TORAH OHR • PARSHAS TOLDOS • MAAMAR 1

# אלה תולדות יצחק וגו׳

## “These are the generations of Yitzchak”

Avraham draws G-dliness down from above, and Yitzchak raises the created world up to G-d in awe and self-nullification; the ascent from below is unlimited, but it can come about only when it is “born” of the light drawn down from above.


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

**Avraham draws G-dliness down from above, and Yitzchak raises the created world up to G-d in awe and self-nullification; the ascent from below is unlimited, but it can come about only when it is "born" of the light drawn down from above.**

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 verse "His left hand is under my head, and his right hand embraces me" as Yitzchak and Avraham: Yitzchak is the ascent from below upward, Avraham the drawing down from above. The command "And you shall love" shows why both are needed: contemplating that Havayah is One leads the soul to yearn upward (ratzo), but G-d wants a dwelling place below, so love must return downward (shov). Avraham's hospitality made G-d known to wayfarers; Yitzchak's wells uncovered hidden water, a lasting flow that the Philistines could not stop, hinted in the full spelling of "names" with a vav. Drawing down has limits, while the ascent from below is endless and is the source of Yitzchak's laughter: turning "something" into "nothing." Avraham loves this opposite quality, the Fear of Yitzchak, but cannot bring it down, since creation cannot bear such self-nullification; Yaakov, who includes both, can, and in the time to come it will be revealed to all. Finally, the doubled names in "Yitzchak son of Avraham; Avraham begot Yitzchak" teach that the ascent from below is born of the light from above, as in the analogy of conception.

### OUTLINE


1 **Left and right: the two directions** ¶1

Yitzchak is from below upward, Avraham from above downward; the command to love shows that the upward yearning (ratzo) must return downward (shov), for G-d wants a dwelling place below.

2 **Hospitality and wells** ¶2–3

Avraham draws G-dliness down to others; Yitzchak uncovers what is hidden. Yitzchak's wells flow without end, and the ascent from below, turning something into nothing, is unlimited and brings laughter and delight.

3 **The Fear of Yitzchak** ¶4–7

Avraham loves his opposite, Yitzchak's awe and self-nullification, but cannot draw it down; it appeared only above the worlds at the binding, Yaakov could bring it down, and in the time to come it will be revealed below.

## 4 Yitzchak born of Avraham

¶8–10

Through the analogy of conception, the ascent from below is shown to depend on and be refined by the light from above, Avraham as Chochmah.

### THE REBBE'S MAAMARIM ON THIS MAAMAR

AI summaries of the Rebbe's maamarim built on this one, each read beside ours from the corrected scan; not yet reviewed by a person. What each adds is also shown under its paragraph.

**תורת מנחם – ספר • ש"פ תולדות, ב' כסלו, ה'תשכ"ה • 5725 • ד"ה ואלה תולדות יצחק בן אברהם המאמרים תשכ"ה P. פב**

The Rebbe opens with the well-known question on the verse: once it says "Yitzchak son of Avraham," why does it repeat "Avraham begot Yitzchak"? And why are Avraham and Yitzchak each named twice? Following Torah Ohr and Torah Chaim, he explains that Avraham is mayin duchrin, the arousal from above, and Yitzchak is mayin nukvin, the arousal from below. There are two stages. In the first, the arousal from above awakens the arousal from below: "Yitzchak son of Avraham," for the ascent is a "son" taken from Avraham. In the second, the arousal from above comes after the ascent and gives it the power to bear fruit: "Avraham begot Yitzchak." A second explanation, from Ohr HaTorah, reads Avraham as love and Yitzchak as fear, each on two levels. The verse then traces the order of avodah: lower fear, lesser love, great love, and higher fear. Prayer follows the same order, rising from below like the ladder whose head reaches heaven. Each explanation also shows why Yitzchak is greater, which is why in the future he will be told "For You are our father": the ascent from below has no limit, and fear stands above love.

The Rebbe then brings a maamar of the Tzemach Tzedek. Yitzchak's main superiority belongs to the future. Now, gevurah must receive from chesed, because the work of refinement (birurim) requires chesed. Only after all the refining is finished, when "I will remove the spirit of impurity," will the gevurot stand wholly above the chesed. This settles the apparent contradiction between places that put chesed above gevurah and the teaching that gold (gevurah) is above silver (chesed). It also explains Korach's punishment: he wanted gevurot not to be subordinate to chasadim. Shlomo was punished because silver was considered worthless in his days. Last, the superiority of gevurah is like the superiority of mesirus nefesh (ascent) over Torah and mitzvos (drawing down). Mesirus nefesh joins yud and heh and reveals Atik, above reason. This is why the Beis Yosef saw it as a punishment not to die sanctifying the Name, and why the Zohar requires that the light "rise" (סליק). It also explains "May G-d (Elokim) give you": added light comes specifically through gevurot.

*The lesson:* Prayer should follow the order of the verse: fear of G-d must come before prayer and accompany the whole day. During prayer one awakens lesser love and then great love, rising to higher fear and true self-nullification in Shemoneh Esrei.

## THE MAAMAR IN THE REBBE'S LIGHT

Found by AI reading every place in the Rebbe's works that cites this maamar, checked against each source; not yet reviewed by a person. Each explanation is under its paragraph.

The Rebbe returns to this maamar in his maamarim Lehavin Inyan Erev Rosh Chodesh 5714, Ve'eileh Toldos 5718 and Machar Chodesh 5745 (edited by him), and in edited sichos; the first two follow, as their editors note, the Rebbe Rashab's maamarim of 5680 and 5678, and the third builds on the Alter Rebbe's maamarim of 5568. The thread they draw out is why Yitzchak's ascent (העלאה), which begins only through Avraham's light, outlasts and outranks Avraham's drawing down (המשכה). In Ve'eileh Toldos 5718, following the Rebbe Rashab, he explains that a drawing down leaves the lower unchanged and can be stopped, as the Philistines stopped Avraham's wells, while the ascent refines the lower itself and so lasts; hence the vav in Yitzchak's „שמות" ("names"), and why only to Yitzchak will it be said, „כי אתה אבינו" ("For You are our father"). A sicha of Shabbos Vayelech 5735 explains the stopped wells another way, from Likkutei Torah and Torah Chaim. On „אברהם הוליד את יצחק" ("Avraham begot Yitzchak") he sets out two readings: in 5718, the Rebbe Rashab's, a second arousal from above after the ascent; in Machar Chodesh 5745, from the Alter Rebbe's maamarim of 5568, the drawing down before it, which brings out the power hidden in the lower's ascent. Perhaps (biur b'derech efshar) a reader comes away seeing Avraham's light as given for the sake of a lower world that refines itself.

## KEY CONCEPTS

**From below upward / from above downward** ממטה למעלה / מלמעלה למטה

The two directions of divine service: the creature rising toward G-d, and G-dliness drawn down into the world.

**Ratzo and shov** רצוא ושוב

"Running and returning": the soul's longing to rise and dissolve into G-d, and its return to serve Him in the world below.

**The Fear of Yitzchak** פחד יצחק

Yitzchak's quality of awe and self-nullification, too intense for creation to receive now; it will be revealed in the time to come.

**Nullifying something into nothing** ביטול היש לאין

The reverse of creation: the person turns the world and the self back into nothing before G-d, the source of Yitzchak's laughter.

**A dwelling place among the lower realms** דירה בתחתונים

G-d's purpose in creation, which is why the upward yearning must turn back downward.

**Raising the feminine waters** העלאת מיין נוקבין

The arousal from below that rises toward G-d; here it is itself awakened by the light from above.

SECTION 1 • ¶1

## Left and right: the two directions

1 אלה תולדות יצחק[1] וגו'. כתיב שמאלו תחת לראשי[2] וימינו תחבקני. שמאלו הוא בחי' יצחק ממטה למעלה.

"These are the generations of Yitzchak," etc. It is written, "His left hand is under my head, and his right hand embraces me." "His left hand" is the level of Yitzchak, [which is] from below upward.

> The maamar opens with the verse that heads the parsha and at once pairs it with a verse from the Song of Songs about the left hand and the right hand. The left hand is linked to Yitzchak, whose mode of service moves "from below upward": the created being rising toward G-d.

וימינו כו' הוא בחי' אברהם מלמעלה למטה.[3] והנה מדת אברהם הוא הכנסת אורחים כו' ויצחק היה חופר בארות[4] כו'.

"And his right hand," etc., is the level of Avraham, from above downward. Now, the attribute of Avraham is hospitality to guests, etc., and Yitzchak would dig wells, etc.

> The right hand is linked to Avraham, whose mode is "from above downward": bringing G-dliness down into the world. The two practices the Torah records of them, Avraham's hospitality and Yitzchak's digging of wells, will be shown to express these two directions.

ולהבין זה הנה כתיב ואהבת. אשר לכאורה לא שייך בזה לשון צווי לאהוב[5] כו'. אך הוא[6] שבתחלה כתיב[7] הוי' אחד[8,9] כו'.

To understand this: it is written, "And you shall love." Seemingly, the language of a command to love does not apply here, etc. But [the explanation] is that first it is written, "Havayah is One," etc.

> The verse "And you shall love" is phrased as a command, yet love is a feeling, and it is hard to see how one can be commanded to feel. The answer begins with the verse that comes just before it, the declaration that Havayah is One.

ובהתבוננות ענין אחד איך שאין ערוך אליו כלל כו'[10] הוי' אלקינו ואלקי אבותינו[11] (שהוא בחי' צמצום) פי' שיתהווה בחי' אבותינו חו"ב [חכמה ובינה] כו'

And through contemplating the meaning of "One," how there is no comparison to Him at all, etc., [one understands] "Havayah, our G-d and the G-d of our fathers" (which is the level of tzimtzum). This means that the level of "our fathers," Chochmah and Binah, should come into being, etc.

> When a person contemplates what "One" means, that G-d is beyond any comparison with anything, he also understands the phrase from the first blessing of the Amidah, "our G-d and the G-d of our fathers." "Our G-d" (Elokeinu) stands for tzimtzum, G-d's self-concealment; "our fathers" stands for Chochmah and Binah, the first powers of intellect, which could only come into being after that contraction.

אנת חכים כו' אשר אין ערוך כלל[12] לגבי מהותו ית' אנת הוא חד[13] כו' לכן צריך קודם בחי' אלקינו שהוא בחי' צמצום

"You are wise," etc., which has no comparison at all to His essence, may He be blessed, [for] "You are One," etc. Therefore there must first be the level of "our G-d," which is the level of tzimtzum,

> The quoted words come from the prayer of Eliyahu in the Tikkunei Zohar: "You are wise, but not with a known wisdom; You are One, but not in number." Even divine wisdom has no comparison to G-d's essence, so before Chochmah can exist there must first be a contraction, the level of "our G-d."

ואח"כ ואלקי בחי' וא"ו המשכה שיתהווה בחי' אבותינו ובהתבונן כ"ז [כל זה] בוודאי כל איש ישראל יהיה חפצו ורצונו תמיד ליכלל בה' אחד ולא שירד למטה במקום חשך.

and afterward "and the G-d of" (ואלקי), the level of the vav (ו), a drawing down, so that the level of "our fathers" should come into being. And when one contemplates all this, certainly the desire and will of every Jew will always be to be absorbed into the One G-d, and not to descend below, into a place of darkness.

> Only after the contraction comes the letter vav, the "and" (ו) of "and the G-d of" (ואלקי); a vav is drawn as a straight line downward, so it stands for the drawing down that brings the level of "our fathers," Chochmah and Binah, into being. A Jew who grasps how everything below is only a contracted ray of the One will naturally long to be absorbed back into Him rather than remain in the darkness of this lower world.

אמנם זהו בחי' רצוא אבל צ"ל אח"כ בחי' שוב[14] כדכתיב כיתרון האור מן החשך[15] ורצונו ית' להיות לו דווקא דירה בתחתונים ולכן הצווי ואהבת הוא הפי' בהיפוך מלמעלה למטה.[16, 17]

However, this is the level of ratzo (running [toward G-d]); but afterward there must be the level of shov (returning), as it is written, "like the advantage of light out of darkness." And His will, may He be blessed, is specifically to have a dwelling place among the lower realms. Therefore the command "And you shall love" means the reverse: from above downward.

