is known that this battle is the battle of Samael against the side of holiness, like the matter of “G-d has war with Amalek”; and as is known from the Pardes, that what he touched in the hollow of Yaakov’s thigh

The maamar opens with the verse describing the mysterious man who wrestled with Yaakov through the night, understood as the angelic minister of Esav, called Samael. The Alter Rebbe states that this struggle is a war between the forces of evil and holiness itself, like the ongoing war with Amalek, and recalls a Kabbalistic teaching that the injury to Yaakov’s thigh had a lasting effect.

דפגים אתר דנבואה עד דאתא שמואל ותקן הנצח כמ"ש וגם נצח ישראל לא ישקר.⁷

blemished the place of prophecy, until Shmuel came and rectified Netzach, as it is written, “And also the Eternal One (Netzach) of Israel will not lie.”

The thigh corresponds to the Sefirah of Netzach, the channel through which prophecy flows, so the blow damaged the source of prophecy until the prophet Shmuel restored it. The proof is Shmuel’s own phrase “the Eternal One (Netzach) of Israel,” which names that very attribute.

2 ולכאורה אינו מובן איך יתכן להיות הס"מ נלחם נגד הקדושה והלא כל עיקר חיות הקליפות הוא מהקדושה וכענין לא כאברהם⁸ שיצא ממנו ישמעאל⁹ כו' מותרי החסד¹⁰ כו'.

At first glance it is not understood how it is possible for Samael to fight against holiness. Is not the whole essence of the life-force of the kelipos from holiness? As in the matter of “Not like Avraham, from whom Yishmael came forth,” etc., [from] the excess of Chesed, etc.

The Alter Rebbe raises a difficulty: the kelipos, the forces of concealment, have no life of their own and draw all their vitality from holiness, so how can they fight it. He illustrates with the Sifrei’s teaching that Yishmael came from Avraham, as an outgrowth of Avraham’s unbounded kindness, the “excess” of Chesed that holiness cannot contain.

ולע"ל כשיבורר אזי כתיב ואת רוח הטומאה אעביר¹¹ כו'. חיל בלע ויקיאנו.¹² בלע המות לנצח.¹³

And in the Time to Come, when [it] will be refined, then it is written, “And I will remove the spirit of impurity,” etc.; “He swallowed wealth, and he will vomit it out”; “He will swallow up death forever.”

Their dependence on holiness also shows in their future: once the sparks of holiness in them are refined out, they will simply cease to exist. The three verses describe this end, the spirit of impurity removed, the swallowed good spat back out, and death itself swallowed up.

3 והיה כלא היה. ¹⁴ וכת' עת אשר שלט האדם באדם ¹⁵ לרע לו. ואיך יהי יכולת בידו להלחם כו'.

“And it will be as though it had not been.” And it is written, “A time when man ruled over man to his harm.” So how would he have the ability in his hand to fight, etc.?

The kelipos will end as if they had never existed, and even now their rule is only “to their own harm,” as Koheles says. The question stands: how can such a dependent and doomed force have the power to fight holiness?

אך הענין הוא כי הנה המאציל העליון ב"ה הוא סוכ"ע ולפניו כחשכה כאורה. ^{16,17} שממית בידים תתפש ¹⁸ והיא בהיכלי מלך שאינה תופסת מקום ויכולה להיות גם בהיכלי מלך ואינו חושש.

But the explanation is this: the Supreme Emanator, blessed be He, encompasses all worlds (sovev kol almin), and before Him darkness is like light. [Thus] “the spider grasps with its hands, and it is in the king’s palaces”: it takes up no place, and so it can be even in the king’s palaces, and he is not concerned.

The answer begins with G-d as He transcends all worlds: to Him darkness and light are equal, so nothing, not even evil, is excluded by its unworthiness. The spider in the king’s palace is the image: something so small and insignificant that it “takes up no place” can enter even the royal chambers, and the king pays it no attention.

SECTION 2 • ¶4-6

The order of bittul

4 וכמ"ש ואלה המלכים אשר מלכו ¹⁹ בארץ אדום לפני מלך מלך לבני ישראל. שלפני מלך מלך לבני"י היו מלכי ארץ אדום ג"כ אלא דהיינו דוקא לפני מלך מלך לבני"י.

As it is written, “And these are the kings who reigned in the land of Edom before a king reigned over the children of Israel.” That is: before a king reigned over the children of Israel there were also kings of the land of Edom, but only before a king reigned over the children of Israel.

The kings of Edom in the Torah are, in Kabbalah, the World of Tohu, whose lights shattered. The Alter Rebbe stresses the word “before”: these kings of Edom could rule only before a king ruled in Israel, that is, before the ordered World of Tikkun was established.

אבל אח"כ הרי כתיב מלך אין באדום²⁰ כו' לפי שנמשך להיות צמצום באו"ס ב"ה שלא יומשך הפנימי כ"א לסטרא דקדושה דוקא יאר ה' פניו אתנו סלה.²¹

But afterwards, it is written, "There was no king in Edom," etc., because a tzimtzum came to be drawn in the Infinite Light, blessed be He, so that the inner dimension would be drawn only to the side of holiness: "May G-d make His face shine with us, Selah."

Once Tikkun was established, "there was no king in Edom," because a tzimtzum was introduced so that the inner dimension of the Infinite Light would flow only to holiness. The verse "May G-d make His face shine with us" expresses this: the "face," G-d's inner light, shines with us, Israel.

והקליפות מקבלים מבחי' אחוריים כמאן דשדי בתר כתפוי ונקי' אלקים אחרים לפי שישראל ממשיכים כך להיות אור א"ס שורה דוקא במי שבטל כו'.

And the kelipos receive from the level of the back (achorayim), like one who throws [something] behind his shoulders, and they are called "other gods," because Israel draws [the light] down in such a way that the Infinite Light rests only on one who is self-nullified, etc.

The kelipos receive only from G-d's "back," as a person tosses something over his shoulder without facing the recipient, which is why they are called "other gods": receiving from the back of the Name Elokim. This arrangement is brought about by Israel, whose bittul causes the Infinite Light to rest only where there is self-nullification.

5 והנה תחלת הבטול הוא בחב"ד שהם הם בחי' בטול ממש²² ואח"כ נמשך למדות שהן נמשכין מחב"ד

Now, the beginning of self-nullification (bittul) is in Chochmah, Binah and Daas, which are the very level of actual bittul; and afterwards it is drawn into the emotive attributes (middos), which are drawn from Chochmah, Binah and Daas

The Alter Rebbe now traces how bittul descends through the Sefiros. It begins in the intellect, Chochmah, Binah and Daas, which is bittul itself, and from there flows into the emotions.

ע"י התבוננות שנתהווה בחי' התפעלות הלב באהוי"ר מפני שמתבונן בגדולת א"ס ב"ה ואינן עצמות הבטול ממש²³ כמו חב"ד²⁴

through contemplation, by which there comes into being an arousal of the heart in love and awe, because one contemplates the greatness of the Infinite One, blessed be He; and they are not the very essence of bittul, as Chochmah, Binah and Daas are.

The emotions of love and awe arise when a person contemplates G-d's greatness, so they are a product of bittul, but they are no longer bittul itself as the intellect is. An emotion already involves a self that feels.

ואח"כ לנו"ה שהן בחי' ירידה יותר גדולה שאין זה אלא בחי' התפשטות ממנו ולזולתו להוציא מכח אל הפועל ממש להשפיע לזולתו ללמד לאחרים או ליתן צדקה כו'.

And afterwards [it is drawn] to Netzach and Hod, which are a still greater descent, for this is only an extension out of oneself to another, to bring from potential into actual deed, to give to another: to teach others or to give tzedakah, etc.

Netzach and Hod are a further step down: they turn feeling into action directed at others, such as teaching or giving charity. This is an outward extension of oneself, a greater descent from pure bittul.

6 ואעפ"כ נמשך בהן בחי' בטול לאו"ס ב"ה עד שנמשך למלי' דעשיה שהיא סוף הקדושה ונכללת בבחי' בטול ומשם יפרד להיות עלמא דפרודא בבחי' יש ודבר בפ"ע וקרו ליי²⁵ אלהא דאלהיא שתופסים מקום לעצמם.²⁶

Nevertheless, the level of bittul to the Infinite Light, blessed be He, is drawn into them, until it is drawn down to the Malchus of Asiyah, which is the end of holiness and is [still] included in the level of bittul. And from there it branches off to become the world of separation, as a yesh (an existence) and a thing unto itself; and they call Him "the G-d of gods," for they take up place for themselves.

Even so, bittul continues all the way down to the lowest level of holiness, Malchus of Asiyah, which still stands nullified before G-d. Below it begins the "world of separation," where things feel themselves to be independent existences; there G-d is called "the G-d of gods," acknowledged as supreme by powers that still claim a place of their own.

וקבלתם הוא רק מאחורי העור דנוקבא דהיינו בחי' צירופי אותיות דרך נקבי העור דהיינו בחלל ומקום ריוח שבין צירוף לצירוף כו' כנודע.

And their receiving is only from behind the skin of Nukva, that is, the letter-combinations through the pores of the skin, meaning in the empty space and the gap between one combination and the next, etc., as is known.

Such separate existences receive their life not from the front of holiness but from "behind the skin" of Nukva (Malchus). In the language of the Arizal, this means through the gaps between the letter-combinations of G-d's creative speech, like pores in skin, a thin and indirect flow.

