TORAH OHR • PARSHAS VAYEITZEI • MAAMAR 3

וללבן שתי בנות וגו׳

And Lavan Had Two Daughters

Leah and Rachel are divine thought and divine speech, the hidden and the revealed worlds. Yaakov loved Rachel more because the Infinite Light is drawn down most fully through speech and action, where everyone can receive it, though thought must always accompany it.

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

THE BIG IDEA

Leah and Rachel are divine thought and divine speech, the hidden and the revealed worlds. Yaakov loved Rachel more because the Infinite Light is drawn down most fully through speech and action, where everyone can receive it, though thought must always accompany 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 reads Lavan's two daughters as the two "lands of the living": Leah, the letters of thought, the hidden world, and Rachel, the letters of speech, the revealed world. In Temple times Rachel shone openly in the Land of Israel, bringing prophecy and open revelation. In exile Rachel, the open mem, went into exile with Israel, but Leah, the closed mem, remained in the Land, so that great tzaddikim like the Arizal can reach there even higher, hidden insights. Why then was Leah "hated"? Yaakov is the "middle bar" who draws the Infinite Light from Keser down to Malchus, so he longed for its revelation below, in Rachel. Rachel was barren because revelation to the separate lower worlds is so hard, while Leah bore sons within Atzilus: Yehudah (outward self-nullification, the root of David's kingship), Reuven and Shimon (sight and hearing) and Levi (inward attachment, the root of Moshe). The generation of the wilderness, rooted in Leah, wished to serve G-d in thought alone, but specifically speech and action draw down the highest light. Leah wanted thought to be primary; Yaakov knew that for most of Israel the main service is speech and action, with thought joined to it.

OUTLINE

1 **Two daughters, two lands** ¶1

Leah and Rachel are thought and speech, the hidden and the revealed worlds. Both shone in the Land in Temple times; in exile Rachel is hidden and silent, while Leah, the higher and hidden level, remains in the Land for great tzaddikim to attain.

2 **Why Yaakov loved Rachel** ¶1

Yaakov, the middle bar, draws the Infinite Light from Keser down to Malchus, and even the inner kiss of Chochmah, Binah and Daas into Rachel; Lavan is the supernal whiteness of pure kindness.

3 **Rachel barren, Leah's sons** ¶2

Birth from speech would mean revelation in the separate lower worlds, which is very hard; Leah bore within Atzilus. Yehudah is outward self-nullification, Levi inward attachment, and Moshe comes from Levi.

4 Thought and action together ¶2

The wilderness generation wanted service in thought alone, but action draws down more light. Leah wanted thought first; Yaakov chose Rachel's tent, speech and action, with sight and hearing from thought joined to it.

THE MAAMAR IN THE REBBE'S LIGHT

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

The Rebbe returns to this maamar for its map of two worlds: Leah, the hidden world of thought (עלמא דאתכסיא), and Rachel, the revealed world of speech (עלמא דאתגליא). In a letter (Likkutei Sichos vol. 10) he insists that Leah here means the letters of thought (אותיות המחשבה), which Yaakov surely grasped, and in his maamar V'Hashem Amar HaMechaseh 5737 he reads the „ב' ארצות" ("two lands") as the two movements of all service: Torah study drawing down, the mitzvos of speech and action raising up. Twice he names this discourse for the difference between the Land of Israel and the lands abroad after the destruction: at Yud-Tes Kislev 5718, that the Land fell deeper and its work is harder; on 12 Sivan 5720, that its hiddenness touches only revelation, while it remains the source of blessing for the world. In sichos of Ki Savo 5732 and Shabbos Bereishis 5712 he shows Lavan's whiteness as a Chesed that comes only from above, hidden in the physical Lavan until his pursuit revealed it, and in a sicha of Vaera he carries Moshe's „כבד פה" ("heavy mouth") to its height, the bittul (ביטול) through which the Shechinah spoke. Perhaps (biur b'derech efshar) the thread is that a light is measured by how far down it reaches.

KEY CONCEPTS

The hidden world and the revealed world עלמא דאתכסיא ועלמא דאתגליא

Two levels of divine self-expression, compared to a person's private thought and audible speech. Leah is the hidden world; Rachel is the revealed world.

The open mem and the closed mem מ"ם פתוחה ומ"ם סתומה

The two forms of the letter mem. Rachel, the open mem, leaves an opening through which the external forces draw nourishment in exile; Leah, rooted in the closed mem, is sealed and not in exile.

The middle bar בריח התיכון

The bar that ran through all the Tabernacle's boards from end to end; the Zohar's name for Yaakov, who draws the Infinite Light from the highest level down to the lowest.

The supernal whiteness לובן העליון

The root of Lavan in the Arizal's teaching: the source of all kindness, pure compassion with no judgment, which precedes all of Atzilus.

Attachment and acknowledgment התקשרות והודאה

Two kinds of self-nullification: Levi's inward attachment, invisible from outside, and Yehudah's acknowledgment, which is shown outwardly, as in bowing.

Their end is embedded in their beginning נעוץ סופן בתחלתן

The principle from Sefer Yetzirah that the lowest level is bound to the highest; hence physical speech and action draw down the greatest revelation.

SECTION 1 • ¶1

Two daughters, two lands

SECTION 2 • ¶1

Why Yaakov loved Rachel

1 וללבן שתי בנות[1,2] וגו׳. הנה לאה ורחל הם אותיות המחשבה ואותיות הדבור. שהם עלמא דאתכסיא ועלמא דאתגליא[3] (עיין לקמן בד״ה בכ״ה בכסליו בפי׳ ושם ה׳ קטנה רחל)

"And Lavan had two daughters," etc. Now, Leah and Rachel are the letters of thought and the letters of speech, which are the hidden world (alma de'iskasya) and the revealed world (alma de'isgalya). (See below, in the discourse beginning "On the twenty-fifth of Kislev," in the explanation of "and the name of the younger (haketanah) was Rachel," [read as] the small hei (hei ketanah): Rachel.)

> The maamar opens on the verse introducing Lavan's daughters, Leah and Rachel. In Chassidus they stand for G-d's "thought," an inward, hidden world, and His "speech," a world that comes out into the open, just as a person's thought stays private while his speech is heard by others. The Alter Rebbe points ahead to his Chanukah discourse (Torah Ohr, Vayeshev 4:35), which reads "the younger (haketanah) was Rachel" as "the small hei": the last hei of the Name Havayah, which is Malchus.

