TORAH OHR · PARSHAS VAYEITZEI · MAAMAR 1

ושבתי בשלום אל בית אבי והיה הוי׳ לי...

“And I Shall Return in Peace to My Father’s House”

◇

Yaakov’s descent to Charan is the descent of divine light into a world that seems separate from G-d; by raising its “stones,” the letters of creation, and drawing supernal wisdom into Torah and mitzvos, that darkness is turned into light, and this brings about a future delight so great that even the Name Havayah will be like a mere “Elokim” beside it.

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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

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THE BIG IDEA

Yaakov's descent to Charan is the descent of divine light into a world that seems separate from G-d; by raising its "stones," the letters of creation, and drawing supernal wisdom into Torah and mitzvos, that darkness is turned into light, and this brings about a future delight so great that even the Name Havayah will be like a mere "Elokim" beside it.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

The maamar asks how the stone of Yaakov's pillar relates to the Name Havayah, and why the verse joins a feminine noun to a masculine verb. Yaakov is "yud-heel": he draws supernal Chochmah, the yud, down to the lowest level, Charan, where the divine voice is hidden and creation feels separate. The stones he gathered are the letters of divine speech that give life to creation; he raised them into a single yud, lifting them to Chochmah and even to sovev. Then he set the stone up as a pillar, the vav, drawing Chochmah into Torah and mitzvos, and poured oil on it, so that supernal wisdom is revealed in the Torah's physical laws with the awe of Sinai. The purpose of this descent is the refining and transforming of darkness, especially through teshuvah, which, like a talking bird, delights G-d because it is unexpected. Charan then becomes rinah, joyous song: the delight of Yitzchak, "laughter," to be revealed in the future. Through two kinds of peace, ascent and descent, this delight will be revealed; relative to it Havayah will be like Elokim, and the stone, Malchus, will become a "house of Elokim," a vessel for Havayah as it is now.

OUTLINE

1 **The questions** ¶1–2

Why the stone depends on Havayah becoming Elokim, why the verse mixes genders, and what the many stones are.

2 **Yaakov: the yud reaching the heel** ¶3–6

Yaakov draws supernal Chochmah from Be'er Sheva down to Charan; the descent produces a world of separateness that he wishes to raise.

3 **Stones are letters** ¶7–9

Letters build words as stones build houses, and are inanimate relative to what they carry; creation lives from the divine letters, even the countless hosts from a single letter.

4 **Many stones into one yud** ¶10–12

The combinations of letters create separate beings; Yaakov gathers them into the yud, raising them to supernal Chochmah, where all is one.

5 **The pillar and the oil** ¶13–16

The pillar is the vav, Chochmah drawn into Torah and mitzvos; the oil is its revelation there with the awe of Sinai; first the letters must be raised to sovev.

6 **My father's house: Yitzchak's laughter** ¶17–21

"My father" is Yitzchak, future laughter; delight comes from novelty, and the transformation of darkness through teshuvah turns Charan into rinah.

7 **The future revelation** ¶22–24

When impurity is removed, creation will go from something to nothing, and the infinite delight of the seventh day will be revealed.

8 **Peace, and Havayah becoming Elokim** ¶25–29

Peace joins opposites; its two kinds reveal the delight above the chain of worlds, relative to which Havayah is like Elokim, and the stone becomes a "house of Elokim," a vessel for what is now Havayah.

9 **Summary** ¶30

The Alter Rebbe's own three-point summary, with a parallel from the Exodus and chametz and matzah.

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 ויצא, יו"ד כסלו, ה'תשכ"ו • **5726** • ד"ה ויצא יעקב מבאר שבע וילך חרנה
המאמרים תשכ"ו **P.** מח

The Rebbe opens with Yaakov's departure from Be'er Sheva toward Charan, which begins not only the parsha but the specific episode that ends with Yaakov's vow: "I shall return in peace to my father's house… and this stone… will be a house of Elokim." He asks two questions. What connects the beginning of the episode (going out to Charan) with its end (the return and the stone)? And how can a stone reach so lofty a level that it is called "a house of Elokim"? He first restates the Alter Rebbe's reading. Yaakov is yud-akev, drawing supernal Chochmah down to the "heels." He goes out from the lofty Be'er Sheva to Charan, the "wrath of the world." The purpose of that descent is the work of refinement (beirurim), which brings about a great elevation.

To explain this, the Rebbe draws on the Mitteler Rebbe's maamar on Yosef's goblet (gevia hakesef). David's "cup of salvations," which is Malchus, must be lifted up ("esa") before it can receive. Yosef's goblet, which is Yesod, already stands at the level of the giver and needs no lifting. The current order is giver and receiver, male and female; the work of refinement is done specifically by name Mah, which refines Ban. In the present order, priestly service is performed by kohanim, whose status follows the father, in keeping with the male-giver order. Paternal firstborn inheritance remains in the first future

era as reward for the present-day work done through the male power. In the time to come Malchus will rise: "a female shall surround a male." Then the service will pass to the firstborn, whose holiness comes from the mother. Kingship will belong to David, who will say "it is fitting for me to bless." In the later of the two eras to come, inheritance will also follow the mother, which is the advantage of Yosef's firstbornship. This answers both questions. Yaakov's going to Charan is the refinement of Ban by Mah. Its end is Ban rising above Mah. The word even (אבן, stone) is Ban plus an alef, "the stone the builders rejected" that will become the cornerstone, so the stone will be a house of Elokim. The double tithe of the vow is the two levels of Keser, Arich and Atik, to be revealed in Malchus.

The lesson: In a person's service of G-d, prayer is lifting oneself from below upward, like the "cup of salvations" that must be raised. Torah is G-dliness drawn from above downward, like Yosef's goblet placed below. These are two analogous directions of connection between upper and lower.

ספר המאמרים • מוצאי ש"פ ויצא, ט' כסלו, אור ליו"ד כסלו • **5738** • ד"ה ושבתי בשלום אל בית אבי
סג **P.** תשל"ח

The Rebbe opens with three questions on Yaakov's vow. Why must Yaakov return to his father's house specifically "in peace," when he has already asked for bread and clothing, which also have a spiritual meaning? What is new in "Havayah will be Elokim to me," when Havayah is always Elokim? And how can a stone, which stays inanimate even after it became a pillar, be a "house of Elokim"? This last question remains even on the earlier explanation that the stone will be a house for the future "Elokim," which is Havayah of now. He reads Be'er Sheva in two ways, as Avraham's well (Binah) and as Yitzchak's (Malchus). The departure from Be'er Sheva toward Charan is interpreted as extension to the worlds of Beriah, Yetzirah and Asiyah. Yaakov is the yud of Havayah ruling even the heel. To go down to Charan he first needed a higher power, "command (tzaveh) the salvations of Yaakov." These are the 375 lights of Arich, above the yud, given to him inwardly. In every Jew, Yaakov's going out is the soul's descent into the body, and the oath given to the soul before birth (Be'er Sheva) is a special empowerment for that descent.

The soul's work below has two parts. Bread and clothing are Torah and mitzvos. "In peace" is the refinement (birur) of the body, the animal soul and one's portion in the world, above all through permitted matters done for the sake of Heaven and "know Him in all your ways." This is the Rebbe's reading of "he took from the stones of the place"; the stone's becoming a dwelling for G-d's Essence is explained separately. Peace applies only where there is opposition. Such work makes the soul a ba'al teshuvah, so it returns not to Be'er Sheva but higher, to "my father's house," Yitzchak, the laughter that comes from something new. The greatest novelty is the transformation of physical things themselves, so the very stone becomes a dwelling for G-d's Essence. Because this belongs to the final Redemption, after which there is no exile, the verse uses the masculine yihyeh. The laughter is already being made now and will be revealed in the future.

The lesson: The main purpose of the soul's descent is to take the "stones of the place" and make them a permanent dwelling for G-d: one's body, animal soul and above all one's everyday permitted affairs, done for the sake of Heaven and "know Him in all your ways." Serving G-d even when one feels as lifeless as a stone reveals the soul's essence and brings blessing both spiritually and materially.

The Rebbe opens from Yaakov's vow and lists the questions raised in the maamarim of the Alter Rebbe, the Mitteler Rebbe and the Tzemach Tzedek. "Ve'shavti" means both "I shall return" and teshuvah, so how does teshuvah belong here? "Be'shalom" is read as "two shaloms": what are the two kinds of peace? Why specifically "my father's house," the house of Yitzchak? What does "Havayah will be Elokim to me" mean? The supplied opening is cut off at «והאבן ה», so the exact questions about the stone, pillar, and "aser a'asrenu" cannot all be verified from the opening.

The Rebbe explains that the two kinds of peace are peace "to the near," the service of the completely righteous, and peace "to the far who has become near," the service of baalei teshuvah. The verse speaks of the future, which is tied to teshuvah: Moshiach comes to bring even tzaddikim to teshuvah, so both the "temidin" and the "musafin" will then be complete. This is why the verse says "my father," Yitzchak. Avraham's service drew down from above, while Yitzchak's was digging wells, removing concealment from below upward. The Rebbe distinguishes three aspects of Havayah becoming Elokim: creatures will receive Havayah itself; today's Havayah will count as Elokim relative to a higher revelation; and lower Havayah will serve as the garment for higher Havayah. Only in the last sense does today's Havayah become a sheath. The stone is the letters of the divine word: they let G-dliness come down "drop by drop," and through the bittul of the pillar they become a revelation ("this"). In the end all of hishtalshelus becomes a house for the Elokim of the future. "Aser a'asrenu lecha" is the completeness of ten, in both lines (down and up), drawn from the Essence into the letters. Since "the deeds of the fathers are a sign for the children," all of this happens in every Jew.

The lesson: Since Yaakov includes all Jewish souls, every Jew has his own "ve'shavti be'shalom": a redemption in peace. It leads to the complete peace of Moshiach's coming.

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.

Read together, the Rebbe's teachings suggest one thread in this maamar: the descent to Charan is where something new is made, and what is made there is already present now. In Veshavti Beshalom 5738, his maamar built on this one, he dwells on the reading that the righteous „אין יכולים לעמוד" ("cannot" stand) where penitents stand, and shows that Yitzchak's laughter, though promised for the future, is already produced by the work of transformation; in Bayom HaShemini 5741 he explains why teshuvah is the „צפור המדברת" ("talking bird"): it is a leap that makes a person new. In Asher Bara 5739 he brings the Alter Rebbe's explanation of "just as there, so here": „הקב"ה קורא ושונה כנגדו" (the Holy One studying opposite the learner) is exactly as at Sinai. A sicha of Noach 5727 explains the „נחר גרוני" ("parched throat") in the name Charan: the throat is the passage from mind to heart. He also marks where the maamar's steps can be read otherwise: the pillar as an ascent (Atah Echad 5732), the yud of Yaakov as the yud of Havayah (Likkutei Sichos vol. 20), and „שלום מלמטה למעלה" ("peace from below")

as a real difficulty (Padah Beshalom 5722, beside 5738). Perhaps a reader comes away seeing the vow's ascents and descents as two kinds of service, and „והי' הוי' לי לאלקים" ("Havayah will be Elokim") as one step „בעילוי אחר עילוי עד אין סוף" (in ascents without end), as a sicha of 5750 puts it.

KEY CONCEPTS

Yud-akev (the yud and the heel) יו"ד עקב

The reading of Yaakov's name as the yud of supernal Chochmah drawn down to the "heel," the lowest levels of creation.

Stones as letters אבנים נקראו אותיות

In Sefer Yetzirah letters are called stones: they build words as stones build houses, and are lifeless compared to the meaning they carry. The stones Yaakov gathered are the letters of divine speech.

Charan and rinah חרן ורנה

Charan, from "my throat is parched," is the world where the divine voice is hidden; when darkness is transformed, its ches becomes a hei and Charan becomes rinah, joyous song.

Subjugation and transformation אתכפיא ואתהפכא

Subduing the bad emotions and turning darkness into light; the purpose of the descent, and the source of the supernal delight.

Delight (taanug) and Yitzchak תענוג, יצחק

Yitzchak means "he will laugh": the supernal delight that the work of refinement will reveal in the future, like the delight of something unexpected.

Two kinds of peace ב' בחי' שלום

Peace "to the far," the lower world rising, and peace "to the near," G-dliness descending into Torah and mitzvos; peace joins opposites.

Havayah and Elokim הוי' ואלקים

Like sun and shield: Elokim conceals Havayah so that a finite world can exist. In the future, relative to the delight above both, Havayah itself will be like Elokim.

SECTION 1 • ¶1–2

The questions

1 ושבתי בשלום[1,2] אל בית אבי והיה הוי' לי לאלקים והאבן הזאת אשר שמתי מצבה יהיה בית אלקים[3] כו'.

"And I shall return in peace to my father's house, and Havayah will be Elokim to me; and this stone, which I have set up as a pillar, will be a house of Elokim," etc.

> The maamar opens with Yaakov's vow as he sets out for Charan: if G-d brings him back in peace, then Havayah will be Elokim to him, and the stone he set up as a pillar will become a house of Elokim. Havayah is the Name of G-d that brings all things into being and transcends them; Elokim is the Name associated with concealment and limitation.

וצריך להבין השייכות של האבן[4] עם שם הוי' שכשהוי' יהיה לאלקים אז דוקא יהיה האבן בית אלקים כו'.

Now, we need to understand the connection of the stone with the Name Havayah: that specifically when Havayah will be Elokim, then the stone will be a house of Elokim, etc.

> The first question: what does the stone have to do with the Name Havayah? The verse makes the stone's becoming a "house of Elokim" depend on Havayah first becoming Elokim, and the link between the two is not obvious.

גם צריך להבין כי לשון האבן הזאת הוא לשון נקיבה ומלת יהי' [יהיה] הוא לשון זכר.

We also need to understand [why] the phrase "this stone" (ha'even hazos) is in the feminine form, while the word "will be" (yihyeh) is in the masculine form.

> The second question is grammatical. In Hebrew "stone" (even) is feminine, and "this" (hazos) agrees with it, yet the verb that follows, "will be" (yihyeh), is masculine. The maamar does not return to the grammar by name; its summary (paragraph 30) identifies the stone as Malchus, the level that receives from Havayah, which in the time to come will become a vessel for a higher revelation.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **FROM THE REBBE'S MAAMAR 5738** ,ד"ה ושבתי בשלום אל בית אבי
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> The Alter Rebbe asks about the feminine stone with the masculine verb but answers it only implicitly, through Havayah becoming Elokim. The Rebbe answers it directly. Yihyeh refers to the future Redemption, which is masculine, like the masculine shir chadash, a redemption after which there is no exile. He also explains "house of Elokim" as a dwelling for the essential concealment of G-d's Essence, rooted in the Essence's desire for a dwelling in the lowest realm. This is why the inanimate stone, and not something higher, is chosen to be that house.
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> The Alter Rebbe: לשון האבן הזאת הוא לשון נקיבה ומלת יהי' הוא לשון זכר

The Rebbe: כי קאי על הגילוי דגאולה העתידה שאז יהי' שיר חדש לשון זכר

2 ולהבין את כל הנ"ל צריך להקדים ולבאר מ"ש לעיל מניה ויפגע במקום[5] ויקח מאבני המקום וישם מראשותיו וגו' וישם אותה מצבה[6] כו'

To understand all the above, we must first preface and explain what is written just before it: "And he came upon the place... and he took from the stones of the place and placed [them] at his head," etc., "and he set it up as a pillar," etc.

To answer, the maamar goes back to the verses just before the vow: Yaakov came upon "the place," took some of its stones and put them at his head, and in the morning set up the stone as a pillar.

וצריך להבין ענין האבנים מה הן. וגם מה שהיו תחלה אבנים הרבה כמ"ש ויקח מאבני המקום וגו'.

And we need to understand the matter of the stones, what they are; and also why at first there were many stones, as it is written, "And he took from the stones of the place," etc.

Two more questions: what the stones represent, and why the verse speaks of many stones at first, when later there is only one.

SECTION 2 • ¶3–6

Yaakov: the yud reaching the heel

3 ויעקב עשה מהן אבן אחת כו'. אך הנה בריש הפרשה כתיב ויצא יעקב מבאר שבע וילך חרנה[7].

And Yaakov made of them one stone, etc. But now, at the beginning of the parsha it is written, "And Yaakov went out from Be'er Sheva and went toward Charan."

This completes the question: Yaakov made the many stones one, as the Talmud relates (Chullin 91b, cited by Rashi on Genesis 28:11). Before explaining it, the maamar turns to the parsha's first verse, Yaakov's journey from Be'er Sheva to Charan.

פי' יעקב הוא בחי' יו"ד עקב[8] שהוא בחי' המשכת חכמה עילאה שהוא בחי' י' למטה מטה גם בבחי' עקביים.

The explanation: Yaakov is the level of yud-akev (a yud [and] a heel), which is the drawing down of supernal Chochmah, which is the level of the yud, down to the very lowest, even into the level of the heels.

The name Yaakov (יעקב) is read as yud plus akev, "heel." The yud, the smallest letter, stands for Chochmah, the first point of divine wisdom; Yaakov's role is to draw that wisdom down to the "heel," the lowest level of existence.

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

A QUESTION THE REBBE RAISES

In a sicha of Motzaei Shabbos Bereishis 5738, explaining each word of "and Yaakov went on his way" as an instruction for the year's work, the Rebbe says the name Yaakov shows a Jew's work reaching down to his lowest power, his „עקב" ("heel"), and that this is also why the name begins with a yud.

Our paragraph makes the yud of Yaakov supernal Chochmah (חכמה עילאה). In a sicha on "and Yaakov went on his way" the Rebbe calls it the yud of the Name Havayah, the letter at the head of the Name and above even its division, with „קוצו של יו"ד" (the "thorn" of the yud) above any form; his note gives both places, Torah Ohr (here, 21a, and 29a), where the yud of Yaakov is Chochmah, and the Tzemach Tzedek's gloss in Or HaTorah, where it is the yud of Havayah, and another note adds that the yud of Havayah itself points to Chochmah. What the sicha adds is how the yud leads the heel: it is drawn into the "heel" (his note cites Torah Ohr here) so that the heel becomes one word with it, and it stays the head of the word, leading the heel even though the letters akev are the larger and more prominent part.

The Alter Rebbe: יעקב הוא בחי' יו"ד עקב שהוא בחי' המשכת חכמה עילאה שהוא בחי' י'

The Rebbe: וואָס דאָס איז אויך וואָס דער נאָמען יעקב הויבט זיך אָן מיט אַ יו"ד, וואָס גייט אויף דעם יו"ד פון שם הוי'

Likkutei Sichos, vol. כ, p. 266 ואילך (the passage and its note 40 on p. 270) · מוצאי שבת בראשית, ה'תשל"ח (בחדרו)

4 וזהו ויצא יעקב מבאר שבע וילך חרנה[9] שבחי׳ יעקב הוא הממשיך מבחי׳ באר שבע שהוא למעלה מעלה איהו וחיוהי וגרמוהי חד עד השתלשלות למטה מטה למדרגה היותר תחתונה שהוא בחי׳ חרן וכאשר יבואר לקמן בעז״ה [בעזרת השם].