SECTION 3 • 17-9

The eagle's ambition and Yaakov's role

7 והנה כתיב אם תגביה כנשר^{27,28} כו' שהן מגביהים א"ע בחוצפה וגסות הרוח כו'. וענין חוצפה זו למעלה היא שרוצים לינק מאא"ס ב"ה שלא ע"י הקדושה²⁹ שהיא המשכת הבטול הנמשך ע"י ישראל

Now, it is written, "Though you soar aloft like the eagle," etc.: they raise themselves up in brazenness and haughtiness of spirit, etc. And this brazenness above is that they want to draw nurture from the Infinite Light, blessed be He, not through holiness, which is the drawing down of bittul that is drawn down through Israel;

Obadiah's prophecy against Edom, "though you soar like the eagle," describes the arrogance of the kelipos. Above, this arrogance means they want to be nourished directly from the Infinite Light, bypassing holiness, which is the channel of bittul that Israel draws down.

כי מזה אין להם יניקה רק מאחורי העור דנוקבא אלא רוצים שיושפע להם או"ס ממש שלפניו כחשכה כאורה שאין בחי' הבטול תופס מקום כלל לפניו.

for from that they have nurture only from behind the skin of Nukva. Rather, they want the very Infinite Light to flow to them, before which darkness is like light, since before Him the level of bittul takes up no place at all.

Through the normal channel of holiness they get only the meager flow from "behind the skin." So they aim instead at the Infinite Light itself, where darkness is like light and bittul makes no difference, hoping to receive there without being nullified.

8 ואם צדקת³⁰ כו' וגם שממית היא בהיכלי מלך ומשם יהיה להם יניקה שלא יצטרכו לקבל דרך הקדושה דרך נקבי העור בבחי' שערות וצפרנים כו' רק משם אורידך נאם הוי"ה.³¹

"If you are righteous," etc.; and also, "the spider is in the king's palaces"; and from there they will have nurture, so that they will not need to receive by way of holiness, through the pores of the skin, in the manner of hair and nails, etc. But "from there I will bring you down, says Havayah."

The verse from Job, "if you are righteous, what do you give Him," expresses that at G-d's highest level our righteousness makes no difference, so the kelipos hope to feed there like the spider in the palace. They would then escape having to receive through holiness, like hair and nails that grow through the pores, the outermost and least alive part of the body. But the verse concludes, "from there I will bring you down, says Havayah."

כי הוי"ה הוא בחי' השתלשלות צמצום והתפשטות כו' בבחי' עקודים נקודים כו' ומשם אורידך שע"פ סדר ההשתלשלות וצמצום להיות נמשך פנימי כו' אין אור א"ס ב"ה שורה אלא במי שבטל כו'.

For Havayah is the level of hishtalshelus, contraction and expansion, etc., in the level of Akudim, Nekudim, etc. And “from there I will bring you down”: for according to the order of hishtalshelus and tzimtzum, so that the inner dimension be drawn down, etc., the Infinite Light, blessed be He, rests only on one who is self-nullified, etc.

The Name Havayah stands for the ordered process of descent: contraction and expansion through the stages called Akudim and Nekudim, the early phases of the world's emanation. “From there I will bring you down” means that under this order the inner light rests only where there is bittul, so the kelipos are pushed back down.

9 והנה המשכה זו היא ע"י אתערותא דלתתא מבחי' יעקב שהוא המשיך עקודים נקודים כו'.

Now, this drawing down comes through an arousal from below, from the level of Yaakov, who drew down Akudim, Nekudim, etc.

The order in which the inner light rests only on bittul is drawn down by an arousal from below, and specifically by Yaakov. Yaakov, whose flocks were “akudim” and “nekudim” (streaked and speckled), is said to have drawn down these levels of emanation.

דהיינו שיהיה צמצום אוא"ס דרך הקדושה דוקא ע"י בחי' בטול כו' ולכן ויאבק איש עמו³² שרצה הס"מ להגביה כנשר כו'.

That is, that the tzimtzum of the Infinite Light be by way of holiness alone, through the level of bittul, etc. And therefore, “And a man wrestled with him”: for Samael wanted to soar aloft like the eagle, etc.

Yaakov's service ensured that the contraction of the Infinite Light would flow only through holiness and bittul. That is why Samael wrestled with him: he wanted to break that order and soar like the eagle to the Infinite Light itself.

SECTION 4 • ¶10

Where kelipah takes hold

10 והנה יעקב מובחר שבאבות³³ והאבות הן הן המרכבה³⁴ בחי' חג"ת שבבחי' בטול עצמו דהיינו בחי' חב"ד אין להם אחיזה כו'

Now, Yaakov is the choicest of the Patriarchs, and the Patriarchs are themselves the Chariot, the level of Chesed, Gevurah and Tiferes. For in the level of bittul itself, that is, the level of Chochmah, Binah and Daas, they have no hold, etc.,

The Patriarchs are called the "Chariot" of G-d because they were wholly given over to His will, each embodying one emotive attribute: Avraham Chesed, Yitzhak Gevurah and Yaakov Tiferes. The Alter Rebbe adds that the kelipos have no foothold in the intellect, Chochmah, Binah and Daas, which is bittul itself.

אלא בחג"ת שהן מדות ההתפעלות מן הבטול כו' ושם הוא אחיזת זלעז"ז דכר דקליפה נגד ז"א כו' but only in Chesed, Gevurah and Tiferes, which are the attributes of arousal [that come] from the bittul, etc. And there is the hold of "one opposite the other": the male of kelipah opposite Z'eir Anpin, etc.

They can take hold only in the emotions, which are already a step removed from pure bittul. There, as Koheles says, G-d made "one opposite the other," so a masculine force of kelipah stands opposite Z'eir Anpin, the emotive attributes of holiness.

משא"כ בחב"ד כנודע שכל המקיפים הם מבינה והמקיף הוא דוחה החיצונים וכמבואר מהיכלות שאין בזה לעזיז³⁵ רק נגד ז"ת³⁶ ולא בהיכל קי"ק³⁷ שהוא כולל כחב"ד כו'.

This is not so in Chochmah, Binah and Daas; for as is known, all the encompassing [lights] (makifim) are from Binah, and the makif repels the external forces. And as is explained from the Heichalos, in this there is an opposite only corresponding to the seven lower [Sefiros], and not in the Heichal of the Holy of Holies, which includes, as it were, Chochmah, Binah and Daas, etc.

The intellect is protected because the encompassing lights (makifim), which come from Binah, drive away the external forces. The Kabbalistic teaching on the Heichalos, the seven chambers, confirms this: the other side has chambers corresponding only to the lower seven, not to the Holy of Holies, which parallels the intellect.

ויוכן זה אצל האדם שאחר התפלה חולפת ועוברת האהבה כו' לפי שהאהבה היא נעשית פנימית (משא"כ ההתבוננות הוא בחי' מקיף כו') בתפלה.

And this can be understood in a person: after prayer the love passes and goes away, etc., because the love becomes internal (whereas the contemplation is of the level of makif, etc.) in prayer.

A familiar experience illustrates the point: the love felt during prayer fades afterwards. This is because it has become internal, held within a vessel, while the contemplation that produced it is encompassing and therefore more lasting.

ושעת התפלה שסוגר עיניו ואינו רואה זה העולם מתעורר אצלו האהבה ההיא משא"כ אחר התפלה שרואה ענייני העולם ותענוגיו כו'.

And at the time of prayer, when he closes his eyes and does not see this world, that love is aroused in him; which is not so after prayer, when he sees the affairs of the world and its pleasures, etc.

While praying with closed eyes, not seeing the world, a person feels that love. Once prayer ends and he sees worldly affairs and pleasures, the internalized feeling is easily displaced.

ואין לך שדוחה את החיצונים אלא מה שהוא בבחי' מקיף היינו שאינו נגבל בכלי שהוא דבר קיים לעד.

And nothing repels the external forces except what is in the level of makif, that is, what is not bounded in a vessel, which is a thing that endures forever.

The general rule is that only what is encompassing, not confined in a vessel, can repel the external forces. Because it is not bounded, it endures.

וכמ"ש בפי' קדש ולזכרון בין עיניך.³⁸ לפי שפי' קדש היא בחי' חכמה³⁹ מוחין דאבא (שם בחי' הזכרון) שמתלבשים באימא מקור המקיפים.

As it is written in the section Kadesh, "And for a remembrance between your eyes"; because the section Kadesh is the level of Chochmah, the mochin of Abba (there is the level of remembrance), which are encloded in Imma, the source of the makifim.

This is why the tefillin passage "Kadesh" speaks of "a remembrance between your eyes": that passage corresponds to Chochmah, the mochin of Abba, where memory resides. These mochin are encloded in Imma (Binah), the source of the encompassing lights, and so are protected.

ולכן כתיב במלחמת עמלק לא תשכח.⁴⁰ שכחה היא הסתלקות המוחין דאבא שכשמסתלקין מוחין דאבא בבחי' המדות שאין להם

Therefore it is written about the war of Amalek, "Do not forget." Forgetting is the departure of the mochin of Abba; for when the mochin of Abba depart, in the level of the middos, which have

The command regarding Amalek is "Do not forget," because forgetting means the departure of the mochin of Abba. When those mochin withdraw from the emotions, the emotions are left with only an immature, "nursing" level of intellect.