וזהו ענין בארצות החיים.[4] ב׳ ארצות. שבזמן שבהמ״ק [שבית המקדש] היה קיים היו שני הבחינות מאירים בא״י [בארץ ישראל].

This is the meaning of "in the lands of the living": two lands. For when the Holy Temple stood, both levels shone in the Land of Israel.

> The Psalmist speaks of the "lands" of the living in the plural. The Alter Rebbe reads the two lands as Leah and Rachel, thought and speech, and says that while the Temple stood, both of them shone in the Land of Israel.

והעיקר היה בחי׳ רחל[5] (שנקראת עקרת הבית)[6,7,8] כי המחשבה מתלבשת בתוך הדבור והדבור היה מתגלה.

And the main one was the level of Rachel (who is called akeres habayis, "the mainstay of the house"), for thought is enclothed within speech, and speech was revealed.

> Of the two, Rachel (speech) was the main one in Temple times, because thought does not stay private: it clothes itself in speech, and so what was revealed through speech carried the thought within it. Akeres habayis is a play on words: the Torah says Rachel was akarah, "barren" (Genesis 29:31), and the Midrash reads it as ikar, "Rachel was the mainstay of the house" (Bereishis Rabbah 71:2).

ולפי שרחל שהוא בחי' הדבור הוא עלמא דאתגליא לכך היה אז באי"י [בארץ ישראל] גילוי אלקותו ית' שהיו חכמים גדולים בעלי רוה"ק [רוח הקודש] ונביאים (וכמו שפרש"י [שפירש רש"י / שפירוש רש"י][9] גבי יונה ויחזקאל[10] שאין הנבואה שורה אלא באי"י [בארץ ישראל])[11]

And since Rachel, who is the level of speech, is the revealed world, there was therefore at that time in the Land of Israel a revelation of His G-dliness, may He be blessed: there were great sages who possessed the holy spirit, and prophets (as Rashi explains concerning Yonah and Yechezkel, that prophecy rests only in the Land of Israel).

> Because Rachel is the "revealed world," her prominence in the Land of Israel meant that G-dliness was openly visible there, in sages with the holy spirit (ruach hakodesh) and in prophets. Rashi notes that Yonah fled abroad because the Shechinah does not rest outside the Land, and that the Shechinah rested on Yechezkel in Babylon only because it had first rested on him in the Land.

ובפרט בהמ"ק [בית המקדש] והשראת השכינה בקה"ק [בקדש הקדשים] ואורים ותומים ועבודת הקרבנות שהי' [שהיה] יורד אש שלמעלה. משא"כ אחר חורבן בהמ"ק [בית המקדש] שגלו ישראל וגלתה עמהם השכינה.[12]

And in particular [there were] the Holy Temple, and the dwelling of the Shechinah (Divine Presence) in the Holy of Holies, and the Urim and Tumim, and the service of the offerings, when fire from above would descend. This is not so after the destruction of the Holy Temple, when Israel went into exile and the Shechinah went into exile with them.

> The Temple added further open revelation: the Shechinah in the Holy of Holies, the Urim and Tumim through which the High Priest received answers, and the fire that came down from heaven onto the altar. After the destruction, the Sages teach, the Shechinah itself went into exile with the Jewish people.

שהיא בחי' רחל שהיא בבחי' גלות בע' שרי' [בשבעים] ואינה מאירה כלל[13] מערך הגלוי שהיתה מאירה בזמן הבית שהי' [שהיה] הדבור מתגלה משא"כ עכשיו כתיב כרחל לפני גוזזי' נאלמה.[14]

[The Shechinah] is the level of Rachel, who is in a state of exile among the seventy princes and does not shine at all in comparison with the revelation with which she shone in the time of the Temple, when speech was revealed; whereas now it is written, "Like a ewe [rachel] before her shearers, she is mute."

> The exiled Shechinah is Rachel, the level of speech, now hidden among "the seventy princes," the heavenly powers over the nations. The Alter Rebbe reads Isaiah's "like a ewe (rachel) before her shearers, she is mute" as Rachel, divine speech, falling silent: she no longer shines as she did.

והעבודה היא בדרך בירורים[15] כו׳ (וכמ״ש ע״פ במדבר סיני)[16] ומ״מ נשאר מאיר באי״י [בארץ ישראל] בחי׳ לאה והיא מדרגה יותר גבוה מבחי׳ רחל וכמשל המחשבה שהיא רוחניות ונעלית מן הדבור

And the divine service is by way of refinements (beirurim), etc. (as is explained on "In the wilderness of Sinai"). Nevertheless, the level of Leah remains shining in the Land of Israel, and she is a higher rank than the level of Rachel, as in the analogy of thought, which is spiritual and loftier than speech

> In exile the work is "refinement" (beirurim): drawing out and elevating the sparks of holiness that fell into the world, rather than basking in open revelation. Yet something still shines in the Land of Israel: Leah, the level of thought, which is higher than speech just as a thought is more spiritual and loftier than the words that express it.

(שהיא אינה בגלות כי רחל נק׳ מ״ם פתוחה שיש ממנה פתח ומבוא ליניקת החיצונים בזמן הגלות משא״כ מבחי׳ מ״ם סתומה.[17] ושם הוא שרש לאה עיין בזהר ר״פ תרומה דף קכ״ו ב׳[18] ודף קכ״ז)

(for she is not in exile: Rachel is called the open mem, from which there is an opening and an entrance for the external forces to draw nourishment during the time of exile; this is not so with the level of the closed mem, and there is the root of Leah. See the Zohar, at the beginning of Parshas Terumah, page 126b and page 127).

> Leah is not in exile. The final form of the letter mem (ם) is closed on all sides, while the regular mem (מ) has an opening at the bottom. Rachel, speech, is the open mem, through which the "external forces" (kelipah) can draw nourishment in exile; Leah is rooted in the closed mem, where they have no entry; the Alter Rebbe sends the reader to the Zohar at the start of Terumah.

