



TORAH OHR • PARSHAS VAYISHLACH • MAAMAR 4

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

And He Rose Up That Night



Yaakov, the level of Tiferes that joins opposites, sought to unite the encompassing light of Tohu with the inner light of Tikkun. In divine service this means a ratzo of fiery love that is always matched by an equal shov into Torah and mitzvos, like water mixed into wine.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

Yaakov, the level of Tiferes that joins opposites, sought to unite the encompassing light of Tohu with the inner light of Tikkun. In divine service this means a ratzo of fiery love that is always matched by an equal shov into Torah and mitzvos, like water mixed into wine.

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 Yaakov's crossing of the Yabbok, whose letters stand for the union of blessing and holiness, as crossing the "river" of Binah, through which every flow descends. The Patriarchs' root lies beyond that river, in Keser. Seeking the encompassing light of Tohu that precedes Atzilus, Yaakov crossed over and raised there all he had rectified, yet stayed behind alone to refine Eisav, still in the shattering. Why? Yaakov is Tiferes, the middle line that joins Chesed and Gevurah, so he sought to join two further opposites: the encompassing light of Tohu and the inner light of Tikkun. In divine service these are ratzo, a love so fierce it longs to leave the body, and shov, the settled arousal that draws G-dliness into Torah and mitzvos. Tohu was ratzo alone, so its lights left their vessels. Ben Azzai, rooted in Tohu, gazed and died; Rabbi Akiva, whose ratzo and shov were blended, entered and left the Pardes in peace and became the source of the Oral Torah. Yaakov's aim is ratzo always matched by shov, like the water he mixed into the wine; this makes him the perfection of the Patriarchs.

OUTLINE

- 1 Crossing the Yabbok** ¶1-2
The Yabbok is the union of blessing and holiness, the river of Binah. The Patriarchs' root lies beyond it, in Keser; Yaakov crossed it toward the encompassing light of Tohu, raised there all he had rectified, and stayed behind to refine Eisav, still in the shattering.
- 2 Joining two opposites** ¶3
Yaakov is Tiferes, the middle line that joins Chesed and Gevurah and reveals the Infinite Light; so he sought to join the encompassing light of Tohu with the inner light of Tikkun.
- 3 Ratzo and shov** ¶4-5
One love burns like fiery flashes and longs to leave the body; another settles in the heart and draws G-dliness down into Torah and mitzvos. Tohu was ratzo, so its lights left their vessels; Tikkun is shov: "against your will you live."

4 The four who entered the Pardes

¶6-7

Ben Azzai, rooted in Tohu, would not return to shov, and he gazed and died. Rabbi Akiva's ratzo and shov were blended in the middle line, so he entered and left in peace and became the source of the Oral Torah, which also unites the opposites.

5 Water in the wine

¶8-9

Yaakov's aim is that ratzo always be matched by shov, as when he poured water into the wine; this makes him the perfection of the Patriarchs, unlike Avraham's unblended Chesed and Yitzchak's Gevurah.

KEY CONCEPTS

Yabbok יב"ק

Read as the initials of yichud berachah u-kedushah, the union of blessing and holiness: the river of Binah, through which every flow and union of the supernal lights is drawn down.

Tohu and Tikkun תהו ותיקון

Tohu, the world that precedes Atzilus, had lights too great for its vessels; the light they could not hold remains encompassing (the makif of Tohu). Tikkun is the ordered world in which light settles within vessels.

Ratzo and shov רצוא ושוב

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

Love like fiery flashes האהבה ברשפי אש

Ahavah rabbah, a love too intense for the heart to contain, which strains to leave the body as a flame strains to leave the wick.

The middle line קו האמצעי

Tiferes, which joins right and left, Chesed and Gevurah; the quality of Yaakov, and of Rabbi Akiva, whose ratzo and shov were in the right blend.

Mayin nukvin and mayin duchrin מ"ן ומ"ד

The "feminine waters" that rise from below and the "masculine waters" drawn down from above; in Rabbi Akiva they were his entering in ratzo and his leaving in shov.

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 [יחוד ברכה וקדושה] הוא יחוד ברכה וקדושה.⁴ והענין דהנה כתיב בעבר הנהר ישבו אבותיכם⁵ מעולם^{6,7} ופ"י הנהר הוא בחי' בינה⁸ כמ"ש ונהר יצא מעדן⁹ 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.” Yehoshua'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 דאצילות¹⁰ (וע' בזהר פ' אמור¹¹ מ"ש ע"פ זה)

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. (And see in the Zohar, Parshas Emor, what is said on this [verse].)