אלא מוחין דיניקה שם יש זלעו"ז. וזהו ויאבק שהוא מלשון חבוק שהחבוק הוא בידי חסד דרועא ימינא⁴¹ כו'.

only the mochin of nursing (yenikah), there is "one opposite the other." And this is vaye'vek ("he wrestled"), which is from the language of chibbuk (embrace); for embracing is with the arms: Chesed is the right arm, etc.

At that immature level the opposing force can take hold. The Alter Rebbe reads vaye'vek, "he wrestled," as related to chibbuk, embrace, since wrestlers grip each other with their arms, and in the Tikkunei Zohar the right arm is Chesed.

כך סיבב גופו בידי חו"ג דהיינו שהלבישו חו"ג של ס"מ את גופא דיעקב כדי להפילו ולהמשיך לבו אחריהם

So he encircled his body with his arms, Chesed and Gevurah; that is, the Chesed and Gevurah of Samael enclothed the body of Yaakov, in order to make him fall and to draw his heart after them;

Samael wrapped his two arms, his own Chesed and Gevurah, around Yaakov's body. The aim was to throw Yaakov down and draw his heart after the other side's emotions.

וכמו המדות של נה"ב שמלבישין את נפש האלקי' ומונעין הדביקות כו' ואין התלבשות זו אלא בשעה שמסתלקים מוחין דאבא

just as the middos of the animal soul enclothe the G-dly soul and prevent the cleaving [to G-d], etc. And this enclothing is only at the time when the mochin of Abba depart,

In a person this is like the emotions of the animal soul wrapping around the G-dly soul and blocking its attachment to G-d. This can happen only when the higher intellect, the mochin of Abba, has withdrawn.

וכמארז"ל צרכי עמך ישראל מרובים ודעתם קצרה⁴² פי' שכשהדעת מתקצר ומתצמצם בבחי' מוחין דיניקה אזי נעשו צרכי עמך מרובים רבים ונפרדים.

as our Sages, of blessed memory, said: "The needs of Your people Israel are many, and their knowledge (daas) is short." Meaning: when Daas is shortened and contracted into the level of the mochin of nursing, then the needs of Your people become many, numerous and separate.

The Neilah prayer's phrase "their knowledge is short" is read as cause and effect: when Daas contracts to the immature level, a person's needs multiply and scatter. A strong Daas binds one to G-d, and when it weakens, desires multiply.

SECTION 5 • 11-13

Why Samael failed

11 ולתאוה יבקש נפרד⁴³ כו'. ואעפ"כ וירא כי לא יכול לו⁴⁴ מפני שיעקב הוא⁴⁵ י' עקב היינו הארת יסוד אבא⁴⁶

"One who is separated seeks desire," etc. And nevertheless, "he saw that he could not prevail against him," because Yaakov is yud eikev (a yud [and] a heel), that is, the illumination of Yesod of Abba,

The verse from Mishlei shows that separateness breeds desire, which is how Samael tries to pull Yaakov down. Yet the angel "could not prevail," because Yaakov's name reads as yud-eikev, a yud and a heel: the yud, Chochmah, reaching down to the heel, which is the light of Yesod of Abba, the channel of Chochmah.

שהוא שרש האצ"י שיעקב הוא שהמשיך כל בחי' עקודים נקודים⁴⁷ כו' שהיו תחלה תחת ממשלת לבן. which is the root of Atzilus; for Yaakov is the one who drew down all the levels of Akudim, Nekudim, etc., which were at first under the dominion of Lavan.

Yesod of Abba is the root of Atzilus, and Yaakov drew down the lights of Akudim and Nekudim, alluded to in the streaked and speckled flocks he acquired. Those levels had first been under the control of Lavan, a figure of kelipah.

12 וללבן שתי בנות לאה ורחל⁴⁸ ויעקב הפכם לקדושה כו'. ונמשך גם במדותיו בחי' בטול ממוחין דאבא ולא יכול לנגוע

And Lavan had two daughters, Leah and Rachel, and Yaakov turned them to holiness, etc. And bittul from the mochin of Abba was drawn also into his middos, and he could not touch

Lavan's daughters Leah and Rachel represent levels that were in the hands of kelipah, and Yaakov raised them to holiness by marrying them. Because Yaakov's emotions were infused with bittul from the mochin of Abba, Samael could not touch their core.

רק בכף הירך⁴⁹ שהיא השפעה שממנו ולחוץ ששם הארת הבטול מועטת כנודע שכליו' מבשלין הזרע שנעשה גשמיות כו'.

[anything] but the hollow of the thigh, which is the flow that goes outward from him, where the illumination of bittul is slight; as is known, that the kidneys ripen the seed, which becomes physical, etc.

He could reach only the “hollow of the thigh,” the flow that goes outward from Yaakov to others, where bittul shines only faintly. The Alter Rebbe compares this to the kidneys that ripen the seed, the point at which what was spiritual becomes physical.

13 ובוה טעה הס"מ⁵⁰ שכסבור שיעקב אינו אלא מרכבה לחג"ת אבל באמת שרש יעקב ויסודתו בהררי קדש⁵¹ חכ' עלאה יסוד אבא מוח הזכרון כו'

And in this Samael erred, for he thought that Yaakov was only a chariot for Chesed, Gevurah and Tiferes; but in truth the root of Yaakov and his foundation is “in the holy mountains”: supernal Chochmah, Yesod of Abba, the faculty of remembrance, etc.

Samael's mistake was to think Yaakov was only the Chariot for the emotive attributes, where kelipah can take hold. In truth Yaakov's root lies in “the holy mountains,” supernal Chochmah, Yesod of Abba, the faculty of memory, where kelipah has no hold.

והנה מלחמה זו היא בזלעו"ז בבחי' דכר דקליפה שכנגד ז"א⁵² ועד"ז יש זלעו"ז בבחי' מלי' דקליפה כו'.

Now, this battle is “one opposite the other” in the level of the male of kelipah that corresponds to Z'eir Anpin; and similarly there is “one opposite the other” in the level of the Malchus of kelipah, etc.

This battle was fought at the level of Z'eir Anpin, the male side of the attributes, with its counterpart in kelipah. The Alter Rebbe notes that there is a parallel battle at the level of Malchus, the feminine side, which the next paragraph explains.

SECTION 6 • ¶14

Earth, dust and the raising of dust

14 וזהו ההפרש שבין עפר לאבק שנו' בזהר⁵³ כי הנה ד' יסודות ארמ"ע העפר היא תחתונה שבכולם ואש

רוח מים הם הגבוהים יותר ואעפ"כ כולם אין מצמיחים פירות

And this is the difference between afar (earth) and avak (dust) that is mentioned in the Zohar. For of the four elements, fire, air, water and earth, earth is the lowest of them all, and fire, air and water are higher; and nevertheless none of them bring forth fruit,

The Zohar contrasts two Hebrew words for soil, afar (earth) and avak (dust), and the Alter Rebbe now explains the difference. Of the four classical elements, earth is the lowest, yet only earth brings forth fruit.

רק הכל היה מן העפר.⁵⁴ והטעם כי העפר הוא מבחי' מל'. ומן העפר אשר יהיה בקרקע המשכן.⁵⁵

but all came from the earth. And the reason is that earth is from the level of Malchus. [As it is written,] "And of the earth that will be on the floor of the Mishkan."

"All came from the earth," as Koheles says, because earth corresponds to Malchus, the last Sefirah, which is the source of all that comes into being below. The verse about the earth from the floor of the Mishkan, used in the sotah rite, is cited as another reference to holy earth.

ובקדושה היא בחי' התכללות ונעוץ תחלתן בסופן דייקא וכנודע מ"ש אני ראשון ואני אחרון⁵⁶ שהמלי

הוא כתר אנ"י אותיות אי"ן⁵⁷ (והחכמה מאין תמצא⁵⁸ כי אי"ן הוא בחי' כתר)

And in holiness there is the quality of inter-inclusion, and "their beginning is wedged in their end" specifically; as is known regarding what is written, "I am first and I am last": that Malchus is Keser, for ani ("I") has the letters of ayin ("nothing") (and "Chochmah comes from ayin," for ayin is the level of Keser).

In holiness, the lowest is bound up with the highest, as Sefer Yetzirah says, "their beginning is wedged in their end." So Malchus, the "last," is rooted in Keser, the "first": the word ani, "I," used for Malchus, has the same letters as ayin, "nothing," the term for Keser.

הוא כתר שהוא הממוצע בין המאציל לנאצלים להיות מאין יש ולכן יש כח זה גם להמלי' הוא בחי' עפר

להצמיח כל צמח האדמה בגשמיות

This is Keser, which is the intermediary between the Emanator and the emanated, so that there be something from nothing. And therefore Malchus too has this power; it is the level of earth, to make all the growth of the ground sprout physically.

Keser is the bridge between G-d and what He emanates, the point where something comes from nothing. Because Malchus is rooted in Keser, it shares that creative power, which shows physically in earth's ability to make plants grow.

וגם ברוחניות יש כח להמלי' שהוא סוף המדרגו' מקור אתדל'ית להיות אתדל'ע להמשיך אור הי"ס כו'

And spiritually too, Malchus, which is the end of the levels, has the power to be the source of an arousal from below, so that there be an arousal from above, to draw down the light of the Ten Sefiros, etc.

Spiritually too, Malchus, the lowest level, has the power to initiate: from it comes the arousal from below that calls forth the arousal from above and draws down the light of all ten Sefiros.