And this is [the meaning of] "And Yaakov went out from Be'er Sheva and went toward Charan": the level of Yaakov is what draws down from the level of Be'er Sheva, which is at the very highest, [where] "He and His life-forces and His vessels are one," through the chain of descending worlds (hishtalshelus) to the very lowest, to the lowest rung, which is the level of Charan, as will be explained below, with G-d's help.

Be'er Sheva stands for the highest level, where, in the phrase of the Tikkunei Zohar, G-d, His life-forces and His vessels are all one, with no separateness at all. Charan stands for the lowest rung of the chain of worlds. Yaakov's journey between them is the drawing of divine light from the top of the chain to its bottom; the maamar promises to explain Charan later (paragraph 20).

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

FROM THE REBBE'S MAAMAR 5726 ,ד"ה ויצא יעקב מבאר שבע וילך חרנה

The Alter Rebbe explains Charan later (¶20) through "נחר גרוני," the parched-throat image associated with the hidden divine voice. The Rebbe adds Rashi's gloss, "חרון אף של עולם," and calls the purpose of going there the work of refinement; the Alter Rebbe also connects the descent with refinement (¶21). This links the opening verse to the vow at the end.

The Alter Rebbe: למדרגה היותר תחתונה שהוא בחי' חרן

The Rebbe: שהוא בחי' חרן, חרון אף של עולם

5 וכמ"ש צוה ישועות יעקב.[10] ישועות הם ש"ע [(370) ש"ע] נהורין עילאין[11, 12, 13] ובחי' יעקב מחבר וממשיך אותן למטה בבחי' עקביים ג"כ.

As it is written, "Command the salvations (yeshuos) of Yaakov." Yeshuos (ישועות) are the three hundred and seventy (ש"ע, shin-ayin) supernal lights, and the level of Yaakov joins them and draws them down below, into the level of the heels as well.

> A verse from Psalms calls on G-d to "command the salvations of Yaakov." The word yeshuos (ישועות) is read as containing shin-ayin, 370, the number of the supernal lights spoken of in the Zohar; Yaakov's role is to join these lights and draw them down to the lowest "heels."

וגם ישועות הוא מלשון שעה כמ"ש וישע ה' אל הבל[14] וגו' שהוא בחי' ירידת והמשכת אורו ית' למטה מטה כו'.

Yeshuos is also from the term "turning" (she'iyah), as it is written, "And Havayah turned (vayisha) to Hevel," etc., which is the descent and drawing down of His light, blessed be He, to the very lowest, etc.

> A second reading: yeshuos is related to vayisha, "He turned toward," as in G-d turning toward Hevel's offering. Either way, the word describes G-d's light descending toward what is below.

אך בהשתלשלות אור ה' כ"כ [כל כך] בצמצומים רבים עד שבא גם למטה בבחי' חרן נעשה עלמא דפרודא לגמרי וכמ"ש ונהר יוצא מעדן[15] שהוא בחי' חכמה עילאה להשקות את הגן כו'.

However, as the light of G-d descends so far, through many contractions (tzimtzumim), until it comes down even to the level of Charan, it becomes a world of utter separateness, as it is written, "And a river goes out from Eden," which is the level of supernal Chochmah, "to water the garden," etc.

> The problem is that when the light descends so far, through many contractions, until it reaches "Charan," the result is a world of separateness, where things feel apart from G-d. The verse about the river that goes out from Eden is brought to show this: Eden is supernal Chochmah, and the river flows down from it to water the garden.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **FROM THE REBBE'S MAAMAR 5726** ,ד"ה ויצא יעקב מבאר שבע וילך חרנה
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> The Alter Rebbe says Yaakov "joins" the 370 lights and draws them down, but he does not show where the verse speaks of joining. The Rebbe finds it in the word tzaveh ("command"), read as tzavsa, joining. He also gives the alternative count of 375 lights (ש"ע ה) from Torah Chaim. He places these lights at the start of the chain of worlds (Chochmah) or above it, in Keser (Atik and Arich). And he reads she'iyah ("turning") as G-d's very first turning toward bringing His light below.
>
> The Alter Rebbe: ובחי' יעקב מחבר וממשיך אותן למטה בבחי' עקביים ג"כ

The Rebbe: צוה הוא מלשון צוותא וחיבור

FROM THE REBBE'S MAAMAR 5738 ,ד"ה ושבתי בשלום אל בית אבי

The Alter Rebbe brings "command the salvations of Yaakov" right after Yaakov's going out, but does not say why it belongs there. The Rebbe explains it as a special power given because of the descent: just as a salvation is extra help for someone in a low state, Yaakov needed lights above the yud of Havayah in order to draw the yud into Charan. He also reads tzaveh as connection (tzavta), meaning these higher lights are given to him inwardly. That is why, even before going, he was sure his whole vow would be fulfilled.

The Alter Rebbe: ישועות הם ש"ע נהורין עילאין ובחי' יעקב מחבר וממשיך אותן למטה

The Rebbe: להמשיך ליעקב שע"ה נהורין דאריך שלמעלה מהשתלשלות, למעלה גם מהיו"ד דשם הוי'

6 ומשם יפרד[16] שכשנמשך משם בהשתלשלות רבות וצמצומים רבים נעשים בחי' נפרדים בתכלית. ויעקב אע"ה [אבינו עליו השלום] רצה להעלותם למעלה מעלה שיהי' [שיהיה] גם למטה בחי' יחוד ובטול ממש כמו שהוא למעלה חיוהי וגרמוהי חד כו'.[17]

"And from there it divides": when it is drawn from there through many stages of descent and many contractions, they become utterly separate beings. And Yaakov our father, peace be upon him, wished to raise them up to the very highest, so that below too there would be true unity and self-nullification (bittul), just as it is above, [where] "His life-forces and His vessels are one," etc.

The verse continues, "and from there it divides": after many stages of descent and contraction, the light produces beings that are utterly separate. Yaakov wanted to lift them back up, so that even below there would be the same unity and self-nullification found above, where G-d's powers and vessels are one with Him.

SECTION 3 • ¶7–9

Stones are letters

7 ולזאת נאמר ויקח מאבני המקום כו'. כי הנה נודע שאבנים נקראו אותיות וכמ"ש בס"י [בספר יצירה] שני אבנים[18] בונות שתי בתים שלש אבנים בונות ששה בתים[19] כו'

Therefore it says, "And he took from the stones of the place," etc. For it is known that letters are called "stones," as it says in Sefer Yetzirah, "Two stones build two houses; three stones build six houses," etc.

This is why the verse says Yaakov took "stones": in Kabbalah the letters are called stones. Sefer Yetzirah counts the permutations of letters as houses built from stones: two letters make two combinations, three make six.

להיות כמו שמאבנים הרבה נעשה בית אחד שיכולים לדור בתוכו כמו"כ [כמו כן] מאותיות הרבה נעשו תיבות שבהם התלבשו' השכל וגם

For just as from many stones one house is made, in which one can dwell, so from many letters words are made, in which the intellect is enclothed.

> The first likeness: many stones become one house to live in, and many letters become words, which house an idea.

כמו שהאבנים הם בחי' דומם שהוא מדרגה היותר תחתונה מכל הד' יסודות דצח"מ [דומם צומח חי מדבר] כמו כן האותיות לגבי השכל המלובש בהם הם בחי' דומם בתכלי' [בתכלית] שאינם מערך השכל כלל.

And also, just as stones are of the inanimate level, which is the lowest rung of all four foundations, inanimate, vegetative, animal and speaking, so too the letters, relative to the intellect enclothed in them, are utterly of the inanimate level, for they bear no comparison to the intellect at all.

> The second likeness: stone is "inanimate," the lowest of the four categories of creation (inanimate, vegetative, animal and human). Letters, too, are lifeless compared with the idea they carry; they have nothing of the intellect in them.

נמצא מובן מכל הנ"ל שאבנים נקראו אותיות וכמו"כ [וכמו כן] הוא למעלה. דהנה כתיב בדבר ה' שמים נעשו[20] כו'.

It is thus understood from all the above that letters are called "stones." And so it is above, for it is written, "By the word of Havayah the heavens were made," etc.

> So letters are fittingly called stones, and the same is true above: the heavens were made "by the word of Havayah," that is, by divine letters.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **FROM THE REBBE'S MAAMAR 5738** ,ד"ה ושבתי בשלום אל בית אבי
>
> For the Alter Rebbe, the stones are the letters of the divine word that create the worlds. The Rebbe adds a second meaning. "Makom" is the world, where Havayah is present only hiddenly (Havayah squared equals makom only by gematria), and its stones are its lowest, most divided things. Taking them means mastering one's body, animal soul and portion in the world and making them a dwelling for G-d, especially permitted matters, which remain "your deeds" even when done for Heaven. On this reading, bread and clothing in the vow are Torah and mitzvos, and "in peace" is this work of refinement.
>
> The Alter Rebbe: כי הנה נודע שאבנים נקראו אותיות
>
> The Rebbe: ויקח מאבני המקום, לקחת את הדברים התחתונים (הגוף ונה"ב וחלקו בעולם)
>
> **FROM THE REBBE'S MAAMAR 5747** ,ד"ה ושבתי בשלום אל בית אבי

The Alter Rebbe identifies the stones as letters, "inanimate" relative to what they contain. The Rebbe explains why letters are needed at all. Without them the flow would be "too much good" to receive. Through the letters it comes "drop by drop," and these drops still contain all the good. He adds that "this" (pointing with a finger) means revelation, which is brought about through the bittul of the pillar.

The Alter Rebbe: נמצא מובן מכל הנ"ל שאבנים נקראו אותיות

The Rebbe: שהטיפין טיפין כוללים בהם הרוב טובה

8 וכמ"ש מלכותך מלכות כל עולמים.[21] פי' שחיות כל העולמות שהם עולמות עד אין קץ וכמ"ש היש מספר לגדודיו.[22]

And as it is written, "Your kingship is a kingship over all worlds." The explanation: [as for] the life-force of all the worlds, which are worlds without end, as it is written, "Is there any number to His troops?", nevertheless the source and root of their life-force is only from the level of His Malchus (sovereignty), which is the level of the word of G-d, etc., which gives them life and brings them into being from nothing to something constantly.

The verse "Your kingship is a kingship over all worlds" teaches that the countless worlds, as numerous as G-d's hosts in Job's words, all draw their life from one source only: Malchus, G-d's "kingship," which is His word, constantly bringing them into being from nothing.

הנה עכ"ז [עם כל זה] מקור ושרש חיותם אינו אלא מבחי' מלכותו שהוא בחי' דבר ה' כו' המחיה ומהוה אותם מאין ליש תמיד. להיות שהם נבראים בע"ג [בעלי גבול / בעל גבול] שיש גבול להשגתן ומהארץ לרקיע מהלך ת"ק שנה כו'.

[This is] because they are created beings with limits, whose comprehension has a limit, and "from the earth to the firmament is a journey of five hundred years," etc.

They can receive only from this level because they are limited creations whose grasp has a limit, as the Talmudic saying about the five-hundred-year journey from the earth to the firmament illustrates.

9 ואינם כלל בערך לגבי אור ה' שהוא בבחי' א"ס המתגלה בעולמות עליונים. ולזאת אין יכולים לקבל חיותם

And they bear no comparison at all to the light of G-d, which is on the level of the Infinite (Ein Sof), revealed in the higher worlds.

The created worlds bear no comparison at all to G-d's infinite light as it shines in the higher worlds.

רק מבחי' דבר ה' שהם אותיות שנבראו בהם שמים וארץ כו' שהם בחי' דומם לגבי אור א"ס ב"ה

Therefore they cannot receive their life-force except from the level of the word of G-d, which is the letters with which heaven and earth were created, etc., which are of the inanimate level relative to the Infinite Light (Or Ein Sof), blessed be He.

> So they cannot receive their life directly from that light, only through the divine word, the letters by which heaven and earth were made; and those letters are like inanimate stone compared to the Infinite Light.

וכמ"ש קדוש ה' צבאות וכמארז"ל [וכמאמר רבותינו זכרונם לברכה][23] אות הוא בצבאות שלו[24,25] ואף שהם אלף אלפין כמ"ש אלף אלפין ישמשונה[26] ורבו רבבן קדמוהי וגו' וכמ"ש היש מספר לגדודיו.[27]

As it is written, "Holy is Havayah of Hosts (Tzeva-os)," and as our Sages, of blessed memory, said, "He is an os (a sign, or a letter) among His hosts (tzeva-os)."

> The Name "Havayah of Hosts" (Tzeva-os) is read as tzeva-os: "He is an os among His hosts." Os means "sign," and also "letter," and the maamar takes it as a letter: in His hosts He is present as a letter, the source of their life.

עכ"ז [עם כל זה] מאחר שהם בעלי גבול חיותם אינו אלא מבחי' אות א' בלבד שהוא בחי' דומם לגמרי לגבי שם הוי' שהוא בבחי' א"ס כו' כנ"ל.[28]

And although they are a thousand thousands, as it is written, "A thousand thousands served Him, and myriad myriads stood before Him," etc., and as it is written, "Is there any number to His troops?", nevertheless, since they are limited, their life-force is only from the level of a single letter alone, which is entirely of the inanimate level relative to the Name Havayah, which is on the level of the Infinite, etc., as mentioned above.

> Though the hosts are thousands upon thousands, as Daniel saw, and beyond number, as Job's friend says, because they are finite their life comes from just one letter, which is inanimate compared to the Name Havayah, the infinite.

SECTION 4 · ¶10–12

Many stones into one yud

10 והנה השתלשלות כל העולמות ברבוי רבבות מדרגות תלוי הכל לפי אופן צירופי האותיות[29] שבבחינת דבר ה' להתהוות נבראים פרטיים בעלי גבול ונפרדים כו'.

Now, the chain of descent of all the worlds, through myriads upon myriads of rungs, all depends on the manner of the combinations of the letters in the level of the word of G-d, so that particular created beings come into being, limited and separate, etc.

> Every distinct creature, on every rung, is the product of a particular combination of divine letters; how the letters are arranged determines what comes into being.

ויעקב אע"ה [אבינו עליו השלום] רצה להעלותם למעלה. לזאת ויקח מאבני המקום[30] שהם אותיות הרבה ועשה מהן אבן אחת

And Yaakov our father, peace be upon him, wished to raise them up above. Therefore, "he took from the stones of the place," which are many letters, and made of them one stone, which is the letter yud; this is [the meaning of] "and he placed [it] at his head," etc.

> Yaakov wanted to lift these creatures back up, so he "took from the stones of the place," the many letters, and made them one stone: the letter yud, the smallest letter, which stands for Chochmah. That is why it is placed "at his head," the place of intellect.

שהוא אות היו"ד שזהו וישם מראשותיו כו' שכמו שלמטה באדם יש שכל ומדות והאותיות הם המלבישים לבחי' שכל ומדות שמתלבשים בהם.

For just as below, in a person, there are intellect and emotive attributes (middos), and the letters are what clothe the intellect and emotive attributes that are enclothed in them,

> The maamar explains through a person: he has intellect and emotions, and letters (words) are what clothe them.

כמו"כ [כמו כן] למעלה יש בחי' חב"ד [חכמה בינה ודעת] וז"ת [וז' תחתונות] רק שם הוא חכים ולא בחכמה ידיעא[31] מבין ולא בבינה ידיעא ולאו מכל מדות אלין ששם הוא בבחי' יחוד ובטול בתכלית.

so too above there are the levels of Chochmah, Binah and Daas and the seven lower [Sefiros]; only, there He is "wise, but not with a known wisdom; understanding, but not with a known understanding," and not of any of these attributes, for there it is in a state of utter unity and self-nullification.

> Above too there are intellect (Chochmah, Binah, Daas) and seven emotive Sefiros, but there they are wholly one with G-d. As the prayer of Eliyahu in the Tikkunei Zohar puts it, He is wise, but not with a wisdom that can be known.

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

In ¶10–12 the one stone Yaakov made is the yud („אבן אחת שהוא אות היו"ד"), supernal Chochmah; in the summary (¶30) „והאבן הזאת" ("this stone") is Malchus, which receives from Havayah. The maamar does not say how the two fit.

In his gloss on these words the Tzemach Tzedek notes that a yud, a "point", can be „נקודה עילאה שהיא חכמה עילאה" (the upper point, supernal Chochmah), or „נקודה תתאה" (the lower point), Malchus (the yud of Adnus), and suggests that Yaakov's one stone is the lower point, since an ascent from below begins there; at the pillar (¶13) he adds that our maamar's wording here implies supernal Chochmah, and leaves both readings standing. The Rebbe suggests that these two readings of the stone go with Torah Ohr's two readings of the pillar: raised up from below (22a-b), or drawn down from the yud as a vav (here). Perhaps (biur b'derech efshar) the summary (¶30), which calls the stone Malchus, follows the lower-point reading.

the Tzemach Tzedek: Sefer HaLikkutim (Tzemach Tzedek), letter yud, entry "Yaakov", which reproduces his gloss on this maamar from Or HaTorah, Vayeitzei, vol. אות יו"ד (יוסף–יעקב), p. תתקפד · the Tzemach Tzedek: Sefer HaLikkutim (Tzemach Tzedek), letter yud, entry "Yaakov" (his gloss on our ¶13, from Or HaTorah, Vayeitzei), vol. אות יו"ד (יוסף–יעקב), p. תתקפה · the Rebbe: Sefer HaMaamarim Melukat, new edition, vol. 2, dibbur hamaschil Atah Echad 5732, note 75, vol. ב, p. תמז

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

FROM THE REBBE'S MAAMAR 5738 ,ד"ה ושבתי בשלום אל בית אבי

For the Alter Rebbe, the one stone at Yaakov's head is the yud, supernal Chochmah. The Rebbe reads "mera'ashosav" as placing the stone above the head, that is, above Yaakov's yud, which is the level of chayah in the soul. The inanimate powers in a person, speech and above all action, are rooted higher than intellect, by the rule that the higher a thing is, the lower it descends. Serving G-d when one feels nothing at all comes from the soul's essence, the yechidah, the source of self-sacrifice (mesirus nefesh). That is what gives a Jew the power to make the world a dwelling for G-d's Essence. He adds that such service "from poverty" later brings both spiritual and material wealth.

The Alter Rebbe: ויקח מאבני המקום שהם אותיות הרבה ועשה מהן אבן אחת שהוא אות היו"ד

The Rebbe: שע"י העבודה דבחי' דומם שבאדם, מתגלית בחינת היחידה שבו (שלמעלה מבחי' חי')

11 וכמ"ש לך ה' הגדולה כו' וחיוהי וגרמוהי חד כו'. ובחי' דבר ה' הם האותיות שבהם מתלבשים חב"ד [חכמה בינה ודעת] ומדות שהם ע"ס [עשר ספירות] עליונות.