The Patriarchs are rooted “beyond the river,” in Keser, the level above Binah and above intellect altogether. From there they descended to the other side of the river, to Z'eir Anpin, the emotive attributes of Atzilus, which is where the Patriarchs are usually placed; the Zohar in Parshas Emor reads the verse this way.

ויעקב שרצה שימשיך לו המקיף דתהו הנ"ל שלפני אצילות הוצרך מתחלה לעבור את הנהר הנ"ל

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.

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.

וזהו ויעבר את מעבר יבק 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'.

And this is “and he crossed the ford of the Yabbok,” 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.

This is the inner meaning of his crossing the ford of the Yabbok: the union of blessing and holiness that the name Yabbok spells is itself the work of the river, Binah, through which 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: the angels he had sent reported, “We came to your brother, to Eisav,” still Eisav, as Rashi explains, still in his hatred (Genesis 32:7). His remaining below to refine Eisav is the inner meaning of the night-long wrestling with the “man,” whom the Sages identify as Eisav’s angel.

SECTION 2 • 13

Joining two opposites

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

To understand Yaakov's intention as a whole 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 בחי' ¹⁵ ת"ת [תפארת] שמחבר ב' הפכים שהן חו"ג [חסד וגבורה] כי ע"י התכללות ב' הפכים יחד הוא עיקר הת"ת [התפארת]

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 [אור אין סוף] 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 האו"פ [האור פנימי] דתקון שהם ג"כ ב' הפכים שיתחברו יחד ואז יהיה גילוי אוא"ס [אור אין סוף] (ועיין בזהר פ' תרומה דקע"ה ע"ב ע"פ והבריח התיכון ¹⁶ ושם דף קע"ו ע"א): ^{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.

SECTION 3 • ¶4-5

Ratzo and shov

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 [אהבה רבה] שאין כלי הלב מכילה אותה כי לא יכול הלב להתפעלות 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.

והבי' בחי' התפעלות המתיישב בכלי הלב ועיקר ענינה הוא בחי' המשכת אלקות מלמעלמ"ט [מלמעלה למטה] דוקא בכלים מכלים שונים¹⁹ בתומ"צ [בתורה ומצות]. 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 בחי' עולם התהו הנ"ל היה בבחי' רצוא לכן נסתלקו האורות מן הכלים כמו האה"ר [האהבה רבה] 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 בחי' שוב והוא בחי' תומ"צ [תורה ומצות] ובע"כ [ובעל כרחך] אתה חי^{20,21} להיות בתוך הגוף להמשיך אא"ס [אור אין סוף] בכלים מכלים שונים²².

But Tikkun is the mode of shov (returning), which is the level of Torah and mitzvos; 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 mitzvos. 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 mitzvos.

SECTION 4 • ¶6-7

The four who entered the Pardes

6 וזה היה ההפרש ג"כ באותן ד' שנכנסו לפרדס²³ בן עזאי הציץ ומת. וב"ז [ובן זומא] הציץ ונפגע. רק ר"ע [רבי עקיבא] 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 [דאהבה רבה] 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. In the Talmud (Yevamos 63b), Ben Azzai himself taught that one who does not engage in having children is like one who sheds blood. When his colleagues said that he preached well but did not practice, he answered that his soul longed for Torah and that the world could be sustained through others. The maamar reads that longing as ratzo that would not return into the world as shov.

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 [ובעל כרחך] 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 "fierce as death." But the Torah's way is Tikkun: G-d "did not create it for tohu; He formed it to be inhabited" (Isaiah 45:18), and the soul must go on living in the body.

לכן ר"ע [רבי עקיבא] שהיה מבחי' תקון נכנס בשלום ויצא בשלום שהיה המ"ן [המ"ן נוקבין] ומ"ד [ומ"ד דוכרין] שלו דהיינו בחי' הרצוא ושוב במדה ומזיגה נכונה³⁰ שלפ"ע [שלפי ערך] 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 הב' קוין ימין ושמאל שהם בחי' ר"ש [רצוא ושוב]

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.

"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.