> That longing to rise and dissolve into G-d is called ratzo, "running"; it must be followed by shov, "returning," to life and service below, because G-d wants a dwelling place precisely in the lowest realms, where light that comes out of darkness has an added quality. So the command "And you shall love" is not about rising upward but the reverse: drawing G-dly love from above down into the world, and this answers why love can be commanded.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **BACKGROUND FROM THE REBBE**
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> In the maamar Ve'eileh Toldos Yitzchak of Shabbos Toldos 5718 (Mevarchim and Erev Rosh Chodesh Kislev), which, as its editors note, follows the Rebbe Rashab's maamar on the same verse from 5678, the Rebbe explains how the service of Avraham (love) and of Yitzchak (fear) lives in every Jew, and takes up the old question „איך שייך ציווי על אהבה" (how love can be commanded).

As the Rebbe Rashab explains (dibbur hamaschil Ve'eileh Toldos 5678), which the Rebbe sets out almost word for word in his maamar Ve'eileh Toldos 5718, the question of how love can be commanded is not settled by the usual answer, that the command is to contemplate and love follows by itself, since „ואהבת" ("And you shall love") commands the love itself. Even after contemplation, love can remain ratzo alone, like „בן עזאי שהציץ ומת" (Ben Azzai who gazed and died), or Aharon's sons who „בקרבתם לפני הוי׳ וימותו" ("drew near before Havayah and died"); that is the way of Tohu and against G-d's intent. What can be commanded is that after the ratzo the love become shov, drawn down below, which is the Alter Rebbe's answer here: „הצווי ואהבת הוא הפי׳ בהיפוך מלמעלה למטה" (the command means the reverse direction, from above downward).

The Alter Rebbe: ולכן הצווי ואהבת הוא הפי׳ בהיפוך מלמעלה למטה

The Rebbe: שהציווי ואהבת הוא שהאהבה תהי׳ בבחי׳ שוב והמשכה למטה

Toras Menachem – Sefer HaMaamarim 5718 (unedited), p. נ · ש"פ תולדות, מבה"ח וער"ח כסלו, ה'תשי"ח

SECTION 2 · ¶2–3

## Hospitality and wells

2 וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] שיהא שם שמים[18] מתאהב ע"י. פי׳ להמשיך גילוי אור אלקותו מלמעלה למטה. וזהו מעשה אברהם[19] הכנסת אורחים שנתן לערביים לאכול

As our Sages, of blessed memory, said: "That the Name of Heaven become beloved through you." This means: to draw down the revelation of the light of His G-dliness from above downward. And this is the deed of Avraham, hospitality to guests: he gave the Arabs to eat,

The Sages' teaching that one should make G-d beloved through one's conduct is read as the task of drawing G-dliness downward. Avraham did this through hospitality: he fed the passing Arabs who came to his tent.

ואח"כ אמר להם דעו למי מברכים[20] כו׳ בכדי להיות גילוי אלקות למטה שגם הערביים יכירו גדולתו כו׳ כ"ז [כל זה] הוא בחי׳ אברהם המשכה מלמעלה למטה.[21]

and afterward he said to them, "Know Whom you are blessing," etc., so that there would be a revelation of G-dliness below, so that even the Arabs would recognize His greatness, etc. All this is the level of Avraham: drawing down from above downward.

After they ate and wished to bless him, Avraham told them to know Whom they were really blessing, the G-d who provides. In this way even people far from G-d came to recognize Him, which is the downward flow, from above to below, that marks Avraham.

ויצחק הי' [היה] חופר בארות שהוא בחי' גילוי ממטה למעלה[22] מהעלם לגילוי כמשל הבור אשר המים שם בהעלם וע"י החפירה נגלו המים כו'.

And Yitzchak would dig wells, which is the level of revelation from below upward, from concealment to revelation, as in the analogy of a well, where the water is there in concealment, and through the digging the water is revealed, etc.

Yitzchak's wells show the opposite direction. The water was already there, hidden in the ground; digging removes what covers it. So too Yitzchak's service uncovers the G-dliness already hidden in the lower realms and brings it up into revelation.

**THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person

**BACKGROUND FROM THE REBBE**

In the maamar Lehavin Inyan Erev Rosh Chodesh of Shabbos Toldos 5714, which, as its editors note, follows throughout the Rebbe Rashab's Vayomer Lo Yehonasan Machar Chodesh of 5680, the Rebbe explains the two loves in „ואהבת" ("And you shall love"), the ratzo that rises and the love that draws down, and reads the Sages' „שיהא שם שמים מתאהב על ידך" ("that the Name of Heaven become beloved through you") as the second.

As the Rebbe Rashab explains (dibbur hamaschil Vayomer Lo Yehonasan Machar Chodesh 5680), which the Rebbe sets out in his maamar Lehavin Inyan Erev Rosh Chodesh 5714, the Sages' "that the Name of Heaven become beloved through you," which the Alter Rebbe reads here as „להמשיך גילוי אור אלקותו מלמעלה למטה" (drawing the light of G-dliness downward) without saying why the words mean that, is explained this way: "Heaven" is Z"A, and "the Name of Heaven" is its vessel, Malchus, „שהוא שם והארה בלבד" (which is only a name and a glimmer), so light has to be added to it. So too every vessel of the sefiros is only a "name": „כד אנת תסתלק מיניהו אשתארו כולהו שמהן כגופא בלא נשמתא" ("when You depart from them, all the names remain like a body without a soul"); and even the lights are called names, so added light must be drawn into them; that is making the Name beloved, and it is done „ע"י מעשה הצדקה" (through the deed of tzedakah).

The Alter Rebbe: וכמארז"ל שיהא שם שמים מתאהב ע"י. פי' להמשיך גילוי אור אלקותו מלמעלה למטה

The Rebbe: ושם שמים הוא הכלי לז"א, שהוא מלכות, שהוא שם והארה בלבד

Toras Menachem – Hisvaaduyos (unedited), vol. 10 (תשי"ד ח"א), p. 155 · ש"פ תולדות, מבה"ח וער"ח כסלו, ה'תשי"ד

3 והנה הגם שאברהם היה ג"כ חופר בארות אבל כתיב ויסתמום פלשתים כו' ויצחק חפר אותן וקרא להם שמות כשמת אשר קרא להן אביו[23] הראשון מלא והשני חסר לפי

Now, although Avraham too dug wells, it is written, "and the Philistines stopped them up," etc., and Yitzchak dug them [again] "and called them names (שמות) like the names (שמת) that his father had called them." The first is written full and the second defective, because

Avraham had dug wells first, but the Philistines stopped them up, and Yitzchak reopened them and gave them the names his father had given. In the verse the first "names" is spelled with a vav (שמות) and the second without it (שמת), and the maamar now explains why.

שע"י חפירה דיצחק לא נפסק עוד נביעתם[24] ונמשכים ונובעים הששה מדות שהן בחי' וי"ו ע"כ הוא שמות מלא בוי"ו.[25]

through Yitzchak's digging their flowing was no longer interrupted, and the six emotive attributes (middos), which are the level of the vav, are drawn forth and flow. Therefore it is "names" (שמות), written full, with a vav.

> The letter vav stands for the six emotive attributes (its numerical value is six). Once Yitzchak dug, the flow of the wells was never cut off again, so the emotions keep flowing; hence his "names" are spelled full, with the vav.

אבל שמת דאברהם חסר וי"ו לפי שסתמום פלשתים ויש לחיצונים יניקה מהם.[26] לכן ע"י חפירה דיצחק הוא שמות בוי"ו (ועמ"ש כה"ג [כהאי גוונא] ע"פ ששת ימים תאכל מצות[27,28] כו' מלא וי"ו) ולע"ל [ולעתיד לבוא] כתיב

But the "names" (שמת) of Avraham lack the vav, because the Philistines stopped them up, and the external forces draw nourishment from them. Therefore, through Yitzchak's digging it is "names" (שמות) with a vav. (And see what is explained along these lines on the verse "Six days you shall eat matzos (מצות)," etc., [written] full, with a vav.) And of the Time to Come it is written,

> Avraham's wells could be stopped, which means the forces opposed to holiness could draw nourishment from them, so his "names" lack the vav. The text points to a parallel discussion of the full spelling of "matzos" in another maamar, and then turns to the future.

כי אתה אבינו[29] שעיקר הצחוק והשמחה יהיה מבחי' יצחק שהוא ממטה למעלה אשר בחי' זו אין קץ ותכלית כו'

"For You are our father": [meaning] that the essence of laughter and joy will be from the level of Yitzchak, which is from below upward, a level that has no end or limit, etc.

> In Isaiah the people say to G-d, "For You are our father, for Avraham does not know us"; the Gemara (Shabbos 89b) reads "For You are our father" as said to Yitzchak in the time to come. Then the greatest joy and laughter will come from Yitzchak's mode, the ascent from below, which is unlimited.

משא"כ (אברהם) בבחי' ממעלה למטה יש לה גבול המשכה למטה ולכן באברהם כתיב ב"פ [ב' פעמים] אברהם אברהם[30] הא' הוא המשכה שיתהווה בחי' חו"ב [חכמה ובינה] דאצי' ואלקי אבותינו כנ"ל.

Whereas (Avraham), at the level of from above downward, has a limit to [its] drawing down below. Therefore it is written of Avraham twice, "Avraham, Avraham": the first is the drawing down by which the level of Chochmah and Binah of Atzilus comes into being, "and the G-d of our fathers," as [explained] above;

> Drawing down from above always has limits, since it must fit the capacity of what receives it. The doubled "Avraham, Avraham" at the binding of Yitzchak hints at two stages of that descent: the first brings Chochmah and Binah of the World of Atzilus into being, the "G-d of our fathers" explained above.

והמשכה ב' בבי"ע. משא"כ יצחק בחי' מלמטה למעלה בחי' אין קץ ותכלית והכל ירוממוך סלה.

and the second drawing down is into [the worlds of] Beriah, Yetzirah and Asiyah. Whereas Yitzchak is the level of from below upward, a level without end or limit: "and all will exalt You, Selah."

> The second stage extends into the three lower worlds, Beriah, Yetzirah and Asiyah. Yitzchak's ascent, by contrast, has no end, as the prayer says, "and all will exalt You, Selah."

ומזה נתהווה עיקר הצחוק כי גמירי משמיא מיהב יהבי[31] משקל לא שקלי כו' מיהב הוא בחי' השתלשלות מאין ליש כו'.

And from this comes about the essence of laughter, for we have a tradition: "From Heaven they give; they do not take [back]," etc. "Giving" is the level of the chain of descending worlds (hishtalshelus), from nothing to something, etc.

> The name Yitzchak means "he will laugh." Heaven, the Gemara says, gives but does not take back: G-d's giving is the chain of worlds, bringing something out of nothing. The saying comes from a Gemara story in which a gift sent down from Heaven was later taken back at the recipient's request, and the Sages called that second miracle greater than the first, because Heaven's way is to give, not to take back. So here "taking back," the rare reverse movement from something to nothing, is the surprise that brings about laughter.

אבל עבודת האדם הוא ההיפוך והוא להיות בטול היש לאין והוא בחי' יצחק צחוק ותענוג[32] גדול כו':

But the divine service of man is the reverse: it is the nullification of the something into nothing. And this is the level of Yitzchak: laughter and great delight, etc.

> Man's task is the reverse, turning the "something" of the world and of the self back into "nothing," into self-nullification before G-d. This reversal is the source of Yitzchak's laughter and great delight.

> **EXPLAINED ELSEWHERE** • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person
>
> **EXPLAINED BY THE TZEMACH TZEDEK**

Why the reversal, „בטול היש לאין" (nullifying "something" into "nothing"), should bring laughter and delight, and why that laughter belongs to the future: „כי אתה אבינו" ("For You are our father"). Our deeper says only that laughter comes from the unexpected reversal.