As it is written, "Yours, Havayah, is the greatness," etc., and "His life-forces and His vessels are one," etc. And the level of the word of G-d is the letters, in which Chochmah, Binah and Daas and the emotive attributes are enclothed, which are the ten supernal Sefiros.

The verse "Yours, Havayah, is the greatness..." lists the Sefiros, and the phrase of the Tikkunei Zohar adds that they are one with Him. The divine word is the letters, and in them the ten supernal Sefiros are clothed.

ובחי' אות היו"ד שהיא נקודה קטנה מרמז על היות שבו מתלבש בחי' חכמה שהוא בחי' אין ובטול בתכלית.[32]

And the level of the letter yud, which is a small point, alludes to the fact that the level of Chochmah, which is the level of nothingness (ayin) and utter self-nullification, is enclothed in it.

> The yud is only a point. Its smallness suits Chochmah, which is called "nothing" (ayin): the first flash of wisdom before it takes any shape, a state of complete self-nullification.

12 ואות ה"א[33] שהיא בחי' התפשטות אורך ורוחב מרמז על שהוא בחי' לבוש לבחי' בינה וכו'.

And the letter hei, which is a spreading out in length and breadth, alludes to its being a garment for the level of Binah, etc.

> The hei is wide and extends in both length and breadth, so it suits Binah, where the point of wisdom is expanded and developed.

וכמו"כ [וכמו כן] שאר האותיות שבהם מתלבשים בחי' מדות העליונות. וזהו שיעקב עשה מכל האבנים אבן אחת שהוא אות היו"ד להעלותן לבחי' חכמה עילאה.

And likewise the other letters, in which the levels of the supernal emotive attributes are enclothed. And this is [why] Yaakov made of all the stones one stone, which is the letter yud: to raise them up to the level of supernal Chochmah.

> The other letters clothe the emotive attributes. Gathering all the stones into one yud means raising all the letters to supernal Chochmah, where they are nullified before G-d.

SECTION 5 · ¶13–16

The pillar and the oil

13 ואז אח"כ וישם אותה מצבה[34] הוא בחי' אות הוא"ו שעשה והמשיך מבחי' י' לבחי' ו' להיות התלבשות בחי' חכמה עילאה למטה בבחי' תומ"צ [תורה ומצות] וכנודע תמונת אות הוא"ו שעל ראשו נקודת היו"ד[35]

And then, afterward, "and he set it up as a pillar" is the level of the letter vav: he made and drew [it] from the level of the yud to the level of the vav, so that supernal Chochmah would be enclothed below in Torah and mitzvos.

> After the ascent comes the descent. Setting the stone up as an upright pillar is the vav, a vertical line: Yaakov drew the yud down into a vav, so that supernal Chochmah would be clothed in Torah and mitzvos below.

ואח״כ הולך ומתמשך למטה כמו כן אורייתא מחכמה עילאה נפקת ונמשך ומתפשט למטה בדברים גשמיים כו׳.

As is known, the form of the letter vav has the point of the yud at its head, and afterward it goes on and extends downward. So too, "the Torah comes forth from supernal Chochmah," and is drawn down and spreads below into physical things, etc.

> The vav is drawn as a point like a yud at its head with a line extending downward from it. So too the Torah, which "comes forth from supernal Chochmah," comes down and clothes itself in physical matters.

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

A QUESTION THE REBBE RAISES

In the maamar Atah Echad of Shabbos Vayeitzei, 9 Kislev 5732, on the unity of Israel brought about from below and from above, the Rebbe reads the pillar and the oil as these two kinds of unity, and his note marks the two readings in Torah Ohr.

Our paragraph reads „וישם אותה מצבה" ("and he set it up as a pillar") as the vav, the drawing down of Chochmah into Torah and mitzvos. In a maamar of Shabbos Vayeitzei 5732 the Rebbe reads the same words the other way: once the many stones had become one, Yaakov „העלה אותה מלמטלמ״ע עד שנעשית מצבה" (raised it from below upward until it stood as a pillar), and only the pouring of the oil is the drawing down from above. His note says this follows Torah Ohr 22a–b (the biur printed after our maamar), „ב, ודלא כהפי' שם כא" ("and not the explanation there, 21b"), the reading Torah Chaim also explains; and he suggests that the two readings of the pillar go with the two readings of Yaakov's one stone in Or HaTorah, „נקודה תתאה או נקודה עילאה" (a "lower point" or an "upper point").

The Alter Rebbe: וישם אותה מצבה הוא בחי' אות הוא"ו שעשה והמשיך מבחי' י' לבחי' ו'

The Rebbe: תו"א ויצא כב א-ב (ודלא כהפי' שם כא, ב. ובתו"ח מבאר ע"פ פי' זה)

Sefer HaMaamarim Melukat, new edition, vol. 2 (Kislev–Shevat), vol. ב, p. תמז · ש"פ ויצא, ט' כסלו, ה'תשל"ב (from sec. 8 to the end edited by the Rebbe, note 70)

14 וזהו ויצוק שמן על ראשה[36] פי׳ שמן הוא בחי׳ חכמה עילאה[37] וכמ״ש שמן משחת קדש.[38]

And this is [the meaning of] "and he poured oil on its top." The explanation: oil is the level of supernal Chochmah, as it is written, "oil of holy anointing."

> Pouring oil on the pillar is the next step. Oil stands for supernal Chochmah; the verse about the "oil of holy anointing" is brought to show oil as a symbol of holiness drawn from above.

להיות גלוי בחי׳ חכמה עילאה ממש למטה בבחי׳ מצבה הנ״ל שהוא בחי׳ תורה ומצות שמלובשים למטה בדברים גשמיים המחליף פרה בחמור[39] כו׳ כשר פסול כו׳ עכ״ז [עם כל זה] יהיה בהם גילוי בחי׳ חכמה עילאה ממש כמו שהוא למעלה.

[This is] so that there be a revelation of supernal Chochmah itself below, in the level of the pillar mentioned above, which is the level of Torah and mitzvos, which are enclothed below in physical things, "one who exchanges a cow for a donkey," etc., kosher [and] unfit, etc.; nevertheless there will be in them a revelation of supernal Chochmah itself, just as it is above.

> The aim is that supernal Chochmah itself be revealed in the pillar, that is, in Torah and mitzvos, even though they deal with physical matters: laws about trading a cow for a donkey, about what is kosher and what is unfit. Even there, divine wisdom should be as revealed as it is above.

15 וכמארז״ל [וכמאמר רבותינו זכרונם לברכה] מה להלן באימה וביראה[40] אף כאן באימה וביראה. פי׳ מה להלן בשעת מתן תורה על הר סיני שהיו באימה וביראה שאז הי׳ [היה] בחי׳ גילוי בתכלית ששמעו מפי עצמות המאציל אנכי ה׳ אלקיך כו׳.

And as our Sages, of blessed memory, said: "Just as there [it was] in dread and awe, so here [it must be] in dread and awe." The explanation: "just as there," at the time of the Giving of the Torah on Mount Sinai, they were in dread and awe, for then there was a revelation in the utmost degree, for they heard from the mouth of the Essence of the Emanator, "I am Havayah your G-d," etc.

> The Sages taught that Torah must be studied with the same dread and awe as at Sinai. At Sinai the revelation was total: Israel heard "I am Havayah your G-d" from G-d's very Essence, and so they were filled with awe.

אף כאן היינו אף כמו שהתורה מלובשת למטה בדברים גשמיים יהי׳ [יהיה] ע״י גילוי חכמה עילאה ממש כמו שהי׳ [שהיה] אז וכמ״ש ואשים דברי בפיך[41] כו׳.[42]

"So here": that is, even as the Torah is enclothed below in physical things, it shall be through a revelation of supernal Chochmah itself, just as it was then, as it is written, "And I have placed My words in your mouth," etc.

> "So here" means that even now, when the Torah is clothed in physical matters, it should carry the same revelation of supernal Chochmah as then. The verse "I have placed My words in your mouth" expresses this: G-d's own words are in the mouth of the one who learns.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **BACKGROUND FROM THE REBBE**
>
> In the maamar Asher Bara for the night of 14 Kislev 5739 (the fiftieth anniversary of the Rebbe's wedding), built on the Rebbe Rayatz's maamar of the same opening said at that wedding in 5689, the Rebbe explains the seventh wedding blessing through the wedding above, the Giving of the Torah, which is renewed every day.

In a maamar for 14 Kislev 5739 the Rebbe brings the Sages' saying that every day, whoever reads and studies, „הקב"ה קורא ושונה כנגדו" (the Holy One reads and studies opposite him), and the Alter Rebbe's explanation of it: this is "exactly as it was at the Giving of the Torah the first time" (our paragraph's „ממש כמו שהי' אז", "exactly as it was then"), and therefore the halachah requires „באימה ובזיע ובירא ברתת" (the dread, awe, trembling and quaking) of Sinai. He adds that, as is explained (his note cites the Arizal's Likkutei HaShas), these four terms correspond to the four letters of Havayah: the revelation of Havayah to every Jew at Sinai is present in Torah study now. His note on the Alter Rebbe's words cites Torah Ohr Yisro 67b, and this page and the biur after it (22b) as a "see also".

The Alter Rebbe: אף כמו שהתורה מלובשת למטה בדברים גשמיים יהי' ע"י גילוי חכמה עילאה ממש כמו שהי' אז

The Rebbe: דזה שהקב"ה קורא ושונה כנגדו הוא ממש כמו שהי' בשעת מ"ת בפעם הראשונה

Sefer HaMaamarim Melukat (edited; published as Kuntres Yud-Daled Kislev 5750), vol. ד, p. ט · פ אור לי"ד כסלו ה'תשל"ט

16 ולהיות גילוי כזה למטה הוצרך יעקב מתחלה להעלותן למעלה מעלה לבחי' סוכ"ע. וכמ"ש וירימה מצבה[43] להיות כי נעוץ סופן בתחלתן[44] וע"ז נעוץ תחלתן בסופן כו' שמדרגה היותר גבוה יותר יכולה לירד ולהתפשט מטה מטה כידוע:[45]

And for there to be such a revelation below, Yaakov first needed to raise them up to the very highest, to the level of the light that encompasses all worlds (sovev kol almin). As it is written, "and he raised it up as a pillar": for "their end is wedged in their beginning," and through this "their beginning is wedged in their end," etc., for the higher a rung is, the more it is able to descend and spread lower and lower, as is known.

To bring such revelation down, Yaakov first had to raise the letters to sovev, the light that encompasses all worlds, as a later verse in the parsha says of Yaakov, "he raised it up as a pillar." The principle, from Sefer Yetzirah, is that the end is wedged in the beginning: what is lowest is rooted in what is highest, and the higher a level is, the further down it can reach.

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 ALTER REBBE AND THE MITTELER REBBE

„שמדרגה היותר גבוה יותר יכולה לירד ולהתפשט מטה מטה כידוע" ("The higher a rung, the further down it can descend, as is known") is given without a source; our ¶16 deeper explains „נעוץ סופן בתחלתן" ('their end is wedged in their beginning') from Torah Ohr Bereishis but not why Yaakov must first rise to sovev.

Perhaps (biur b'derech efshar) the "as is known" is a principle the Alter Rebbe states elsewhere of Yaakov himself: as the „בריח התיכון" ("middle bar") that runs from end to end, Yaakov rises to the innermost Keser and therefore descends lowest, „כי כל הגבוה גבוה יותר יוכל להשפיל עצמו" ("for the higher a thing is, the more it can lower itself") (Maamarei Admur HaZaken 5563). The Mitteler Rebbe's maamar on our verse (Torah Chaim) says it of the stone at Yaakov's head: „דכל המשכה א"א בלא העלאה בתחלה" (there is no drawing down without an ascent first), and because Yaakov reaches the very top he can bring the light into full revelation below.

the Alter Rebbe: Maamarei Admur HaZaken 5563, vol. 2 (on 'מי מנה עפר יעקב'), vol. ב תקס"ג, p. תרכז · the Mitteler Rebbe: Torah Chaim, Vayeitzei, dibbur hamaschil Vayidar Yaakov (the parallel of our maamar), sec. 4, vol. בראשית ב (Kehot), p. [קסה] כד (as printed)

SECTION 6 • ¶17–21

My father's house: Yitzchak's laughter

17 וזהו ושבתי בשלום אל בית אבי והי׳ [והיה] הוי׳ לי לאלקים. שכל זה יהיה ע״י העלאות והמשכות שממטה למעלה ומלמעלה למטה שהוא בחי׳ וישם מראשתיו כו׳

And this is [the meaning of] "And I shall return in peace to my father's house, and Havayah will be Elokim to me": all this will come about through elevations and drawings-down, from below upward and from above downward, which is the level of "and he placed [them] at his head," etc., and afterward, "and he poured oil on it," etc., as mentioned above.

Now the maamar returns to the vow. All of it comes about through two movements: the ascent from below, "he placed [them] at his head," and afterward the descent from above, "he poured oil on it."

ואח״כ ויצק עליה שמן כו׳ כנ״ל כי הנה אבי[46] קאי על יצחק וכמ״ש כי אתה אבינו[47] שלע״ל [שלעתיד] יאמרו על יצחק כי אתה אבינו כו׳. [לבוא]

For "my father" refers to Yitzchak, as it is written, "For You are our father," for in the time to come they will say of Yitzchak, "For you are our father," etc.

"My father" means Yitzchak: the Talmud (Shabbos 89b) relates that in the future, after Yitzchak pleads for his children, Israel will say to him, in Isaiah's words, "For you are our father."

18 והנה יצחק הוא מלשון צחוק ותענוג וכמ״ש צחק עשה לי[48] כו׳ כל השמע יצחק לי

Now, Yitzchak is from the term tzechok (laughter) and delight, as it is written, "[G-d] has made laughter for me," etc., "whoever hears will laugh (yitzchak) with me."

The name Yitzchak comes from tzechok, laughter, as Sarah said at his birth: G-d has made laughter for me; all who hear will laugh with me. Laughter expresses delight.

והוא לשון עתיד שיתגלה בחי' התענוג העליון[49] שלמעלה והוא ע"י בחי' הבירורי' [הבירורים / הבירורין] שלמטה בבחי' אתכפיא ואתהפכא מחשוכא לנהורא ע"י העלאות והמשכות כנ"ל.

And [yitzchak, "he will laugh,"] is in the future tense, [meaning] that the supernal delight above will be revealed; and this comes through the refinements (beirurim) below, in the manner of subjugation (iskafya) and transformation (is'hapcha) of darkness into light, through the elevations and drawings-down mentioned above.

Yitzchak is also a future-tense verb, "he will laugh." So it points to a supernal delight that will be revealed in the future, brought about by the work of refining the world below: subduing evil and turning darkness into light.

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

THE REBBE EXPLAINS

In Veshavti Beshalom 5738, after explaining that the return "to my father's house" is the future revelation brought about by the work of transformation, the Rebbe asks how the future can already be named in Yitzchak's present name.

Our paragraph reads Yitzchak as a future-tense verb („לשון עתיד"): the supernal delight will be revealed in the time to come. In his maamar on this verse the Rebbe brings that reading (his note cites this page) and shows the present side from the name itself: since he is already called Yitzchak now, the delight already exists, as Sarah said, „צחוק עשה לי אלקים, עשה כבר" ("Elokim has made laughter for me", made already); only its revelation waits for the future. He says the same of „כי אתה אבינו" ("you are our father"): Yitzchak's future rescue of Israel from exile has a foretaste now, in his shielding them during the exile.

The Alter Rebbe: והוא לשון עתיד שיתגלה בחי' התענוג העליון שלמעלה

The Rebbe: מזה שהוא נקרא עכשיו בשם יצחק, מובן, שגם עכשיו יש תענוג וצחוק זה [וכמ"ש צחוק עשה לי אלקים, עשה כבר]

Sefer HaMaamarim 5738 (old edition; this maamar edited by the Rebbe and published in Kuntres Rosh Chodesh Kislev 5748), p. פב · מוצאי ש"פ ויצא, ט' כסלו, אור ליו"ד כסלו, ה'תשל"ח

19 וכמו התענוג והצחוק שלמטה שאינו אלא מאיזו שינוי והתחדשות כמו למשל צפור המדברת[50] וכדומה שאין דרכה וטבעה לדבר משא"כ מאדם המדבר אין מקבלים תענוג כלל לפי שדרכו בתמידות לדבר. וכמו"כ [וכמו כן] ממש למעלה.

Like delight and laughter below, which come only from some change and novelty, for example a talking bird and the like, whose way and nature is not to speak; whereas from a person who speaks one receives no delight at all, since it is his constant way to speak. And exactly so above.

Delight comes from what is new. A talking bird delights us because speech is not its nature; a person who speaks delights no one, because speaking is normal for him. The same is true above: what delights G-d is what is unexpected.

הנה בחי' יעקב הוא י' עקב שהוא בחי' ירידת והשתלשלות אלקות עד למטה מטה גם בבחי' עקביי' שהם עולמות הנפרדים לגמרי ובעלי גבול כו'.

Now, the level of Yaakov is yud-akev, which is the descent and chain-descent of G-dliness down to the very lowest, even into the level of the heels, which are the utterly separate and limited worlds, etc.

> Yaakov, the yud reaching the heel, is G-dliness descending all the way to the lowest, limited worlds, which seem entirely separate from Him.

20 וכמ"ש ויצא יעקב מבאר שבע וילך חרנה[51] שנמשך ונשתלשל בהשתלשלות וצמצומים כ"כ [כל כך] להתהוות יש מאין בעלי גבול ועלמין דפרודי

As it is written, "And Yaakov went out from Be'er Sheva and went toward Charan": [G-dliness] was drawn down and descended through the chain of descent and contractions so far, so that limited beings and worlds of separateness would come into being, something from nothing,

> Yaakov's journey to Charan is again read as the descent of G-dliness, through so many contractions that limited, separate worlds come into being from nothing.

שהם בחי' נבראי' [נבראים] נפרדים שהם בחי' יש ונפרד בפ"ע [בפני עצמו] שנק' חר"ן והוא מלשון נחר גרוני[52, 53] כו'.

which are separate created beings, which are something (yesh) and separate unto themselves; [this] is called Charan (חרן), and it is from the term "my throat is parched (nichar, נחר)," etc.

> These separate beings, which feel they exist on their own, are called Charan (חרן), a word the maamar links to nichar (נחר), "parched," which shares its letters ches and reish, in the Psalm "my throat is parched."

והיינו שהחיות אלקות הנמשך ומתלבש בהם שנק' בחי' גרון שהוא קול כנודע[54] מכוסה ומוסתר בהם לגמרי עד

That is, the divine life-force that is drawn down and enclothed in them, which is called the level of the throat, which is voice, as is known, is covered and hidden in them completely,

> The divine life-force in creatures is called "throat," because the throat produces voice, the divine speech that creates them. In these worlds that voice is completely covered and hidden.