משא"כ אבק הוא דאשתאר מן נורא⁵⁹ כמשל העצים שדולקים באש שהאש שואב יסוד אר"מ שבתוכו ולא נשאר

This is not so of avak (dust), which is "what remains of the fire," like the example of wood burning in fire: the fire draws out the elements of fire, air and water that are within it, and there remains

Avak, dust, is different: the Zohar calls it "what remains of the fire." When wood burns, the fire takes up the elements of fire, air and water in it, leaving only the earth element.

אלא יסוד העפר⁶⁰ שהוא האפר ואפר זה הוא אינו מצמיח כמו עפר (שמצמיח מעצמו אלא זורעין בו ומצמיח שלכן הוא כשר לכסוי הדם)⁶¹

only the element of earth, which is the ash; and this ash does not make things grow as earth does (which grows things of itself; rather, one sows in it and it grows, which is why it is fit for covering the blood).

That remnant is ash, which lacks earth's power to grow things on its own. The parenthesis adds a halachic detail: ash can still grow what is sown in it, and for that reason it counts as soil for covering the blood of a slaughtered bird or wild animal.

כך עד"מ מלי' דקליפה היא אחר גמר כל הבירורים שעיקר הויות הקליפות הוא ע"י שבה"כ ומה שנברר תחלה ביותר מובחר הוא נעשה אצ"י והנשאר נעשה בריאה כו'

So, by way of analogy, Malchus of kelipah is after the completion of all the refinements. For the main coming into being of the kelipos is through the Shattering of the Vessels; and what was refined first, the choicest, became Atzilus, and what remained became Beriah, etc.,

The analogy: Malchus of kelipah is what is left after all refinement is done. The kelipos came into being through the Shattering of the Vessels of Tohu, and when the fallen sparks were sorted, the finest became Atzilus, the next Beriah, and so on down.

עד שהמדרגה התחתונה סוף כל הבירורים מה שא"א עוד לברר שם הם הקליפות ולא נשאר בהם

until the lowest level, the end of all the refinements, what can no longer be refined: there are the kelipos, and there remains in them

At the very bottom lies what could not be refined at all. That residue is the kelipos.

אלא חיות מועט כמו אבק שכשזורעין בו עכ"פ מצמיה (ומ"מ אינו כמו עפר שמצמיה מעצמו ואם זורעים בו מצמיה בו כהנה וכהנה)

only a little life-force, like avak (dust), which, when one sows in it, at any rate grows (yet it is not like earth, which grows of itself, and if one sows in it, it grows in it many times over).

They retain only a trace of life-force, like dust that grows something only when seeded. It is far from earth, which grows things by itself and multiplies what is sown in it many times over.

וחיות הזה הוא ג"כ רק בזמן הגלות אבל לע"ל ואת רוח הטמאה אעביר כו'. ולא יהיה להם חיות מכל וכל.

And this life-force too is only in the time of exile; but in the Time to Come, "And I will remove the spirit of impurity," etc., and they will have no life-force whatsoever.

Even this trace of life lasts only during exile. In the future the spirit of impurity will be removed, and the kelipos will have no life-force at all.

וע"ז ארז"ל העלו אבק עד כה"כ⁶² היא מלי דאצי" שגם בחי' אבק נתכלל למעלה⁶³ ע"י הבירור של יעקב

And about this our Sages, of blessed memory, said, "They raised dust up to the Throne of Glory," which is Malchus of Atzilus: for the level of avak too was included above through the refinement of Yaakov;

The Talmud says that when Yaakov and the angel wrestled "they raised dust up to the Throne of Glory," and the Alter Rebbe reads the Throne as Malchus of Atzilus. Through Yaakov's work of refinement, even the lowest level, dust, was lifted into holiness.

כמו שכאשר ויאבק איש עמו גם יעקב נתחזק ובירר ממנו (והעלו לי רבים לפי שהבירור היה ע"י שניהם יעקב הוא המברר וס"מ הוא המתברר כו')

just as, when "a man wrestled with him," Yaakov too was strengthened and refined from him (and "they raised" is in the plural because the refinement was through both of them: Yaakov is the refiner and Samael is the refined, etc.).

When the angel wrestled with Yaakov, Yaakov grew stronger and refined something out of his opponent. The Talmud's plural "they raised" fits this: both took part, Yaakov as the one refining and Samael as the one refined.

וכמו שחבק הס"מ ידיו חו"ג על גופו של יעקב כך חבק ידיו יעקב חו"ג על גופו של ס"מ

And just as Samael embraced Yaakov's body with his arms, Chesed and Gevurah, so Yaakov embraced Samael's body with his arms, his Chesed and Gevurah;

The embrace worked both ways. Samael wrapped his Chesed and Gevurah around Yaakov, and Yaakov wrapped his own Chesed and Gevurah around Samael.

כי כן דרך המתאבקים במלחמה וכך הוא דרך מלחמת היצה"ר כמארז"ל לעולם ירגיז⁶⁴ כו' ולכן גדול כח התשובה (כי הבירור היינו ענין תשובה כו')

for such is the way of those who wrestle in battle. And such is the way of the war with the evil inclination, as our Sages, of blessed memory, said, "A person should always incite," etc. And therefore great is the power of teshuvah (for the refinement is the matter of teshuvah, etc.),

That is how wrestlers fight, and it is also how a person fights the evil inclination: the Talmud advises a person always to stir up the good inclination against the evil. This refinement is the essence of teshuvah, which is why its power is so great.

ובמקום שבע"ת⁶⁵ כו' דמשכין ל"י בחילא יתיר⁶⁷ כו' והיינו מלחמת זלעז"ז דז"א ועד"ז מתברר גם האבק במלחמת זלעז"ז דנוק'

and "in the place where baalei teshuvah [stand]," etc., for they draw it down with greater strength, etc. And this is the war of "one opposite the other" of Z'eir Anpin; and in the same way the avak too is refined in the war of "one opposite the other" of Nukva,

Baalei teshuvah stand where even the completely righteous cannot, because they draw down G-dliness "with greater strength," the force of transformed desire. This is the battle at the level of Z'eir Anpin, and there is a parallel battle at the level of Nukva (Malchus), in which the dust is refined.

וכמ"ש בזוהר ע"פ בכל לבבך⁶⁸ בבי יצריך דא הוא רזא כו'. והאבק הוא מלי דקליפה.⁶⁹

as is said in the Zohar on "with all your heart (levavcha)": "with your two inclinations; this is the mystery," etc. And the avak is Malchus of kelipah.

The Zohar reads "with all your heart," spelled levavcha with a double letter bet, as "with both your inclinations," the good and the evil. The dust in this discussion is Malchus of kelipah.

עלה עד כסה"כ⁷⁰ מלי דקדושה שמבחי מלי הוא שמשלשל מעולם ועד עולם עד מלי דעשי להיות מקור האבק כי משם יפרד כו'

It rose up to the Throne of Glory, Malchus of holiness; for it is from the level of Malchus that [the light] descends from world to world, down to Malchus of Asiyah, to be the source of the avak, for from there it branches off, etc.;

The dust rose to the Throne of Glory, Malchus of holiness, because the dust itself has its source in Malchus: Malchus descends from world to world down to Malchus of Asiyah, and from there the realm of separation branches off. So the dust returns to its root.

כי ז"א ונוק' דקליפה נגד ז"א ונוק' דקדושה והבירור הוא להיות מל' דקליפה נכללת במל' דקדושה
וז"א בו"א דקדושה כו':

for Z'eir Anpin and Nukva of kelipah stand opposite Z'eir Anpin and Nukva of holiness, and the refinement is that Malchus of kelipah be included in Malchus of holiness, and Z'eir Anpin in Z'eir Anpin of holiness, etc.

The Z'eir Anpin and Nukva of kelipah mirror those of holiness, and refinement means reabsorbing each into its holy counterpart. Malchus of kelipah is included in Malchus of holiness, and Z'eir Anpin of kelipah in Z'eir Anpin of holiness.

IN ONE'S AVODAH

The love felt in prayer fades when the eyes open to the world, because it has become internal and bounded; only what stays encompassing, rooted in the mind's bittul, repels the external forces. The evil inclination takes hold when Daas weakens and needs multiply. The answer is to fight as Yaakov did: to stir up the good against the evil and embrace the struggle, turning it into teshuvah, which draws down holiness "with greater strength."

QUESTIONS FOR DISCUSSION

1. If the kelipos draw all their life from holiness, what makes it possible for them to wage war against it?
2. Why does the spider "in the king's palaces" illustrate kelipah's hope of feeding from the Infinite Light directly?
3. Why is the intellect protected from kelipah while the emotions are exposed, and how does this explain why the love felt in prayer fades afterward?
4. What was Samael's mistake about Yaakov, and why could he strike only the hollow of the thigh?
5. How does the difference between earth and dust explain what it means that Yaakov and the angel "raised dust up to the Throne of Glory"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ויאבֿק איש עמו

Two other transcripts of this same discourse, as heard in the year 5566 (1805-06).

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ו ע' קמח. הנחת ר' משה בן כ"ק אדה"ז שם ע' קסד. ומתחיל: "בזוהר פי וישלח ויאבֿק איש עמו". ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. חלק מהמאמר מהנחת כ"ק אדה"א עם הגהות באוה"ת כרך ה תתעה, א. וראה גם בכרך ז תתתל, א. חוקת ע' תשסד ואילך.

2 ויאבֿק איש עמו

Yaakov, left alone at night, wrestles with a man until dawn. The whole maamar is an explanation of this struggle.