לכך היה העלאת מ"ן [מ"ן נוקבין] שלו שהוא ענין שנכנס לפרדס במדה ומזיגה נכונה בבחי' ר"ש [רצוא ושוב] ונכנס בשלום בבחי' מ"ן [מ"ן נוקבין] ויצא בשלום בבחי' המשכת מ"ד [מ"ן דוכרין] בחי' שוב. (ועמ"ש פ' ויצא גבי בשלום ב' בחי' שלום ע"ש בד"ה והיה)

Therefore his raising of mayin nukvin, 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. (And see what is written in Parshas Vayeitzei concerning "in peace," two levels of peace; see there, in the discourse beginning "Vehayah.")

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. The maamar the Alter Rebbe points to (Torah Ohr, Vayetzei 1:26) speaks of two kinds of peace: from below upward, when the far is brought near, and from above downward, when G-dliness is drawn down through Torah and mitzvos.

משא"כ בן עזאי ששרשו היה מבחי' תהו ששם הוא בחי' שני קוין כנ"ל בענין ויחץ כו' לשני מחנות³¹

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...into two camps."

Ben Azzai, by contrast, was rooted in Tohu, where the two lines stand apart, as the previous maamar explained on Yaakov's dividing his people into two camps.

לכך לא הי' [היה] התחברות הר"ש [הרצוא ושוב] במזיגה נכונה והציץ ומת כו' התגברות הרצוא כו'

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 [רבי עקיבא] מקור כל התורה שבע"פ [שבעל פה]³² כי סתם משנה ר"מ [רבי מאיר]³³ וסתם ספרא ר' [רבי] יהודה כו' וכולהו אליבא דר"ע [דרבי עקיבא].

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 דר"ש [דרצוא ושוב] כמ"ש מימינו
אש דת למו³⁴ כו' לכן היה גילוי התורה ע"י ר"ע [רבי עקיבא] 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, the fire of ratzo joined with the right hand of Chesed, which flows downward. It was fitting, then, that it be revealed through Rabbi Akiva, whose soul unites ratzo and shov.

SECTION 5 • 18-9

Water in the wine

8 ועתה יובן ענין כוונת יעקב לייחד ולחבר המקיף דתהו עם האו"כ [האורות וכלים] דתקון היינו שיהיה
תמיד ר"ש [רצוא ושוב] במזיגה אחת שלפ"ע [שלפי ערך] הרצוא כן השוב דהיינו שיהיה האה"ר [האהבה רבה]
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 [ואף על פי כן] יהיה אח"כ בחי' שוב לאחד. ובע"כ [ובעל כרחך] אתה חי³⁵ להמשיך אא"ס [אור אין סוף]
למטה דוקא בתומ"צ [בתורה ומצות]³⁶ (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.

והי' [והרי זה] יחוד והתחברות המקיף דתהו עם כלים דתקון. וז"ש [וזהו שכתוב] ביעקב ויבא לו יין. ופי' בזוהר דארמי מיא³⁸ לגו חמרא.

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 [הרצוא ושוב] מים ויין כו'

Therefore "and he brought him wine," etc., is with two te'amim (cantillation notes), which is the inclusion of ratzo and shov, water and wine, etc.

The Zohar says that the words "and he brought him wine" are drawn out with two te'amim, a word that means both cantillation notes and tastes, because Yaakov poured water into the wine. The Alter Rebbe reads the two as water and wine, shov and ratzo, joined together.

ולכן איתא דיעקב הוא שלימו דאבהן⁴⁰ כי לא כאברהם שיצא ממנו ישמעאל.^{41.42} מפני שהיה אברהם מדת החסד הפשוט בלא מזיגה לכך נתפשט יותר מדאי עד שאמר לו ישמעאל⁴³ כו'

And therefore it is stated that Yaakov is the perfection of the Patriarchs, for [he was] not like Avraham, from whom Yishmael came forth. 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.

This is why the Zohar calls Yaakov the perfection of the Patriarchs: the Sifrei says that unworthy offspring came from Avraham, Yishmael, but not from Yaakov. Avraham embodied Chesed in its pure form, unblended with restraint, so it spread too far, to the point that he pleaded, "If only Yishmael might live before You."

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, also unblended; the Sifrei goes on to say that Eisav came from Yitzchak. Yaakov joins the opposites, ratzo and shov, and so he is the perfection of the Patriarchs.