אך לפי שהוא עלמא דאתכסיא והעלם לכך אין הגילוי אלקות עכשיו באי״י [בארץ ישראל] מערך הגילוי שהי׳ [שהיה] בזמן בהמ״ק [בית המקדש] קיים.

But because it is the hidden world, and concealment, the revelation of G-dliness in the Land of Israel now is therefore not comparable to the revelation there was when the Holy Temple stood.

> But since Leah is the hidden world, her light does not appear openly. That is why G-dliness in the Land of Israel today is not visible the way it was in Temple times.

ומ״מ הצדיקים הגדולים אשר בארץ יכולים להשיג עכשיו באי״י [בארץ ישראל] השגות עליונות יותר אפי׳ [אפילו] ממה שהשיגו צדיקים כמותם בזמן הבית (מאחר שההשגה היא בבחי׳ מחשבה עליונה כמו שהיא עדיין למעלה מהתלבשות בעולם הדבור)

Nevertheless, the great tzaddikim who are in the Land can now attain, in the Land of Israel, apprehensions higher even than what tzaddikim like them attained in the time of the Temple (since the apprehension is in the level of supernal thought as it still is, above its enclothement in the world of speech).

> The hiddenness has a hidden advantage. Great tzaddikim living in the Land can now reach higher insights than tzaddikim of their own stature reached in Temple times, because what remains in the Land is Leah: supernal thought as it is in itself, before it has been clothed in speech.

וכמו האר״י [האלקי רבי יצחק] ז״ל [זכרונו לברכה / זכרונם לברכה][19] שהשיג השגות עצומות מה שלא השיגו צדיקים גדולים בדורות הקדמונים.[20]

So it was with the Arizal, who attained tremendous apprehensions that great tzaddikim in earlier generations had not attained.

> The Arizal, Rabbi Yitzchak Luria of Safed, is the proof: in the Land of Israel he attained depths of the Kabbalah that great tzaddikim of earlier generations had not reached.

ולהבין מ״ש כי שנואה לאה[21, 22, 23] כו׳. הרי יעקב השיג ודאי בעלמ׳ [בעלמא] דאתכסי׳.[24]

Now, to understand what is written, "that Leah was hated," etc.: after all, Yaakov certainly apprehended the hidden world!

> Now a question: the Torah says G-d saw "that Leah was hated," meaning that Yaakov loved her less than Rachel. Why would Yaakov prefer speech to the loftier level of thought, when he certainly could grasp the hidden world? (The Kehot note observes that the parallel discourse in Torah Chaim says Yaakov did not grasp it at all, because there the hidden world means Leah's root, which is beyond all grasp.)

אך הענין כי יעקב נק' בריח התיכון[25] המבריח מן הקצה אל הקצה.[26] פי' שהוא הממשיך אור א"ס ב"ה מן הקצה עליונה (היינו הקו הבוקע החלל כמ"ש במ"א)[27] מבחי' כתר למטה ולכן נאמר בו תוספת וי"ו ואלקי יעקב.

But the explanation is that Yaakov is called "the middle bar, which runs through from end to end." That is to say, he is the one who draws the Infinite Light (Or Ein Sof), blessed be He, from the upper end (that is, the kav (line of light) that pierces the vacated space, as is explained elsewhere), from the level of Keser (the Crown), downward; and therefore an additional vav is said of him: "and the G-d of Yaakov."

> The answer begins with the Zohar's name for Yaakov: "the middle bar" of the Tabernacle, which ran through all the boards from one end to the other. Yaakov draws the Infinite Light from the upper end, the kav, the thin line of light that enters the empty space left after the tzimtzum, from Keser down through every level. The extra letter vav ("and") in "and the G-d of Yaakov," which the names of Avraham and Yitzchak lack, signals this drawing downward: the vav is a line drawn down.

וכן והנורא[28] שמייחד ומחבר חו"ג [חסד וגבורה] ע"י המשכת והארת האין והיינו ע"י בחי' בטול. וכל ההמשכו' שלו הוא עד הקצה התחתונה. דהיינו בבחי' מלכות עלמא דאתגלייא.

Likewise "and the awesome," for he unites and joins Chesed (kindness) and Gevurah (restraint) through the drawing down and illumination of the Ayin [the Nothing], that is, through the level of self-nullification (bittul). And all his drawing down reaches to the lower end, that is, into the level of Malchus (sovereignty), the revealed world.

> In the blessing "the great, the mighty, and the awesome," the three words correspond to Avraham (Chesed), Yitzchak (Gevurah), and Yaakov, "the awesome," who joins the two. He can unite kindness and restraint because he draws down the Ayin, the "Nothing" of G-dliness that is above both, and in a person this appears as self-nullification (bittul). His drawing down does not stop halfway: it reaches the "lower end," Malchus, the revealed world.

וזהו ויאהב (יעקב) גם את רחל[29] מלאה שכל תשוקתו היה להיות גילוי אור א"ס ב"ה למטה בעלמא דאתגלייא שעי"ז יוכלו הכל לקבל משא"כ מבחי' עלמא דאתכסייא כו'

This is [the meaning of] "and he (Yaakov) loved Rachel also more than Leah": his entire yearning was that there be a revelation of the Infinite Light, blessed be He, below, in the revealed world, since through this everyone would be able to receive, which is not so from the level of the hidden world, etc.

> This is why Yaakov loved Rachel more than Leah. His whole desire was that the Infinite Light be revealed below, in the revealed world of speech, because there everyone can receive it, which is not so with the hidden world of thought.

ולכן כתיב וישק[30] יעקב לרחל[31] על דרך שנקוד על וישקהו

And therefore it is written, "And Yaakov kissed Rachel," in the manner of [what is said of] the dotted word "and he kissed him":

> So the Torah tells that Yaakov kissed Rachel, and the Alter Rebbe reads this kiss like the dotted word "and he kissed him," when Eisav met Yaakov. Rashi brings two readings of those dots: that Eisav did not kiss him with his whole heart, or, in Rabbi Shimon bar Yochai's words, that at that moment Eisav's compassion was stirred and he kissed him with all his heart; the next lines show that the Alter Rebbe means a kiss from the inner core of love.