בראשית ל"ב:כ"ה Genesis 32:25

וַיֵּוָתֶר יַעֲקֹב לְבַדּוֹ וַיֵּאבֶק אִישׁ עִמּוֹ עַד עֲלֹת הַשָּׁחַר:

And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

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KEHOT'S NOTE

בראשית לב, כה.

3 מלחמת הס"מ בסטרא דקדושה

This version states the question outright: it seems very strange that above there could be a war between Yaakov and Esav's minister, which is the war between the side of holiness and the sitra achra.

KEHOT'S NOTE

בסה"מ תקס"ו ע' פא: "לכאורה יפלא מאד איך יתכן למעלה ענין המלחמה של יעקב ושרו של עשו שהוא בחי' המלחמה בין סט' דקדושה לסט"א". וראה גם באוה"ת וישלח תתעה, א. כרך ז תתתל, ב.

4 מלחמה לה' בעמלק

After the battle with Amalek, G-d declares a war against Amalek from generation to generation. The Alter Rebbe compares Samael's struggle with Yaakov to this lasting war between holiness and its opposite.

Exodus 17:16 שמות י"ז:ט"ז

וַיֹּאמֶר כִּי־יָד עַל־כַּס קָה מִלְחָמָה הָיָה עִמָּלֶק מִדֹּר:

And he said: 'The hand upon the throne of the L-RD: the L-RD will have war with Amalek from generation to generation.'

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KEHOT'S NOTE

שמות יז, טז.

5 וכנודע מן הפרדס

The Tzemach Tzedek identifies the Pardes passage and quotes the Zohar it brings: the limp on Yaakov's thigh is

Netzach of Israel, from which no one prophesied until Shmuel came and repaired it.

KEHOT'S NOTE

שער יז שער ירך יעקב. באוה"ת שם כרך ה מציין שער י"ז הוא שער ירך יעקב שהביא בשם זוהר וז"ל: והוא צולע על ירכו דא איהו נצח ישראל כו' דלא אתנבי מתמן בר נש עד דאתא שמואל נביאה ועל דא כתיב וגם נצח ישראל לא ישקר כדין אתתקן דרגא דא כו'. בסה"מ תקס"ו שם ע' קב: "שפגם בחי' הנצח דקדושה שמשם אור הנבואה שופע למטה בנבואה כו' וע"כ לא היתה הנבואה בישראל".

6 וכנודע מן הפרדס

The Kehot note identifies the passage as Gate 17 of Rabbi Moshe Cordovero's Pardes Rimmonim, which brings the Zohar's teaching that Yaakov's injured thigh is Netzach, the place of prophecy.

Pardes Rimmonim י"ז פרדס רמונים

7 נצח ישראל לא ישקר

Shmuel tells Shaul that "the Eternal One of Israel will not lie." Read Kabbalistically, the word Netzach here shows that Shmuel repaired that attribute.

I Samuel 15:29 שמואל א ט"ו:כ"ט

וְגַם נִצָּח יִשְׂרָאֵל לֹא יִשְׁקַר וְלֹא יִנָּחַם כִּי לֹא אָדָם הוּא לְהִנָּחַם:

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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KEHOT'S NOTE

שמואל-א טו, כט.

PARAGRAPH 2

8 לא כאברהם

There the Alter Rebbe explains that Avraham was boundless Chesed, seeing only good, and so he asked that Yishmael "live before You" forever even though he knew what Yishmael was.

KEHOT'S NOTE

ספרי דברים לב, ט. ראה לעיל יב, א. ענין זה לא נזכר בבי' הנחות בסה"מ תקס"ו.

9 לא כאברהם שיצא ממנו ישמעאל

The Sifrei on "For G-d's portion is His people, Yaakov the lot of His inheritance" contrasts Avraham, from whom Yishmael came, with Yaakov, all of whose children were worthy. It shows that kelipah can issue from holiness itself.

Sifrei Devarim 312:1-2 א-ב'י

... צאו מתוך שלי, אי אפשי שתהיו בתוכה, תנו לי חלקי שאהא מכירו. כך קשבא אברהם אבינו לעולם יצאה ממנו פסולת, ישמעאל וכל בני קטורה. בא יצחק לעולם יצאה ממנו פסולת, עשו וכל אלופי אדם. תזרו להיות רעים יותר מן הראשונים. וכשבא יעקב לא יצאה

ממנו פסולת, אלא נולדו כל בניו כשרים. כענין שנאמר (בראשית כה כז): "ויעקב איש תם יושב אהלים". מהיכן המקום מכיר את חלקו? מיעקב, שנאמר: כי חלק ה' עמו יעקב חבל ...

(Devarim 32:9) "For the portion of the L-rd is His people": An analogy: A king had a field and gave it to tenant-farmers, who began to steal from it — upon which he gave it to their sons — who began to be worse than the first. When a son was born to him, he said to them: Get out of what is mine. You cannot remain there. Give me my portion so that I can recognize it. Similarly, when our father Abraham came to the world, there issued from ...

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10 מותרי החסד

The preceding maamar discusses the World of Tohu, whose lights were too intense for their vessels, like a love that seeks to break free of the body.

KEHOT'S NOTE

ראה לעיל כה, ב.

11 ואת רוח הטומאה אעביר

The prophet foretells that G-d will remove the spirit of impurity from the land, the future end of kelipah.

Zechariah 13:2: זכריה י"ג:ב

והיה ביום ההוא נאם ה' צבאות אכרית את שמות העצבים מן הארץ ולא יזכרו עוד וגם את הנביאים ואת רוח הטומאה אעביר מן הארץ:

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

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KEHOT'S NOTE

זכריה יג, ב.

12 חיל בלע ויקאנו

The wicked man swallows wealth and is forced to vomit it up. Kelipah must likewise give back the holy sparks it has absorbed.

Job 20:15: איוב כ"ט:טו

חיל בלע ויקאנו מבטנו ירשנו אל:

He hath swallowed down riches, and he shall vomit them up again; G-d shall cast them out of his belly.

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KEHOT'S NOTE

איוב כ, טו.

13 בלע המות לנצח

G-d will swallow up death forever. Death and impurity are the ultimate kelipah, which will be abolished.

Isaiah 25:8: ישעיהו כ"ה:ח

בלע המות לנצח ומחה אדני ה' דמעה מעל כל פנים וחרפת עמו יסיר מעל כל הארץ כי ה' דבר:

He will swallow up death for ever; And the L-rd GOD will wipe away tears from off all faces; And the reproach of His

people will He take away from off all the earth; For the L-RD hath spoken it.

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KEHOT'S NOTE

ישעיהו כה, ח.

PARAGRAPH 3

14 והיה כלא היה

Obadiah prophesies that the nations who drank on G-d's holy mountain will be as though they had never been. The Alter Rebbe applies it to the future end of kelipah.

Obadiah 1:16: עובדיה א' ט"ז:טז

כי כאשר שתיתם עליהר קדשי ישותו כל הגוים תמיד ושתו ולעו והיו כלוא היו:

For as ye have drunk upon My holy mountain, So shall all the nations drink continually, Yea, they shall drink, and swallow down, And shall be as though they had not been.

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15 עת אשר שלט האדם באדם

Koheles observes that one man sometimes rules over another to his own harm. It is read as the temporary dominion of evil, which in the end harms itself.

Ecclesiastes 8:9: קהלת ח' ט:ט

את כל יום ראיתי ונתון את לבי לכל מעשה אשר נעשה תחת השמש עת אשר שלט האדם באדם לרע לו:

All this have I seen, even applied my heart thereto, whatever the work that is done under the sun; what time one man had power over another to his hurt.

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KEHOT'S NOTE

קהלת ח, ט.

16 כחשיכה כאורה

The Tzemach Tzedek's glosses on this maamar discuss the phrase "darkness is like light" as it applies here.

KEHOT'S NOTE

ראה באוה"ת פי וישלח כרך ה תתעה, א.

17 ולפניו כחשכה כאורה

"Darkness is not dark before You... darkness is like light." At G-d's transcendent level, the difference between light and darkness does not register.

Psalms 139:12: תהילים קל"ט:י"ב

גם חשך לא יחשיך ממך ולילה כיום יאיר כחשיכה כאורה:

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

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18 שממית בידים תתפש

Among the small but wise creatures is the spider (or lizard), which one can catch in the hand and yet is found in kings' palaces. The Alter Rebbe uses it for kelipah,

which reaches the highest level precisely because it counts for nothing there.

משלי ל': כ"ח:28 Proverbs 30:

שְׁמִיט בְּיָדֶיךָ וְהִיא בְּהִיכָלִי מְלֶךְ:

The spider thou canst take with the hands, Yet is she in kings' palaces.

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KEHOT'S NOTE

משלי ל', כה. בלקו"ת פי' ראה לא, א. סה"מ תרכ"ט (הוצאת תשנ"ב) ע' רצב — מציינים לכאן.

PARAGRAPH 4

19 ואלה המלכים אשר מלכו

The list of the kings of Edom who reigned before any king in Israel. In Kabbalah these are the kings of Tohu who "reigned and died."

בראשית ל"א:31 Genesis 36:

וְאלֹהֵי הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֲדוֹם לִפְנֵי מֶלֶךְ-מֶלֶךְ לְבְנֵי יִשְׂרָאֵל:

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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KEHOT'S NOTE

בראשית לו', לא. בסה"מ תקס"ו (הוצאה ראשונה) ע' פג מבאר "שמאחר שלא הי' עדיין מלך בישראל הוא התיקון דאצי' לכך מלכו הו' מלכים קדמאין בארץ אדום שמשם ינקו פנימיי' השפע עליונה מאחר ששם כחשיכה כאורה שוים כו'".