שהם עלמין דפרודי וחשך לגמרי כאלו הם יש ונפרד בפ״ע [בפני עצמו] ואזי נק׳ חרן לשון נחר גרוני כו׳. וכמ״ש נאלמתי דומיה[55] כו׳.

until they are worlds of separateness and utter darkness, as if they were something separate unto themselves; and then it is called Charan, from the term "my throat is parched," etc. And as it is written, "I was mute with silence," etc.

> So the worlds become separate and dark, as if they existed on their own. This is the "parched throat," and the silence of "I was mute with silence": the divine voice cannot be heard.

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

BACKGROUND FROM THE REBBE

In a sicha of Shabbos Noach 5727 (Likkutei Sichos vol. 15, Noach 5), on Rashi's comment that the inverted nun of "b'Charan" shows the world was in wrath until Avram, the Rebbe asks why Rashi adds the word "af", and answers by setting Rashi's „חרון אף" ("charon af") against Charan's other meaning, the parched throat.

In an edited sicha on Rashi's "until Avram there was wrath (חרון אף) in the world", the Rebbe gives the two meanings of Charan: Rashi's "wrath", and the one our paragraph uses, Charan with the letters of nichar, „נחר גרוני" ("my throat is parched") (his note cites this page); he also brings, from the Arizal's Likkutei Torah (his note), that Charan with the kollel equals „גרון" (garon, "throat") in gematria. The throat is the passage between the head and the heart: the flow of the mind into the emotions passes through it, and a parched throat lets neither the voice nor the mind's influence through as it should. Perhaps (biur b'derech efshar) this is why the maamar calls the hidden divine life-force "throat" and its concealment in the separate worlds a parched throat.

The Alter Rebbe: שנק׳ חר״ן והוא מלשון נחר גרוני כו׳

The Rebbe: דער האַלז איז טרוקן, ובמילא קען דער קול ניט דורכגיין דעם גרון ווי עס דאַרף צו זיין

Likkutei Sichos, vol. טו, p. 63 ואילך (the passage and note 31 on p. 67) · ש״פ נח תשכ״ז

21 והנה תכלית המכוון בירידת והשתלשלות אור ה׳ כ״כ [כל כך] למקום חשך ועלמין דפרודי. היינו בכדי שיהי׳ [שיהיה] אתכפיא ואתהפכא מחשוכא לנהורא כו׳

Now, the ultimate purpose of the descent and chain-descent of the light of G-d so far, to a place of darkness and worlds of separateness, is so that there be subjugation and transformation of darkness into light, etc.:

> Why did G-d's light descend so far, into darkness and separateness? So that darkness could be subdued and turned into light (iskafya and is'hapcha, subjugation and transformation).

להפוך את כל המדות רעות שהם האהבה ורשפי אש של הבלי עולם או הכעס כו׳

to transform all the bad emotive attributes (middos), which are the love and fiery flames for the vanities of the world, or anger, etc.,

> In a person this means the bad emotions: burning love for the vanities of the world, anger and the like.

להפכם שיהיו רק לה' לבדו ולהיות בבחי' בטול הרצון לה' לבד ולא בבחי' יש ונפרד בפ"ע [בפני עצמו] כו'.

to transform them so that they be for G-d alone, and to be in a state of self-nullification of the will to G-d alone, and not in a state of being something separate unto itself, etc.

> These are to be transformed so that they are directed to G-d alone, and so that a person gives up his own will before G-d instead of feeling himself a separate self.

ונק' בחי' זאת בחי' תשובה שהוא בחילא יתיר כו' דהיינו המדות רעות שהם ברשפי אש להפכם ולהשיבם לה' לבד כנ"ל

And this level is called teshuvah (return), which is "with greater strength," etc.; that is, [taking] the bad attributes that are in fiery flames, to transform them and return them to G-d alone, as mentioned above.

> This transformation is called teshuvah, which works "with greater strength": taking the very fire of the bad emotions and turning it back to G-d.

(וזהו במקום שבעלי תשובה עומדין[56] צדיקי' [צדיקים] גמורים אין יכולים לעמוד). ועי"ז נעשה תענוג גדול למעלה והוא מבחי' אתכפיא ואתהפכא מחשוכא לנהורא שלמטה.

(And this is [the meaning of] "In the place where penitents stand, the completely righteous cannot stand.") And through this a great delight is brought about above, and it comes from the subjugation and transformation of darkness into light below.

> That is why penitents stand where even the completely righteous cannot. And this transformation causes great delight above.

וזהו יפה שעה אחת בתשובה[57, 58] כו' להיות שע"י בחי' תשובה דוקא נעשה התענוג למעלה כ"כ [כל כך] שהוא ממש כמשל צפור המדברת כנ"ל

And this is [the meaning of] "One hour in teshuvah is more beautiful," etc.: for specifically through teshuvah such delight is brought about above, exactly like the parable of the talking bird mentioned above;

> The Mishnah (Avos 4:17) says that one hour of teshuvah and good deeds in this world is more beautiful than all the life of the World to Come; the maamar quotes only its opening words. Teshuvah causes delight above just like the talking bird: something unexpected.

ואזי נעשה מבחי' חרי"ן רני"ה וכנודע על ענין חמץ ומצה שמאות החי"ת של חמי"ץ נעשה ה"א כמ"ש בזהר פי' פנחס[59] ע"פ גער חי"ת קנה[60, 61] כו' ונעשה בחי' מצה.

and then from the level of Charan (חרן) is made rinah (רנה, joyous song). As is known concerning chametz and matzah: from the letter ches of chametz (חמץ) a hei is made, as it says in the Zohar, Parshas Pinchas, on the verse "Rebuke the beast (chayas, read as ches) of the reed," etc., and it becomes the level of matzah (מצה).

Then Charan (חרן) becomes rinah (רנה), joyous song: the ches turns into a hei. The same happens with chametz (חמץ) and matzah (מצה), whose letters differ only in ches and hei; the Zohar reads "rebuke the beast (chayas) of the reed" as rebuking the ches.

כמו"כ [כמו כן] מחרן נעשה רנה כמ"ש באבוד רשעים רנה[62] שהוא בחי' התענוג שנעשה למעלה מבחי' אתכפיא ואתהפכא כנ"ל.[63]

So too, from Charan is made rinah, as it is written, "When the wicked perish there is joyous song (rinah)"; which is the delight that is brought about above from the subjugation and transformation, as mentioned above.

The verse "when the wicked perish there is joyous song" shows that rinah comes when evil is overcome. This rinah is the delight above that comes from subduing and transforming darkness.

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 ALTER REBBE

"Teshuvah, which is 'with greater strength' (בחילא יתיר)" is quoted without its source or meaning, and the maamar sets it beside „במקום שבעלי תשובה עומדין" ("where penitents stand") without saying why; our commentary translates it only.

"With greater strength" is the Zohar's description of penitents, who draw upon themselves „ברעותא דלבא יתיר ובחילא סגי לאתקרבא למלכא" ("with greater desire of the heart and great strength to come near the King") (Zohar I 129b, quoted in Tanya, Iggeres HaTeshuvah ch. 8). Perhaps (biur b'derech efshar) our paragraph sets it beside "where penitents stand" for the reason the Alter Rebbe gives elsewhere: that is the Zohar's reason penitents stand higher, and "greater strength" means „תגבורו' הכח שאינו במדה וגבול עד כלות הנפש ממש" (a force beyond all measure, to the soul's very expiry) (Maamarei Admur HaZaken 5562). He also explains "greater" as „יתיר על הכלי" (more than the vessel of the heart can hold), the boundless love „בכל מאדך" ("with all your might") of one who comes out of darkness (Torah Ohr; Mayim Rabim 5568).

the Alter Rebbe: Maamarei Admur HaZaken 5562, vol. 1, vol. א תקס"ב, p. ז · the Alter Rebbe: Maamarei Admur HaZaken, maamarim nosafim 5568, dibbur hamaschil Mayim Rabim, p. ח · the Alter Rebbe: Torah Ohr, Mikeitz, the biur 'להבין ביאור הדברים ע"פ המגביהי לשבת' (begins p. 77), p. 78 (right column; daf 39c) · the Alter Rebbe: Tanya, Iggeres HaTeshuvah ch. 8 (Kirshenbaum edition), p. 204

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

THE REBBE EXPLAINS

In the maamar Veshavti Beshalom of Motzaei Shabbos Vayeitzei 5738, the night of the Mitteler Rebbe's liberation, explaining that the soul descends so as to rise from tzaddik to baal teshuvah, and that from G-d's Essence teshuvah is the main intent, the Rebbe weighs the saying about penitents and the righteous and notes its wording.

The Talmud (Berachos 34b) says the completely righteous "do not stand" where penitents stand; our parenthesis reads „אין יכולים לעמוד" ("cannot stand"). In his maamar on this verse the Rebbe stops on that reading, „כהגירסא המובאת בהדרושים עה"פ ושבתי בשלום" ("as brought in the derushim on Veshavti Beshalom") (his note cites this page and Torah Chaim): not only do the righteous not stand there, they are not able to. „מעלת הבע"ת היא למעלה גם מיכולת הצד"ג" (The penitent's level is beyond even the righteous man's ability), and ability is above every power of the soul, even its encompassing powers, because „ענין התשובה מגיע בעצמותו ית'" (teshuvah reaches G-d's very Essence), before which all revelations, the root of the service of the righteous, bear no comparison at all.

The Alter Rebbe: וזהו במקום שבעלי תשובה עומדין צדיקי' גמורים אין יכולים לעמוד

The Rebbe: לא רק שאינם עומדין שם, אלא יתירה מזו שאין יכולין לעמוד שם, כהגירסא המובאת בהדרושים עה"פ ושבתי בשלום

Sefer HaMaamarim 5738 (old edition; this maamar edited by the Rebbe and published in Kuntres Rosh Chodesh Kislev 5748), p. עה · מוצאי ש"פ ויצא, ט' כסלו, אור ליו"ד כסלו, ה'תשל"ח

THE REBBE EXPLAINS

In Bayom HaShemini of Simchas Torah 5741, explaining the Mishnah "one hour in teshuvah and good deeds in this world is more beautiful than all the life of the World to Come" and why it puts teshuvah first, the Rebbe lists the advantages of teshuvah over the service of the righteous.

Our paragraph says that teshuvah in particular brings about delight above „ממש כמשל צפור המדברת" ("exactly like the parable of the talking bird"), and ties this to „יפה שעה אחת בתשובה" ("one hour in teshuvah is more beautiful"). In a maamar of Simchas Torah 5741 on that very Mishnah, the Rebbe gives three advantages of teshuvah over the service of the righteous: the penitent's thirst is greater because he was far; the joy of nearness after distance is greater, like a king's son returning from captivity; and teshuvah is a leap, not a gradual step, by which a person becomes a new being ("I am another, not the same man", in the Rambam's words). „וגם מזה נעשה תענוג גדול למעלה, דעיקר התענוג הוא מדבר חדש דוקא, ולהעיר ממשל הידוע דצפור המדברת" ("And from this too a great delight is made above, for delight comes mainly from something new; note the well-known parable of the talking bird") (his note cites this page).

The Alter Rebbe: שע"י בחי' תשובה דוקא נעשה התענוג למעלה כ"כ שהוא ממש כמשל צפור המדברת

The Rebbe: וגם מזה נעשה תענוג גדול למעלה, דעיקר התענוג הוא מדבר חדש דוקא, ולהעיר ממשל הידוע דצפור המדברת

Sefer HaMaamarim Melukat, vol. ב, p. קלה–קלו · יום שמחת תורה ה'תשמ"א

FROM THE REBBE'S MAAMAR 5738 ,ד"ה ושבתי בשלום אל בית אבי

The Alter Rebbe ties the delight above to novelty and to teshuvah, and calls Yitzchak "my father's house." The Rebbe asks why the verse says "my father's house" and not Be'er Sheva. His answer is that the teshuvah-like work lifts the soul above where it was before its descent, even above the oath given at birth. He then ranks the novelty. The divine soul's overcoming of concealment is not true novelty, since it is G-dly by nature. The body and animal soul becoming vessels is newer, and

newest of all is one's portion in the world. He adds that peace applies only where there is opposition, so it is not said of bread and clothing, since in Torah and mitzvos a Jew stands as a tzaddik. "House" means doing this work permanently, in every area of life.

The Alter Rebbe: התענוג והצחוק שלמטה שאינו אלא מאיזו שינוי והתחדשות

The Rebbe: הבירור והזיכוך דהגוף ונה"ב וחלקו בעולם, הרי זה שנעשים כלים לאלקות הוא חידוש אמיתי

SECTION 7 • ¶22–24

The future revelation

22 והנה בחי' התענוג הזה יתגלה לעתיד דוקא שאז ואת רוח הטומאה אעביר[64] כו' שלא יהיה עוד בחי' חשך ובירורי' [ובירורים] כמו שהוא עתה בעליות וירידות אלא כמ"ש בחריש ובקציר תשבות[65] כמבואר במ"א.

Now, this delight will be revealed specifically in the time to come, for then "I will remove the spirit of impurity," etc., so that there will no longer be darkness and refinements as there are now, in ascents and descents; rather, as it is written, "In plowing and in harvest you shall rest," as explained elsewhere.

This delight will be fully revealed only in the future, when G-d removes the spirit of impurity from the earth. Then there will be no darkness to refine and no ups and downs; the work of "plowing and harvest," the refining, will cease, and there will be rest.

23 ויהיה בחי' גילוי אור ה' למטה בבחי' יחוד וביטול בתכלית כמו שהוא למעלה בעולמות עליונים דאיהו וחיוהי וגרמוהי חד כו' שעתה הוא מאין ליש כו' משא"כ לעתיד יהיה מיש לאין בבחי' ביטול ואתהפכא כו'.

And there will be a revelation of the light of G-d below in a state of utter unity and self-nullification, just as it is above in the higher worlds, where "He and His life-forces and His vessels are one," etc. For now it is from nothing to something, etc., whereas in the time to come it will be from something to nothing, in a state of self-nullification and transformation, etc.

In the future, G-d's light will be revealed below with the same unity found in the higher worlds. Now creation runs "from nothing to something," producing beings that feel real on their own; then it will run "from something to nothing," as creation recognizes its nullity before G-d and is transformed.

24 ואזי יתגלה בחי' ענג העליון שהוא בבחי' א"ס והוא בחי' יום הז' יום שכולו שבת ומנוחה לחיי העולמים[66] שהוא בחי' גילוי ענג העליון כנודע שנעשה מהבירורים שלמטה בשיתא אלפי שנין כו'.

And then the supernal delight, which is on the level of the Infinite (Ein Sof), will be revealed; and this is the level of the seventh day, "the day that is entirely Shabbos and rest for life everlasting," which is the revelation of the supernal delight, as is known, which comes about from the refinements below during the six thousand years, etc.

> Then the supernal delight, which is infinite, will be revealed. This is the "seventh day," the era that is all Shabbos and rest; it is the fruit of the work of refinement during the six thousand years of the world.

וזהו ושבתי כו' אל בית אבי[67] שהוא בחי' חזרה והשבה של בחי' יעקב מבחי' חר"ן כנ"ל לבחי' רנה שנק' בית אבי שהוא בחי' יצחק שהוא בחי' הצחוק והתענוג העליון שיתגלה לעתיד מבחי' אתכפיא ואתהפכא הנ"ל:

And this is [the meaning of] "And I shall return," etc., "to my father's house": it is the return and restoration of the level of Yaakov from the level of Charan, as mentioned above, to the level of rinah, which is called "my father's house," which is the level of Yitzchak, which is the supernal laughter and delight that will be revealed in the time to come from the subjugation and transformation mentioned above.

> This is Yaakov's return "to my father's house": coming back from Charan, the hidden divine voice, to rinah, the song of delight, which is the level of Yitzchak, the laughter to be revealed in the future.

SECTION 8 • ¶25–29

Peace, and Havayah becoming Elokim

25 וזהו שיאמרו לעתיד על יצחק דוקא כי אתה אבינו להיות כי זהו תכלית המכוון בירידת והשתלשלות העולמות כדי שעי"ז יהיה צחוק ותענוג למעלה כנ"ל.

And this is why in the time to come they will say specifically of Yitzchak, "For you are our father": because this is the ultimate purpose of the descent and chain-descent of the worlds, so that through it there will be laughter and delight above, as mentioned above.

> Why will Israel call Yitzchak, of all the Patriarchs, "our father" in the future? Because the whole purpose of the descent of the worlds is the laughter and delight above, and Yitzchak is that laughter.

וזהו ושבתי בשלום כו'. כי בחי' ענג הנ"ל שיתגלה לעתיד הוא דוקא ע"י בחי' העלאות והמשכות שהם בחי' הבירורים למטה בבחי' אתכפייא ואתהפכא כנ"ל שנקרא בחי' שלום.

And this is [the meaning of] "And I shall return in peace," etc. For the delight mentioned above, which will be revealed in the time to come, comes specifically through elevations and drawings-down, which are the refinements below in the manner of subjugation and transformation, as mentioned above; [and this] is called the level of peace (shalom).

> Now the word "in peace" is explained. The future delight comes through the two movements of ascent and descent, the refining of the world by subduing and transforming evil, and this joining of the two is called "peace."

להיות כי שלום הוא המחבר שני הפכים וכמ"ש עושה שלום במרומיו.[68] שמיכאל שר של מים[69] וגבריאל שר של אש כו'.

For peace is what joins two opposites, as it is written, "He makes peace in His heights": for Michael is the prince of water and Gavriel is the prince of fire, etc.

> Peace unites opposites. The Midrash reads "He makes peace in His heights" as G-d making peace between Michael, an angel of snow (here called the prince of water), and Gavriel, an angel of fire, so that neither harms the other.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **FROM THE REBBE'S MAAMAR 5747** ,ד"ה ושבתי בשלום אל בית אבי
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> The Alter Rebbe explains "my father's house" through Yitzchak as laughter and delight, the goal of creation. The Rebbe adds a contrast between Avraham and Yitzchak. Avraham drew down from above ("tzedakah u'mishpat"), the service of tzaddikim. Yitzchak dug wells, removing the earth of concealment, which is the service from below upward of baalei teshuvah. That is why the future, whose novelty is the upward service, is called by Yitzchak's name.
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> The Alter Rebbe: שיאמרו לעתיד על יצחק דוקא כי אתה אבינו
>
> The Rebbe: משא"כ עבודת יצחק היתה בענין חפירת הבארות

26 והנה כתיב שלום שלום לרחוק ולקרוב[70] והיינו ב' בחי' שלום[71] שלום מלמטה למעלה והיינו לרחוק שנעשה קרוב שהוא בחי' העלאה ממטה למעלה.

Now, it is written, "Peace, peace, to the far and to the near." That is, [there are] two levels of peace: peace from below upward, that is, "to the far" who becomes near, which is the elevation from below upward;

> Isaiah says "peace, peace" twice, so there are two kinds of peace. The first is peace "to the far": the one who is far, the lower world, is brought near, rising from below upward.