דהיינו שבחי׳ חב״ד [חכמה בינה ודעת] שהוא זיווג נשיקין ואתדבקו׳ רוחא ברוחא עד״מ הנשיקין שבאין מפנימית האהבה (עמ״ש במ״א ע״פ ישקני מנשיקות[32,33] וע״פ אמצאך בחוץ אשקך)[34,35] וגם בחי׳ זו המשיך ברחל.

that is, the level of Chochmah (wisdom), Binah (understanding) and Daas (knowledge), which is the union of kisses and the cleaving of spirit to spirit, as in the analogy of kisses that come from the inner dimension (pnimiyus) of love (see what is explained elsewhere on "Let him kiss me with the kisses" and on "I would find you outside, I would kiss you"); this level, too, he drew into Rachel.

> A kiss, in the Zohar's language, is a union of spirit with spirit, the inner closeness that comes from the core of love; in the Sefiros it corresponds to the intellect, Chochmah, Binah and Daas. Yaakov drew even this inner, intellectual level into Rachel, so that speech would carry the depth of thought. The Alter Rebbe points to his own explanations of two verses in the Song of Songs about kissing.

וז״ש [וזהו שכתוב] אעבדך שבע שנים ברחל[36] בתך הקטנה כי לבן הוא בחי׳ לובן העליון[37,38] מקור החסדים שכולו רחמים פשוטים דלית שמאלא בהאי עתיקא[39]

And this is what is written, "I will serve you seven years for Rachel, your younger daughter." For Lavan is the level of the supernal whiteness (loven), the source of the kindnesses (chasadim), which is entirely simple compassion, for "there is no left side in this Atika [the Ancient One]";

> "I will serve you seven years for Rachel, your younger daughter": Yaakov serves Lavan in order to draw Lavan's light down into Rachel, speech, the lower level. For Lavan, whose name means "white," is in the Arizal's teaching the "supernal whiteness," the source of all kindness, pure compassion with no trace of judgment. The Zohar says of this level, Atika (the Ancient One), that it has "no left side," no severity at all.

רק שלמטה נשפל בלבן גשמי[40] ומ״מ כתיב כלו הפך לבן טהור[41] הוא אפי׳ [אפילו] הנגע כו׳ ועל לבן כתיב וישכם לבן בבקר[42] שבכ״י [שבכל יום] מתגבר ונמשך אור החסד עליון.

only that below, it was lowered into a physical Lavan. Nevertheless, it is written, "it has all turned white; he is pure," even the affliction, etc. And of Lavan it is written, "And Lavan rose early in the morning," for every day the light of the supernal Chesed prevails and is drawn down.

The physical Lavan was a deceiver, yet his root is holy: the supernal whiteness fell very low and became a physical person. The law of tzaraas illustrates this: when the white lesion covers the whole body, the person is pure. The verse "Lavan rose early in the morning" hints that the morning, time of kindness, is when the supernal Chesed gains strength and flows down each day.

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

THE REBBE EXPLAINS

In his maamar for Shabbos Vayeira, 20 Cheshvan 5737, the Rebbe Rashab's birthday, the Rebbe ties Avraham's two services, "the way of Havayah" and "righteousness and justice," to the Rebbe Rashab's psalm of the previous year (Psalm 116): „אתהלך לפני הוי׳ בארצות החיים" ("I will walk before Havayah in the lands of the living").

Citing Torah Ohr, he says the plural "lands" means two lands, „עלמא דאתכסיא ועלמא דאתגליא" (the hidden world and the revealed world), and that these are the two movements of drawing down from above and raising up from below. He offers two ways to map them: either the hidden world is the ascent („דעלי׳ למעלה הו״ע של התעלמות", rising upward is a kind of concealment) and the revealed world the descent; or, following this paragraph's Leah (thought) and Rachel (speech), the hidden world is Torah study, „שעיקר ענינה הוא הבנה והשגה" (whose core is understanding) and which draws down from above, and the revealed world is the mitzvos done in speech and action, which raise up from below.

The Alter Rebbe: וזהו ענין בארצות החיים. ב׳ ארצות. שבזמן שבהמ"ק היה קיים היו שני הבחינות מאירים בא"י

The Rebbe: ומבואר בתו"א שהם (בכלל) ב׳ ארצות, עלמא דאתכסיא ועלמא דאתגליא, דב׳ ארצות אלו הם המשכה מלמעלה למטה והעלאה מלמטה למעלה

Sefer HaMaamarim 5737 (old edition; this maamar edited by the Rebbe, per the publisher's note on p. 62), vol. תשל"ז, p. 68 (sec. 7); the same text, edited, in Sefer HaMaamarim Melukat vol. 1, p. ריא, where note 4 cites "ויצא כב, ד" · ש"פ וירא, כ"ף מרחשון ה'תשל"ז

A QUESTION THE REBBE RAISES

In a letter excerpted among the Vayeitzei additions of Likkutei Sichos vol. 10, the Rebbe takes up an apparent contradiction: Torah Ohr here says „יעקב השיג ודאי בעלמ' דאתכסי'" (that Yaakov surely grasped the hidden world), while the parallel discourse in Torah Chaim says „דלא השיג כלל" (he did not grasp it at all).

The Rebbe calls the question „לפלא גדול" (very surprising), since each discourse says on the spot what it means: Torah Ohr speaks of Leah as the letters of thought (אותיות המחשבה), which Yaakov certainly grasped, while Torah Chaim speaks of „שרש לאה" (Leah's root), the inner dimension of Binah, hidden from all thought. He adds that Or HaTorah on this verse does not raise the question of grasping at all, and that the two discourses' different readings of „כי שנואה לאה" ("Leah was hated") have a parallel in a disagreement between the Talmud (Bava Basra 123a) and the Midrash (Bereishis Rabbah, start of ch. 71).

The Alter Rebbe: ולהבין מ"ש כי שנואה לאה כו׳. הרי יעקב השיג ודאי בעלמ' דאתכסי'

The Rebbe: בתו"א רד"ה וללבן ב' בנות דיעקב השיג ודאי בעדאתכ"ס ובתו"ח שם דלא השיג כלל — לפלא גדול שהרי מפורש על אתר

Likkutei Sichos, vol. י, p. 214 (Vayeitzei additions, from a letter; Kehot note 23:5 cites the same page) · from a letter of the Rebbe, printed undated among the Vayeitzei additions

BACKGROUND FROM THE REBBE

At a farbrengen on Shabbos Balak 5716, asking why the spreading of Chassidus began outside the Land of Israel (the Baal Shem Tov was prevented from going there; the Alter Rebbe set out and then said he must remain abroad), the Rebbe recalls that the Alter Rebbe said, and also wrote in his Torah Ohr, that some things are found abroad that are not in the Land.