20 מלך אין באדום

In the days of Yehoshafat "there was no king in Edom." The Alter Rebbe reads it as the state after Tikkun, when Edom no longer rules.

I Kings 22:48 מלכים א כ"ב:48

וּמֶלֶךְ אִין בְּאֶדוֹם נֶצַב מֶלֶךְ:

And there was no king in Edom: a deputy was king.

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KEHOT'S NOTE

מלכים א כב, מז.

21 יאר ה' פניו אתנו סלה

"May G-d make His face shine with us." The face, the inner light, is directed to Israel.

Psalms 67:2 תהילים ס"ז:2

אֱלֹקִים יְחַנְנוּ וְיִכְרְכְנוּ יִאֲרֶפְנוּ אֶתְנוּ סְלָה:

G-d be gracious unto us, and bless us; May He cause His face to shine toward us; Selah

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KEHOT'S NOTE

תהלים סז, ב. בהנחת כ"ק אדה"א בסה"מ תקס"ו מביא במקומו הפסוק "יאר ה' פניו אליך".

PARAGRAPH 5

22 שהם הם בחי בטול ממש

The Or HaTorah version adds at this point a reference to the gloss in Tanya chapter 35.

KEHOT'S NOTE

באוה"ת נוסף: (ע' בסש"ב פליה בהג"ה).

23 ואינן עצמות הבטול ממש

The Or HaTorah text of this maamar carries a gloss at these words, discussing why the emotions are not the essence of bittul.

KEHOT'S NOTE

באוה"ת יש הג"ה לכאן.

24 תחילת הביטול . . כמו חב"ד

the passage shares nothing with the note

KEHOT'S NOTE

באוה"ת כאן תתעה, ב "זה צ"ע דבאדם כשנמשך ההתפעלות באהורי"ר בלב חשוב יותר מאלו ההתבוננות רק במוחו ושכלו ולא נגע ללב וצ"ע בסש"ב פט"ז בענין מחשבה טובה הקב"ה מצרפה למעשה" ע"ש.

PARAGRAPH 6

25 וקרו לי אלקא דאליקא

The Talmud says that from east to west G-d's Name is great among the nations, for they call Him "the G-d of gods." The Alter Rebbe uses it for the realm that acknowledges G-d yet considers itself separate.

Menachot 110a:11-13 מנחות ק"א:א-י"א-י"ג

אמר ריש לקיש מאי דכתיב (ויקרא ז, לו) זאת התורה לעולה למנחה ולחטאת ולאשם כל העוסק בתורה כאילו הקריב עולה מנחה חטאת ואשם אמר רבא האי לעולה למנחה עולה ומנחה מיבעי ליה אלא אמר רבא כל העוסק בתורה אינו צריך לא עולה (ולא חטאת) ולא מנחה ולא אשם אמר רבי יצחק מאי דכתיב (ויקרא ו, יח) זאת תורת החטאת וזאת תורת האשם כל העוסק בתורת חטאת כאילו הקריב חטאת וכל העוסק בתורת אשם כאילו הקריב אשם:

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KEHOT'S NOTE

מנחות קי, א.

26 עד שנמשך . . מקום לעצמם

A parallel discussion of how bittul reaches down to the end of holiness, beyond which the separate existences take up place for themselves.

KEHOT'S NOTE

ראה אוה"ת ויקרא כרך ב ע' תלז.

PARAGRAPH 7

27 אם תגביה כנשר

This version asks two questions here: why the verse says "like an eagle" in particular, and how kelipah could have the power to raise itself so high.

KEHOT'S NOTE

עובדי ד. בהנחת כ"ק אדה"א בסה"מ תקס"ו מקשה כאן: "לכאורה מה שאמר כנשר דוקא, וגם איך ביכולתו להגביה אי"ע כ"כ עצמו". לקמן קב, ב. לקו"ת צו טז, ב מציינים לכאן. באוה"ת וישלח כרך ה תתעג, א מציינים לכאן. וגם מציינים לכמה מקומות שמדבר מענין נשר.

28

אם תגביה כנשר

"Though you soar aloft like the eagle and set your nest among the stars, from there I will bring you down, says G-d." Addressed to Edom, it is read here as kelipah's attempt to reach the highest levels.

עובדיה א:ד'4:1 Obadiah

אם-תגביה כנשר ואם-בין כוכבים שים קנך משם אורידך נאם-ה'

Though thou make thy nest as high as the eagle, And though thou set it among the stars, I will bring thee down from thence, saith the L-RD.

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29

שרוצים לינק מאא"ס ב"ה שלא ע"י הקדושה

A parallel discussion of kelipah's desire to draw directly from the Infinite Light rather than through holiness.

KEHOT'S NOTE

ראה אוה"ת פ' תצוה ע' א'תרצד.

PARAGRAPH 8

30

ואם זדקת

Elihu says, "If you are righteous, what do you give Him?" From G-d's transcendent perspective human merit adds nothing, which the kelipos hope to exploit.

איוב ל"ה:7 Job 35:7

אם-זדקת מה-תתן לו או מה-מזדך קח:

If thou be righteous, what givest thou Him? Or what receiveth He of thy hand?

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KEHOT'S NOTE

איוב לה, ז.

31

משם אורידך נאם הוי"ה

The end of the verse about the eagle: G-d will bring down the one who soared. The Alter Rebbe reads the Name Havayah as the order of hishtalshelus that does this.

עובדיה א:ד'4:1 Obadiah

אם-תגביה כנשר ואם-בין כוכבים שים קנך משם אורידך נאם-ה'

Though thou make thy nest as high as the eagle, And though thou set it among the stars, I will bring thee down from thence, saith the L-RD.

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PARAGRAPH 9

32

ויאבק איש עמו

The verse of the struggle, now explained as Samael's at-

tempt to break the order that Yaakov established.

בראשית ל"ב:25 Genesis 32:25

וַיִּוָּתֶר יַעֲקֹב לְבָדּוֹ וַיֵּאָבֵק אִישׁ עִמּוֹ עַד עֲלֹת הַשָּׁחַר:

And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

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PARAGRAPH 10

33

יעקב מוכר שבתבות

There the Alter Rebbe describes the distinct service of each Patriarch: Avraham drew G-dliness from above to below, Yitzchak dug wells, revealing from below to above.

KEHOT'S NOTE

נסמן לעיל ז, ג.

34

האבות הן הן המרכבה

There the Patriarchs, who are the Chariot, are identified with the emotive attributes of Atzilus, first contained in Imma and then emerging to a "nursing" stage.

KEHOT'S NOTE

נסמן לעיל ד, ג.

35

משא"כ בחב"ד . שאין בזה לעו"ז

The Tzemach Tzedek notes that this maamar says kelipah stands only opposite the seven lower Sefiros, not the first three, while the Ramaz at the start of Vayakhel explains that it stands opposite the chamber of will, and leaves the question open.

KEHOT'S NOTE

ראה אוה"ת פ' זכור ע' א'תשעה: "ועיין בהרמ"ז ר"פ ויקהל, וצ"ע בת"א בדי"ה ויאבק שאין קליפה רק נגד ז"ת ולא נגד ג"ר כו', מ"מ הרמ"ז ביאר שהוא נגד היכל הרצון". בתורת שמואל תרכ"ט (בהוצאת תשנ"ב) ע' יב מצייין ע"ז וז"ל: אך צ"ע מההגהות לד"ה תער השכירה מהרמ"ז שיש בעשי לעו"ז גם נגד ע"י, ומההגהות לד"ה קמיפלגי במתיבתא דרקיע מענין ד"מ נגעים שנגע היפך הענג, וז"ל כי רבינו ז"ל חולק בזה על הרמ"ז וצ"ע"ג עכ"ל שם. ועיין במ"מ בסה"מ תרכ"ט שם. [ד"ה תער השכירה נדפס באוה"ת נ"ך כרך ב ע' תשפג. ובסה"מ הנחות — תרס"ז (נמצא בדפוס). ומההגהות לד"ה קמיפלגי, ראה אוה"ת פ' תזריע ע"רנב, ושם כרך ב ע' תקכח].

36

רק נגד ז"ת

The Tzemach Tzedek paraphrases: not opposite the first three Sefiros, meaning the other side has no chamber corresponding to the Holy of Holies of holiness.

KEHOT'S NOTE

באוה"ת פ' זכור ע' א'תשעה: "ולא נגד ג"ר דהיינו שאין בהם היכל נגד היכל ק"ק דקדושה" ע"ש.

37

וכמבואר מההיכלות . בהיכל ק"ק

There the Heichal of the Holy of Holies is identified with the supernal Throne, following Etz Chaim.

KEHOT'S NOTE

ראה באוה"ת על מגילת אסתר ע' בירסה דהיכל קדוה"ק הוא כסה"כ שלמעלה, כמ"ש בע"ח, ומבואר ג"כ בסידור בדרוש שאחר עלינו לשבח המתחיל ביאור למ"ש בשש"ב פנ"ב נ"ג. ולקמן ק, ד.

38

בפי קדש ולוֹכְרוֹן בֵּין עֵינֶיךָ

From the first tefillin passage, "Kadesh": the mitzvah is "a remembrance between your eyes." The Alter Rebbe links that passage and its remembrance to Chochmah.