IN ONE'S AVODAH

A person's love of G-d should burn like fiery flashes, longing to leave the body and cleave to Him; yet it must always be followed by an equal shov: to live on in the body, "against your will you live," and draw G-dliness down through Torah and mitzvos. A ratzo that refuses to return, like Ben Azzai's, is not the way of the Torah; the Torah's way is Rabbi Akiva's, entering in peace and leaving in peace.

QUESTIONS FOR DISCUSSION

1. Why did Yaakov have to cross the "river," Binah, to reach the encompassing light of Tohu, and why did he himself stay behind?
2. How does Yaakov's quality as Tiferes, which joins opposites, explain his wish to unite the encompassing light of Tohu with the inner light of Tikkun?
3. What distinguishes a love that the heart cannot contain from an arousal that settles in the heart, and why does the Torah require both?
4. Why was Ben Azzai's ratzo not the way of the Torah, and why did Rabbi Akiva's entering and leaving in peace make him the source of the Oral Torah?
5. What does Yaakov's pouring water into the wine teach about the balance of ratzo and shov, and why does it make him the perfection of the Patriarchs?

FOR CHILDREN • AGES 9-13

For the children at the table

Running and returning

THE BIG IDEA

Our love for G-d may run upward like fire, but it should always return to bring G-dliness into the world through Torah and mitzvos.

The maamar begins with Yaakov rising at night and crossing the river Yabbok. Chassidus teaches that Yaakov is the level of Tiferes, which means beauty. A picture is beautiful when several colors are blended, and in the same way Tiferes joins two opposites, kindness and strictness. So Yaakov wanted to join two more opposites in serving G-d. The first is ratzo, “running”: a love of G-d like flashes of fire, so strong that the soul longs to leave the body and cling to Him. The second is shov, “returning”: a calmer feeling that settles in the heart and brings G-dliness down into this world through Torah and mitzvos. The world of Tohu, which means chaos, was all running, so its lights burst out of their vessels. The world of Tikkun, which means repair, is returning: the soul stays in the body to do mitzvos. Four great Sages entered the Pardes, the Torah’s deepest secrets, and only Rabbi Akiva entered in peace and left in peace, because his running was matched by an equal returning. That is why the Oral Torah came through him. Yaakov is called the perfection of the Patriarchs because he always blended the two.

THE MASHAL

The verse says of Yaakov, “And he brought him wine,” and the Zohar explains that he poured water into the wine. Wine is fiery and rises upward, like the running love of ratzo; water is the calm returning of shov. Yaakov mixed them so that neither would stand alone, and so every running should be matched by a returning.

QUESTIONS FOR THE SHABBOS TABLE

1. What is the difference between ratzo, running, and shov, returning, and why do we need both?
2. Why did Yaakov pour water into the wine, and what does each one stand for?
3. After a moment when you feel close to G-d, like a heartfelt prayer, how can you bring that feeling into a mitzvah this week?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ויקם בלילה

The note says another transcript (hanachah) of this maamar is printed there.

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 שִׁפְחָתָיו 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־הַנַּחַל וַיַּעֲבֹר אֶת־אֶשְׁרֵי־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

There the Alter Rebbe explains berachah, kedushah and yichud as three levels: blessing is the life G-d gives all things, holiness is drawn down through the mitzvos ("Who has sanctified us with His commandments") from the light that encompasses all worlds, and union is the drawing of the Infinite Light into the inner dimension, "One, and not in number"; there he cites the Pardes on "Yabbok" (Likkutei Torah, V'Zos HaBerachah 1:8).

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

Before his death Yehoshua tells all the people, "Thus says Havayah, the G-d of Israel: Your fathers dwelt of old beyond the river," Terach and his sons, who served other gods; plainly the river is the Euphrates. The maamar reads "beyond the river" as above Binah, the Patriarchs' root in Keser.

יהושע כ"ד:ב'Joshua 24:2

וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם כֹּה־אָמַר ה' אֱלֹהֵי יִשְׂרָאֵל בְּעֶבֶר הַנָּהָר יֹשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם תְּרַח אָבִי אַבְרָהָם וְאָבִי נְחוֹר וַיַּעֲבֹדוּ 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 Terach, the father of Abraham, and the father of Nahor; and they served other gods.

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7

בעבר הנהר ישבו אבותיכם מעולם

The Zohar (Emor) asks what Yehoshua's words teach and answers that the Patriarchs were drawn out of the supernal river, "that river which is known." The Alter Rebbe refers the reader there for his reading of the verse.