**Perhaps (biur b'derech efshar) the Tzemach Tzedek's gloss on this line says why the laughter belongs to the future: „עיקר הצחוק והשמחה" (the "main laughter and joy") that will come from Yitzchak is the revelation of the delight of the innermost level, pnimiyus Atik, „ישמח ה׳ במעשיו" ("G-d will rejoice in His works"), and that revelation is drawn „מבירור שם ב״ן שמעולם התהו" (from refining the Name Ban, the world of Tohu), which is the nullifying of the "something" from below upward.**

the Tzemach Tzedek: Or HaTorah, Bereishis (gloss on this maamar), vol. ד, p. 1634 (the verso of folio תתיז)

**THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person

**THE REBBE EXPLAINS**

In a sicha of Shabbos Vayelech 5735 (Likkutei Sichos vol. 15, Vayera II), the Rebbe asks why the Zohar calls the well Avraham dug "Yitzchak's well," and why his father, R. Levi Yitzchak, explaining this in his notes on the Zohar, refers to Torah Ohr at the start of Toldos.

**The Rebbe reads this paragraph as giving the reason why Avraham's wells could be stopped and why, once Yitzchak dug them again, they lasted: the Philistines can oppose only the line of chesed (קו החסד) in holiness, not the line of gevurah. He spells it out from Likkutei Torah and Torah Chaim: "Philistines" is from „מבוי המפולש" (mavui mefulash), an alley open at both ends, and they were scoffers, for scoffing comes from a heart opened too wide, the unholy counterpart of Avraham's expansive love and joy; even so it could take hold only „אחרי מות אברהם" ("after Avraham's death"), when the holy love had gone and only the open heart remained. Love still carries a sense of self, „יש מי שאוהב" ("there is one who loves"), while awe and acceptance of the yoke are bittul, so once Yitzchak's awe was joined to Avraham's love the external forces had no more hold.**

The Alter Rebbe: אבל שמת דאברהם חסר וי"ו לפי שסתמום פלשתים ויש לחיצונים יניקה מהם

The Rebbe: פלשתים קען זיין אַ מנגד נאָר צום קו החסד פון קדושה און ניט צום קו הגבורה

Likkutei Sichos, vol. טו, p. 118–121 (on Torah Ohr: 119–120) · משיחת ש"פ וילך תשל"ה

**THE REBBE EXPLAINS**

In the same sicha of Shabbos Vayelech 5735 (Likkutei Sichos vol. 15, Vayera II), explaining why R. Levi Yitzchak reads the Zohar's "Yitzchak's well" as Avraham's well that is only credited to Yitzchak, the Rebbe builds on this paragraph's words „לא נפסק עוד נביעתם" ("their flowing was no longer cut off").

**The Rebbe notes that "their flowing" here means „לנביעת מי החסדים דאברהם" (the flowing of Avraham's waters of chesed), as Torah Chaim says explicitly. So even after Yitzchak dug them again they remained Avraham's wells, his service of love and joy, and Yitzchak's part, awe and acceptance of the yoke (יראה וקבלת עול), is what keeps that love and joy alive; this, he says, is why his father read the Zohar's "Yitzchak's well" as Avraham's well only credited to Yitzchak. He concludes that the main line of service is love and joy ("there is no service like the service of love"), and awe is what lets the joy last.**

The Alter Rebbe: לפי שע"י חפירה דיצחק לא נפסק עוד נביעתם

The Rebbe: לנביעת מי החסדים דאברהם, כמפורש בתו"ח שם פ"ז

משיחת ש"פ וילך תשל"ה · Likkutei Sichos, vol. טו, p. 120, note 21

**THE REBBE EXPLAINS**

In a talk of 12 Tammuz 5714, which the Rebbe edited in Yiddish for Likkutei Sichos vol. 1, asking why Yitzchak could be born only „מטיפה קדושה" (from a holy drop), after Avraham's circumcision, the Rebbe first sets out how Avraham drew G-dliness down into the world while Yitzchak made the world itself rise to become its vessel, and why Yitzchak kept digging when the Philistines took his wells.

The Alter Rebbe states that the ascent from below has „אין קץ ותכלית" (no end or limit), while drawing down from above „יש לה גבול" (has a limit). The Rebbe gives the reason, citing this maamar in his note: the work of making the world itself a vessel for G-dliness reaches „בלי גבול האמתי" (the true limitlessness) of the Ein Sof, because it is through this work that the ultimate intent (תכלית הכוונה) is fulfilled. In the same talk he describes Yitzchak's wells as uncovering the living water already in the ground, not pouring water in from elsewhere, so that the world itself rises to become a vessel.

The Alter Rebbe: משא"כ יצחק בחי' מלמטה למעלה בחי' אין קץ ותכלית והכל ירוממוך סלה

The Rebbe: די עבודה צו מאַכן פון וועלט אַ כלי צו ג-טלעכקייט דערלאַנגט אין בלי גבול האמתי

משיחת י"ב תמוז תשי"ד · Likkutei Sichos, vol. א, p. 30

**BACKGROUND FROM THE REBBE**

In the maamar Ve'eileh Toldos of Shabbos Toldos 5718, following the Rebbe Rashab's Ve'eileh Toldos 5678, the Rebbe asks, as the Rebbe Rashab does there, what the difference is between Avraham drawing G-dliness into the world and Yitzchak uncovering it, since both seem to reveal G-dliness below, and explains what „מלמעלה למטה" ("from above downward") and „מלמטה למעלה" ("from below upward") mean.

As the Rebbe Rashab explains (dibbur hamaschil Ve'eileh Toldos 5678), which the Rebbe sets out in his maamar Ve'eileh Toldos 5718, the stopped wells are explained by another principle: when the higher comes down to the lower, as with Avraham, nothing stands in the way, but the lower is not changed, so „אפשר שמצד התגברות החומריות יסתלק האור" (when physicality grows strong the light can leave); when the lower rises, as with Yitzchak, it must first be refined, „מי יעלה בהר הוי׳ גו׳ נקי כפים" ("who shall ascend the mountain of Havayah… clean of hands"), and then the light stays. So the revelation at Sinai left the lower unrefined, while in the time to come the body itself will be refined; and, the Rebbe adds, after Sinai there was still exile, while the revelations of the time to come „קיימים לעד ולעולמי עולמים" (last forever). This is why the Philistines stopped Avraham's wells after his death but could not stop Yitzchak's: Yitzchak's ascent „פעלה זיכוך המטה" (refined the lower itself).

The Alter Rebbe: והנה הגם שאברהם היה ג"כ חופר בארות אבל כתיב ויסתמום פלשתים

The Rebbe: משא"כ הבארות דיצחק לא שייך שיסתמום פלשתים, לפי שעבודת יצחק היתה בדרך העלאה לפעול זיכוך בהמטה עצמו

נג-נד · ש"פ תולדות, מבה"ח וער"ח כסלו, ה'תשי"ח .Toras Menachem – Sefer HaMaamarim 5718 (unedited), p

**BACKGROUND FROM THE REBBE**

In the maamar Ve'eileh Toldos of Shabbos Toldos 5718, right after explaining why Yitzchak's wells lasted, the Rebbe turns to the full (שמות) and defective (שמת) spellings of "names" in this verse, taking up the question and answer of the Rebbe Rashab's Ve'eileh Toldos 5678.

As the Rebbe Rashab explains (dibbur hamaschil Ve'eileh Toldos 5678), which the Rebbe sets out in his maamar Ve'eileh Toldos 5718, the Alter Rebbe's reading here raises a difficulty: the letter vav stands for drawing down from above, which is Avraham's way, so one would expect Avraham's "names" to be full and Yitzchak's defective. The answer is "שגם ענין ההעלאה הוא באות וא"ו" (that ascent too goes by the vav): every ascent is through "שם מ"ב" (the Name of 42), six times seven (the Rebbe cites Likkutei Torah on the journeys), and the Zohar reads "a true sign" (אות אמת) as the letter vav. A drawing down that comes on its own from above does not last, "כיון שהמטה אינו כלי להמשכה זו" (since the lower is no vessel for it), as with Avraham's wells; when the ascent comes first and brings the drawing down, the vav is "a true sign" that lasts, because a vessel was made. More deeply, refining the darkness itself reaches higher, "ישת חושך סתרו" ("He made darkness His hiding place"), where there is no change or interruption.

The Alter Rebbe: ונמשכים ונובעים הששה מדות שהן בחי' וי"ו ע"כ הוא שמות מלא בוי"ו

The Rebbe: הול"ל ביצחק שמת חסר וא"ו, ובאברהם שמות מלא וא"ו

Toras Menachem – Sefer HaMaamarim 5718 (unedited), p. נד-נה · ש"פ תולדות, מבה"ח וער"ח כסלו, ה'תשי"ח

**BACKGROUND FROM THE REBBE**

At the end of the maamar Ve'eileh Toldos of Shabbos Toldos 5718, which follows the Rebbe Rashab's maamar of 5678, having said that "ובשביל ענין העלי' נעשה כל ענין ההמשכה דאברהם" (all of Avraham's drawing down exists for the sake of Yitzchak's ascent), the Rebbe explains why in the future "כי אתה אבינו" ("For You are our father") will be said to Yitzchak alone.

As the Rebbe Rashab explains (dibbur hamaschil Ve'eileh Toldos 5678), which the Rebbe sets out at the end of his maamar Ve'eileh Toldos 5718, "For You are our father" will be said to Yitzchak because the ultimate elevation of the future is "שהמטה גופא יזדכך להיות כלי לאלקות" (that the lower itself be refined into a vessel for G-dliness): the reason for the Alter Rebbe's line here, "שעיקר הצחוק והשמחה יהיה מבחי' יצחק" (that the main laughter and joy of the future will come from Yitzchak's way), the ascent from below. The Rebbe frames it with his own premise in this maamar, that all of Avraham's drawing down exists for the sake of Yitzchak's ascent; so "אברהם לא ידענו" ("Avraham did not know us"), and only to Yitzchak will they say "You are our father." With the Rebbe Rashab he ties this to the inner Torah that Moshiach will reveal, which is reached through the toil of refining from below.

The Alter Rebbe: ולע"ל כתיב כי אתה אבינו שעיקר הצחוק והשמחה יהיה מבחי' יצחק שהוא ממטה למעלה

The Rebbe: לפי שתכלית העילוי דלעתיד הוא שהמטה גופא יזדכך להיות כלי לאלקות

Toras Menachem – Sefer HaMaamarim 5718 (unedited), p. נז · ש"פ תולדות, מבה"ח וער"ח כסלו, ה'תשי"ח

**FROM THE REBBE'S MAAMAR 5725** ד"ה ואלה תולדות יצחק בן אברהם,

The Alter Rebbe grounds Yitzchak's superiority ("For You are our father") in the fact that the ascent from below has no end, while the drawing down from above is limited. The Rebbe presents this as the reason according to the first explanation. According to the second explanation he adds another reason: fear itself is above love. Even lower fear is rooted in higher fear, which stands above great love.

The Alter Rebbe: בבחי' ממעלה למטה יש לה גבול המשכה למטה

**FROM THE REBBE'S MAAMAR 5725** ד"ה ואלה תולדות יצחק בן אברהם,

The Alter Rebbe describes man's service as the reverse of hishtalshelus, the nullification of something into nothing. The Rebbe separately presents mesirus nefesh as an example of ascent superior to the drawing down of Torah and mitzvos. Mesirus nefesh is above reason because it joins yud and heh and reveals Atik, the essence of the soul. Torah and mitzvos are a drawing down that joins vav and heh. He supports this from the Beis Yosef and from the Zohar's precise word סליק.

The Alter Rebbe: אבל עבודת האדם הוא ההיפוך והוא להיות בטול היש לאין

The Rebbe: מעלת המס"נ (העלאה) על עסק התומ"צ (המשכה)

SECTION 3 • ¶4–7

## The Fear of Yitzchak

4 והנה כתיב באברהם קח נא את בנך[33] כו׳ אשר אהבת את יצחק כו׳. כי ידוע הטבע לאהוב ההיפוך[34]

Now, it is written of Avraham, "Take, please, your son," etc., "whom you love, Yitzchak," etc. For it is known that it is natural to love the opposite,

The verse at the binding calls Yitzchak the son "whom you love." The maamar explains this love by a rule of nature: one loves one's opposite.