שמות י"ג:ט"ז Exodus 13:9

וְהָיָה לָךְ לְאוֹת עַל־יָדְךָ וּלְזִכְרוֹן בֵּין עֵינֶיךָ לְמַעַן תִּהְיֶה תּוֹרַת ה' בְּפִיךָ כִּי בֵּיד תִּזְקֶה הוֹצֵאָהּ ה' מִמִּצְרַיִם:

And it shall be for a sign unto thee upon thy hand, and for a memorial between thine eyes, that the law of the L-RD may be in thy mouth; for with a strong hand hath the L-RD brought thee out of Egypt.

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KEHOT'S NOTE

שמות יג, ט.

39

שפי קדש היא בחי חכמה

There the four tefillin passages are matched to levels: the first, "Kadesh li kol bechor," alludes to Chochmah; the second, "When your son asks," to contemplation; and the two paragraphs of Shema to love and awe.

KEHOT'S NOTE

ראה לקמן פו, ג, פז, ב, צב, ד.

40

במלחמת עמלק לא תשכח

The command to remember Amalek ends "Do not forget." Forgetting is read as the withdrawal of the higher intellect, which gives the enemy its opening.

דברים כ"ה:י"ט Deuteronomy 25:19

וְהָיָה בְּהִנִּיחַ לָךְ אֱלֹקֶיךָ לְךָ מִכָּל־אֹיְבֶיךָ מִסָּבִיב בְּאַרְצְךָ אֲשֶׁר הֵאֱלָקֶיךָ נָתַן לָךְ נַחֲלָה לְרִשְׁתָּהּ תִּמְחָה אֶת־זִכְרֵ עֲמָלֵק מִתַּחַת הַשָּׁמַיִם לֹא תִשְׁכַּח:

Therefore it shall be, when the L-RD thy G-d hath given thee rest from all thine enemies round about, in the land which the L-RD thy G-d giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget.

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KEHOT'S NOTE

דברים כה, יט.

41

חסד דרועא ימינא

In Patach Eliyahu, the introduction to the Tikkunei Zohar, the Sefiros are mapped onto the body: "Chesed, the right arm." This supports reading the wrestle as an embrace of Chesed and Gevurah.

תקוני זוהר י"א א:ט"ז-17a:16 Tikkunei Zohar, Patach Eliyahu

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קרינן ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי אלקינן.

Constantinople, 1740 (CC-BY-NC)

KEHOT'S NOTE

ת"ז בהקדמה (פתח אליהו).

42

צרכי עמך ישראל מרובים ודעתם קצרה

The Talmud gives this as a short prayer for a time of danger, and it is also said in the Neilah prayer. The Alter Rebbe reads it as showing that short Daas causes many scattered needs.

ברכות כ"ט ב:י"ד Berakhot 29b:14

אַחֲרֵים אֲמָרִים: "צָרְכֵי עַמֶּךָ יִשְׂרָאֵל מְרֻבִּין וְדַעְתָּם קְצָרָה. יְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ שֶׁתִּתֵּן לְכָל אֶחָד וְאֶחָד כְּדֵי פְרֻנְסָתוֹ, וּלְכָל גּוֹיָהּ וּגּוֹיָהּ דֵּי מַחְסוּרָהּ, בְּרוּךְ אַתָּה ה' שׁוֹמֵעַ תְּפִלָּה."

Others say : "The needs of Thy people Israel are many but their mind short. May it be Thy will, O L-rd our G-d, to grant each one sufficient for his maintenance, and to every person enough for his want. Blessed art Thou, O L-rd, Who hearkenest unto prayer."

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

KEHOT'S NOTE

פיוט בתפלת נעילה ע"פ ברכות כט, ב. ראה שיחת ש"פ תשא תשכ"ז.

PARAGRAPH 11

43

ולתאוה יבקש נפרד

"One who is separated seeks desire." The Alter Rebbe uses it to show that desires multiply when one is separated from G-d through weakened Daas.

Proverbs 18:1 משלי י"ח:א

לְתַאֲוָה יִבְקֹשׁ נִפְרָד בְּכָל־תּוֹשֵׁה יִתְנַלֵּעַ:

He that separateth himself seeketh his own desire, And snarlest against all sound wisdom.

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KEHOT'S NOTE

משלי יח, א. וראה בהמשך מים רבים תרל"ו סעי' א ע' ב: "פ"י שאם הי' לו דעת חזק וגודע כי הדעת הוי"ע ההתקשרות, וא"כ לא הי' נפרד וממילא לא הי' מתאוה תאוות כלל והסיבה למה יתאוה לדברים רבים מפני היותו נפרד כו'. וזהו ענין אומרו לתאוה יבקש נפרד שהוא היפך הדעת ולכן מרובים צרכיו אשר יתאוה להם" עכ"ל ע"ש. וראה בארוכה בתקס"ו ע' פו.

44

וירא כי לא יכול לו

The angel saw he could not prevail against Yaakov, and struck the hollow of his thigh. The maamar explains why.

בראשית ל"ב:כ"ו Genesis 32:26

וַיֵּרָא כִּי לֹא יָכַל לוֹ וַיַּגַּע בְּכַף־יָרְכוֹ וַתִּקַּע כַּף־יָרְךָ יַעֲקֹב בְּהֶאֱבָקוֹ עִמּוֹ:

And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was strained, as he wrestled with him.

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45

שיעקב הוא י' עקב

A Kabbalistic encyclopedia whose entry on "Yisrael" discusses the name Yaakov as yud-eikev.

KEHOT'S NOTE

ראה קהלת יעקב ערך ישראל. ומסומן לעיל כה, ג.

46

היינו הארת יסוד אבא

Balak 72c refers to this maamar and adds that Yaakov was formed from the back of Abba, which did not fall in the Shattering, so the refining of sparks is through him; the holy Chochmah of Abba overcomes the Chochmah of kelipah.

KEHOT'S NOTE

בלקווייט בלק עב, ג מציין לכאן. וזהו ענין התפלה שהוא המשכת הדעת שמבחי יסוד אבא — לקווייט בלק עא, ד.

47

עקודים נקודים

In Yaakov's dream the rams were streaked, speckled and spotted. In Kabbalah these name the stages of emanation, Akudim, Nekudim and Berudim.

Genesis 31:10 ל"א: בראשית

וַיְהִי בַּעַת יַחַם הַצֵּאן וְאִשָּׁא עֵינֵי וְאָרָא בְּחִלּוֹם וְהִנֵּה הָעֵתִידִים הָעֲלִים עַל-הַצֵּאן עֲקֻדִּים נְקֻדִּים וְבְרֻדִּים:

And it came to pass at the time that the flock conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the he-goats which leaped upon the flock were streaked, speckled, and grizzled.

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PARAGRAPH 12

48

ולכלב שתי בנות לאה ורחל

"And Lavan had two daughters: the name of the elder was Leah and the name of the younger Rachel." Yaakov's marriage to them is read as raising them into holiness.

Genesis 29:16 כ"ט: בראשית

וְלִכְלֵב שְׁתֵּי בָנוֹת שֵׁם הַגְּדֹלָה לְאָה וְשֵׁם הַקְּטָנָה רָחֵל:

Now Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.

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49

בכף הירך

The angel touched the hollow of Yaakov's thigh. The Alter Rebbe identifies it as the outward flow where bittul is weakest.

Genesis 32:26 כ"ו: בראשית

וַיֵּרָא כִּי לֹא יָכַל לוֹ וַיִּגַּע בְּכַף-יָרְכוֹ וַתִּקַּע כַּף-יָרְכוֹ יַעֲקֹב בְּהֻאָבְקוֹ עִמּוֹ:

And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was strained, as he wrestled with him.

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PARAGRAPH 13

50

ובזה טעה הס"מ

A parallel discussion of Samael's mistake about Yaakov's root.

KEHOT'S NOTE

ראה אוה"ת פי בלק עי איג.

51

ויסודתו בהררי קדש

"His foundation is in the holy mountains." The Alter Rebbe applies it to Yaakov's root in supernal Chochmah.

Psalms 87:1 פ"ז: תהילים

לְבִנְיָקָרְחַם מִזְמוֹר שִׁיר סוּדָתוֹ בְּהַר־יִקְדָּשׁ:

A Psalm of the sons of Korah; a Song. His foundation is in the holy mountains.

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52

בבחי דכר דקליפה שכנגד ז"א

The Tzemach Tzedek notes that this statement runs against the Ramaz's explanation at the start of Vayakhel.

KEHOT'S NOTE

ראה באוה"ת פי זכור עי איתשעה שזה נגד פי הרמ"ז ר"פ ויקהל ע"ש.

PARAGRAPH 14

53

ההפרש שבין עפר לאבא שנוי בוהר

That maamar paraphrases the Zohar: earth brings forth all fruits, while dust does not grow, and ash grows only very little, since ash is what remains of the fire.