The Rebbe says that the Alter Rebbe both said and wrote in his Torah Ohr that there are things outside the Land that are not in the Land of Israel; so all the Rebbeim lived abroad, and the wellsprings (המעיינות) were revealed there first and spread from there into the Land. He does not say which passage he means; the editors' note points to this discourse with the Tzemach Tzedek's glosses. Perhaps (biur b'derech efshar) it is the line that after the destruction Rachel, the revealed world, „גלתה עמהם" (went into exile with Israel), where the work of refinement is done, while only hidden Leah stays in the Land („נשאר מאיר באי״י בחי' לאה"); the Tzemach Tzedek's handwritten version (Kehot note 22:58) says outright that Rachel is then "specifically abroad."

The Alter Rebbe: שגלו ישראל וגלתה עמהם השכינה. שהיא בחי' רחל שהיא בבחי' גלות בע' שרי'

The Rebbe: וכן אמר, וגם כתב בספרו תורה־אור, שישנם כמה ענינים בחוץ־לארץ שאינם בארץ ישראל

Toras Menachem (Hisvaaduyos), vol. יז (תשט"ז ג), p. 92 (the editors' note 123 cites Torah Ohr, Vayeitzei 22d end ff., with the Tzemach Tzedek's glosses in Or HaTorah 216b ff.) · ש"פ בלק, י"ד תמוז, ה'תשט"ז (בלתי מוגה)

BACKGROUND FROM THE REBBE

At the Yud-Tes Kislev farbrengen of 5718, speaking of the Land of Israel in exile, the Rebbe warns against thinking that because it is a time of exile one may give up on anything there.

In exile, he says, the Land of Israel has fallen deeper than the lands abroad, as a stone from the top of a wall falls further than one from its middle or bottom. Yet this very state places „אחריות גדולה יותר" (a greater responsibility) on those there: even the Land's material and physical matters „יש להתייגע באותה מדה של יגיעה שמתייגעים בכל עניני תומ״צ" (call for the same toil as Torah and mitzvos), though this is harder than working with the things abroad that stand to be refined, "as the Alter Rebbe explains in dibbur hamaschil Velalavan shtei banos, the difference between the lands abroad and the Land of Israel after the destruction."

The Alter Rebbe: והעבודה היא בדרך בירורים כו' (וכמ"ש ע"פ במדבר סיני) ומ"מ נשאר מאיר באי"י בחי' לאה

The Rebbe: כפי שמבאר רבינו הזקן בד"ה וללבן שני בנות, החילוק שבין חוץ־לארץ לארץ ישראל לאחרי החורבן

Toras Menachem (Hisvaaduyos), vol. כא (תשח"י א), p. 231–232 (sec. (33) לג, which begins on p. 231; the editors' note 171 cites Torah Ohr, Vayeitzei 22d ff.) · י"ט כסלו, ה'תשח"י (בלתי מוגה)

BACKGROUND FROM THE REBBE

At a farbrengen on 12 Sivan 5720, explaining why the Previous Rebbe began Chabad's work in the Land of Israel with deeds, founding Kfar Chabad, the Rebbe says that the order of blessing in the world begins in the Land, "the gate of heaven," and from there reaches the whole world.

In this, he says, there is no difference between the time of the Temple and the exile; the difference is only one of concealment and revelation, as this discourse explains: „בזמן הגלות הנה האור האלקי שבארץ ישראל הוא בתכלית ההעלם" (in exile the G-dly light in the Land of Israel is utterly hidden), so

much so that abroad there can be a higher revelation than in the Land. But this does not touch the order of blessing: since the Land „קידשה לשעתה וקידשה לעתיד לבוא" (was sanctified for its time and for the time to come), even in exile it remains „מקור ההשפעה בכל העולם" (the source of blessing for the whole world).

The Alter Rebbe: אך לפי שהוא עלמא דאתכסיא והעלם לכך אין הגילוי אלקות עכשיו בא"י מערך הגילוי שהי' בזמן בהמ"ק קיים

The Rebbe: וכמבואר בד"ה וללבן שתי בנות, שבזמן הגלות הנה האור האלקי שבארץ ישראל הוא בתכלית ההעלם, ועד כדי כך, שבחוץ לארץ יכול להיות גילוי נעלה יותר

Toras Menachem (Hisvaaduyos), vol. כח (תש"כ ב), p. 142–143 (sec. 4; the editors' note 22 cites Torah Ohr, Vayeitzei 22d, note 23 Or HaTorah 217a); the same talk in Yiddish in Sichos Kodesh 5720, p. 324 · י"ב סיון, ה'תש"כ (בלתי מוגה)

BACKGROUND FROM THE REBBE

In a sicha of Shabbos Ki Savo 5732 on the Bikkurim declaration ("An Aramean sought to destroy my father"), the Rebbe asks why the farmer recalls specifically Lavan and Egypt, and why Rashi calls them „חסדי המקום" ("the kindnesses of the Omnipresent").

Explaining it "in the inner dimension," he quotes the end of this paragraph and the start of the next almost word for word: Lavan of holiness is „לובן העליון מקור החסדים" (the supernal whiteness, the source of kindness), of whom it says „וישכם לבן בבקר" ("Lavan rose early in the morning"), for every day the supernal Chesed grows strong and flows, and Yaakov „הלך לדרכו" ("went on his way") to draw it far below. So both Yaakov's going down to Lavan and his leaving, like the descent to Egypt and the Exodus, were Chesed, a drawing from above to below; that is why the reading of the Bikkurim passage, which draws the soul's root down into the soul in the body, recalls them. In a note he adds, citing the Tzemach Tzedek's Or HaTorah (end of Vayeitzei), that this supernal whiteness shines also in Elul, as the Thirteen Attributes of Mercy (י"ג מדה"ר), which ties the Bikkurim passage to that month.