כדכתיב מים קרים על נפש עיפה.[35] וכמו״כ [וכמו כן] להיפוך מי שקר לו מאד רוצה למים חמים.

as it is written, "Cold water on a weary soul." And likewise the reverse: one who is very cold wants warm water.

The verse from Proverbs shows that a weary, heated person longs for cold water; likewise one who is very cold wants warm water. Opposites attract.

5 ולכן אברהם שמדתו המשכה מלמעלה למטה אוהב ג״כ ההיפוך בחי׳ יצחק מלמטה למעלה. היינו שבחי׳ יצחק הוא פחד יצחק[36] שהוא בחי׳ יראה ובטול

Therefore Avraham, whose attribute is drawing down from above downward, also loves the opposite, the level of Yitzchak, from below upward. That is, the level of Yitzchak is "the Fear of Yitzchak," which is the level of awe and self-nullification (bittul).

Avraham, all drawing down, loves Yitzchak's opposite mode of ascent. Yitzchak's quality is called "the Fear of Yitzchak": awe and self-nullification before G-d.

ולכן זה א"א שימשיך אברהם למטה בחי' פחד יצחק הנ"ל שבחינת בטול כזה א"א לנבראים לקבל

**And therefore it is impossible for Avraham to draw down below the level of the Fear of Yitzchak mentioned above, for created beings cannot receive such a level of self-nullification.**

> That is why Avraham could not bring Yitzchak's level down to the world: created beings cannot bear such complete self-nullification; they would cease to exist as separate beings.

כי גם למעלה אמרו הושיט הקב"ה אצבעו[37] הקטנה ביניהם ושרפן ע"י גילוי רב ומכ"ש [ומכל שכן] למטה בנבראים.

**For even above, [the Sages] said: "The Holy One, blessed be He, stretched out His little finger among them and burned them," through an intense revelation; all the more so below, among created beings.**

> The Gemara tells that G-d stretched out His little finger among a group of angels and burned them; the revelation was too great for them to contain. If even angels cannot bear it, surely created beings below cannot.

6 ולכן כתיב ויעקוד אותו על המזבח[38] ממעל לעצים למעלה מבחינת עה"ח [עץ החיים] ועה"ד [ועץ הדעת] שם יוכל להתגלות בחי' פחד יצחק[39] הנ"ל.

**Therefore it is written, "and he bound him upon the altar, above the wood (עצים)": above the level of the Tree of Life and the Tree of Knowledge. There the level of the Fear of Yitzchak mentioned above could be revealed.**

> At the binding, Yitzchak was placed "above the wood," and the word for wood, etzim, also means trees. So he was above the Tree of Life and the Tree of Knowledge, a level beyond the worlds; only there could the Fear of Yitzchak be revealed.

אמנם ביעקב כתיב ופחד יצחק היה לי. כי יעקב היה בחור שבאבות[40, 41, 42] בחי' התכללות מבריח מן הקצה[43, 44] כו'.

**However, of Yaakov it is written, "and the Fear of Yitzchak was with me." For Yaakov was the choicest of the Patriarchs, the level of inclusion, "the bar that reaches from end [to end]," etc.**

> Yaakov, however, says "the Fear of Yitzchak was with me." Yaakov is the choicest of the Patriarchs because he includes both Avraham and Yitzchak, like the middle bar of the Tabernacle that ran from one end to the other.

ולכן אמר אלקי אבי אברהם ופחד יצחק היה לי שהי׳ [שהיה] לו שני הבחינות בחי׳ אברהם כנ״ל. וגם פחד יצחק היה יכול להמשיך למטה ג״כ.

Therefore he said, "the G-d of my father Avraham, and the Fear of Yitzchak was with me": for he had both levels, the level of Avraham, as [explained] above, and he could also draw the Fear of Yitzchak down below as well.

> Because he combined both, Yaakov could draw even the Fear of Yitzchak down below, which Avraham alone could not do.

**EXPLAINED ELSEWHERE** • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person

**EXPLAINED BY THE TZEMACH TZEDEK AND THE REBBE RAYATZ**

„ממעל לעצים" ("Above the wood"): what the Tree of Life and the Tree of Knowledge stand for here, and why only above them could the Fear of Yitzchak (פחד יצחק) be revealed. Our explain says only "a level beyond the worlds."

Perhaps (biur b'derech efshar) the Tzemach Tzedek's gloss on this line opens it: the Tree of Life and the Tree of Knowledge are Z"A and Nukva, and „המזבח ממעל לעצים" ("the altar above the wood") is Binah, called the inner altar, where the Fear of Yitzchak, „יראה עילאה" (the higher fear), is revealed. Its root, he says, citing the Ramaz, is the gevurah of Atik vested in the hidden brain (mocha stima'ah), which is why such awe and bittul cannot be drawn down below, and why the Torah is called a "gateway" (תרעא) with respect to this higher fear.

the Tzemach Tzedek: Or HaTorah, Bereishis (gloss on this maamar), vol. ד, p. 1634–תתיח (from the verso of folio תתיז to folio תתיח) · the Rebbe Rayatz: Sefer HaMaamarim 5683, p. קסו

**EXPLAINED BY THE TZEMACH TZEDEK**

How Yaakov's "inclusion" (התכללות) lets him draw down the Fear of Yitzchak, which Avraham could not: why joining love and fear changes what creation can receive.

Perhaps (biur b'derech efshar) the Tzemach Tzedek's gloss on this line, bringing Likkutei Torah (Vaeschanan, Vida'ta HaYom, second discourse), explains Yaakov's inclusion: love and fear are opposites, and they can be joined only by a light higher than both; that light is "the awesome One" (והנורא) of the prayer, bittul, revealed in Tiferes, Yaakov's attribute, „מה נורא המקום הזה" ("how awesome is this place"), the middle bar that joins the two ends. That, he says, is why Yaakov could say „ופחד יצחק הי׳ לי" ("the Fear of Yitzchak was with me").

the Tzemach Tzedek: Or HaTorah, Bereishis (gloss on this maamar), vol. ד, p. תתיח

7 והנה לע"ל [לעתיד לבוא] כתיב כי אתה אבינו[45] פי' כי עתה א"א שבחי' פחד יצחק יהי' [יהיה] בבחי' אבינו שהיא המשכה למטה וכנ"ל.

Now, of the Time to Come it is written, "For You (אתה) are our father." The meaning is: for now (עתה) it is impossible for the level of the Fear of Yitzchak to be at the level of "our father," which is drawing down below, as [explained] above.

> The maamar reads "For You (atah) are our father" as if it said "for now (atah, spelled עתה)": now the Fear of Yitzchak cannot become "our father," a level that flows down to us, since creation cannot bear it, as explained.

אבל לע"ל [לעתיד לבוא] כשיהיה בלע המות לנצח[46] ואת רוח הטומאה אעביר[47] כו' אז יתגלה בחי' פחד יצחק למטה שיהי' [שיהיה] הוא בחי' אבינו

But in the Time to Come, when "He will swallow up death forever," and "I will remove the spirit of impurity," etc., then the level of the Fear of Yitzchak will be revealed below, so that it will be the level of "our father,"

> In the time to come, when death is swallowed up and the spirit of impurity removed, the obstacles will be gone, and Yitzchak's level of awe will be revealed below and become "our father."

כדכתיב לבא בנקרת הצורים[48] ובסעיפי הסלעים מפני פחד ה' שיתגלה בחי' פחד ובטול למטה וראו כל בשר.[49]

as it is written, "to go into the clefts of the rocks and into the crevices of the crags, from before the fear of Havayah": that the level of fear and self-nullification will be revealed below, "and all flesh shall see."

> Isaiah foretells that on the day G-d arises, people will flee into the clefts of the rocks from the terror of Havayah. The maamar reads that "fear" as the awe and self-nullification of Yitzchak, which will then be openly revealed in this world, so that "all flesh shall see."

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **THE REBBE EXPLAINS**
>
> In the talk that followed the maamar Lehavin Inyan Erev Rosh Chodesh on Shabbos Toldos 5714, which the Rebbe edited in Yiddish for Likkutei Sichos vol. 1, he returns to „כי אתה אבינו" ("For You are our father") and asks in what way Yitzchak was „בדוגמא דלעתיד לבוא" (a pattern of the time to come).
>
> The Rebbe gives the reason "For You are our father" will be said to Yitzchak from this paragraph (his note cites Torah Ohr 17c): Yitzchak's matter is fear and bittul (פחד וביטול), and that is one of the new things of the time to come. From this he explains why Yitzchak lived in several ways in the pattern of the future: all the Patriarchs „הטעימן מעין עולם הבא" (were given a taste of the World to Come) in delight, but at the binding „פרחה נשמתו" (Yitzchak's soul flew from him) and a soul of the World to Come was drawn into him, so his whole life was in that pattern. His true distinction, the Rebbe says, is that he was above the world and drew from there into the world.

The Alter Rebbe: פי׳ כי עתה א"א שבחי׳ פחד יצחק יהי׳ בבחי׳ אבינו שהיא המשכה למטה

The Rebbe: ווייל יצחק איז דער ענין פון פחד און ביטול, וואָס דאָס איז דאָך איינער פון די חידושים פון דעם זמן פון לעתיד לבוא

Likkutei Sichos, vol. א, p. 48-49 · ש"פ תולדות, מבה"ח וער"ח כסלו, ה'תשי"ד

**BACKGROUND FROM THE REBBE**

In the same maamar of Shabbos Toldos 5714, following the Rebbe Rashab's Machar Chodesh 5680, which asks the same question, the Rebbe asks: if Yitzchak's level is darkness (חושך) for those below, how can it be said to Yitzchak in the future, „כי אתה אבינו" ("For You are our father")?

As the Rebbe Rashab explains (dibbur hamaschil Vayomer Lo Yehonasan Machar Chodesh 5680), which the Rebbe sets out in his maamar Lehavin Inyan Erev Rosh Chodesh 5714, fear, unlike love, comes from closeness to G-d's essence ("I fill the heavens and the earth"), leaving nothing sought but bittul, and since the essence is above revelation, to those below it is darkness; how then can such darkness be called "our father," as the Alter Rebbe says here it will be in the future, when the Fear of Yitzchak (פחד יצחק), which now cannot be a flow to those below, is revealed below? The answer is from Shabbos: it is above the chain of worlds and above time, which is why it „אינו נקרא בשם ראש השבוע" (is not called the "head" of the week), and yet the days after it are blessed from it. So what is above hishtalshelus (השתלשלות), called darkness, can be drawn down as light, and in the future even Yitzchak's closeness will be drawn „באופן של אור וגילוי למטה" (below as light and revelation).

The Alter Rebbe: אז יתגלה בחי׳ פחד יצחק למטה שיהי׳ הוא בחי׳ אבינו

The Rebbe: לעתיד לבוא תומשך גם בחי׳ זו באופן של אור וגילוי למטה

Toras Menachem – Hisvaaduyos (unedited), vol. 10 (תשי"ד ח"א), p. 156-159 · ש"פ תולדות, מבה"ח וער"ח כסלו, ה'תשי"ד

**FROM THE REBBE'S MAAMAR 5725** ,ד"ה ואלה תולדות יצחק בן אברהם

The Alter Rebbe says that only in the future will the Fear of Yitzchak be revealed below. In a separate discussion of the Tzemach Tzedek, the Rebbe says that as long as there is refinement to be done, gevurah must receive from chesed. This echoes the Alter Rebbe's point in ¶10 that the ascent is refined through Avraham. Gevurah can stand wholly above chesed only once the refining is complete. From this the Rebbe resolves the apparent contradiction between chesed above gevurah and gold above silver, and explains the sin of Korach and the punishment of Shlomo.

The Alter Rebbe: אבל לע"ל כשיהיה בלע המות לנצח ואת רוח הטומאה אעביר

The Rebbe: שבשביל הבירורים יש צורך בחסדים, ודוקא עי"ז יכולים הגבורות להיות כדבעי

SECTION 4 • ¶8–10

## Yitzchak born of Avraham

8 וזהו אלה תולדות יצחק בן אברהם. אברהם הוליד את יצחק.[50] ב"פ [ב' פעמים] אברהם וב"פ [וב' פעמים] יצחק. כנודע ממשל גשמי שהזכר יוכל להזריע בלא נקבה משא"כ הנוקבא כו'.