KEHOT'S NOTE

ח"א קע, א. עפר דכל איבין נפקין מינה אבל אבא אינו מצמיח, וכן אפר אינו מצמיח בטוב, רק מעט מזועיר דאפר הוא מה דאשתאר מנורא — ד"ה זה יתנו תרני"ח עי קכח. ראה בסה"מ תקס"ו (הוצאה הראשונה) עי פח. ובאוה"ת בראשית כרך ג תקכו, ב. אוה"ת חקת עי תשעא. שה"ש כרך ב עי תשיט ואילך. כרך ג עי תתעא. ובאוה"ת לאיוב עי תרנו שכאן מיירי בבירור שמלמעלה למטה ואו האבא הוא הפסולת שנדחה למטה, וכענין הוצאת הדשן מהקרבנות ע"ש. עיין באוה"ת וישלח כרך ז תתלא, ב. ראה בסה"מ תרל"ט עי גא. בלקווייט שמע"צ עט, ד. אוה"ת חקת כרך ג עי תשס ואילך עי תת. תתמ — מצינים לכאן.

54

הכל היה מן העפר

"All came from the dust, and all return to the dust." The Alter Rebbe uses it to show that everything that grows comes from earth.

Ecclesiastes 3:20 כ"ז: קהלת

הַכֹּל הוֹלֵךְ אֶל-מָקוֹם אֶחָד הֲכֹל הָיָה מִן-הָעֹפָר וְהַכֹּל שָׁב אֶל-הָעֹפָר:

All go unto one place; all are of the dust, and all return to dust.

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KEHOT'S NOTE

קהלת ג, כ.

55

ומן העפר אשר יהיה בקרקע המשכן

In the sotah rite the priest takes earth from the floor of the Mishkan. It is cited as an example of earth associated with the Shechinah, Malchus.

Numbers 5:17 ה"ז: במדבר

וְלָקַח הַכֹּהֵן מִיָּם קֹדְשִׁים בְּכֵל־תְּרֹשׁ וּמִן-הָעֹפָר אֲשֶׁר יִהְיֶה בְּקִרְקַע הַמִּשְׁכָּן יִקַּח הַכֹּהֵן וְנָתַן אֶל-הַמִּיָּם:

And the priest shall take holy water in an earthen vessel; and of the dust that is on the floor of the tabernacle the priest shall take, and put it into the water.

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KEHOT'S NOTE

במדבר ה, ז.

56 אני ראשון ואני אחרון

"I am first and I am last." The Alter Rebbe reads "I" (ani) as Malchus, whose letters form ayin, Keser: the last is rooted in the first.

ישעיהו מ"ד:6

כֹּה־אָמַר ה' מֶלֶךְ־יִשְׂרָאֵל וְגָאֵלוּ הִי צָבָאוֹת אֲנִי רִאשׁוֹן וְאֲנִי אַחֲרֹן וּמִבְּלָעֵדֵי אֵין אֱלֹקִים:

Thus saith the L-RD, the King of Israel, And his Redeemer the L-RD of hosts: I am the first, and I am the last, And beside Me there is no G-d.

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KEHOT'S NOTE

ישעיה מ"ד, ו.

57 אני אותיות אין

A Kabbalistic lexicon whose entry discusses ani ("I") and ayin ("nothing") as the same letters.

KEHOT'S NOTE

ראה מאו"א אות א סעי' ס.

58 והחכמה מאין תמצא

"Where (me'ayin) shall wisdom be found?" is read as "Chochmah comes from ayin," from Keser, the level of "nothing."

איוב כ"ח:12

וְהַחֲכֵמָה מֵאֵינָן תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה:

But wisdom, where shall it be found? And where is the place of understanding?

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KEHOT'S NOTE

איוב כח, יב.

59 דאשתאר מן נורא

The Zohar on Yaakov's wrestling contrasts earth, from which all fruits come, with dust, which grows nothing and is "what remains of the fire." This is the basis of the whole paragraph.

Zohar I, 170a

KEHOT'S NOTE

זח"א קע, א.

60 כמשל העצים שדולקים באש . . ולא נשאר אלא יסוד העפר

Iggeres HaKodesh 15 uses the same example of burning wood, in which the fire releases the other elements and only the earth element remains as ash.

KEHOT'S NOTE

ראה אגה"ק סי' טו (קכא, ב) ובליקוט פיי שם.

61 שלכן הוא כשר לכסוי הדם

The Talmud discusses which materials may be used to cover the blood of a slaughtered bird or wild animal, in-

cluding ash. The Alter Rebbe explains that ash qualifies because seed sown in it grows.

Chullin 88b:9-12

תנא הוסיפו עליהן השחור והכחול ונקרת פיסולין ויש אומרים אף הזרניך אמר רבא בשכר שאמר אברהם אבינו (בראשית יח, כז) ואנכי עפר ואפר זכו בניו לשתי מצות אפר פרה ועפר סוטה וליחשוב נמי עפר כסוי הדם התם הכשר מצוה איכא הנאה ליכא ואמר רבא בשכר שאמר אברהם אבינו

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

חולין פח, ב. ובתוס' שם בד"ה מצינו.

62 העלו אבק עד כה"כ

The Talmud, on "and a man wrestled with him," says they raised dust up to the Throne of Glory. The Alter Rebbe reads the plural as referring to both Yaakov and Samael.

Chullin 91a:18-19

ורבנן האי בהאבוקו עמו מאי דרשי ביה מבעי ליה לכאידך דרי יהושע בן לוי דאמר ר' יהושע ב"ל מלמד שהעלו אבק מרגלותם עד כסא הכבוד כתיב הכא בהאבוקו עמו וכתבי התם (נחום א, ג) וענן אבק רגליו ואמר רבי יהושע בן לוי למה נקרא שמו גיד הנשה שנשה ממקומו ועלה וכן הוא אומר (ירמיה נא, ל) נשתה גבורתם היו לנשים

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Zohar I, 170a

KEHOT'S NOTE

חולין צא, א. זח"א קע, א.

63 שגם בחי' אבק נתכלל למעלה

There the Alter Rebbe explains how teshuvah with "all your might" turns curse into blessing and wilful sins into merits.

KEHOT'S NOTE

ראה לקו"ת תצא לט, ד. ר"ה סא, ד.

64 לעולם ירגיז

"A person should always incite the good inclination against the evil inclination." It shows that the war with the evil inclination is an active struggle, like wrestling.

Berachot 5a:2

אמר רבי לוי בר חמא, אמר רבי שמעון בן לקיש: לעולם ירגיז אדם יצר טוב על יצר הרע, שנאמר: "רגזו ואל תחטאו" אם נצחו — מוטב, ואם לאו — יעסוק בתורה, שנאמר: "אמרו בלבבכם". אם נצחו — מוטב, ואם לאו — תקרא קריאת שמע, שנאמר: "על משפככם". אם נצחו — מוטב, ואם לאו — תכור לו יום המיתה, שנאמר: "ודמו סלה".

R. Levi b. Hamma said in the name of R. Simeon b. Lakish: A man should always oppose [yargiz] the good impulse to the evil impulse ; as it is said : "Tremble [rigzu] and sin not" (ibid. iv. 5). If he conquer it, well and good ; but if not, let him occupy himself with Torah ; as it is said, "Commune with your own heart" (ibid.). Should this gain him the victory, well and good; but if not, let him read the Shema' ; as it is said, ...

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Zohar I, 202a, זח"א רב, א

Zohar III, 113b, זח"ג קיג, ב

KEHOT'S NOTE

ברכות ה, א. זח"א רב, א. זח"ג קיג, ב. וראה הערת כ"ק אדמו"ר זי"ע בספר השיחות תשי"א ע' 59.

65

ובמקום שבע"ת

"In the place where baalei teshuvah stand, the completely righteous cannot stand." It shows the greater power of teshuvah.

Berakhot 34b:22-23, כ"ב-כ"ג

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

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

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66

ובמקום שבע"ת כו'

There teshuvah is described as drawing "with greater strength": turning the fiery bad attributes back to G-d alone, which is why baalei teshuvah stand where the completely righteous cannot, and this transformation causes great delight above.

KEHOT'S NOTE

נסמן לעיל כא, ג.

67

דמשכין לי בחילא יתיר

The Zohar says that baalei teshuvah draw [holiness] to themselves with greater strength. The Alter Rebbe links it to the refinement of the other side.

Zohar I, 129b, זח"א קכט, ב

KEHOT'S NOTE

זח"א קכט, ב. ראה לעיל ט, ג. כ, ד לקמן לט, ג "פיי יתיר על הכלי".

68

וכמ"ש בזהר ע"פ בכל לבבך

The Zohar reads "with all your heart" (levavcha) as "with both your inclinations," including the left within the right. It supports the claim that the evil side too is refined and included in holiness.

Zohar II, 26b, זח"ב כו, ב

KEHOT'S NOTE

זח"ב כו, ב. כו, א לאכללא שמאלא בימינא.

69

והאבק הוא מלי דקליפה

The encyclopedia notes that Likkutei Torah (Ki Seitzei 39d) identifies dust with the three wholly impure kelipos

below nogah, while Or HaTorah on Shir HaShirim explains it as Malchus of kelipas nogah.

KEHOT'S NOTE

בספר הערכים-חב"ד כרך א בערך אבק טור סג הערה 5 מציין שבלקו"ת תצא לט, ד מפורש שהוא ענין גקו"ט שלמטה מנוגה, ובאוה"ת שה"ש כרך ב ע' תשיט מבאר שאבק הוא מלי דקליפת נוגה. וראה גם באוה"ת פ' ויצא תתמד, ב. וראה בספר החקירה צג, ב ערך אבק.

70

והאבק . . עלה עד כסה"כ

Parallel discussions of dust rising to the Throne of Glory.

KEHOT'S NOTE

ראה אוה"ת בשלח ע' תלו. תנג.



Likkutei Torah
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/

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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