ספר זוהר, אמור ל"ה:קע"א-ל"ח:קפ"חZohar, Emor 35:171-38:188

Imagine a king who had an only son whom he united in marriage to a noble lady. What did his mother do? All that night she spent in her storeroom, and she brought forth therefrom a noble crown set with seventy precious stones to crown him with; she brought forth silken garments and clad him therewith and adorned him royally. Then she went to the bride and saw how her maidens were arranging her crown and her garments and her jewels. She said to them: I have prepared a bath ...

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

8

ופי' הנהר הוא בחי' בינה

There the Alter Rebbe reads "Your fathers dwelt beyond the river" as here: the river is Binah of Atzilus, the river that goes out of Eden (as the Zohar on Emor says), which flows down to be en clothed in Beriah; "beyond the river" is what is above Binah and graspable intellect, where the Patriarchs dwelt and are rooted, above the chain of descent (Torah Ohr, Mishpatim 2:3-4).

KEHOT'S NOTE

פי' אמור צח, ב. ראה לקמן עה, ד.

9

ונהר יצא מעדן

In the account of Eden, a river goes out of Eden to water the garden and from there divides into four. In Kabbalah the river is Binah, through which the flow from above is channeled.

בראשית ב:י"ג:Genesis 2:10

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הָעֵץ וּמִשָּׁם יִפְרָד וְהָיָה לְאַרְבָּעָה רְאִישִׁים:

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.

10 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.

11 וע' בזהר פ' אמור

The same Zohar on Emor is brought there in the explanation of "beyond the river": the river is Binah of Atzilus, and the Patriarchs are rooted above it (Torah Ohr, Mishpatim 2:3-4).

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: "וא"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.

PARAGRAPH 2

12 ויעבר את אשר לו

Yaakov brings across everything he has. The Alter Rebbe reads it as raising all that he had rectified up to the level beyond the river.

בראשית ל"ב:כ"ד Genesis 32:24

וַיִּקַּחם וַיַּעֲבֵרם אֶת־הַנֶּחֱל וַיַּעֲבֵר אֶת־אֲשֶׁר־לוֹ:

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

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13 ויותר יעקב לבדו

Yaakov remains alone on the far bank, and a man wrestles with him until dawn. Here his staying behind is for the sake of refining Eisav.

בראשית ל"ב:כ"ה Genesis 32:25

וַיֹּתֵר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֶק אִישׁ עִמּוֹ עַד עֹלֹת 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, כו.

14 Kehot's note points to Genesis 32:25 for these words.

בראשית ל"ב:כ"ה Genesis 32:25

וַיֹּתֵר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֶק אִישׁ עִמּוֹ עַד עֹלֹת הַשָּׁחַר:

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

And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

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PARAGRAPH 3

15 דיעקב הוא בחי תפארת

The note says that Yaakov's being Tiferes, which it traces to the Zohar Chadash on Ki Sisa, is explained there.

KEHOT'S NOTE

והר חדש תשא (מד, ב). נתבאר באוה"ת וחי תתקצג, ב.

16 והכריח התיכון

Rabbi Shimon says that the middle bar "from end to end" is the holy and perfect Yaakov, "a man who dwells in tents," two tents, holding this one and that one; on 176a Rabbi Elazar adds that there is no perfection until one holds both sides, like Yaakov.

ספר הזהר, תרומה צ"ד:תתק"ח-96:918-94:908 Zohar, Terumah

Said R. Simeon: 'Blessed art thou, O Land (earth), that thy king is free (ben horin), and nourishes thee in plenty without fear of interference from the "other one" (Severity), all being nourished by that Supernal King. "And thy princes eat in due time", this "time" being that of which it is written: "In time it shall be said of Jacob and of Israel, What hath G-d wrought!" (Num. 23, 23). "Woe to thee, O land (earth), when thy king is a child", as the prophet threatened Israel with the ...

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

17 בזהר פ' תרומה . . קע"ו ע"א

According to the note, Or HaTorah on Terumah explains the meaning of the "bar," and Or HaTorah on Vayechi explains "from end to end," the middle bar's passing through the whole Tabernacle.

KEHOT'S NOTE

ראה באוה"ת תרומה ע' א'תתקלב שמפרש פי' "כריח". וראה שם ע' א'תתקצו וע' א'תתקיא ואילך. וענין "מן הקצה אל הקצה" באוה"ת וחי שפה, ב.