And this is [the meaning of] "These are the generations of Yitzchak, son of Avraham; Avraham begot Yitzchak": twice Avraham and twice Yitzchak. As is known from a physical analogy, the male can emit seed without a female, which is not so of the female, etc.

> The opening verse names Avraham twice and Yitzchak twice. The maamar explains this with an analogy from physical procreation: the male can emit seed without the female, but the female cannot initiate by herself.

והגם שאמרו אשה מזרעת תחלה[51] כו' היינו ג"כ ע"י התעוררות הדכר תוכל הנוקבא להזריע תחלה כו'.

And although [the Sages] said, "[If] the woman emits seed first," etc., this too means that through the arousal of the male the female can emit seed first, etc.

> The Sages say that when the woman emits seed first the child is male; even so, this happens only through the man's arousal. The analogy prepares the point that the ascent from below (Yitzchak) depends on an arousal from above (Avraham).

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **FROM THE REBBE'S MAAMAR 5725** ,ד"ה ואלה תולדות יצחק בן אברהם
>
> The Alter Rebbe reads the doubled names through the analogy of giver and receiver. The Rebbe adds a second reading of the same doubling: love (Avraham) and fear (Yitzchak) each have two levels. The order of the names in the verse becomes the order of avodah: lower fear before prayer, lesser love and then great love during prayer, and higher fear, self-nullification in one's very existence, in Shemoneh Esrei. This matches the letters of Havayah read from below upward.
>
> The Alter Rebbe: ב"פ אברהם וב"פ יצחק
>
> The Rebbe: יראה (עילאה) יראה (רבה) אהבה (זוטא) אהבה (תתאה)

9 וגם אח"כ עיקר ההולדה מטפת הדכר שממנו הלובן והוא המברר הולד להיות הפסולת יוצא לחוץ. ומהבירור נעשה הולד כו'.

And afterward too, the main part of the conception is from the drop of the male, from which comes the white [matter], and it is this that refines the offspring, so that the waste goes out. And from the refinement the offspring is formed, etc.

> Continuing the analogy: the formation of the child comes mainly from the male drop, the source of the "white", which refines and sorts, so that waste is expelled and the child is formed.

כמו"כ [כמו כן] למעלה שיתהווה בחי' יצחק ממטלמ"ע [ממטה למעלה] שבאמת אין ערוך אליו כלל הוא בא ע"י בן אברהם פי' ע"י ההארה הבאה מלמעלה למטה שיתהווה בכ"א [בכל אחד / בכל אחת] בחי' יצחק העלאת מ"ן [מיין נוקבין] ממטה למעלה.

So too above: that the level of Yitzchak should come into being, from below upward, which in truth has no comparison to Him at all, comes about through "son of Avraham," meaning, through the illumination that comes from above downward, so that the level of Yitzchak should come into being in each one: the raising of mayin nukvin (the feminine waters) from below upward.

> So too above: Yitzchak's ascent from below has no comparison to G-d at all and could never reach Him by itself. It comes through "son of Avraham," the light drawn down from above, which awakens in every person the ascent called raising the feminine waters (mayin nukvin).

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **FROM THE REBBE'S MAAMAR 5725** ,ד"ה ואלה תולדות יצחק בן אברהם
>
> The Alter Rebbe's analogy from conception holds two elements: the male arouses the female, and the male's drop refines the offspring. In his maamar these flow together into one explanation. The Rebbe separates them into two distinct arousals from above, one for each half of the verse. The first comes before the ascent and awakens it, so the ascent is a "son" taken from Avraham. The second comes after the arousal from below and empowers it to produce "birth." This is how the Rebbe answers the opening question about the apparent repetition.
>
> The Alter Rebbe: הוא בא ע"י בן אברהם פי' ע"י ההארה הבאה מלמעלה למטה
>
> The Rebbe: נותנת כח באתעדל"ת שיהי' ממנה ענין של הולדה

10 וזהו תולדות יצחק הוא בן אברהם כו'. ואח"כ אברהם הוליד את יצחק.[52] פי' שיהי' [שיהיה] בחי' יצחק בבחי' הולדה

And this is [the meaning of] "the generations of Yitzchak" being "son of Avraham," etc. And afterward, "Avraham begot Yitzchak": meaning that the level of Yitzchak should be at the level of birth,

> This is why the verse calls Yitzchak "son of Avraham" and then repeats that "Avraham begot Yitzchak": Yitzchak's ascent must be "born," brought forth into actual existence.

כי באמת אין ערוך נברא לבורא ושיהי' [ושיהיה] ההעלאה בחי' בטול לאלקות בתכלית אי"א כי"א ע"י אברהם שהוא בחי' אב"ר מ"ה [שם מ"ה] בחכמה אתברירו

for in truth there is no comparison [between] a creature and the Creator, and that the ascent be a level of utter self-nullification to G-dliness is impossible except through Avraham (אברהם), who is the level of "ever Mah" (אב"ר מ"ה, the limb of Mah) — "through Chochmah they are refined" —

A creature has no comparison to its Creator, so complete self-nullification to G-d can come only through Avraham. The letters of his name form אבר מה, the "limb" of Mah (מ"ה, 45, the number of the Name Havayah spelled out with alefs), the Name linked to Chochmah, and through Chochmah everything is refined.

שהוא המברר להוליד בחי' יצחק להיות נתפס בחי' גילוי אלקות והפסולת יוצא לחוץ ע"י טפת דכר שממנו יוצא לובן העליון כנ"ל בחי' אברהם כו' ודי"ל [ודי למבין]:

which is what refines, to bring forth the level of Yitzchak, so that a level of revelation of G-dliness may be grasped, and the waste goes out, through the drop of the male, from which the supernal white issues, as [explained] above: the level of Avraham, etc. And this suffices for one who understands.

Avraham's Chochmah refines and gives birth to Yitzchak's ascent, so that the person can grasp a revelation of G-dliness while the waste is expelled, just as in the analogy of the male drop. The maamar closes by noting that the matter suffices for one who understands.

**EXPLAINED ELSEWHERE** • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person

**EXPLAINED BY THE TZEMACH TZEDEK**

What Avraham's "refining" does to Yitzchak's ascent, „בחכמה אתברירו... והפסולת יוצא לחוץ" ("through Chochmah they are refined... the waste goes out"): why an ascent of bittul still needs refining.

Perhaps (biur b'derech efshar) the Tzemach Tzedek's note on this passage says why even an ascent of bittul needs refining: what rises as "feminine waters" from the lower worlds (Beriah, Yetzirah, Asiyah) is still the bittul of a "something" (ביטול היש, bittul hayesh). The second "Avraham," „אבר מ"ה" ("ever Mah"), refines it again so that it is included in Atzilus itself, in true bittul; this, he says, is „אברהם הוליד את יצחק" ("Avraham begot Yitzchak").

the Tzemach Tzedek: Or HaTorah, Bereishis (gloss on this maamar), vol. ד, p. תתיב

**THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person

**THE REBBE EXPLAINS**

In the maamar Vayomer Lo Yehonasan Machar Chodesh, said on Shabbos Toldos, erev Rosh Chodesh Kislev 5745, and edited by the Rebbe for Rosh Chodesh Kislev 5752, he links Yehonasan's words to David with the opening verse of the parsha, and asks with the Alter Rebbe's maamarim why, after „יצחק בן אברהם" ("Yitzchak son of Avraham"), the verse repeats „אברהם הוליד את יצחק" ("Avraham begot Yitzchak").

Citing the Alter Rebbe's maamarim of 5568 and, for the same, this passage of Torah Ohr, the Rebbe gives two reasons why the drawing down must come before the ascent, though the ascent reaches higher: „אי"א להיות העלאה בלי קדימת ההמשכה" (without it there is no ascent at all), as „אשה

מזרעת תחלה" (a woman "seeds first") only when the man arouses her; and the ascent's power to reach so high is revealed only through it. With those maamarim (his note 27) he reads the verse: "Yitzchak son of Avraham" is the first, the ascent itself coming through the drawing down that precedes it; "Avraham begot Yitzchak" is the second: "begot" (הוליד) is causative, Avraham giving Yitzchak the power to bear, so that the drawing from above, before the ascent, brings out the power in the lower's ascent to reach above. That power needs bringing out, he suggests, because „ענין העלאה הוא העלאת התחתון" (an ascent is the ascent of the lower), so its power lies hidden until the higher draws down.

The Alter Rebbe: כי באמת אין ערוך נברא לבורא ושיהי' ההעלאה בחי' בטול לאלקות בתכלית א"א כ"א ע"י אברהם

The Rebbe: הוליד הוא לשון פועל יוצא שנותן את כח התולדה ביצחק, הוא, שהכח שבהעלאת המטה להגיע למעלה נמשך (מתגלה) ע"י ההמשכה מלמעלה (שלפני ההעלאה)

Sefer HaMaamarim Melukat, vol. ו, p. כו · ש"פ תולדות, מבה"ח וער"ח כסלו ה'תשמ"ה (edited by the Rebbe and issued as Kuntres Rosh Chodesh Kislev 5752)

**BACKGROUND FROM THE REBBE**

In §8 of the maamar Ve'eileh Toldos of Shabbos Toldos 5718, having shown that the arousal from below is the purpose of all drawing down, the Rebbe explains the two halves of the opening verse as two arousals from above (אתעדל"ע), one before the ascent and one after it, as the Rebbe Rashab does in Ve'eileh Toldos 5678 (and the Rebbe Rayatz in 5699).

As the Rebbe Rashab explains (dibbur hamaschil Ve'eileh Toldos 5678), which the Rebbe sets out in his maamar Ve'eileh Toldos 5718, the verse is read like the Alter Rebbe here: „יצחק בן אברהם" ("Yitzchak son of Avraham") is the drawing from above that must come first to bring about the ascent, and „אברהם הוליד את יצחק" ("Avraham begot Yitzchak") an arousal from above after the ascent, so that the ascent is complete. In the Rebbe Rashab's words the Rebbe says what that second step does: the refining and ascent from below is at the level of the Name Ban, and after it „בירור שני" (a second refinement) is needed, by drawing down the Name Mah, to refine the "feminine waters" raised from the refinements of Ban. He does not quote „אבר מ"ה" ("ever Mah"), but the step is the one this paragraph names: Avraham, Mah, as the one who refines, so that Yitzchak is "born."

The Alter Rebbe: ע"י אברהם שהוא בחי' אב"ר מ"ה בחכמה אתברירו שהוא המברר להוליד בחי' יצחק

The Rebbe: והוא ע"י ההמשכה דשם מ"ה לברר את העלאת מ"ן שנעשה מהבירורים דשם ב"ן

Toras Menachem – Sefer HaMaamarim 5718 (unedited), p. נו-נז · ש"פ תולדות, מבה"ח וער"ח כסלו, ה'תשי"ח

### IN ONE'S AVODAH

Contemplating G-d's oneness should stir a longing to rise to Him, but a Jew must then return and bring G-dliness into the world, as Avraham did through kindness; and his own work is to turn the "something" of self and world into "nothing" before G-d, which becomes true joy.

### QUESTIONS FOR DISCUSSION

1. Why must the upward yearning of ratzo be followed by shov, and how does this answer the question of how love can be commanded?
2. What do Avraham's hospitality and Yitzchak's wells each teach about how G-dliness is revealed?
3. Why is drawing down from above limited, while the ascent from below is without limit?
4. Why could Yaakov, but not Avraham, draw the Fear of Yitzchak down below?
5. In what sense is the ascent from below "born" of Avraham?

FOR CHILDREN · AGES 9–13

# For the children at the table

Avraham's kindness and Yitzchak's wells

## THE BIG IDEA

**Avraham brings G-dliness down into the world, Yitzchak lifts the world up to G-d, and we need both.**

The Torah says, "These are the generations of Yitzchak, son of Avraham." The maamar explains that Avraham and Yitzchak show two ways of serving G-d. Avraham goes from above to below. He welcomed guests and fed travelers, and afterward told them Whom to bless, so that even they came to know G-d. Yitzchak goes from below to above. He dug wells: the water is already there, hidden in the ground, and digging brings it out. When we think about how G-d is One, our soul wants to run up to Him. This is called ratzo, "running." But G-d wants a home in this lower world, so we must also come back and bring His light into our lives. That is shov, "returning." The wells Yitzchak dug kept flowing, and going up from below has no end. When a person makes their own "something" into "nothing" before G-d, that brings true laughter and joy, the meaning of the name Yitzchak. Yitzchak's quality is awe of G-d and bittul, setting oneself aside before Him. Yaakov, who had both qualities, could bring it down into the world, and in the time to come everyone will see it.