ושלום מלמעלה למטה היינו בחי' ירידת והמשכת אלקות למטה בבחי' תורה ומצות כמבואר לעיל במ"ש ויצק שמן כו'.

and peace from above downward, that is, the descent and drawing down of G-dliness below into Torah and mitzvos, as explained above on the verse "And he poured oil," etc.

> The second is peace "to the near": G-dliness descends from above into Torah and mitzvos, as with the oil Yaakov poured on the pillar.

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

THE REBBE EXPLAINS

In the maamar Padah Beshalom of Yud-Tes Kislev 5738, explaining that the Sages' "whoever engages in Torah, acts of kindness and prayer with the congregation" is the redemption "in peace", the Rebbe borrows our maamar's two kinds of peace.

In a maamar of Yud-Tes Kislev 5738 the Rebbe reads "in peace" in "He redeemed my soul in peace" as two kinds of peace, „המבואר בתו"א ד"ה ושבתי בשלום" ("as explained in Torah Ohr, dibbur hamaschil Veshavti Beshalom"), and maps them onto „ג' הקוין דתורה וגמ"ח ותפלה" (the three lines of Torah, acts of kindness and prayer): Torah and kindness are the peace from above downward, drawn down through Torah and mitzvos, and prayer is the peace from below upward. That upward peace is teshuvah, up to „והרוח תשוב אל האלקים אשר נתנה" ("the spirit returns to G-d who gave it"), a return he applies even while the soul lives in the body.

The Alter Rebbe: ושלום מלמעלה למטה היינו בחי' ירידת והמשכת אלקות למטה בבחי' תורה ומצות

The Rebbe: שלום מלמעלה למטה, ההמשכה מלמעלמ"ט ע"י תומ"צ, ושלום מלמטה למעלה, עבודת התשובה

Sefer HaMaamarim Melukat, vol. ב, p. י"ט כסלו ה'תשל"ח · יא

A QUESTION THE REBBE RAISES

In the third maamar of Shabbos Vayeitzei, 10 Kislev 5722 (Padah Beshalom, for the Mitteler Rebbe's liberation), explaining „פדה בשלום נפשי" ("He redeemed my soul in peace"), the Rebbe brings the Mitteler Rebbe's reading of "in peace" as two kinds of peace („ב' שלום") and asks how the second can be peace.

Bringing the Mitteler Rebbe's maamar on this verse (Torah Chaim, which reads "in peace" as the same two kinds of peace; his note adds "see also Torah Ohr 21d"), the Rebbe states a difficulty: in many places peace belongs only to refinement from above, „בירור שע"י גילוי אור" (by a revelation of light), while refinement from below, by enclothing oneself in the lower, is war („באופן דמלחמה"); how then can there be „שלום מלמטה למעלה" ("peace from below upward")? Building on the Rebbe Rashab's account of the two ways the lower is refined (Hemshech 5672, which his notes cite throughout; his note on the answer: "for what follows, see at length, along these lines, Hemshech 5672"), he answers that peace takes two forms. Either „שנתבטל המנגד" (the opponent is nullified), which comes mainly from above, through a light beyond its measure that transforms it; or the enemy itself becomes a friend ("even his enemies make peace with him"), which he places mainly in the refinement from below, when the lower comes to understand and to love. Complete peace is when each way also has the other's virtue.

The Alter Rebbe: ב' בחי' שלום שלום מלמטה למעלה והיינו לרחוק שנעשה קרוב

> The Rebbe: ומזה שאומר דפירוש בשלום הוא ב' שלום, שלום מלמעלה למטה ושלום מלמטה למעלה, משמע שגם הבירור שמלמטה למעלה הוא באופן דשלום
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> Sefer HaMaamarim Melukat, new edition, vol. 2 (Kislev-Shevat), vol. ב, p. ב'תשכ"ה), (מאמר ג' כסלו יו"ד ויצא, ש"פ · ג-ה
>
> **FROM THE REBBE'S MAAMAR 5747** ,ד"ה ושבתי בשלום אל בית אבי
>
> The Alter Rebbe reads the two kinds of peace as two movements: elevation from below upward, and G-dliness drawn down into Torah and mitzvos. The Rebbe reads them as two kinds of service: tzaddikim (the near) and baalei teshuvah (the far who became near). He ties this to "ve'shavti" as teshuvah and to Moshiach bringing even tzaddikim to teshuvah. The future thus completes both the "temidin" and the "musafin."
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> The Alter Rebbe: שלום שלום לרחוק ולקרוב והיינו ב' בחי' שלום
>
> The Rebbe: והשלום לרחוק שנעשה קרוב שהו"ע עבודת בעלי תשובה

27 וע"י ב' בחי' שלום הנ"ל שהם בחי' אתהפכא מחשוכא לנהורא שלא יהיו בבחי' עלמין דפרודי רק בבחי' יחוד וביטול כמו שהוא למעלה בעולמות עליוני' [עליונים] ממש

And through the two levels of peace mentioned above, which are the transformation of darkness into light, so that they will not be in the state of worlds of separateness but only in a state of unity and self-nullification, exactly as it is above in the higher worlds,

> Through these two kinds of peace, darkness is turned into light, and the lower worlds stop being worlds of separateness and become one with G-d, as the higher worlds are.

ואזי אשוב אל[72] בית אבי שיתגלה ממילא בחי' הענג העליון שהוא בבחי' א"ס ממש למעלה מעלה מהשתלשלות העולמות במדרגות רבות מעלה ומטה וחשך ואור.

then "I shall return to my father's house": the supernal delight, which is truly on the level of the Infinite (Ein Sof), far above the chain of descending worlds with its many rungs, above and below, darkness and light, will be revealed of itself.

> Then "I shall return to my father's house": the supernal delight will be revealed of itself. It is infinite, far above the whole chain of worlds with its distinctions of high and low, dark and light.

משא"כ לגבי עצמותו ומהותו ית' קטן וגדול שוים ממש בלי שינוי וכחשכה כאורה[73] ממש.

Whereas relative to His essence and being, blessed be He, small and great are truly equal, without change, and "darkness is exactly like light."

> For G-d's own essence those distinctions do not exist at all: small and great are the same, and darkness is like light, as the Psalm says.

28 ואז והיה הוי' לי לאלקים כו'. כי הנה כתיב כי שמש ומגן[74] הוי' אלקים שכמו שהמגן הוא נרתק להשמש ומכסה ומסתיר על אור השמש כמו"כ [כמו כן]

And then, "Havayah will be Elokim to me," etc. For it is written, "For a sun and a shield is Havayah Elokim": just as the shield is a sheath for the sun, covering and concealing the light of the sun,

> Now the vow's central phrase, "Havayah will be Elokim to me." The Psalm pairs "sun" with Havayah and "shield" with Elokim: as a shield covers the sun, sheathing its light.

שם אלקים הוא בחי' נרתק לשם[75] הוי' ומכסה ומסתיר עליו להיות נבראים בעלי גבול ונפרדים בפ"ע [בפני עצמו] משא"כ שם הוי' הוא בחי' המשכת אור ה' למטה כו'.[76]

so too the Name Elokim is a sheath for the Name Havayah, covering and concealing it, so that there may be created beings that are limited and separate unto themselves; whereas the Name Havayah is the drawing down of the light of G-d below, etc.

> So Elokim conceals Havayah, so that limited, separate creatures can exist without being overwhelmed. Havayah, by contrast, is the drawing down of G-d's light.

29 והנה כ"ז [כל זה] הוא בבחי' השתלשלות מעלה ומטה וחשך ואור אבל לעתיד שיתגלה בחי' ענג העליון שהוא למעלה מעלה מבחי' ההשתלשלות והוא למעלה מעלה מבחי' שם[77] הוי' ושם אלקים

Now, all this is within the chain of descending worlds, above and below, darkness and light.

> All of this, sun and shield, revelation and concealment, belongs to the chain of worlds, with its above and below, darkness and light.

ואז מה שעתה הוא בחי' שם הוי' יהיה אז בחי' אלקים לגבי בחי' ענג העליון הנ"ל

But in the time to come, when the supernal delight will be revealed, which is far above the chain of descending worlds and far above the Name Havayah and the Name Elokim, then what is now the level of the Name Havayah will then be the level of Elokim relative to the supernal delight mentioned above.

> But the delight to be revealed in the future is far above the whole chain, above even the Names Havayah and Elokim. Relative to it even Havayah, today the Name of revelation, will be like Elokim, a mere covering: this is "Havayah will be Elokim to me."

ואזי והאבן הזאת אשר שמתי מצבה[78] כנ"ל יהיה בית אלקים שיהיה בית וכלי לבחי' אלקים דלעתיד שהוא בחי' הוי' עתה.

And then "this stone which I have set up as a pillar," as mentioned above, "will be a house of Elokim": it will be a house and vessel for the level of Elokim of the time to come, which is the level of Havayah now.

> The stone, the lowest level, will then be a "house of Elokim": a vessel for what will then be called Elokim, which is Havayah as we know it now. This answers the first question: the stone becomes a house once Havayah becomes "Elokim."

וכל אשר תתן לי הוא לשון עתיד היינו כל עליות שיהיו לעתיד הכל עשר אעשרנו לך בבחי' מעשר כנודע ודי"ל [ודי למבין]:

"And all that You will give me" is in the future tense; that is, all the ascents that there will be in the time to come, all of them, "I will surely give a tenth of it to You," in the manner of a tithe, as is known; and this is enough for one who understands.

> Yaakov's vow ends "all that You will give me I will tithe to You." "Will give" is future: all the ascents of the future, which will also be given back to G-d as a tithe. The maamar ends with "this is enough for one who understands."

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 Vayakhel-Pekudei, Mevarchim Nissan 5750, on the true redemption, when not only is concealment undone but the purpose of the concealment of the Name Elokim itself is revealed, the Rebbe brings „שמש ומגן הוי' אלקים" ("a sun and a shield is Havayah Elokim") and Yaakov's vow.

In an edited sicha of Shabbos Mevarchim Nissan 5750 the Rebbe brings „והי' הוי' לי לאלקים" ("Havayah will be Elokim to me") in our maamar's sense (his note cites this page): „שבחי' הוי' דעתה יהי' לעתיד בבחי' אלקים, ושם הוי' יהי' בדרגא נעלית יותר" (the Havayah of now will in the future be on the level of Elokim, and the Name Havayah will be on a higher level), and so it goes on, „בעילוי אחר עילוי עד אין סוף" (ascent after ascent without end). His note likens this to what is explained about the seven times „הוי' הוא האלקים" ("Havayah is the Elokim") is said at the close of Yom Kippur: seven ascents, for „כאשר שם הוי' מתעלה לדרגא נעלית יותר כאלקים יחשב" (each time Havayah rises to a higher level, it is counted as Elokim). That explanation is the Alter Rebbe's, from the kabbalistic work Mishnas Chassidim, and he reads our verse by it himself (Likkutei Torah, Shabbos Shuvah; and a biur on Yaakov's vow, Maamarei Admur HaZaken 5568, vol. 2, p. תרמ). Perhaps (biur b'derech efshar) this is what our paragraph means by "all the ascents that there will be in the time to come", which the biur printed after our maamar (22d) spells out as ascents without end.

The Alter Rebbe: מה שעתה הוא בחי' שם הוי' יהיה אז בחי' אלקים לגבי בחי' ענג העליון

The Rebbe: שבחי' הוי' דעתה יהי' לעתיד בבחי' אלקים, ושם הוי' יהי' בדרגא נעלית יותר, ומוסיף והולך בעילוי אחר עילוי עד אין סוף

Sefer HaSichos 5750, vol. 1 (edited), vol. א תש"נ, p. 376 · ש"פ ויקהל-פקודי, מבה"ח ניסן, כ"ז אדר ה'תש"נ

A QUESTION THE REBBE RAISES

Closing Padah Beshalom 5722, the Rebbe ties the redemption "in peace" back to Yaakov's vow: the return of the sparks to their source brings about the union that the Tanya (ch. 41) calls „ליחדא קוב״ה ושכינתי׳" (the union of the Holy One and His Shechinah).

Our paragraph reads „והי׳ הוי׳ לי לאלקים" ("Havayah will be Elokim to me") as today's Havayah becoming a mere "Elokim" beside the higher delight of the future. In a maamar of Shabbos Vayeitzei, Yud Kislev 5722, the Rebbe reads the phrase, after Tanya ch. 41, as a union: Havayah is the light that encompasses all worlds (sovev, "the Holy One, blessed be He"), Elokim the light that fills them (memaleh, "His Shechinah"), and the work of refinement brings about their union; he suggests it works in both directions, „המשכת סובב בממלא והעלאת ממלא בסובב" (drawing sovev into memaleh and raising memaleh into sovev). The second maamar of that farbrengen (dibbur hamaschil Veshavti Beshalom 5722, an unedited transcript) reads the verse the same way; the editors' note there cites Torah Ohr 21d.

The Alter Rebbe: מה שעתה הוא בחי׳ שם הוי׳ יהיה אז בחי׳ אלקים לגבי בחי׳ ענג העליון

The Rebbe: יהי׳ והי׳ הוי׳ לי לאלקים, יחוד הוי׳ (סובב) ואלקים (ממלא)

Sefer HaMaamarim Melukat, new edition, vol. 2 (Kislev–Shevat), vol. ב, p. ב׳תשכ ה׳), (מאמר ג׳ כסלו ויו״ד ויצא, ש״פ ח

FROM THE REBBE'S MAAMAR 5726 ,ד״ה ויצא יעקב מבאר שבע וילך חרנה

The Alter Rebbe only alludes to the tithe of the future ascents "as is known." The Rebbe spells it out. The doubled "aser a'asrenu" means two tithes, the two levels of Keser, Arich and Atik. These will be revealed in Malchus, and that is why "David My servant will be their prince forever."

The Alter Rebbe: הכל עשר אעשרנו לך בבחי׳ מעשר כנודע

The Rebbe: ב׳ עישורין, דקאי על ב׳ הבחינות שבכתר, אריך ועתיק

FROM THE REBBE'S MAAMAR 5747 ,ד״ה ושבתי בשלום אל בית אבי

The Alter Rebbe gives one reading: next to the supernal delight, today's Havayah will count as Elokim. The Rebbe adds further layers. First, once the refinements are complete there is no more need for the concealing shield of Elokim (din), so creatures will receive Havayah itself. Second, the revelation will come from a higher Havayah or beyond it, and so needs a higher garment. The lower Havayah becomes the sheath for the higher Havayah.

The Alter Rebbe: מה שעתה הוא בחי׳ שם הוי׳ יהיה אז בחי׳ אלקים

The Rebbe: שהוי׳ דלתתא יהי׳ בבחי׳ אלקים ומגן ונרתק להוי׳ דלעילא

FROM THE REBBE'S MAAMAR 5747 ,ד״ה ושבתי בשלום אל בית אבי

The Alter Rebbe only alludes to the tithe. The Rebbe spells it out. Ten is the completeness of the future, like the ten-stringed harp of the time to come. The doubled "aser a'asrenu" matches the two lines of drawing down and raising up. "Lecha" means to the Essence, which, through the 22 letters (ב״ך), is drawn into "this stone" and from it into all the stones.

The Alter Rebbe: הכל עשר אעשרנו לך בבחי׳ מעשר כנודע וד״ל

The Rebbe: כמבואר בהדרושים דלך הינו לך לעצמותך

SECTION 9 • ¶30

Summary

30 קיצור[79] (א) הנה יעקב המשיך היו"ד ח"ע [חכמה עילאה] לבחי' עקביי' וזהו ענין יציאת יעקב מבאר שבע יסוד אי' [אימא] לבחי' חרן כדי להעלות בירורי נוגה

Summary. (a) Yaakov drew the yud, supernal Chochmah, down to the level of the heels. And this is the matter of Yaakov's going out from Be'er Sheva, the Yesod of Imma, to the level of Charan, in order to elevate the refinements of nogah;

> A summary in three points. (a) Yaakov drew the yud, supernal Chochmah, down to the heels. Be'er Sheva is identified with Yesod of Imma, the channel of Binah, and Yaakov went down to Charan to raise up the sparks trapped in nogah, the mixed realm of good and evil that can be refined.

והיינו מה שלקח מאבני המקום[80] שהם בחי' אותיות דבר ה' המלובשים בדצ"ח [בדומם צומח חי] ועשה מהם אבן אחת הוא בחי' יו"ד שזהו וישם מראשותיו[81] (ע' [עיין] זהר ח"א [חלק א'] דע"ב ופ' ויצא קנ"א ופ' ויחי רל"א ובמ"ש ע"פ אבן ישראל)[82, 83, 84]

that is, his taking from the stones of the place, which are the letters of the word of G-d enclothed in the inanimate, vegetative and animal, and making of them one stone, which is the level of the yud; this is "and he placed [it] at his head" (see Zohar, Part I, folio 72, and Parshas Vayetzei, [folio] 151, and Parshas Vayechi, [folio] 231, and what is explained on the verse "the stone of Israel").

> The stones are the letters of G-d's word, clothed in the inanimate, vegetative and animal. Yaakov gathered them into one yud, "at his head." The parenthesis points to places in the Zohar and to a discussion of "the stone of Israel."

ואח"כ וישם אותה מצבה[85] המשכת בחי' ו' שנמשך מהיו"ד והוא ענין אורייתא מח"נ ויצק [מחכמה נפקת] עליה שמן להיות מה להלן באימה ויראה אף כאן באימה ויראה:[86]

And afterward, "and he set it up as a pillar": the drawing down of the level of the vav, which extends from the yud; and this is the matter of "the Torah comes forth from Chochmah." "And he poured oil on it," so that "just as there [it was] in dread and awe, so here in dread and awe."

> The pillar is the vav that extends from the yud, the Torah coming forth from supernal Chochmah. The oil is the revelation of Chochmah in Torah, so that it is studied with the awe of Sinai.

(ב) וע״י ושבתי בשלום אל בית אבי בחי׳ יצחק כי אתה אבינו[87] והוא הצחוק והתענוג שיהיה לע״ל [לעתיד לבוא] מבירורים אלו והיינו ע״י אתכפיא ואתהפכא נתברר מבחי׳ חר״ן ונהפך החי״ת להי״א להיות רנ״ה בחי׳ תענוג

(b) And through this, "I shall return in peace to my father's house," the level of Yitzchak, "For you are our father"; and this is the laughter and delight that there will be in the time to come from these refinements. That is, through subjugation and transformation, [it] is refined from the level of Charan (חרן), and the ches turns into a hei, to become rinah (רנה), the level of delight.

> (b) The result is the return to "my father's house," Yitzchak, the future laughter and delight born of these refinements: Charan (חרן) is refined, its ches becomes a hei, and it becomes rinah (רנה), delight.

(ועד״ז בענין יצ״מ [יציאת מצרים] מיצר הגרון ע״ד בחי׳ חרן נחר גרוני[88] כו׳ וימררו חיי אבותינו וכשנעשה יצ״מ [יציאת מצרים] הוא בחי׳ מצה משא״כ חמץ כענין ההפרש בין חרן לרנה):

(And similarly in the matter of the Exodus from Egypt (Mitzrayim): from the strait of the throat (meitzar hagaron), in the manner of the level of Charan, "my throat is parched," etc., "and they embittered the lives of our fathers"; and when the Exodus from Egypt takes place, it is the level of matzah, as opposed to chametz, like the difference between Charan and rinah.)