18 In the instructions for the Mishkan, G-d tells Moshe that the middle bar shall pass through the boards from end to end. The Zohar reads it as the middle line, Yaakov, who joins both sides.

שמות כ"ו:כ"ח Exodus 26:28

והַכְרִיחַ הַתֵּיכֹן בְּתוֹךְ הַקְרָשִׁים מִכְרַם מִדְּהַקְצָה אֶל־הַקְצָה:

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

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PARAGRAPH 4

19 Describing King Achashverosh's feast in Shushan, the Megillah says the drinks were served in golden vessels, "vessels of diverse kinds." Chassidus uses the phrase for

the many different mitzvos that serve as vessels for G-dliness.

אסתר א':7:1

והשקות בכלי זהב וכלים מפלים שונים ויין מלכות רב כיד המלך:

And they gave them drink in vessels of gold—the vessels being diverse one from another—and royal wine in abundance, according to the bounty of the king.

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PARAGRAPH 5

20

ובע"כ אתה חי

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

KEHOT'S NOTE

אבות ד, כב.

21

ובע"כ אתה חי

Rabbi Elazar HaKappar teaches that against your will you were formed, against your will you were born and against your will you live. The Alter Rebbe uses it for the soul's required return to life in the body.

משנה אבות ד':22:2

הוא הנה אומר, הילודים למות, והמתים להחיות, והחיים לדון. לידע להודיע ולהודע שהוא אל, הוא היצר, הוא הבורא, הוא המבין, הוא הדן, 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 יצרר 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 ...

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

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 כיד המלך:

And they gave them drink in vessels of gold—the vessels being diverse one from another—and royal wine in abundance, according to the bounty of the king.

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PARAGRAPH 6

23

די שנכנסו לפרדס

The Gemara tells of four who entered the Pardes, Ben Azzai, Ben Zoma, Acher and Rabbi Akiva: Ben Azzai gazed and died, Ben Zoma gazed and was harmed, Acher "cut the

plantings," and Rabbi Akiva left in peace. The Alter Rebbe explains the outcomes by ratzo and shov.

חגיגה י"ד ב'ח:8:14b

תנו רבנן: ארבעה נכנסו בפרדס, ואלו הן: בן עזאי, ובן זומא, אחר, ורבי עקיבא. אמר להם רבי עקיבא: כשאנחנו 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 עי תקכו שמציין לכאן. וראה שם עי תקמא. נזכר בד"ה וכל העם רואים בטה"מ תרמ"ז עי צד.

24

רק ר"ע נכנס בשלום

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

KEHOT'S NOTE

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

25

רק ר"ע נכנס בשלום ויצא בשלום

The Jerusalem Talmud's telling of the story, in which Rabbi Akiva "entered in peace and left in peace," the wording the maamar uses.

Jerusalem Talmud Chagigah 2:1 א'1:2

26

אפשר לעולם שיתקיים ע"י אחרים

Told that he preaches having children but does not marry, Ben Azzai answers: "What shall I do? My soul longs for Torah; the world can be sustained through others."

Yevamot 63b:18 ס"ג ב'י"ח

אמרו לו לכן עזאי: יש נאה דורש ונאה מקיים, נאה מקיים ואין נאה דורש, ואתה נאה דורש, ואין נאה מקיים. אמר להן בן עזאי: ומה אעשה שנפשי חשקה בתורה, אפשר לעולם שיתקיים על ידי אחרים.

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27

עזה כמות האהבה

The beloved asks to be set as a seal upon her lover's heart, "for 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 ח'6:8

שימני כחותם עלי לבך כחותם עלי זרועך כיעצה כמות אהבה קשה כשאל קנאה רשפיה רשפי אש שלהבתיה:

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

Isaiah says in G-d's name that the Creator "did not create it for tohu; He formed it to be inhabited." The verse sets

tohu against settled life, and the maamar uses it to show that the Torah's way is Tikkun, life in the world.

ישעיהו מ"ח:18

כי כה אמר'ה בורא השמים הוא האלקים יצר הארץ ועשה הוא כוננה לאיתהו כרעה לשבת יצרה אני ה' ואין עוד:

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.

משנה אבות ד':כ"ב

הוא הנה אומר, הילודים למות, והמתים להחיות, והחיים לדון. לידע להודיע ולהודיע 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 יבטיחך יצרך 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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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. The previous maamar reads the two camps as the two separate lines of Tohu.