### THE MASHAL

Water can lie hidden deep under the ground. When someone digs a well, the water that was there all along comes up and can be seen. That is Yitzchak's way: uncovering what is hidden below so that it rises into the open.

### QUESTIONS FOR THE SHABBOS TABLE

1. What is the difference between Avraham's way, from above to below, and Yitzchak's way, from below to above?
2. Why did Yitzchak dig wells, and what does the hidden water teach us?
3. After you pray or learn about G-d this week, how can you bring it into your day with a kindness to someone, as Avraham did for his guests?

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SOURCES AND REFERENCES

# Notes

## PARAGRAPH 1

**1** **אלה תולדות יצחק**

The note says the Mitteler Rebbe's transcript of this maamar is printed there, and dates the maamar to 5569 (1808-09).

KEHOT'S NOTE

הנחת כ״ק אדמו״ר האמצעי בסה״מ תקס״ח ח״א ע׳ תקטז בהתחלה ״שמאלו תחת לראשי״. (והוא משנת תקס״ט). ובבוך 1118 קנח, א מציין ״שבת תנאים עם הרב מטשערנובל (חורף תקס״ט)״. ראה לעיל בציונים לכ״ק אדמו״ר זי״ע. המאמר עם הגהות וקיצורים באוה״ת בראשית כרך ד תתד, ב. תתיג, א. תתיח, ב. קיצורים להנחת אדה״א בסה״מ תקס״ח ע׳ תקטז. ראה גם ד״ה אלה תולדות תרמ״א דשם מבאר עבודת א״א מלמעלמ״ט, ועבודת יצחק מלמטה למעלה. פלח הרמון בראשית עו, א. חלק מהמאמר מובא באוה״ת פי׳ ואתחנן כרך ו ע׳ ב׳רסג עם הגהות. המאמר נזכר בלקו״ת שלח נ, ד. פינחס עח, א. ראה כז, ד. ר״ה סג, א. וזאת הברכה צו, ג.

**2** **שמאלו תחת לראשי**

In the Song of Songs the beloved (in the Sages' reading, the Jewish people) speaks of her lover: his left hand beneath her head, his right hand embracing her. The Alter Rebbe reads the left hand as Yitzchak and the right as Avraham.

Song of Songs 2:6 שיר השירים ב׳:ו׳

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

Let his left hand be under my head, And his right hand embrace me.

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

KEHOT'S NOTE

שה״ש ב, ו.

**3** **יצחק ממטה למעלה . . אברהם מלמעלה למטה**

Torah Chaim opens its discourses on this parsha with the same theme of Yitzchak from below upward and Avraham from above downward, at much greater length.

KEHOT'S NOTE

ראה תו״ח ריש פרשתנו. אוה״ת כרך ד תתד, ב ואילך. ד״ה ואלה תולדות תרע״ח ע׳ עג. ד״ה אריב״ל חצר״ת פ״ז (סה״מ קונטרסים ח״ב). לקו״ש חט״ו ע׳ 194.

**4** **מדת אברהם הוא הכנסת אורחים כו׳ ויצחק היה חופר בארות**

Or HaTorah adds here the image of the well, where hidden water is revealed by digging, the same image this maamar gives just below.

KEHOT'S NOTE

באוה״ת תתח, א: שהוא בחי׳ גילוי ממטה למעלה מהעלם לגילוי, כמשל הבור אשר המים שם בהעלם וע״י החפירה נגלו המים, ע״ש וכ״ה לקמן יז, ג. בפלח הרמון מבאר שעיקר עבודת אברהם אבינו וכוונתו בהמשכת והתגלות אלקות למטה הי׳ ע״י הכנסת אורחים, ועבודת יצחק בחפירת בארות שאף מן הסתם גם הוא הכניס אורחים, ע״ש.

**5** **לא שייך בזה לשון צווי לאהוב**

Or HaTorah sends the reader to Torah Ohr and Likkutei Torah, adding that elsewhere the answer is that souls are called G-d's children and so have a natural love, like a son's for his father.

KEHOT'S NOTE

באוה״ת תתיג, א מציין לעיין בתו״א פו, ג. ובאוה״ת ואתחנן כרך ו ע׳ א׳רסג מוסיף גם ללקו״ת ד״ה שמע ישראל: ״ובמ״א נת׳ שזהו ע״י כי חביבין הנשמות שנקראים בנים למקום, וא״כ יש אהבה טבעית כאהבת הבן אל האב״.

**6** **אך הוא**

The Devarim printing agrees with our text, "But it is"; the Toldos printing reads "But the matter is" (אך הענין הוא).

KEHOT'S NOTE

כ״ה גם באוה״ת דברים כרך ו ע׳ ב׳רסג שנדפס מגוכתי״ק כ״ק אדמו״ר הצ״צ, אבל באוה״ת תולדות תתיג, א ובהגהות הרה״ח ר׳ אשר: אך הענין הוא.

**7** **שבתחלה כתיב ה׳ אחד**

Or HaTorah suggests the text should read "first it is written, Havayah our G-d, Havayah is One," and asks why the Name Havayah is doubled and what "our G-d" means.

KEHOT'S NOTE

באוה״ת ואתחנן שם: ״(ני שצ״ל שבתחילה כתיב ה׳ אלקינו ה׳ אחד, וצ״ל מה ענין כפל שמות הוי׳ וענין אלקינו)״.

**8** **ואהבת . . הוי׳ אחד**

The command to love G-d with all one's heart, soul and might; the maamar asks how love can be commanded.

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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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KEHOT'S NOTE

דברים ו, ה. ד.

**9** **הוי׳ אחד**

The Shema, declaring that Havayah is One; contemplating this oneness is what leads to love.

Deuteronomy 6:4 דברים ו׳:ד׳

שְׁמַע יִשְׂרָאֵל ה׳ אֱלֹקֵינוּ ה׳ אֶחָד׃

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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**10** **ובהתבוננות ענין אחד איך שאין ערוך אליו כלל כו׳**

Or HaTorah glosses "One" in the sense of "You are One, but not in number."

KEHOT'S NOTE

into the dark world, yields a greater light, so G-d wants the shov.

**Ecclesiastes 2:13** קהלת ב:י"ג

וְרָאִיתִי אֲנִי שֶׁיֵּשׁ יִתְרוֹן לַחָכְמָה מִן־הַסִּכְלוּת כְּיִתְרוֹן הָאוֹר מִן־הַחֹשֶׁךְ׃

Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

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**KEHOT'S NOTE**

קהלת ב, יג. וראה באוה"ת תולדות כרך ד תתז, ב שמביא הפסוק כי עין בעין.

**16** Kehot's note points to Genesis 25:20 for these words.

**Genesis 25:20** בראשית כ"ה:כ'

וַיְהִי יִצְחָק בֶּן־אַרְבָּעִים שָׁנָה בְּקַחְתּוֹ אֶת־רִבְקָה בַּת־בְּתוּאֵל הָאֲרַמִּי מִפַּדַּן אֲרָם אֲחוֹת לָבָן הָאֲרַמִּי לוֹ לְאִשָּׁה׃

And Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Aramean, of Paddan-aram, the sister of Laban the Aramean, to be his wife.

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**17** The opening verse of the parsha, "These are the generations of Yitzchak son of Avraham; Avraham begot Yitzchak," whose doubled names the maamar explains at its end.

**Genesis 25:19** בראשית כ"ה:י"ט

וְאֵלֶּה תּוֹלְדֹת יִצְחָק בֶּן־אַבְרָהָם אַבְרָהָם הוֹלִיד אֶת־יִצְחָק׃

And these are the generations of Isaac, Abraham's son: Abraham begot Isaac.

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## PARAGRAPH 2

**18** **שיהא שם שמים**

The Gemara teaches that one should conduct oneself so that the Name of Heaven becomes beloved through him; here it means drawing G-dliness down.

**Yoma 86a:12** יומא פ"ו א:י"ב

אֲבָיֵי אָמַר, כִּדְתַנְיָא: "וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ", שֶׁיִּהֵא שֵׁם שָׁמַיִם מִתְאַהֵב עַל יָדְךָ. שֶׁיִּהֵא קוֹרֵא וְשׁוֹנֶה וּמְשַׁמֵּשׁ תַּלְמִידֵי חֲכָמִים, וְיִהֵא מַשָּׂאוֹ וּמַתָּנוֹ בְּנַחַת עִם הַבְּרִיּוֹת, מָה הַבְּרִיּוֹת אוֹמְרוֹת עָלָיו — אַשְׁרֵי אָבִיו שֶׁלִּמְּדוֹ תּוֹרָה, אַשְׁרֵי רַבּוֹ שֶׁלִּמְּדוֹ תּוֹרָה. אוֹי לָהֶם לַבְּרִיּוֹת שֶׁלֹּא לָמְדוּ תּוֹרָה, פְּלוֹנִי שֶׁלִּמְּדוֹ תּוֹרָה — רְאוּ כַּמָּה נָאִים דְּרָכָיו, כַּמָּה מְתוּקָנִים מַעֲשָׂיו. עָלָיו הַכָּתוּב אוֹמֵר: "וַיֹּאמֶר לִי עַבְדִּי אָתָּה יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאָר".

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

**KEHOT'S NOTE**

יומא פו, א. עי' לקמן פב, ב.

**19** **מעשה אברהם . . אמר להו דעו**

The Gemara tells how Avraham's guests, after eating, were led to bless the G-d of the world who provided the food.

**Sotah 10a** סוטה י' א

**KEHOT'S NOTE**

סוטה י', א. ב"ר פ' מ"ט. נתבאר בארוכה בד"ה ויטע אשל תש"א ע' 13 ואילך.

באוה"ת ואתחנן שם "(ר"ל פי' אחד ע"ד אנת הוא חד ולא בחושבן, וכן פי' בלקו"ת פ' ואתחנן בד"ה ענין ק"ש אחד ואהבת)".

**11** **הוי' אלקינו ואלקי אבותינו**

Or HaTorah prefaces this with "In the blessing of the Patriarchs in the Amidah we say," identifying the phrase's source in the prayer.

**KEHOT'S NOTE**

באוה"ת ואתחנן שם מקדים לזה "והנה בברכת אבות בשמו"ע אומרים". בד"ה ואלה תולדות תשי"ח הקשה הרי אלקינו הוא אלקי כל ישראל, וא"כ הרי מצד סדר הדורות הול"ל תחלה אלקי אבותינו ואח"כ אלקינו. ומפרש אלקינו הו"ע הצמצום, דע"י הצמצום נמשך אח"כ ע"י הוא"ו דואלקי שיהי' בחי' אבותינו התהוות המוחין, ואומר על זה אלקינו אלקה שלנו, והיינו דזה שנעשה הצמצום בשביל המשכת החכמה הנה הגורם את הצמצום הם ישראל דבשביל ישראל נעשה כל ענין הצמצום וההמשכה, ע"ש בארוכה.

**12** **אין ערוך כלל**

The same gloss: "no comparison" in the sense of "You are One, but not in number."

**KEHOT'S NOTE**

באוה"ת ואתחנן שם נוסף: "(ר"ל פי' אחד ע"ד אנת הוא חד ולא בחושבן, וכן פי' בלקו"ת פ' ואתחנן בד"ה ענין ק"ש אחד ואהבת)".

**13** **אנת חכים . . אנת הוא חד**

The prayer of Eliyahu (Patach Eliyahu) says G-d is wise but not with a known wisdom, and One but not in number; it shows that even Chochmah has no comparison to His essence.

**Tikkunei Zohar, Patach Eliyahu · 17a:9–11** תקוני הזהר י"ז א:ט'-י"א

פתח אליהו ואמר רבון עלמין דאנת הוא חד ולא בחשבן. אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסייא) מבני נשא.