> The same is true of the Exodus. Mitzrayim is read as meitzar hagaron, the narrow strait of the throat, like the parched throat of Charan, when the Egyptians embittered our ancestors' lives. Leaving Egypt is matzah, as against chametz, just as rinah is to Charan.

(ג) וגילוי ענג זה ע״י בי׳ בחי׳ שלום לרחוק ולקרוב[89] ואז שם הוי׳ יהיה רק בבחי׳ אלקי׳ לגבי גילוי ההוא ולפיכך האבן הזאת שהיא בחי׳ המל׳ המקבלת משם הוי׳ יהיה בחי׳ בית אלקים

(c) And the revelation of this delight is through the two levels of peace, "to the far and to the near"; and then the Name Havayah will be only on the level of Elokim relative to that revelation. Therefore "this stone," which is the level of Malchus that receives from the Name Havayah, will be the level of "a house of Elokim."

> (c) This delight is revealed through the two kinds of peace, to the far and to the near. Then Havayah is like Elokim relative to it, and the stone, Malchus, which receives from Havayah, becomes a "house of Elokim."

(וגם י״ל [יש לומר] כיון דלע״ל [דלעתיד לבוא] יאמרו ליצחק כי אתה אבינו ע״כ שייך בחי׳ זו בשם אלקים וז״ש [וזהו שכתוב] צחוק עשה לי אלקים):[90]

(It may also be said: since in the time to come they will say to Yitzchak, "For you are our father," this level is therefore connected with the Name Elokim; and this is [the meaning of] "Elokim has made laughter for me.")

A further suggestion: because Israel will say "you are our father" to Yitzchak, the future level is linked to the Name Elokim, as in Sarah's words, "Elokim has made laughter for me."

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

FROM THE REBBE'S MAAMAR 5726 ,ד״ה ויצא יעקב מבאר שבע וילך חרנה

For the Alter Rebbe, the stone, Malchus, becomes a house of Elokim because in the future Havayah itself will be only "Elokim" relative to the supernal delight (¶29). The Rebbe adds a reason within Malchus itself. Even is Ban plus an alef (citing Tanya), so the stone stands for the refinement of Ban by Mah. At the completion of refinement Ban will rise above Mah, "the stone the builders rejected became the cornerstone." This is why the stone itself reaches the level of a house of Elokim.

The Alter Rebbe: האבן הזאת שהיא בחי' המל' המקבלת משם הוי' יהיה בחי' בית אלקים

The Rebbe: שם אבן מורה ששרשה משם העולה ב"ן במספרו

IN ONE'S AVODAH

A person's bad emotions, the burning love for worldly things and anger, are not simply to be suppressed but turned around and directed to G-d alone; this teshuvah, done in the darkness of this world, brings G-d a delight that even the perfectly righteous cannot. Torah, even in its most earthly laws, is to be learned with the awe of Sinai, as the revelation of G-d's own wisdom.

QUESTIONS FOR DISCUSSION

1. Why must Yaakov first raise the stones to the highest level before he can draw supernal wisdom down into them?
2. How does the parable of the talking bird explain why the service of teshuvah causes greater delight above than the service of the righteous?
3. In what sense are letters "inanimate" relative to the ideas they carry, and what does this say about the world's relation to the divine word?
4. What does it mean that in the future creation will go "from something to nothing," and how does this relate to Havayah becoming "Elokim"?
5. Of the two kinds of peace, "to the far and to the near," which is Yaakov's raising of the stones, and which his pouring of the oil?

FOR CHILDREN · AGES 9–13

For the children at the table

The stones that became one

THE BIG IDEA

When we bring the scattered things of the world back to G-d and turn even darkness into light, we give G-d a delight that will be fully seen in the Time to Come.

On his way to Charan, Yaakov took stones from the place and put them at his head; in the morning there was one stone, and he set it up as a pillar and poured oil on it. The maamar explains that the stones are letters. As stones build a house, letters build words, and G-d created the world with the letters of His word. Charan is the lowest place, where G-d's voice is so hidden that the world seems to stand on its own. Yaakov gathered the many letters into one, the small letter yud, which stands for G-d's wisdom, where everything is one. Then he set the stone up as a pillar, like the letter vav, a yud that reaches down. This is the Torah, which comes from G-d's wisdom and reaches down into the laws of daily life. The oil shows that the same wisdom shines in those laws, so we learn them with awe, as at Mount Sinai. The purpose of it all is teshuvah, returning to G-d: taking strong feelings, like anger or wanting worldly things, and turning them toward G-d. Then Charan becomes rinah, joyful song, and Yaakov returns "in peace to my father's house."

THE MASHAL

No one is amazed when a person speaks, because people always speak. But if a bird were to speak, everyone would be delighted, because it is new and unexpected. In the same way, when the darkness of this world is turned into light, it brings G-d a special delight.

QUESTIONS FOR THE SHABBOS TABLE

1. Why does turning darkness into light bring G-d more delight than light that was always there?
2. What do the many stones that became one stone teach us about the letters of G-d's word?
3. This week, when you feel angry or want something too much, how can you turn that strong feeling toward G-d and toward good?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ושבתי בשלום**

The note says the Mitteler Rebbe's transcript of this maamar is printed there and opens with the verse "And Yaakov made a vow." It is another record of the same discourse.

KEHOT'S NOTE

הנחת כ״א אדה״א בסה״מ תקס״ח ח״ב ע׳ תרכו מתחיל וידר יעקב נדר (וכן הוא ההתחלה בתו״ח). עוד הנחה בסה״מ הנחות הר״פ ע׳ סז. באוה״ת ויצא כרך א קצג, ב מציין הצ״צ שד״ה זה וד״ה ששים המה הנדפס בלקו״ת שה״ש נאמרו בשבת א׳. ראה לעיל בציונים לכ״ק אדמו״ר זי״ע. קיצורים באוה״ת כרך ה תתנד, ב. נדפסו במ״מ לדף כא, ד. לכללות מאמר זה ראה ד״ה ושבתי בשלום תשל״ח (נדפס בסה״מ מלוקט ח״ב ע׳ קנז). ד״ה זה תשמ״ז.

2 **ושבתי בשלום**

Yaakov, setting out for Charan, vows at Beis El: if G-d brings him back in peace to his father's house, "Havayah will be my G-d (Elokim)." In the plain sense Havayah will be his G-d; the maamar reads it as Havayah becoming "Elokim," a mere covering, relative to a higher delight to be revealed in the future.

Genesis 28:21 בראשית כ״ח:כ״א

וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה׳ לִי לֵאלֹקִים׃

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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KEHOT'S NOTE

בראשית כח, כא.

3 **והאבן הזאת אשר שמתי מצבה יהיה בית אלקים**

The vow continues: the stone he set up as a pillar will be a house of G-d (beis Elokim), and he will tithe all that G-d gives him. The maamar asks why the stone's becoming a house of Elokim depends on Havayah becoming Elokim.

Genesis 28:22 בראשית כ״ח:כ״ב

וְהָאֶבֶן הַזֹּאת אֲשֶׁר־שַׂמְתִּי מַצֵּבָה יִהְיֶה בֵּית אֱלֹקִים וְכֹל אֲשֶׁר תִּתֶּן־לִי עַשֵּׂר אֲעַשְּׂרֶנּוּ לָךְ׃

and this stone, which I have set up for a pillar, shall be G-d's house; and of all that Thou shalt give me I will surely give the tenth unto Thee.'

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4 **וצריך להבין השייכות של האבן וכו׳**

The note says this version, and Torah Chaim, raise further questions here beyond the two asked in our text.

KEHOT'S NOTE

בסה״מ תקס״ח ובתו״ח נמצאים עוד קושיות: "אור אבא שהוא אור הראשון דאצי׳ יונק מן בחי׳ מזל השמיני דא״א והוא מזל ונוצר חסד ונקי בשם מזל העליון". — סה״מ תקס״ה כרך ב ע׳ תתקמב. וראה בלקו״ת אמור לט, א. לשון יניקה, ומהו ההגדלה. ובסה״מ תקס״ה שם.

PARAGRAPH 2

5 **ויפגע במקום**

On his way to Charan Yaakov comes upon "the place" at nightfall, takes some of its stones and puts them at his head to sleep. The maamar will read the stones as letters.

Genesis 28:11 בראשית כ״ח:י״א

וַיִּפְגַּע בַּמָּקוֹם וַיָּלֶן שָׁם כִּי־בָא הַשֶּׁמֶשׁ וַיִּקַּח מֵאַבְנֵי הַמָּקוֹם וַיָּשֶׂם מְרַאֲשֹׁתָיו וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא׃

And he lighted upon the place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep.

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KEHOT'S NOTE

בראשית כח, יא.

6 **וישם אותה מצבה**

In the morning Yaakov takes the stone that was at his head, sets it up as a pillar and pours oil on its top. The maamar will read the upright pillar as the drawing down of the vav.

Genesis 28:18 בראשית כ״ח:י״ח

וַיַּשְׁכֵּם יַעֲקֹב בַּבֹּקֶר וַיִּקַּח אֶת־הָאֶבֶן אֲשֶׁר־שָׂם מְרַאֲשֹׁתָיו וַיָּשֶׂם אֹתָהּ מַצֵּבָה וַיִּצֹק שֶׁמֶן עַל־רֹאשָׁהּ׃

And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it.

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PARAGRAPH 3

7 The parsha's opening verse: Yaakov leaves Be'er Sheva, his parents' home, and goes toward Charan, the city of Lavan. The maamar reads the journey as the descent of divine light from the highest level to the lowest.

Genesis 28:10 בראשית כ״ח:י׳

וַיֵּצֵא יַעֲקֹב מִבְּאֵר שָׁבַע וַיֵּלֶךְ חָרָנָה׃

And Jacob went out from Beer-sheba, and went toward Haran.

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8 **יעקב הוא בחי׳ יו״ד עקב**

At 27b (Vayeshev 1:16) the yud, the beginning of thought, is drawn down to the "heel," which is speech, and Yaakov "bars from end to end," head and heel in every world according to its measure.

KEHOT'S NOTE

ע״ח שער סדר האצי׳ פ״ב. וראה פרדס שער עה״כ ערך יעקב. וערך עקב. קהלת יעקב ערך ישראל. ובכ״מ. ראה לקמן כז, ב. כט, א. לקו״ת בלק סח, ב. ר״ה סא, ד. אוה״ת וישב תתצד, ב. תצא ע׳ תתעו ואילך.

PARAGRAPH 4

9 Be'er Sheva and Charan become the two ends of the chain of worlds, the highest and the lowest.

Genesis 28:10 בראשית כ"ח:י'

וַיֵּצֵא יַעֲקֹב מִבְּאֵר שָׁבַע וַיֵּלֶךְ חָרָנָה׃

And Jacob went out from Beer-sheba, and went toward Haran.

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PARAGRAPH 5

10 **צוה ישועות יעקב**

The psalmist (of the sons of Korach) says to G-d, "You are my King, O G-d; command the salvations of Yaakov," asking Him to decree Israel's deliverance. The maamar reads yeshuos as the 370 (ש"ע) supernal lights that Yaakov draws down, and also as G-d's light "turning" downward.

Psalms 44:5 תהילים מ"ד:ה'

אַתָּה־הוּא מַלְכִּי אֱלֹקִים צַוֵּה יְשׁוּעוֹת יַעֲקֹב׃

Thou art my King, O G-d; command the salvation of Jacob.

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KEHOT'S NOTE

תהלים מד, ה. "ע' לקו"ת פ' חקת ד"ה על כן יאמרו המושלים שם בהביאור ס"ז א" — הגי"ה בגיליון תו"א. קטע מכאן בד"ה לא תלבש שעטנז בסה"מ תרל"ב כרך ב ע' תסד עם הוספות.

11 **ש"ע נהורין עילאין**

Rabbi Shimon is told there that his Torah rises in 370 lights; the Kehot note cites it, with the Idra Rabba and Etz Chaim, for the term "370 lights."

Zohar I, 4b זח"א ד,

KEHOT'S NOTE

ראה ד"ה ושבתי בשלום — תשל"ח (סה"מ מלוקט ח"ב ע' קס) הערה 44 שבתו"ח כאן (והוא הנק' שע"ה נהורין כמ"ש בזהר). ובתו"א [כאן] ישועות הם ש"ע נהורין עילאין (וראה בארוכה בהגהות לתו"א שם — באוה"ת פרשתנו קצב סע"א ואילך). ובאגה"ק ס"ג (קד, סע"ב): ישיעות הוא מלשון וישע . . דש"ע נהורין שבזוה"ק (ראה זח"א ד, ב. ח"ג קלג, סע"ב. ע"ח שער טו (שער הזיווגים) פ"ב ואילך. ועוד).

12 **ש"ע נהורין עילאין**

The Idra Rabba speaks of lights shining in 370 directions; cited by the Kehot note for the term.

Zohar, Idra Rabba 15:134–17:147 ספר הזהר, האדרא רבא ט"ו:קל"ד-י"ז:קמ"ז

13 **ש"ע נהורין עילאין**

Etz Chaim, Sha'ar HaZivugim, cited by the Kehot note for the 370 lights and their place in the Arizal's system.

Sefer Etz Chaim 15:2:1 עץ חיים ט"ו:ב':א'

... ש"ע ע"ה והכתר לבדו הכולל כולם הוא ש"ע נמצא כי בפן א' יש ט"ס כל א' כלולה מן המ"א הם ש"ע נהורין וכן בפן הב' ש"ע נהורין ממ"א אותיות הוי"ה הב' כנ"ל. גם נתבאר שם כי במצח דא"א מתלבש הדעת דעתיק (צ"ל דא"א) ובתוכו מתלבש היסוד דעתיקא וגם מזה המצח יורד הארה עד או"א כדי שיזדווגו כי הרי הוא נמשך מבחי' יסוד ודעת שהם בחי' זווג ושם נתבאר איך יורדים אורות אלו עד הגרון דא"א ושם נעשה הזווג מהחיך והגרון ונעשה בחינות אחע"ה שבגרון שהוא בחינת שם ס"ג ואהי"ה ...

Sefer Etz Chaim (Public Domain)

14 **וישע ה' אל הבל**

G-d "turned to" (vayisha) Hevel and his offering, that is, accepted it. The maamar reads yeshuos from the same root: G-d's light turning toward, and descending to, what is below.

Genesis 4:4 בראשית ד':ד'

וְהֶבֶל הֵבִיא גַם־הוּא מִבְּכֹרוֹת צֹאנוֹ וּמֵחֶלְבֵהֶן וַיִּשַׁע ה' אֶל־הֶבֶל וְאֶל־מִנְחָתוֹ׃

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

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KEHOT'S NOTE

בראשית ד, ד.

15 **ונהר יוצא מעדן**

A river goes out from Eden to water the garden, and from there it divides into four heads. The maamar reads Eden as supernal Chochmah and the river's dividing as the separateness that comes with the descent.

Genesis 2:10 בראשית ב':י'

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

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

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KEHOT'S NOTE

בראשית ב, י.

PARAGRAPH 6

16 **ומשם יפרד**

"And from there it divides [into four heads]"; the dividing of the river is read as the separateness that results when the light descends far from its source.

Genesis 2:10 בראשית ב':י'

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

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

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17 **שו"ה הגן כו' — בהשתלשלות רבות וצמצומים רבים**

A manuscript variant: it reads "through descent and many contractions" instead of "through many stages of descent and many contractions."

KEHOT'S NOTE

בכוך 1824: בהשתלשלות וצמצומים רבים.

PARAGRAPH 7

18 **כמ״ש בס״י שני אבנים**

In the Chanukah maamar there (29a) the letters of thought, speech and action, which clothe the emotive attributes, are called inanimate, and the letters of holiness are “a wall of stones,” as in “two stones build two houses”; it goes on to explain that these letters are raised through the incense.

KEHOT’S NOTE

פ״ד מט״ז עפ״י נוסח האריז״ל. ראה לקמן כט, א. לקו״ת במדבר ח, ב.

19 **שני אבנים בונות שתי בתים שלש אבנים בונות ששה בתים**

Sefer Yetzirah counts the orderings of letters as houses built from stones: two letters can be arranged two ways, three letters six ways. (The Kehot note cites it as 4:16, its place in the Arizal’s version of the text.) The Alter Rebbe uses it to show that the stones in the verse are letters.

Sefer Yetzirah 4:12 ספר יצירה ד׳:י״ב

שבע כפולות כיצד צרפן. שתי אבנים בונות שני בתים. שלש בונות ששה בתים. ארבע בונות ארבעה ועשרים בתים. חמש בונות מאה ועשרים בתים. שש בונות שבע מאות ועשרים בתים. שבע בונות חמשת אלפים וארבעים בתים. מכאן ואילך צא וחשוב מה שאין הפה יכול לדבר ואין האוזן יכולה לשמוע. ואלו הן שבעה כוכבים בעולם חמה נוגה כוכב לבנה שבתאי צדק מאדים. ואלו הן ז׳ ימים בשנה שבעה ימי בראשית. ושבעה שערים בנפש שתי עינים שתי אזנים ושני נקבי האף והפה. ובהן נחקקו שבעה רקיעים ושבע ארצות ושבע שעות. לפיכך חבב שביעי ...

Sefer Yetzirah, Warsaw 1884 (Public Domain)

20 **בדבר ה׳ שמים נעשו**

The psalmist praises G-d: “By the word of Havayah the heavens were made, and by the breath of His mouth all their host.” Creation is through divine speech, so the “stones,” the letters, exist above too, as the letters of creation.

Psalms 33:6 תהילים ל״ג:ו׳

בִּדְבַר ה׳ שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם׃

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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KEHOT’S NOTE

תהלים לג, ו.

PARAGRAPH 8

21 **מלכותך מלכות כל עולמים**

David praises G-d: “Your kingdom is a kingdom of all ages (olamim).” In the plain sense olamim means eternity; the maamar reads it as “all worlds”: every world, however many, lives from G-d’s Malchus.

Psalms 145:13 תהילים קמ״ה:י״ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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KEHOT’S NOTE

תהלים קמה, יג.

22 **היש מספר לגדודיו**

Bildad the Shuchite, one of Job’s friends, speaks of G-d’s greatness: “Is there any number to His troops?” The maamar uses it for the countless worlds and hosts.

Job 25:3 איוב כ״ה:ג׳

הֲיֵשׁ מִסְפָּר לִגְדוּדָיו וְעַל־מִי לֹא־יָקוּם אוֹרֹהוּ׃

Is there any number of His armies? And upon whom doth not His light arise?

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KEHOT’S NOTE

איוב כה, ג. ראה בסה״מ תרל״ה כרך א ע׳ נג.