בראשית ל"ב:8

ויירא יעקב מאד ויצר לו ויחץ את-העם אשר-אתו ואת-הצאן ואת-הבקר והגמלים לשני מחנות:

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 says that an anonymous Mishnah is Rabbi Meir's, an anonymous Tosefta Rabbi Nechemiah's, an anonymous Sifra Rabbi Yehudah's and an anonymous Sifrei Rabbi Shimon's, and all of them follow Rabbi Akiva.

סנהדרין פ"ו א:ג:ד' 86a:3-4

לא סלקא דעתך, דאמר רבי יוחנן: סתם מתניתין - רבי מאיר, סתם תוספתא - רבי נחמיה, סתם ספרא - רבי יהודה, סתם ספרי - רבי שמעון, וכולהו אליבא דרבי עקיבא. הגונב בנו - מאי טעמא דרבנן?

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KEHOT'S NOTE

סנהדרין פו, א.

34

מימינו אש דת למו

In his blessing before his death, Moshe describes G-d coming from Sinai with "a fiery law for them" from His right hand. The Alter Rebbe reads it as fire and right hand, opposites joined in the Torah.

דברים ל"ג:2

ויאמר ה' מסיני בא וזרח משעיר למו הופיע מהר פארן ואתה מרבבת קדש מימינו אש דת למו:

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

ובע"כ אתה חי

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

משנה אבות ד':כ"ב

הוא הנה אומר, הילודים למות, והמתים להחיות, והחיים לדון. לידע להודיע ולהודיע 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 יבטיחך יצרך 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 de-

signer, 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 בתומ"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 הלכבות 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:353: Tanya, Likkutei Amarim וקבית שני שלא היה בו הארון והלוחות, אמרו רבותינו זכרונם לברכה, שלא יהיה שכינה שורה בו, פירוש, מדרגת שכינה שהיתה שורה בבית ראשון שלא בדרך השתלשלות העולמות. אלא, בבית שני, היתה שורה בדרך השתלשלות והתלבשות מלכות דאצילות במלכות דבריאה, ודבריה במלכות דיצירה, ודיצירה בהיכל קדשי קדשים דעשיה, וקדשי קדשים דעשיה היה מתלבש בקדשי קדשים שבבית המקדש שלמטה, ושרתה בו ...

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38 דארמי מייא

The Zohar (Balak) brings the words of Chanoch-Metatron: "he brought him wine" means that Yaakov poured water into the wine, for without it Yitzchak could not have borne it. The Alter Rebbe reads it as tempering ratzo with shov.

Zohar, Balak 6:78-86 פ"ו ע"ה-פ"ו

PARAGRAPH 9

39 ויבא לו יין

Yaakov brings his father Yitzchak wine with the food before the blessing. The Zohar says the verse draws the words out "with two te'amim," and the Alter Rebbe reads them as water and wine joined.

בראשית כ"ז:25

ויאמר הגשה לי ואכלה מציד בני למען תברכה נפשי וגשלו 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 כז, כה.

40 דיעקב הוא שלימו דאבהן

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

Zohar I, 171b זח"א קעא, ב

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

On "Yaakov is the lot of His inheritance," the Sifrei says that from Avraham came refuse, Yishmael, and from Yitzchak, Eisav, but all Yaakov's sons were worthy.

Sifrei Devarim 312:1-2 ב"ב:א-ב

... 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. חזרו להיות רעים יותר מן הראשונים. וכשבא יעקב לא יצאה ממנו פסולת, אלא נולדו כל בניו פשרים, 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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43 לו ישמעאל

When G-d promises Avraham a son from Sarah, Avraham answers, "If only Yishmael might live before You!" Here it shows Chesed spreading beyond its proper bounds.

בראשית י"ז:18

ויאמר אברהם אלהיאלקים לו ישמעאל יחיה לפניך:

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

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44 ופי' זוהר

The Zohar (Balak) says that because Yaakov mixed water into the wine, the verse draws the word out "with two te'amim," for it holds on two sides. The Alter Rebbe reads the two te'amim as ratzo and shov, wine and water.

Zohar III, 189a זח"ג קפט, א

KEHOT'S NOTE

זח"ג קפט, א.



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THE CHASSIDISHE PARSHA

About this edition

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

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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