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**KEHOT'S NOTE**

ת"ז בהקדמה (פתח אליהו).

**14** **בחי' רצוא אבל צ"ל אח"כ בחי' שוב**

The living creatures of the Chariot "ran and returned" (ratzo vashov); Chassidus uses the phrase for the soul's yearning upward and its return to service below.

**Ezekiel 1:14** יחזקאל א:י"ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק׃

And the living creatures ran and returned as the appearance of a flash of lightning.

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**15** **כיתרון האור מן החשך**

Koheles (King Shlomo) says that wisdom excels folly as light excels darkness. Chassidus reads it as "the advantage of light that comes out of darkness": the return downward,

**20** **אמר להם דעו למי מברכים**

The Midrash on Avraham's hospitality, cited by the Kehot notes alongside the Gemara.

**Bereshit Rabbah 49:4** בראשית רבה מ״ט:ד׳

... ר׳ עזריה בשם ר״י מתחלה צדק לבסוף משפט הא כיצד אברהם היה מקבל את העוברים ואת השבים משהיו אוכלים ושותים אמר להם ברכו אמרו ליה מה נאמר א״ל אמרו ברוך אל עולם שאכלנו משלו אם מקבל עליו ובריך הוה אכיל ושתי ואזיל ואי לא הוה מקבל עליה ובריך הוה א״ל הב מה דעלך ואמר מה אית לך עלי הוה א״ל חד קסיט דחמר בעשרה פולרין וחד ליטרא דקופר בי׳ פולרין וחד עיגול דריפתא בי׳ פולרין מאן יהיב לך חמרא במדברא מאן יהיב לך קופר במדברא מאן יהיב לך עיגולא ...

"For I love him, so that he will command his children and his household after him, that they observe the way of the L-rd, to perform righteousness and justice, so that the L-rd will bring upon Abraham what He spoke concerning him" (Genesis 18:19). "For I love him, so that he will command [his children...to perform righteousness and justice]" – Rabbi Yudan in the name of Rabbi Alexandri: This refers to providing the first meal to mourners after a burial. The Rabbis say: It refers to visiting the ill. Rabbi ...

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**21** **בחי׳ אברהם המשכה מלמעלה למטה**

A talk on Avraham's service as drawing down from above.

**KEHOT'S NOTE**

ראה לקו״ש חט״ו ע׳ 119.

**22** **ויצחק . . ממטה למעלה**

A parallel discussion of Yitzchak's service from below upward.

**KEHOT'S NOTE**

ראה יהל אור ע׳ קיא.

## PARAGRAPH 3

**23** **ויסתמום פלשתים . . שמות כשמת אשר קרא להן אביו**

Yitzchak reopened the wells dug in Avraham's day that the Philistines had stopped, and gave them the names his father had given; the spelling of "names" carries the lesson here.

**Genesis 26:18** בראשית כ״ו:י״ח

וַיָּשָׁב יִצְחָק וַיִּחְפֹּר אֶת־בְּאֵרֹת הַמַּיִם אֲשֶׁר חָפְרוּ בִּימֵי אַבְרָהָם אָבִיו וַיְסַתְּמוּם פְּלִשְׁתִּים אַחֲרֵי מוֹת אַבְרָהָם וַיִּקְרָא לָהֶן שֵׁמוֹת כַּשֵּׁמֹת אֲשֶׁר־קָרָא לָהֶן אָבִיו׃

And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham; and he called their names after the names by which his father had called them.

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**KEHOT'S NOTE**

בראשית כו, יח.

**24** **לא נפסק עוד נביעתם**

The note says "their flowing" means the flowing of the waters of kindness of Avraham, as Torah Chaim states explicitly.

**KEHOT'S NOTE**

והכוונה ב"נביעתם" היא — לנביעת מי החסדים דאברהם כמפורש בתו״ח פ״ז — לקו״ש חט״ו ע׳ 120 הערה 21. בלקו״ת ואתחנן ה, א מציין לכאן.

**25** **לפי שע״י . . מלא בוי״ו**

A manuscript variant: manuscript 260 lacks the words from "because through" to "full, with a vav."

**KEHOT'S NOTE**

בכת״י 260 ליתא.

**26** **ויש לחיצונים יניקה מהם**

The same passage explains why the external forces could draw from Avraham's wells: kelipah's frivolity is the opposite counterpart of holy love, so it could feed on it once Avraham died, but it has no counterpart that can stand against Yitzchak's awe.

**KEHOT'S NOTE**

ראה גם לקו״ת ואתחנן ה, א.

**27** **ע״פ ששת ימים תאכל מצות**

The maamar on "Six days you shall eat matzos," which asks why matzah is eaten six days and connects it to the seventh day's "assembly"; it is the place referred to in the parenthesis.

**KEHOT'S NOTE**

ראה לקו״ת פ׳ צו יג, ב.

**28** **ששת ימים תאכל מצות**

The verse on eating matzos for six days, whose spelling with a vav is discussed elsewhere along similar lines.

**Deuteronomy 16:8** דברים ט״ז:ח׳

שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצֶרֶת לַה׳ אֱלֹקֶיךָ לֹא תַעֲשֶׂה מְלָאכָה׃

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d; thou shalt do no work therein.

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**29** **ולע״ל . . כי אתה אבינו**

In the prophet's prayer the people say to G-d, "For You are our father, for Avraham does not know us and Israel does not recognize us." The Gemara (Shabbos 89b) applies "You are our father" to Yitzchak in the time to come, and the maamar reads it as Yitzchak's level revealed then.

**Isaiah 63:16** ישעיהו ס״ג:ט״ז

כִּי־אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ אַתָּה ה׳ אָבִינוּ גֹּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ׃

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

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Shabbat 89b שבת פ"ט

KEHOT'S NOTE

ישע' סג, טז. ראה שבת פט, ב.

30 **אברהם אברהם**

At the binding of Yitzchak the angel of G-d calls from heaven, "Avraham, Avraham," to stop him. The maamar reads the doubled name as two stages of Avraham's drawing down: into Chochmah and Binah of Atzilus, and into the three lower worlds.

Genesis 22:11 בראשית כ"ב:י"א

וַיִּקְרָא אֵלָיו מַלְאַךְ ה' מִן־הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם אַבְרָהָם וַיֹּאמֶר הִנֵּנִי׃

And the angel of the L-RD called unto him out of heaven, and said: 'Abraham, Abraham.' And he said: 'Here am I.'

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31 **גמירי משמיא מיהב יהבי**

A golden table leg was given from Heaven to Rabbi Chanina ben Dosa and then, at his prayer, taken back; the Gemara says the second miracle was greater, for it is a tradition that Heaven gives but does not take back. Here "giving" is creation, something from nothing; the reverse, something returned to nothing, is the wonder that brings laughter.

Taanit 25a:4 תענית כ"ה א:ד'

אֲמַר לַהּ: נִיחָא לָךְ דְּמִיכָל אָכְלִי עָלְמָא אַפָּתּוּרָא דְמַשְׁלַם וַאֲנַן אַפָּתּוּרָא דְמַחַסַּר. אֲמַרָה לֵיקָה: וּמַאי נַעֲבִיד? בְּעֵי רַחֲמֵי דְּנִשְׁקְלִינְהוּ מִינָּךְ. בָּעֵי רַחֲמֵי וְשַׁקְלוּהוּ. תָּנָא: גְּדוֹל הָיָה נֵס אַחֲרוֹן יוֹתֵר מִן הָרִאשׁוֹן. דְּגְמִירִי, דְּמֵיהַב יָהֲבִי מִישְׁקָל לָא שָׁקְלִי.

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

KEHOT'S NOTE

תענית כה, א.

32 **בחי' יצחק צחוק ותענוג**

On 50b–c Likkutei Torah cites the Ramaz that the souls at the resurrection will be of the level of Yitzchak, and refers to this maamar: Yitzchak is laughter and delight, to be revealed in the time to come. (The passage resolved for 27d, about bread and Netzach and Hod, does not bear on this point.)

KEHOT'S NOTE

לקו"ת שה"ש כז, ד. נ, ב.

## PARAGRAPH 4

33 **קח נא את בנך**

G-d's command to Avraham to bring his beloved son Yitzchak as an offering.

Genesis 22:2 בראשית כ"ב:ב'

וַיֹּאמֶר קַח־נָא אֶת־בִּנְךָ אֶת־יְחִידְךָ אֲשֶׁר־אָהַבְתָּ אֶת־יִצְחָק וְלֶךְ־לְךָ אֶל־אֶרֶץ הַמֹּרִיָּה וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל אַחַד הֶהָרִים אֲשֶׁר אֹמַר אֵלֶיךָ׃

And He said: 'Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.'

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KEHOT'S NOTE

בראשית כב, ב. קטע מכאן נעתק בלקו"ת פ' ראה כח, רע"א.

34 **כי ידוע הטבע לאהוב ההיפוך**

The same principle of loving the opposite is discussed there, and the Chachlili maamar quotes a passage from here.

KEHOT'S NOTE

ראה אוה"ת נח ס, א. ובכרך ז לד"ה חכלילי סע' ב מביא קטע מכאן.

35 **מים קרים על נפש עיפה**

The proverb says, "Like cold water to a weary soul, so is good news from a distant land." The maamar takes only its image: the overheated, weary person longs for the cold that is his opposite.

Proverbs 25:25 משלי כ"ה:כ"ה

מַיִם קָרִים עַל־נֶפֶשׁ עֲיֵפָה וּשְׁמוּעָה טוֹבָה מֵאֶרֶץ מֶרְחָק׃

As cold waters to a faint soul, So is good news from a far country.

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KEHOT'S NOTE

משלי כה, כה.

## PARAGRAPH 5

36 **פחד יצחק**

Yaakov calls G-d "the Fear of Yitzchak," the name the maamar gives to Yitzchak's quality of awe.

Genesis 31:42 בראשית ל"א:מ"ב

לוּלֵי אֱלֹקֵי אָבִי אֱלֹקֵי אַבְרָהָם וּפַחַד יִצְחָק הָיָה לִי כִּי עַתָּה רֵיקָם שִׁלַּחְתָּנִי אֶת־עָנְיִי וְאֶת־יְגִיעַ כַּפַּי רָאָה אֱלֹקִים וַיּוֹכַח אָמֶשׁ׃

Except the G-d of my father, the G-d of Abraham, and the Fear of Isaac, had been on my side, surely now hadst thou sent me away empty. G-d hath seen mine affliction and the labour of my hands, and gave judgment yesternight.'

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37 **הושיט הקב"ה אצבעו**

The Gemara recounts that G-d burned a group of angels with His little finger when they objected to the creation of man; here it illustrates a revelation too great for its recipients.

Sanhedrin 38b:5 סנהדרין ל"ח ב:ה'

אָמְרוּ לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, "מָה אֱנוֹשׁ כִּי תִזְכְּרֶנּוּ וּבֶן אָדָם כִּי תִפְקְדֶנּוּ"? הוֹשִׁיט אֶצְבָּעוֹ קְטַנָּה בֵּינֵיהֶן וּשְׂרָפָם. וְכֵן כַּת שְׁנִיָּה. כַּת שְׁלִישִׁית אָמְרוּ לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, רִאשׁוֹנִים שֶׁאָמְרוּ לְפָנֶיךָ מָה הוֹעִילוּ? כָּל הָעוֹלָם כּוּלּוֹ שֶׁלְּךָ הוּא. כָּל מָה שֶׁאַתָּה רוֹצֶה לַעֲשׂוֹת בְּעוֹלָמְךָ – עֲשֵׂה.

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

KEHOT'S NOTE

סנהדרין לח, ב. ראה לקו"ת אמור לו, א.

## PARAGRAPH 6

**38** **ויעקוד אותו על המזבח**

Avraham bound Yitzchak and placed him on the altar above the wood; the maamar reads "the wood" as the two Trees.