PARAGRAPH 9

23 **וכמארז״ל**

A manuscript variant: it reads “as it says in the Zohar” instead of “as our Sages, of blessed memory, said”; the Kehot note locates it in the introduction to the Tikkunei Zohar, 12b.

KEHOT’S NOTE

בכוך 1824: וכמ״ש בזהר. — ת״ז בהקדמה יב, ב.

24 **אות הוא בצבאות שלו**

In our printed Talmud Reish Lakish reads “Havayah of Hosts is His Name” as “He is master in His host,” and Rabbi Yochanan reads another verse as “He is an os among His myriads”; the Kehot note also refers to the Ein Yaakov and the Maharsha’s Chiddushei Aggados there. The maamar takes os as “letter”: the hosts live from one letter.

Chagigah 16a חגיגה ט״ז א

KEHOT’S NOTE

חגיגה טז, א. (ראה שם ע״י, ובחדא״ג).

25 **אות הוא בצבאות שלו**

The Tikkunei Zohar (introduction, 12b) says of G-d, “He is an os in His host.” The Kehot note records that manuscript Buch 1824 reads “as it says in the Zohar” here, and points to this place.

Tikkunei Zohar 12b תקוני הזהר י״ב ב

26 **אלף אלפין ישמשונה**

In Daniel’s vision of the Ancient of Days, “a thousand thousands served Him, and myriad myriads stood before Him.” The maamar cites it for the multitude of the heavenly hosts, which nevertheless live from a single letter.

Daniel 7:10 דניאל ז׳:י׳

נְהַר דִּי־נוּר נָגֵד וְנָפֵק מִן־קֳדָמוֹהִי אַלְפִין יְשַׁמְּשׁוּנֵּהּ וְרִבּוֹ רִבְבָן קָדָמוֹהִי יְקוּמוּן דִּינָא יְתִב וְסִפְרִין פְּתִיחוּ׃

A fiery stream issued And came forth from before him; thousand thousands ministered unto him, And ten thousand times ten thousand stood before him; The judgment was set, And the books were opened.

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KEHOT'S NOTE

דניאל ז, י.

27 **היש מספר לגדודיו**

Brought again for the countless hosts.

Job 25:3 איוב כ"ה:ג'

הֲיֵשׁ מִסְפָּר לִגְדוּדָיו וְעַל־מִי לֹא־יָקוּם אוֹרֹהוּ׃

Is there any number of His armies? And upon whom doth not His light arise?

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28 **קדוש ה' צבאות**

In Isaiah's vision the seraphim call to one another, "Holy, holy, holy is Havayah of Hosts; the whole earth is full of His glory." The Name Tzeva-os is the starting point for reading os, "letter," in it.

Isaiah 6:3 ישעיהו ו':ג'

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ׃

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

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KEHOT'S NOTE

ישעי' ו, ג.

PARAGRAPH 10

29 **השתלשלות כל העולמות . . צירופי האותיות שבבחי' דבר ה'**

Sha'ar HaYichud VehaEmunah explains at length how every creature is brought into being by combinations and substitutions of the letters of divine speech, the idea stated here.

KEHOT'S NOTE

ראה תניא ח"ב פ'

30 **ויקח מאבני המקום**

The stones Yaakov took are read as the many letters of creation.

Genesis 28:11 בראשית כ"ח:י"א

וַיִּפְגַּע בַּמָּקוֹם וַיָּלֶן שָׁם כִּי־בָא הַשֶּׁמֶשׁ וַיִּקַּח מֵאַבְנֵי הַמָּקוֹם וַיָּשֶׂם מְרַאֲשֹׁתָיו וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא׃

And he lighted upon the place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep.

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31 **חכים ולא בחכמה ידיעא**

From the prayer of Eliyahu (Patach Eliyahu) in the Tikkunei Zohar: "You are wise, but not with a known wisdom; You understand, but not with a known understanding." The maamar uses it for the Sefiros as they are above, wholly one with G-d.

Tikkunei Zohar 17b:3–4 תקוני הזהר י"ז ב:ג'-ד'

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 11

32 **לך ה' הגדולה**

David blesses G-d before the whole assembly: "Yours, Havayah, are the greatness, the might, the glory, the victory and the splendor." Kabbalah reads the list as the Sefiros; here it shows the Sefiros as they are one with G-d.

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

לְךָ ה' הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה' הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ׃

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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KEHOT'S NOTE

דה"א כט, יא.

PARAGRAPH 12

33 **ואות ה"א**

The note says this passage about the hei is missing from the transcript of the maamar in Hanachos HaRap.

KEHOT'S NOTE

ענין זה ליתא בהנחת הר"פ.

PARAGRAPH 13

34 **וישם אותה מצבה**

Yaakov sets up the stone as a pillar; the upright pillar is read as the vertical vav.

Genesis 28:18 בראשית כ"ח:י"ח

וַיַּשְׁכֵּם יַעֲקֹב בַּבֹּקֶר וַיִּקַּח אֶת־הָאֶבֶן אֲשֶׁר־שָׂם מְרַאֲשֹׁתָיו וַיָּשֶׂם אֹתָהּ מַצֵּבָה וַיִּצֹק שֶׁמֶן עַל־רֹאשָׁהּ׃

And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it.

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35 **אות הוא"ו שעל ראשו נקודת היו"ד**

That page (15d) explains that sight comes from Chochmah and goes from above downward, while hearing comes

from Binah and rises from below; sight reaches lower, even to physical things, "for Yesod Abba is long": Chochmah extends all the way down, like the vav drawn from the yud.

KEHOT'S NOTE

ראה לעיל טו, ד. לקו"ת תצא כט, ג.

PARAGRAPH 14

36 ויצק שמן על ראשה

Yaakov pours oil on the top of the pillar to consecrate it. The maamar reads the oil as supernal Chochmah poured into Torah and mitzvos.

Genesis 28:18 בראשית כ"ח:י"ח

וַיַּשְׁכֵּם יַעֲקֹב בַּבֹּקֶר וַיִּקַּח אֶת־הָאֶבֶן אֲשֶׁר־שָׂם מְרַאֲשֹׁתָיו וַיָּשֶׂם אֹתָהּ מַצֵּבָה וַיִּצֹק שֶׁמֶן עַל־רֹאשָׁהּ׃

And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it.

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KEHOT'S NOTE

בראשית כח, יח. באוה"ת פ' ויקהל ע' ב'קד: "ור"ל שאין תכלית המכוון להיות העלאה שזהו ענין וישם אותה מצבה, כ"א להיות המשכה, וזהו ויצוק שמן כו'" עכ"ל.

37 פי' שמן הוא בחי' חכמה עילאה

The Talmud says that in Tekoa, since they were used to olive oil, wisdom was common among them; the Kehot note cites it for the link between oil and Chochmah.

Menachot 85b:13–14 מנחות פ"ה ב:י"ג-י"ד

גמ' (שמואל ב יד, ב) וישלח יואב תקועה ויקח משם אשה חכמה מאי שנא תקועה אמר רבי יוחנן מתוך שרגילין בשמן זית חכמה מצויה בהן: תנו רבנן (דברים לג, כד) וטובל בשמן רגלו זה חלקו של אשר שמושך שמן כמעין אמרו פעם אחת נצרכו להן אנשי לודקיא בשמן מינו להן פולמוסטוס אחד אמרו לו לך והבא לנו שמן במאה ריבוא

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KEHOT'S NOTE

מאו"א בערכו. ראה מנחות פה, ב: שמתוך שרגילין בשמן זית חכמה מצוי בהן.

38 שמן משחת קודש

G-d tells Moshe to make "oil of holy anointing" to consecrate the Mishkan, its vessels and the kohanim. Here it shows oil as an image of supernal Chochmah, the source of holiness.

Exodus 30:25 שמות ל':כ"ה

וְעָשִׂיתָ אֹתוֹ שֶׁמֶן מִשְׁחַת־קֹדֶשׁ רֹקַח מִרְקַחַת מַעֲשֵׂה רוֹקֵחַ שֶׁמֶן מִשְׁחַת־קֹדֶשׁ יִהְיֶה׃

And thou shalt make it a holy anointing oil, a perfume compounded after the art of the perfumer; it shall be a holy anointing oil.

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KEHOT'S NOTE

שמות ל, כה.

39 המחליף פרה בחמור

The Mishnah's case of one who exchanges a cow for a donkey and the cow gives birth, with a dispute over whether the calf was born before or after the exchange. The maamar cites it as an example of the Torah's laws about plain physical matters.

Mishnah Bava Metzia 8:4 משנה בבא מציעא ח':ד'

הַמַּחֲלִיף פָּרָה בַּחֲמוֹר וְיָלְדָה, וְכֵן הַמּוֹכֵר שִׁפְחָתוֹ וְיָלְדָה, זֶה אוֹמֵר עַד שֶׁלֹּא מָכַרְתִּי, וְזֶה אוֹמֵר מִשֶּׁלָּקַחְתִּי, יַחֲלֹקוּ. הָיוּ לוֹ שְׁנֵי עֲבָדִים, אֶחָד גָּדוֹל וְאֶחָד קָטָן, וְכֵן שְׁתֵּי שָׂדוֹת, אַחַת גְּדוֹלָה וְאַחַת קְטַנָּה, הַלּוֹקֵחַ אוֹמֵר גָּדוֹל לָקַחְתִּי, וְהַלָּה אוֹמֵר אֵינִי יוֹדֵעַ, זָכָה בַּגָּדוֹל. הַמּוֹכֵר אוֹמֵר קָטָן מָכַרְתִּי, וְהַלָּה אוֹמֵר אֵינִי יוֹדֵעַ, אֵין לוֹ אֶלָּא קָטָן. זֶה אוֹמֵר גָּדוֹל וְזֶה אוֹמֵר קָטָן, יִשָּׁבַע הַמּוֹכֵר שֶׁהַקָּטָן מָכָר. זֶה אוֹמֵר אֵינִי יוֹדֵעַ וְזֶה אוֹמֵר אֵינִי יוֹדֵעַ, יַחֲלֹקוּ׃

If one swapped a cow for a donkey, and it gave birth, So too if one sold his slave and she gave birth, [And] one (the seller) says, "It was born before I sold her", and the other (the buyer) says, "It was born after I bought her", they shall divide [the value of what was born]. If one had two slaves, one large and the other small, or two fields, one large and the other small,[And he sold one of them], If the buyer says, "I bought the large ...

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

PARAGRAPH 15

40 וכמארז"ל מה להלן באימה וביראה

The Talmud learns from "the day you stood before Havayah your G-d at Chorev" that Torah must be studied as it was given at Sinai: "just as there in dread and awe, so here in dread and awe." The maamar reads it as saying that Sinai's revelation of supernal Chochmah is present in Torah study now.

Berakhot 22a:4 ברכות כ"ב א':ד'

דְּתַנְיָא: "וְהוֹדַעְתָּם לְבָנֶיךָ וְלִבְנֵי בָנֶיךָ", וּכְתִיב בָּתְרֵיהּ "יוֹם אֲשֶׁר עָמַדְתָּ לִפְנֵי ה' אֱלֹקֶיךָ בְּחוֹרֵב", מָה לְהַלָּן בְּאֵימָה וּבְיִרְאָה וּבִרְתֵת וּבְזִיעַ, אַף כָּאן בְּאֵימָה וּבְיִרְאָה וּבִרְתֵת וּבְזִיעַ.

for there is a teaching: "Thou shalt make them known unto thy children and thy children's children" (Deut. iv. 9) and it continues, "The day that thou stoodest before the L-rd thy G-d in Horeb" (Deut. iv. 10) — as [the Israelites stood at Horeb] with dread and fear aod trembling and shaking, so here [when teaching Torah] must it be with dread and fear and trembling and shaking.

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

KEHOT'S NOTE

ברכות כב, א. נתבאר בבונה ירושלים סי' קו. מאמרי אדה"ז הקצרים ע' שו. וראה לקמן מ, ד. סז, ב. לקו"ת נשא כב, ג. אוה"ת מטות ע' אירפה. ד"ה אשר ברא תשל"ט. כל הענין ליתא בהנחת הר"פ.

41 ואשים דברי בפיך

G-d tells His people through the prophet, "I have placed My words in your mouth and covered you in the shadow of

My hand." The maamar cites it for Torah study now: the words a person learns are G-d's own, as at Sinai.

Isaiah 51:16 ישעיהו נ"א:ט"ז

וָאָשִׂם דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אָרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה׃

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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KEHOT'S NOTE

ישע' נא, טז.

42 **אנכי ה' אלקיך**

The first of the Ten Commandments: "I am Havayah your G-d, who brought you out of the land of Egypt." Israel heard it at Sinai from G-d Himself; the maamar's example of total revelation.

Exodus 20:2 שמות כ':ב

אָנֹכִי ה' אֱלֹקֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים׃

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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PARAGRAPH 16

43 **וירימה מצבה**

When Yaakov made a covenant with Lavan, he took a stone and raised it up as a pillar, a witness between them. The maamar takes the word "raised" to show that the pillar first had to be lifted up.

Genesis 31:45 בראשית ל"א:מ"ה

וַיִּקַּח יַעֲקֹב אֶבֶן וַיְרִימֻהָ מַצֵּבָה׃

And Jacob took a stone, and set it up for a pillar.

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KEHOT'S NOTE

בראשית לא, מה.

44 **נעוץ סופן בתחלתן**

Sefer Yetzirah says of the ten Sefiros that "their end is wedged in their beginning and their beginning in their end, like a flame bound to a coal." The maamar uses it for the ascent that makes the descent possible: what is raised highest can reach lowest.

Sefer Yetzirah 1:7 ספר יצירה א:ז

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר׃

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

45 **נעוץ סופן בתחלתן . . כידוע**

A further discussion of the principle that the end is wedged in the beginning.

KEHOT'S NOTE

ראה אוה"ת ואתחנן ע' פט. וראה לעיל א, ב.

PARAGRAPH 17

46 **כי הנה אבי**

Further discussion of "my father" as Yitzchak and the future saying "For you are our father."

KEHOT'S NOTE

ראה אוה"ת תרומה ע' א'תקכו. וראה גם באוה"ת כי תשא ע' א'תתפז.

47 **כי אתה אבינו**

The prophet, speaking for the people, says to G-d, "For You are our father; for Avraham does not know us and Israel does not recognize us." The Talmud (Shabbos 89b) relates that in the future Israel will say these words to Yitzchak, who will point them to G-d; the maamar reads "my father" in Yaakov's vow as Yitzchak.

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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KEHOT'S NOTE

ישע' סג, טז.

PARAGRAPH 18

48 **צחק עשה לי**

At Yitzchak's birth Sarah says, "Elokim has made laughter for me; whoever hears will laugh (yitzchak) with me." The name Yitzchak is read as laughter and delight, and as a verb in the future tense: "he will laugh."

Genesis 21:6 בראשית כ"א:ו'

וַתֹּאמֶר שָׂרָה צְחֹק עָשָׂה לִי אֱלֹקִים כָּל־הַשֹּׁמֵעַ יִצְחַק־לִי׃

And Sarah said: 'G-d hath made laughter for me; every one that heareth will laugh on account of me.'

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KEHOT'S NOTE

בראשית כא, ו.

49 **לשון עתיד שיתגלה בחי' התענוג העליון**

In Ki Sisa the Tzemach Tzedek notes that this needs study, since the third redemption is said to come in Yaakov's merit, whereas here it is connected to Yitzchak.

KEHOT'S NOTE

ע' אוה"ת ויחי שצט, ב. וראה באוה"ת פ' כי תשא ע' א'תתפז שצ"ע שהרי גאולה שלישית בזכות יעקב, וכאן כי שבזכות יצחק ע"ש. בד"ה כל שמעשיו מרובין תרנ"ג ע' ריז: "מבואר בת"א פ' ויצא דהוא בחי' צחוק ותענוג עליון שיתגלו לע"ל, וכמארז"ל במד"ר ר"פ אחרי, שמח אינו אומר אלא ישמח ה'

במעשיו עתיד הקב"ה לשמוח במעשיהן של צדיקים. שלע"ל דוקא יהי' גילוי השמחה מבחי' הבירורים דעכשיו בבחי' אתכפיא ואתהפכא". ע"ש.

PARAGRAPH 19

50 **צפור המדברת**

The parable of the talking bird appears there, and this maamar builds on it.

KEHOT'S NOTE

או"ת להה"מ (הוצאת קה"ת) פג, א. פו, ד. ועוד. ראה לקמן כה, ד. לקו"ת במדבר יט, ד. שלח מח, ד. שה"ש לז, א. תו"ח תולדות קנב, א. ויצא קסו, א. וישלח קצ, ג. שער האמונה עט, א. סה"מ תרכ"ז ע' שצ. סה"מ תער"ב ח"ב ע' תתקה. סה"מ תרמ"ג ע' קלג.

PARAGRAPH 20

51 **ויצא יעקב מבאר שבע וילך חרנה**

Charan, the destination of Yaakov's journey, stands for the lowest, most separate world.

Genesis 28:10 בראשית כ"ח:י"

וַיֵּצֵא יַעֲקֹב מִבְּאֵר שָׁבַע וַיֵּלֶךְ חָרָנָה׃

And Jacob went out from Beer-sheba, and went toward Haran.

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52 **נחר גרוני**

David, in distress, says, "I am weary with my crying; my throat is parched (nichar)." The maamar links nichar (נחר) with Charan (חרן): the divine voice dried up and hidden.

Psalms 69:4 תהילים ס"ט:ד'

יָגַעְתִּי בְקָרְאִי נָחַר גְּרוֹנִי כָּלוּ עֵינַי מְיַחֵל לֵאלֹקָי׃

I am weary of my crying; my throat is dried; Mine eyes fail while I wait for my G-d.

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KEHOT'S NOTE

תהלים סט, ד. רש"י פי' נחר יבש. וראה באבן עזרא ובמצודת ציון שם. ראה לקו"ת להאריז"ל פי' וישב. אוה"ת וארא ע' קעח.

53 **נחר גרוני**

Rashi explains nichar as "dried out"; the Kehot note cites it, together with Ibn Ezra and Metzudas Tziyon there.

Rashi on Psalms 69:4 רש"י על תהילים ס"ט:ד'

נחר. יבש כמו (איוב ל':ל') חרה מני חורב: כלו עיני. כל תוחלת ממושכה קרויה כליון עינים כמו (דברים כ"ח:ל"ב) וכלות אליהם כל היום, מכלות עינים (ויקרא כ"ו:ט"ז) ועיני רשעים תכלינה (איוב י"א:כ'):

has become parched Heb. נחר, dry, as (Job 30:30): "are burned (חרה) with heat." my eyes fail Any drawn-out hope is called "failure of the eyes," as (Deut. 28:32): "and pine after them all day". [Similarly] (Lev. 26:16): "that cause the eyes to pine away"; (Job 11:20), "and the eyes of the wicked will pine away."

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

54 **שנק' בחי' גרון שהוא קול כנודע**

The note cites it for the throat as the level of voice.