The Alter Rebbe: ועל לבן כתיב וישכם לבן בבקר שבכ"י מתגבר ונמשך אור החסד עליון

The Rebbe: כי שניהם (בשני ענייניהם: הירידה לשם והיציאה) היו בבחי' חסד והמשכה מלמעלה למטה

Likkutei Sichos, vol. יד, p. 96–97 (Ki Savo 1, the sicha beginning p. 93; sec. ד", „בפנימיות הענין, opens on p. 96; the quote and note 25, citing Torah Ohr, Vayeitzei 23a and 24b, are on p. 97) · ש"פ תבא תשל"ב

BACKGROUND FROM THE REBBE

In a sicha of Shabbos Bereishis 5712 on the custom of announcing „ויעקב הלך לדרכו" ("and Yaakov went on his way") at the end of Tishrei, the Rebbe asks why the verse comes only after Lavan's pursuit and parting, and explains, following the Maggid, that Lavan chased Yaakov to hand over "letters of Torah," sparks of holiness, still left with him.

There were two kinds of sparks at Lavan's: those Yaakov could refine by his own willed work over twenty years, and loftier ones he could not, because their source, the supernal whiteness (לובן העליון) „נשפל בלבן גשמי" ("that was lowered into a physical Lavan") (he quotes these words), cannot be drawn down by human effort, only „בדרך אתעדל"ע" (by an arousal from above). Only when Lavan pursued him was the supernal whiteness hidden in the physical Lavan revealed to Yaakov.

The Alter Rebbe: רק שלמטה נשפל בלבן גשמי ומ"מ כתיב כלו הפך לבן טהור הוא

The Rebbe: די בחי' פון לובן העליון [וואָס איז „נשפל" געוואָרן „בלבן גשמי"] קען ניט נמשך ווערן דורך עבודת האדם ואתעדל"ת, נאָר דוקא דורך אתעדל"ע

Likkutei Sichos, vol. טו, p. 262 (the sicha begins p. 259; note 28 cites Torah Ohr, Vayeitzei 23a) · שבת בראשית תשי"ב

BACKGROUND FROM THE REBBE

In a maamar for the second day of Rosh Hashanah 5719, on the beauty that the joy of a mitzvah brings into one's service, the Rebbe turns to „ורחל היתה יפת תואר ויפת מראה" ("Rachel was of beautiful form and beautiful appearance") and explains why that beauty belongs to Rachel specifically; he goes on to read the two beauties as the positive and negative mitzvos.

He answers in this paragraph's terms: though Leah, the world of thought and the hidden world, is the elder, „ויאהב יעקב את רחל" (Yaakov loved Rachel), because Yaakov is „בריח התיכון המבריח מן הקצה אל הקצה" (the middle bar that runs from end to end), and Rachel, the revealed world, is the one through whom the drawing down reaches lowest. He adds the reason in his own words: it reaches down to this world, where the purpose of creation, „דירה בתחתונים" (a dwelling for G-d in the lowest realm), is completed.

The Alter Rebbe: וזהו ויאהב (יעקב) גם את רחל מלאה שכל תשוקתו היה להיות גילוי אור א"ס ב"ה למטה

The Rebbe: ולכן אהב את רחל להיותה עלמא דאתגלייא, שעל ידה נעשית ההמשכה למטה ביותר, ועד לעוה"ז, שבו נשלמת הכוונה דדירה בתחתונים

Toras Menachem (Hisvaaduyos), vol. כד (תשי"ט א), p. 6–7 (sec. 2; the editors' note 39 cites Torah Ohr, Vayeitzei 22d end ff.) · יום ב' דראש השנה, ה'תשי"ט (בלתי מוגה)

SECTION 3 · ¶2

Rachel barren, Leah's sons

SECTION 4 · ¶2

Thought and action together

2 וינשק לבניו[43] ובנותיו שנמשך בכל פרצופי האצי׳ זכרים ונקבות. ואח״כ ולבן שב למקומו למעלה מעלה ויעקב הלך לדרכו[44] להמשיך בחינת לובן העליון הנ״ל למטה מטה ברחל בתו הקטנה בחי׳ דבור כו׳.

"And he kissed his sons and his daughters": [meaning] that it is drawn into all the configurations (partzufim) of the World of Atzilus (Emanation), male and female. And afterward, "and Lavan returned to his place," higher and higher, "and Yaakov went on his way," to draw the level of the supernal whiteness mentioned above lower and lower, into Rachel, his younger daughter, the level of speech, etc.

Lavan, the supernal whiteness, "kissed his sons and daughters": his kindness flowed into all the configurations (partzufim) of Atzilus, the male and female ones alike. Then he "returned to his place," withdrawing to his lofty root, while Yaakov "went on his way," his mission being to bring that supernal whiteness far down into Rachel, the level of speech.

ולכן היתה רחל עקרה[45] כי ההולדה מבחי׳ הדבור הוא להיות הגילוי בבי״ע וא״א להיות הולדה וגילוי בבי״ע שהרי הנבראים הם נפרדים וא״א להתגלות להם בחי׳ לובן העליון הנ״ל.

And therefore Rachel was barren, because birth from the level of speech means that there be revelation in the Worlds of Beriah, Yetzirah and Asiyah; and it is impossible for there to be birth and revelation in Beriah, Yetzirah and Asiyah, since the created beings are separate, and it is impossible for the level of the supernal whiteness mentioned above to be revealed to them.

> This explains why Rachel was barren. For speech to "give birth" means that G-dliness would be revealed in the lower worlds of Beriah, Yetzirah and Asiyah, where created beings feel themselves separate from G-d. Such beings cannot receive the supernal whiteness openly, so birth from Rachel was blocked.

(ומש״ל [ומה שכתוב לעיל] דרחל נקי׳ עלמא דאתגלייא מ״מ להיות הגילוי ע״ד בחי׳ לידה הוא קשה ביותר כו׳ ויש חילוק גדול בין שארי השפעות לבחי׳ לידה שהוא גילוי עליון יותר ועמ״ש בזוהר פ׳ פנחס דרמ״ט)[46]

(And as for what was said above, that Rachel is called the revealed world: nevertheless, for the revelation to be in the manner of the level of birth is exceedingly difficult, etc. There is a great difference between other kinds of influence and the level of birth, which is a higher revelation. See what is written in the Zohar, Parshas Pinchas, page 249.)