**Genesis 22:9** בראשית כ"ב:ט'

וַיָּבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־לוֹ הָאֱלֹקִים וַיִּבֶן שָׁם אַבְרָהָם אֶת־הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת־הָעֵצִים וַיַּעֲקֹד אֶת־יִצְחָק בְּנוֹ וַיָּשֶׂם אֹתוֹ עַל־הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים:

And they came to the place which G-d had told him of; and Abraham built the altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood.

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**KEHOT'S NOTE**

בראשית כב, ט.

**39** **ופחד יצחק היי לי**

Yaakov says the G-d of Avraham and the Fear of Yitzchak were with him.

**Genesis 31:42** בראשית ל"א:מ"ב

לוּלֵי אֱלֹקֵי אָבִי אֱלֹקֵי אַבְרָהָם וּפַחַד יִצְחָק הָיָה לִי כִּי עַתָּה רֵיקָם שִׁלַּחְתָּנִי אֶת־עָנְיִי וְאֶת־יְגִיעַ כַּפַּי רָאָה אֱלֹקִים וַיּוֹכַח אָמֶשׁ:

Except the G-d of my father, the G-d of Abraham, and the Fear of Isaac, had been on my side, surely now hadst thou sent me away empty. G-d hath seen mine affliction and the labour of my hands, and gave judgment yesternight.'

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**KEHOT'S NOTE**

בראשית לא, מב.

**40** **יעקב היי בחור שבאבות**

The Midrash calls Yaakov the choicest of the Patriarchs.

**Bereshit Rabbah 76:1** בראשית רבה ע"ו:א'

... שני בני אדם הבטיחן הקב"ה ונתייראו: הבחור שבאבות והבחור שבנביאים. הבחור שבאבות, זה יעקב, שנאמר (שם קלח): כי יעקב בחר לו יה. ואמר לו הקדוש ברוך הוא: והנה אנכי עמך ובסוף נתיירא, שנאמר: ויירא יעקב! הבחור שבנביאים, זה משה, שנאמר (שם קו): לולי משה בחירו. ואמר לו הקב"ה כי אהיה עמך, ולבסוף נתיירא, (במדבר כא): ויאמר ה' אל משה אל תירא אותו, אינו אומר אל תירא אותו, אלא למי שנתיירא. ר' ברכיה ור' חלבו, בשם ר' שמואל בר נחמן, משם ר' נתן: ראוים היו ישראל כלייה בימי המן, אלולי ...

"Jacob was very frightened and distressed. He divided the people who were with him, and the flocks, and the cattle, and the camels, into two camps" (Genesis 32:8). "Jacob was very frightened and distressed" - Rabbi Pinḥas in the name of Rabbi Reuven: The Holy One blessed be He made a promise to two people, but they were afraid; the chosen of the patriarchs, and the chosen of the prophets. The chosen of the patriarchs - this is Jacob, as it is stated: "For the L-rd has chosen Jacob for ...

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**Zohar I, 119b** זח"א קיט, ב

**Zohar II, 23a** זח"ב כג, א

**Zohar III, 99b** זח"ג צט, ב

**KEHOT'S NOTE**

ב"ר עו, א. זח"א קיט, ב. קסג, ב. קעא, ב. רז, א. זח"ב כג, א. ראה זח"ג צט, ב: יצחק תושבחתי' דאבהן. ע"ח שער לח (שער לאה ורחל) פי"ב. לקו"ת להאריז"ל תולדות כז, כה. לקו"ש ח"ג ע' 832 הערה 11.

**41** **יעקב היה בחור שבאבות**

Another Zohar passage the Kehot notes cite for Yaakov as the choicest of the Patriarchs.

**Zohar, Vayetzei 38:347-359** ספר הזהר, ויצא ל"ח:שמ"ז-שנ"ט

So Jacob, in his desire to put himself right with that grade, "set the rods", that is, he removed all the influences of severity and force symbolised by the rods, and "placed them in the gutters", to wit, those four gutters1i.e. the four Hayyoth, v. Ezek. 1, 5. that stand underneath "the well, which the princes digged" (Num. 21, 18), the well which was filled from those supernal rivers and fountains; for when water comes forth out of that sacred well, these four receive the whole of it, they being ...

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

**42** **יעקב היה בחור שבאבות**

The Arizal's discussion of Leah and Rachel, cited by the Kehot notes for Yaakov's place among the Patriarchs.

**Sefer Etz Chaim 38:2:1** עץ חיים ל"ח:ב':א'

... ונחזור לענין כי זש"ה ויאהב יעקב את רחל כי היה אוהב ז"א את רחל יותר מלאה כי לזו נתן מוחין ממש ולזו הארה בעלמא ואע"פ שכפי האמת אם הכתוב מדבר בז"א הול"ל ויאהב ישראל את רחל כי ז"א הוא ישראל ואינו יעקב כנ"ל במקומו אבל הוא במה שנתבאר סבה אל משארז"ל כי יעקב הוא בחיר שבאבות. והטעם הוא כי בתחלה היה יעקב בסוד יעקב הנעשה מאחורי אבא כנ"ל שהם אחוריים דאבא שהוא עילון מאד ולא די זה אלא שאח"כ ע"י מעשיו עלה עוד ונמשך לו נשמה מן ז"א ממש ...

Sefer Etz Chaim (Public Domain)

**43** **מבריח מן הקצה**

The Zohar applies the middle bar to Yaakov, the middle line.

**Zohar III, 186a** זח"ג קפו, א

**Zohar II, 175b** זח"ב קעה, ב

**KEHOT'S NOTE**

זח"ג קפו, א. ראה זח"ב קעה, ב.

**44** **מבריח מן הקצה**

The middle bar of the Tabernacle ran from end to end; Yaakov is compared to it because he joins the two extremes.

**Exodus 26:28** שמות כ"ו:כ"ח

וְהַבְּרִיחַ הַתִּיכֹן בְּתוֹךְ הַקְּרָשִׁים מִבְרַחַ מִן־הַקָּצֶה אֶל־הַקָּצֶה:

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

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## PARAGRAPH 7

**45** **כי אתה אבינו**

"For You are our father," applied to Yitzchak in the future.

**Isaiah 63:16** ישעיהו ס"ג:ט"ז

כִּי־אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ אַתָּה ה' אָבִינוּ גֹּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ׃

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

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**46** **בלע המות לנצח**

The promise that death will be swallowed up forever.

**Isaiah 25:8** ישעיהו כ"ה:ח'

בִּלַּע הַמָּוֶת לָנֶצַח וּמָחָה אֲדֹנָי ה' דִּמְעָה מֵעַל כָּל־פָּנִים וְחֶרְפַּת עַמּוֹ יָסִיר מֵעַל כָּל־הָאָרֶץ כִּי ה' דִּבֵּר׃

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**

ישע' כה, ח.

**47** **ואת רוח הטומאה אעביר**

The promise to remove the spirit of impurity from the land.

**Zechariah 13:2** זכריה י"ג:ב'

וְהָיָה בַיּוֹם הַהוּא נְאֻם ה' צְבָאוֹת אַכְרִית אֶת־שְׁמוֹת הָעֲצַבִּים מִן־הָאָרֶץ וְלֹא יִזָּכְרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטֻּמְאָה אַעֲבִיר מִן־הָאָרֶץ׃

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

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**KEHOT'S NOTE**

זכריי יג, ב.

**48** **לבא בנקרת הצורים**

Isaiah says that when G-d arises to shake the earth, people will flee into the clefts of the rocks from the terror of Havayah. The maamar reads this "fear of Havayah" as the Fear of Yitzchak, awe and self-nullification, revealed below in the time to come.

**Isaiah 2:21** ישעיהו ב':כ"א

לָבוֹא בִּנְקִרוֹת הַצֻּרִים וּבִסְעִפֵי הַסְּלָעִים מִפְּנֵי חִתַּת ה' וּמֵהֲדַר גְּאוֹנוֹ בְּקוּמוֹ לַעֲרֹץ הָאָרֶץ׃

To go into the clefts of the rocks, And into the crevices of the crags, From before the terror of the L-RD, And from the glory of His majesty, When he ariseth to shake mightily the earth.

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**KEHOT'S NOTE**

ישע' ב, כא.

**49** **וראו כל בשר**

Isaiah's promise: "And the glory of Havayah shall be revealed, and all flesh shall see together." The maamar uses it for the open revelation of G-dliness below in the time to come.

**Isaiah 40:5** ישעיהו מ':ה'

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִי ה' דִּבֵּר׃

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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## PARAGRAPH 8

**50** **אלה תולדות יצחק בן אברהם. אברהם הוליד את יצחק**

The verse names Avraham twice and Yitzchak twice.

**Genesis 25:19** בראשית כ"ה:י"ט

וְאֵלֶּה תּוֹלְדֹת יִצְחָק בֶּן־אַבְרָהָם אַבְרָהָם הוֹלִיד אֶת־יִצְחָק׃

And these are the generations of Isaac, Abraham's son: Abraham begot Isaac.

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**51** **אשה מזרעת תחלה**

The Gemara teaches that if the woman emits seed first the child is male.

**Berakhot 60a:14** ברכות ס' א:י"ד

ומי מַהֲנֵי רַחֲמֵי? וְהָאָמַר רַב יִצְחָק בְּרֵיהּ דְּרַב אַמֵּי: אִישׁ מַזְרִיעַ תְּחִלָּה — יוֹלֶדֶת נְקֵבָה, אִשָּׁה מַזְרַעַת תְּחִלָּה — יוֹלֶדֶת זָכָר. שֶׁנֶּאֱמַר: "אִשָּׁה כִּי תַזְרִיעַ וְיָלְדָה זָכָר"! הָכָא בְּמַאי עָסְקִינַן — כְּגוֹן שֶׁהִזְרִיעוּ שְׁנֵיהֶם בְּבַת אַחַת.

But is it of any avail to pray [during the first forty days that it should be a male child]? For lo, R. Isaac b. R. Ammi has said : If it is the man who first emits seed his wife bears a daughter ; but if the woman first emits seed she gives birth to a son ; as it is said, "If a woman emits seed and bare a male child" (Lev. xii. 2)! With what are we here dealing ? For instance, if they both emit seed ...

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

**Niddah 31a:23–24** נדה ל"א א:כ"ג-כ"ד

אָמַר רַבִּי יִצְחָק, אָמַר רַבִּי אַמֵּי: אִשָּׁה מַזְרַעַת תְּחִילָּה — יוֹלֶדֶת זָכָר, אִישׁ מַזְרִיעַ תְּחִילָּה — יוֹלֶדֶת נְקֵבָה, שֶׁנֶּאֱמַר: "אִשָּׁה כִּי תַזְרִיעַ וְיָלְדָה זָכָר". תָּנוּ רַבָּנַן: בָּרִאשׁוֹנָה הָיוּ אוֹמְרִים — אִשָּׁה מַזְרַעַת תְּחִילָּה יוֹלֶדֶת זָכָר, אִישׁ מַזְרִיעַ תְּחִילָּה יוֹלֶדֶת נְקֵבָה, וְלֹא פֵּירְשׁוּ חֲכָמִים אֶת הַדָּבָר, עַד שֶׁבָּא רַבִּי צָדוֹק וּפֵירְשׁוֹ: "אֵלֶּה בְּנֵי לֵאָה אֲשֶׁר יָלְדָה לְיַעֲקֹב בְּפַדַּן אָרָם וְאֵת דִּינָה בִתּוֹ" — תָּלָה הַזְּכָרִים בַּנְּקֵבוֹת וּנְקֵבוֹת בַּזְּכָרִים.

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**KEHOT'S NOTE**

ברכות ס, א. נדה לא, א. בהמשך תער"ב כרך ג ע' א'שסג מציין לכאן.

## PARAGRAPH 10

52 **תולדות יצחק הוא בן אברהם כו'. ואח"כ אברהם הוליד את יצחק**

**The opening verse, now fully explained.**

**Genesis 25:19** בראשית כ"ה:י"ט

וְאֵ֖לֶּה תּוֹלְדֹ֣ת יִצְחָ֑ק בֶּן־אַבְרָהָ֖ם אַבְרָהָ֥ם הוֹלִ֖יד אֶת־יִצְחָֽק׃

**And these are the generations of Isaac, Abraham's son: Abraham begot Isaac.**

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THE CHASSIDISHE PARSHA

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**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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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