KEHOT'S NOTE

ראה ביאוה"ז להצ"צ כרך ב ע' תשסז.

55 **נאלמתי דומי'**

David says, "I was mute with silence; I held my peace, [kept] from good." The maamar applies it to the divine voice silenced in the worlds of separateness.

Psalms 39:3 תהילים ל"ט:ג'

נֶאֱלַמְתִּי דוּמִיָּה הֶחֱשֵׁיתִי מִטּוֹב וּכְאֵבִי נֶעְכָּר׃

I was dumb with silence; I held my peace, had no comfort; and my pain was held in check.

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KEHOT'S NOTE

תהלים לט, ג.

PARAGRAPH 21

56 **במקום שבעלי תשובה עומדין**

Rabbi Abahu says that where penitents (baalei teshuvah) stand, the completely righteous cannot stand. The maamar explains it through the delight caused by transforming darkness.

Berakhot 34b:22–23 ברכות ל"ד ב:כ"ב-כ"ג

וּפְלִיגָא דְּרַבִּי אַבָּהוּ, דְּאָמַר רַבִּי אַבָּהוּ: מָקוֹם שֶׁבַּעֲלֵי תְּשׁוּבָה עוֹמְדִין — צַדִּיקִים גְּמוּרִים אֵינָם עוֹמְדִין, שֶׁנֶּאֱמַר: ״שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב״. ״לָרָחוֹק״ בְּרֵישָׁא, וַהֲדַר ״לַקָּרוֹב״. וְרַבִּי יוֹחָנָן אָמַר לְךָ: מַאי ״רָחוֹק״ — שֶׁהָיָה רָחוֹק מִדָּבָר עֲבֵירָה מֵעִיקָּרָא. וּמַאי ״קָרוֹב״ — שֶׁהָיָה קָרוֹב לְדָבָר עֲבֵירָה, וְנִתְרַחֵק מִמֶּנּוּ הַשְׁתָּא.

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply : What means "To him that is far off"? To him who was far off from transgression from the first ; and what ...

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

KEHOT'S NOTE

ברכות לד, ב. וראה הערת כ"ק אדמו"ר זי"ע בספר המאמרים תש"ט ע' 183.

57 **יפה שעה אחת בתשובה**

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

KEHOT'S NOTE

אבות ד, יז.

58 **יפה שעה אחת בתשובה**

Rabbi Yaakov says one hour of teshuvah and good deeds in this world is more beautiful than all the life of the World

to Come. The maamar explains it through the delight that teshuvah brings about above.

Pirkei Avot 4:17 משנה אבות ד':י"ז

הוּא הָיָה אוֹמֵר, יָפָה שָׁעָה אַחַת בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בָּעוֹלָם הַזֶּה, מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וְיָפָה שָׁעָה אַחַת שֶׁל קוֹרַת רוּחַ בָּעוֹלָם הַבָּא, מִכָּל חַיֵּי הָעוֹלָם הַזֶּה:

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

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

59 **כמ"ש בזהר פי' פנחס**

The note says that from this point on, the Hanachos HaRap transcript gives the maamar only in brief.

KEHOT'S NOTE

רנא, ב ואילך. מכאן ואילך בהנחת הר"פ בקיצור.

60 **כמ"ש בזהר פי' פנחס ע"פ גער חי"ת קנה**

The Zohar on Pinchas reads "Rebuke the beast of the reed" as the ches of chametz turned into the hei of matzah.

Zohar, Pinchas 105:727–106:740 ספר הזהר, פנחס ק"ה:תשכ"ז-ק"ו:תש"מ

61 **גער חי"ת קנה**

Plainly, a prayer that G-d rebuke "the beast of the reed." The Zohar reads chayas (חית) as the letter ches (חי"ת): rebuke the ches of chametz, so that it becomes the hei of matzah.

Psalms 68:31 תהילים ס"ח:ל"א

גְּעַר חַיַּת קָנֶה עֲדַת אַבִּירִים בְּעָגְלֵי עַמִּים מִתְרַפֵּס בְּרַצֵּי־כָסֶף בִּזַּר עַמִּים קְרָבוֹת יֶחְפָּצוּ:

Rebuke the wild beast of the reeds, The multitude of the bulls, with the calves of the peoples, Every one submitting himself with pieces of silver; He hath scattered the peoples that delight in war!

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

62 **באבוד רשעים רנה**

Shlomo's proverb: "When the righteous prosper the city rejoices, and when the wicked perish there is joyous song." The maamar reads rinah as the song that comes when evil is transformed.

Proverbs 11:10 משלי י"א:י'

בְּטוּב צַדִּיקִים תַּעֲלֹץ קִרְיָה וּבַאֲבֹד רְשָׁעִים רִנָּה:

When it goeth well with the righteous, the city rejoiceth; And when the wicked perish, there is joy.

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KEHOT'S NOTE

משלי י"א, י'.

63 **(וזהו . . לעמוד)**

The note says this parenthesis also appears in the manuscript of the Alter Rebbe's maamarim.

KEHOT'S NOTE

מוסגר זה נמצא גם בכת"י מאמרי אדה"ז. הענין נמצא בהנחות הר"פ, אבל שם בלי מוסגר.

PARAGRAPH 22

64 **ואת רוח הטומאה אעביר**

G-d promises through Zechariah that in the end of days He will remove the spirit of impurity from the land. Then there will be nothing left to refine.

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. ראה לקו"ת שה"ש לח, ד. וראה גם בשלח ב, א.

65 **בחריש ובקציר תשבות . . כמ"ש במ"א**

The Shabbos command: "Six days you shall work and on the seventh day you shall rest; in plowing and in harvest you shall rest." The maamar reads plowing and harvest as the labor of refinement, which will cease in the future.

Exodus 34:21 שמות ל"ד:כ"א

שֵׁשֶׁת יָמִים תַּעֲבֹד וּבַיּוֹם הַשְּׁבִיעִי תִּשְׁבֹּת בֶּחָרִישׁ וּבַקָּצִיר תִּשְׁבֹּת:

Six days thou shalt work, but on the seventh day thou shalt rest; in plowing time and in harvest thou shalt rest.

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KEHOT'S NOTE

שמות לד, כא. ראה לקו"ת שה"ש לח, ד. בשלח ב, א.

PARAGRAPH 24

66 **יום שכולו שבת ומנוחה לחיי העולמים**

The Mishnah lists the psalm the Levites sang each day; on Shabbos, "A psalm, a song for the Shabbos day": a song for the time to come, "for the day that is entirely Shabbos and rest for life everlasting." The maamar identifies that day with the revelation of the supernal delight.

Mishnah Tamid 7:4 משנה תמיד ז':ד'

... בַּשַּׁבָּת הָיוּ אוֹמְרִים (שם צג), ה' מָלָךְ גֵּאוּת לָבֵשׁ וגו'. בְּשַׁבָּת הָיוּ אוֹמְרִים (שם צב), מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת, מִזְמוֹר שִׁיר לֶעָתִיד לָבֹא, לְיוֹם שֶׁכֻּלּוֹ שַׁבָּת מְנוּחָה לְחַיֵּי הָעוֹלָמִים:

The following are the psalms that were chanted in the Temple. 1) On the first day they used to say, "The earth is the L-rd's and the fullness thereof, the world and they that dwell therein" (Psalms 24). 2) On the second day they used to say: "Great is the L-rd and highly to be praised, in the city of our

G-d. His holy mountain" (Psalms 48). 3) On the third day they used to say: "G-d stands in the congregation of G-d, in the midst of the judges he ...

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

67 **ושבתי כו' אל בית אבי**

Yaakov's return to his father's house is read as the return from Charan to rinah, the delight of Yitzchak.

Genesis 28:21 בראשית כ"ח:כ"א

וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לֵאלֹקִים׃

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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PARAGRAPH 25

68 **עושה שלום במרומיו**

Bildad the Shuchite says of G-d, "Dominion and fear are with Him; He makes peace in His heights." The maamar uses it to define peace as the joining of opposites.

Job 25:2 איוב כ"ה:ב'

הַמְשֵׁל וָפַחַד עִמּוֹ עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו׃

Dominion and fear are with Him; He maketh peace in His high places.

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KEHOT'S NOTE

איוב כה, ב.

69 **שמיכאל שר של מים**

On "Dominion and fear are with Him" (Job 25:2) the Midrash says Michael is of snow and Gavriel of fire, and neither harms the other: G-d makes peace between them. The maamar calls them the princes of water and fire.

Bamidbar Rabbah 12:8 במדבר רבה י"ב:ח'

KEHOT'S NOTE

במד"ר יב, ח. ראה לקמן סו, א.

PARAGRAPH 26

70 **שלום שלום לרחוק ולקרוב**

G-d promises through Isaiah, "Peace, peace, to the far and to the near." The maamar reads the doubled word as two kinds of peace: the far brought near, the ascent from below, and the descent from above.

Isaiah 57:19 ישעיהו נ"ז:י"ט

בּוֹרֵא נִיב שְׂפָתָיִם שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב אָמַר ה' וּרְפָאתִיו׃

Peace, peace, to him that is far off and to him that is near, Saith the L-RD that createth the fruit of the lips; And I will heal him.

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KEHOT'S NOTE

ישע' נז, יט.

71 **כי בחי' שלום**

The note cites it for the two levels of peace discussed here.

KEHOT'S NOTE

ראה ד"ה פדה בשלום תשל"ח (סה"מ מלוקט ח"ב ע' יא) הערה 96.

PARAGRAPH 27

72 **שו"ה בעולמות — ואזי אשוב אל**

A manuscript variant: it reads "then he will come to" instead of "then I shall return to."

KEHOT'S NOTE

בבוך 1824: ואזי או יבא אל.

73 **וכחשכה כאורה**

David says to G-d, "Even darkness is not dark for You; night shines like day; darkness is like light." For His essence the distinctions of the chain of worlds do not exist.

Psalms 139:12 תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָה׃

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

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PARAGRAPH 28

74 **כי שמש ומגן הוי' אלקים**

The psalmist (of the sons of Korach) praises G-d: "For a sun and a shield is Havayah Elokim." Plainly, G-d gives light and protects; the maamar reads Havayah as the sun and Elokim as the shield, a sheath (nartik) that covers it.

Psalms 84:12 תהילים פ"ד:י"ב

כִּי שֶׁמֶשׁ וּמָגֵן ה' אֱלֹקִים חֵן וְכָבוֹד יִתֵּן ה' לֹא יִמְנַע־טוֹב לַהֹלְכִים בְּתָמִים׃

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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KEHOT'S NOTE

תהלים פד, יב.

75 **בחי' נרתק לשם הוי'**

The note cites it for Elokim as a sheath for the Name Havayah.

KEHOT'S NOTE

ראה ד"ה קדושים תהיו תרנ"ז אות ג.

76 **שו"ה ממש — ואז והיה**

A manuscript variant: it reads "then it will be" instead of "and then, 'will be.'"

KEHOT'S NOTE

בבוך 1824: ואזי או יהי'.

place, and put it under his head, and lay down in that place to sleep.

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PARAGRAPH 29

77 **אבל לעתיד . . בחי׳ שם הוי״ה יהי׳ אז בחי׳ אלקים**

The note there cites Torah Chaim 26d for a different wording of this idea.

KEHOT'S NOTE

ראה ד״ה ושבתי בשלום תשל״ח (סה״מ מלוקט ח״ב ע׳ קעז) הערה 205 שמציין לתוי״ח כו, ד ושם: ״שהוי׳ יהי׳ בגילוי כמו שם אלקים״.

78 **והאבן הזאת אשר שמתי מצבה**

The stone of the pillar that will be a house of Elokim; the maamar reads it as the lower world becoming a vessel for Havayah.

Genesis 28:22 בראשית כ״ח:כ״ב

וְהָאֶבֶן הַזֹּאת אֲשֶׁר־שַׂמְתִּי מַצֵּבָה יִהְיֶה בֵּית אֱלֹקִים וְכֹל אֲשֶׁר תִּתֶּן־לִי עַשֵּׂר אֲעַשְּׂרֶנּוּ לָךְ׃

and this stone, which I have set up for a pillar, shall be G-d's house; and of all that Thou shalt give me I will surely give the tenth unto Thee.'

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PARAGRAPH 30

79 **קיצור**

The note says the summary is not found in this manuscript.

KEHOT'S NOTE

בבוך 1824 ליתא. באוה״ת כרך ה תתנד, ב קיצורים אחרים: קיצור. (א) פי׳ צוה ישועות יעקב המשכי שי״ע נהורין שלמעלה מהשתלשלות ע״י ויקח מאבני המקום והעלה אותן לבחי׳ סוכ״ע ע״י היו״ד הנ״ל כלי הביטול, ואח״כ ושוי יתי׳ קמא שהוא כמ״ש קמה אלומתי וגם נצבה עלי׳ אחר עלי׳ לבחי׳ י״ג ת״ד שהן בחי׳ יודי״ן ווי״ן וכו׳ וכ״ז העלא׳. (ב) ואח״כ בחי׳ המשכה ויצוק שמן להיות מה להלן כו׳, וכ״ז ביציאה מבאר שבע לבחי׳ חרן בחי׳ נפרדים ניחר גרוני׳, נאלמתי דומי׳ וכשמברר שם נעשה רנה בחי׳ יצחק. (ג) ועלי׳ והמשכה זו ע״י בחי׳ שלום ואז יהי׳ הוי׳ נחשב בבחי׳ אלקים והאבן והאותיות יהיו כלים שיהי׳ בהן גילוי שם הוי׳ שנק׳ אז אלקים, ועוד יהי׳ עילוי אחר עילוי בחי׳ עשר אעשרנו עד שיגיע לבחי׳ לך ממש.

80 **מאבני המקום**

In the Zohar on Vayetzei Rabbi Abba asks about "he took from the stones of the place" beside "this stone which I have set up as a pillar": the one stone that rests above many.

Zohar, Vayetzei 12:78–13:86 ספר הזהר, ויצא י״ב:ע״ח-י״ג:פ״ו

81 **וישם מראשותיו**

Yaakov puts the stones at his head; summarized as gathering the letters into one yud.

Genesis 28:11 בראשית כ״ח:י״א

וַיִּפְגַּע בַּמָּקוֹם וַיָּלֶן שָׁם כִּי־בָא הַשֶּׁמֶשׁ וַיִּקַּח מֵאַבְנֵי הַמָּקוֹם וַיָּשֶׂם מְרַאֲשֹׁתָיו וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא׃

And he lighted upon the place, and tarried there all night, because the sun was set; and he took one of the stones of the

82 **ובמ״ש ע״פ אבן ישראל**

The note says the explanation of "the stone of Israel" referred to here is found in Or HaTorah on Bereshis.

KEHOT'S NOTE

ראה אוה״ת בראשית.

83 **אבן ישראל**

In Yaakov's blessing of Yosef: "from there, the shepherd, the stone of Israel." The parenthesis points to what is explained on this verse elsewhere (the Kehot note: Or HaTorah on Bereshis).

Genesis 49:24 בראשית מ״ט:כ״ד

וַתֵּשֶׁב בְּאֵיתָן קַשְׁתּוֹ וַיָּפֹזוּ זְרֹעֵי יָדָיו מִידֵי אֲבִיר יַעֲקֹב מִשָּׁם רֹעֶה אֶבֶן יִשְׂרָאֵל׃

But his bow abode firm, And the arms of his hands were made supple, By the hands of the Mighty One of Jacob, From thence, from the Shepherd, the Stone of Israel,

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84 **אבן ישראל**

The Zohar on Vayechi speaks of the foundation stone that Yaakov set up as "the stone of Israel," and calls the twelve stones of the breastplate, named for the tribes, "the stones of the place."

Zohar, Vayechi 43:450–462 ספר הזהר, ויחי מ״ג:ת״נ-תס״ב

85 **וישם אותה מצבה**

The Zohar (Noach, 72a-b) speaks of "this stone which I have set up as a pillar" as the foundation stone from which the world was planted, which Yaakov set up and anointed: "he set it up as a pillar ... and poured oil on its top."

Zohar, Noach 35:283–36:297 ספר הזהר, נח ל״ה:רפ״ג-ל״ו:רצ״ז

This is implied in the expression, "and he put it as a matsebah" (erection, upstanding), implying that he set up again something which had been prostrate. He also "poured oil on its head", thus doing more than anyone else to restore it.'

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

86 **מה להלן באימה ויראה אף כאן באימה ויראה**

The Talmud's teaching that Torah must be studied with the awe of Sinai, summarized here.

Berakhot 22a:4 ברכות כ״ב א:ד׳

דְּתַנְיָא: ״וְהוֹדַעְתָּם לְבָנֶיךָ וְלִבְנֵי בָנֶיךָ״, וּכְתִיב בָּתְרֵיהּ ״יוֹם אֲשֶׁר עָמַדְתָּ לִפְנֵי ה׳ אֱלֹקֶיךָ בְּחוֹרֵב״, מָה לְהַלָּן בְּאֵימָה וּבְיִרְאָה וּבִרְתֵּת וּבְזִיעַ, אַף כָּאן בְּאֵימָה וּבְיִרְאָה וּבִרְתֵּת וּבְזִיעַ.

for there is a teaching: "Thou shalt make them known unto thy children and thy children's children" (Deut. iv. 9) and it continues, "The day that thou stoodest before the L-rd thy G-d in Horeb" (Deut. iv. 10) — as [the Israelites stood at Horeb] with dread and fear aod trembling and shaking, so

here [when teaching Torah] must it be with dread and fear and trembling and shaking.

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

87 **כי אתה אבינו**

What Israel will say 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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88 **נחר גרוני**

The parched throat, linked with Charan and here also with the narrow strait of Mitzrayim.

Psalms 69:4 תהילים ס״ט:ד׳

יָגַעְתִּי בְקָרְאִי נִחַר גְּרוֹנִי כָּלוּ עֵינַי מְיַחֵל לֵאלֹקָי׃

I am weary of my crying; my throat is dried; Mine eyes fail while I wait for my G-d.

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89 **לרחוק ולקרוב**

The two kinds of peace, to the far and to the near.

Isaiah 57:19 ישעיהו נ״ז:י״ט

בּוֹרֵא נִיב שְׂפָתָיִם שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב אָמַר ה׳ וּרְפָאתִיו׃

Peace, peace, to him that is far off and to him that is near, Saith the L-RD that createth the fruit of the lips; And I will heal him.

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90 **צחוק עשה לי אלקים**

Sarah's words, which link laughter, Yitzchak, with the Name Elokim.

Genesis 21:6 בראשית כ״א:ו׳

וַתֹּאמֶר שָׂרָה צְחֹק עָשָׂה לִי אֱלֹקִים כָּל־הַשֹּׁמֵעַ יִצְחַק־לִי׃

And Sarah said: 'G-d hath made laughter for me; every one that heareth will laugh on account of me.'

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THE CHASSIDISHE PARSHA

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306–309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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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