> The Alter Rebbe anticipates an objection: Rachel is the "revealed world," so why can she not reveal? Because birth is not an ordinary flow of influence: it is a much higher kind of revelation, and for revelation to take that form is extremely hard to achieve in the lower worlds. He refers to the Zohar on Pinchas, page 249, for this distinction.

אבל לאה שהיא המחשבה ילדה ששה בנים שהם הספי׳ [הספירה / הספירות] שבאצי׳[47] עצמו ששם היה שרש השבטים ולכן נקי׳ שבטי[48] יה.

But Leah, who is thought, bore six sons, who are the Sefiros in Atzilus itself, for that is where the root of the tribes was; and therefore they are called "the tribes of Kah."

> Leah, thought, did give birth: six sons. Her births took place within Atzilus itself, among the Sefiros, where there is no separateness to block revelation; that is where the tribes are rooted, and so the Psalmist calls them "the tribes of Kah." Kah (yud-hei), the first two letters of the Name Havayah, stands for Chochmah and Binah, the level of thought.

יהודה הפעם אודה[49] בחי׳ בטול והודאה הרי הוא נמשך ומסתעף מן המחשבה דוקא.

Yehudah, "this time I will acknowledge (odeh)," is the level of self-nullification (bittul) and acknowledgment, which is drawn and branches out specifically from thought.

> Leah named Yehudah from "this time I will acknowledge" (odeh). Acknowledgment is a form of self-nullification, and such bowing before G-d grows out of thought, out of contemplation, not out of speech.

וכן ראובן ושמעון ראיה ושמיעה הוא ג"כ למעלה מבחי' הדבור אלא מן המחשבה הן נמשכים כו' (כמ"ש במ"א ע"פ יהודה אתה[50,51] כו')

Likewise Reuven and Shimon, sight and hearing, are also above the level of speech; rather, they are drawn from thought, etc. (as is explained elsewhere on "Yehudah, you," etc.).

> Reuven's name comes from "seeing" and Shimon's from "hearing": at their births Leah said that Havayah "has seen my affliction" and "has heard" (Genesis 29:32-33). Seeing and hearing take in rather than express, so they too are above speech and stem from thought. The Alter Rebbe points to his discourse on "Yehudah, you," where Reuven is the sight that arouses love and Shimon the hearing that brings awe.

וגם לוי שהוא בחי' התקשרות כמ"ש הפעם ילוה[52] כו' נמשך ונולד ג"כ מן המחשבה

And also Levi, who is the level of attachment, as it is written, "This time [my husband] will be attached (yilaveh)," etc., is also drawn and born from thought,

> Levi's name comes from "will be attached" (yilaveh): "this time my husband will be attached to me." Levi thus stands for attachment (hiskashrus), a deep bond of the mind, and this too is born of thought.

כנראה בחוש במי שהוא בעל מחשבה שאינו מרגיש כלל בעסקים החולפים לפניו מחמת גודל התקשרות שיש לו בהמחשבה.

as is seen plainly in a person of thought, who does not feel at all the affairs passing before him, because of the greatness of the attachment he has to the thought.

> Anyone can see this in a person deeply absorbed in thinking: he does not notice what is going on around him, because his mind is bound up entirely in the idea.

וכמ"ש במדרש בעובדא דר' חייא רבה.[53,54] וכן גבי רבא (בפ' אר"ע [אמר רבי עקיבא])[55] דהוה מעיין בשמעתי' [בשמעתיה] כו'.

And as is related in the Midrash in the incident of Rabbi Chiya Rabbah; and likewise concerning Rava (in the chapter "Rabbi Akiva said"), who was delving into his study, etc.

> Two stories illustrate this. In the Jerusalem Talmud (Kilayim 9:3, the Kehot note shows), Rabbi Chiya Rabbah did not rise before Rabbi Yishmael son of Rabbi Yosi in the bathhouse, because at that moment his mind was going through the whole book of Psalms; and the Babylonian Talmud tells that Rava, absorbed in study, did not notice that his fingers were bleeding.

ולכן יצא ממנו משה[56] שהיה כבד פה וכבד לשון[57] דהיינו שלגודל התקשרותו בבחי׳ בטול[58] ונחנו מה[59] לא היה יכול להיות משפיע כו׳ שהיא בחי׳ הדבור כו׳

And therefore Moshe came from him, who was "heavy of mouth and heavy of tongue": that is, because of the greatness of his attachment in the level of self-nullification, "and what are we," he could not be one who imparts, etc., which is the level of speech, etc.

> That is why Moshe descended from Levi. Moshe said he was "heavy of mouth and heavy of tongue": his attachment to G-d and his self-nullification, voiced in his words "and what are we?", were so deep that he could not easily turn outward to give to others, and giving to others is the level of speech.

ועיקר ההפרש בין התקשרות דלוי שהוא בחי׳ בטול ובין הודיה דיהודה שהוא ג״כ בחי׳ בטול הוא כי יהודה הוא בחי׳ הבטול בגילוי כענין מודים שכורע ומשתחוה

And the main difference between the attachment of Levi, which is the level of self-nullification, and the acknowledgment of Yehudah, which is also the level of self-nullification, is that Yehudah is the level of self-nullification in revealed form, like [the blessing of] Modim, when one bends and bows down.

> The Alter Rebbe now distinguishes Levi's attachment from Yehudah's acknowledgment, since both are self-nullification. Yehudah's is visible and outward, like bowing at Modim, the blessing of thanks in the Amidah, where one bends the body.

ולכן יצאו ממנו מלכי בית דוד שבטולם הוא בחי׳ הבטול שבהתגלות וחיצוניות.

And therefore the kings of the House of David came from him, whose self-nullification is the self-nullification that is in revelation and in the outer dimension (chitzoniyus).

> So the kings of the House of David, who descend from Yehudah, embody a self-nullification that shows itself openly, in revelation and in the outer dimension.

אבל לוי שהוא בחי׳ ההתקשרות והבטול בפנימיותו ועצמותו הגם שבחיצוניות אינו נגלה כלל וכענין בטול דצבא השמים לך משתחוים[60] שההשתחואה של המלאכים אינו ענין השתחואה גשמיות אלא שמשתחוה[61] ובטל בהשגתו ברוחניות

But Levi is the level of attachment and self-nullification in his inner dimension (pnimiyus) and his essence, even though outwardly it is not revealed at all, like the self-nullification of "the host of heaven bows to You": the bowing of the angels is not a matter of physical bowing; rather, [each] bows and is nullified in its apprehension, spiritually.

> Levi's self-nullification is inward and essential, not visible at all. It resembles the angels, of whom it is said that "the host of heaven bows to You": angels have no bodies to bow with, so their bowing is the nullification of their being in the act of grasping G-d.

ולכן יצא ממנו משה (ועמ״ש במ״א ההפרש בין משה ואליהו שהוא גם כן עד״ז) ואח״כ ותעמוד מלדת שלא היה יכול להיות בחי׳ גילוי עוד.

And therefore Moshe came from him (and see what is explained elsewhere about the difference between Moshe and Eliyahu, which is also along these lines). And afterward, "and she stopped bearing," for there could no longer be a level of revelation.

> Moshe, the most inward of all, therefore comes from Levi; the Alter Rebbe notes that the difference between Moshe and Eliyahu follows the same pattern. After four sons, Leah "stopped bearing": the revelation that thought can produce reached its limit.

(ועמ״ש ע״פ טובה הארץ מאד מאד[62,63] דענין דור המדבר שהיה מבחי׳ לאה עולם המחשבה וטענו למה צריכים לירד בבחי׳ עולם הדבור שהוא בחי׳ מל׳ ארץ תתאה לקיים המצות בדבור ובמעשה הלא זה אפשר לקיים גם ע״י התומ״צ [התורה ומצות] ברוחניות דהיינו ע״י המחשבה כו׳

(And see what is explained on "The land is very, very good," that the matter of the generation of the wilderness was that it was of the level of Leah, the world of thought; and they argued: why must we descend into the level of the world of speech, which is the level of Malchus (sovereignty), the lower earth, to fulfill the mitzvos in speech and in action? Is it not possible to fulfill this also through Torah and mitzvos in spirituality, that is, through thought, etc.?

> A long parenthesis now applies this to the generation of the wilderness, who were rooted in Leah, the world of thought. Their argument, as the Alter Rebbe presents it: why must we enter the Land, the lower earth of Malchus, and keep the mitzvos with physical speech and action, when Torah and mitzvos can be fulfilled spiritually, in thought?

אך באמת היו בטעות גדול דע״י דבור ומעשה דוקא נמשך גילוי אוא״ס [אור אין סוף] ב״ה ביתר שאת לאין קץ כי נעוץ סופן בתחלתן[64] כו׳ ומרבע״ה [ומשה רבינו עליו השלום] התפלל תקט״ו תפלות[65] ליכנס לארץ[66] כו׳.

But in truth they were in great error, for specifically through speech and action a revelation of the Infinite Light (Or Ein Sof), blessed be He, is drawn down with an infinitely greater excellence, for "their end is embedded in their beginning," etc. And Moshe Rabbeinu, peace be upon him, prayed five hundred and fifteen prayers to enter the Land, etc.

> They were badly mistaken. Precisely physical speech and action draw down the Infinite Light far more powerfully, because, as Sefer Yetzirah says, "their end is embedded in their beginning": the lowest point is bound to the highest. That is why Moshe Rabbeinu, though he was of Leah's inward kind, prayed 515 times to be allowed to enter the Land, the number the Midrash finds in va'eschanan, "and I pleaded."

ועפ״ז [ועל פי זה] יובן עוד ענין ויאהב יעקב את רחל[67] דוקא שהיא בחי׳ דבור ומעשה כי שנואה לאה ההפך מכוונת דור המדבר.

And according to this, one will further understand the matter of "and Yaakov loved Rachel" specifically, she being the level of speech and action, and "that Leah was hated": the opposite of the intention of the generation of the wilderness.

> This sheds further light on Yaakov loving Rachel specifically: she is speech and action. That Leah was "hated" is the reverse of the wilderness generation's wish to stay in the world of thought.

ואמנם צריך ביאור מ״ש לאה הפעם ילוה אישי[68] אלי דוקא דודאי לא עלה על דעתה לאפוקי מבחי׳ דבור ומעשה.

However, what Leah said, "This time my husband will be attached to me," specifically, requires explanation, for it surely did not occur to her to exclude the level of speech and action.

> But this raises a question about Leah. When she said "this time my husband will be attached to me," she clearly did not mean to exclude speech and action; so what did she want?

אלא הענין כי באמת צ״ל ב׳ הבחי׳ מודו״מ [מחשבה דבור ומעשה] דהא בלא הא לא סגי ועמ״ש במ״א בענין לויתן[69] ושור הבר שהוא ג״כ ענין ב׳ בחי׳ הנ״ל לויתן לשון התקשרות בחי׳ בטול דנוני ימא כמו הפעם ילוה כו׳

Rather, the matter is that in truth there must be both levels, thought and speech and action, for one without the other does not suffice. And see what is explained elsewhere on the matter of the Leviathan and the wild ox, which is also the matter of the two levels mentioned above: Leviathan (livyasan) is a term of attachment, the level of the self-nullification of the fish of the sea, like "this time [my husband] will be attached (yilaveh)," etc.

> The answer: both levels are necessary, thought and speech-and-action, and neither suffices alone. The Leviathan and the wild ox of the future feast represent these two levels: the Leviathan (livyasan), whose name shares the root of yilaveh, "will be attached," stands for the fish of the sea, who live entirely within their source and are nullified to it.

ולאה רצתה שיהיה העיקר ע״י בחינה זו ע״ד שאמרו בחסידים הראשונים[70] שהיו שוהין ט׳ שעות בכל יום בתפלה שהוא כענין בטול והתקשרות הנ״ל דמחשבה כו׳.

And Leah wanted the main thing to be through this level, in the manner of what was said of the early pious ones (chassidim), who would spend nine hours every day in prayer, which is like the matter of self-nullification and attachment of thought mentioned above, etc.

> Leah wanted inward attachment to be the main thing, with speech and action secondary. This resembles the early pious ones, whom the Talmud describes as waiting an hour, praying an hour and waiting an hour, three times a day, nine hours in prayer, absorbed in self-nullification and attachment of the mind.

ואימתי תורתן נעשית אלא מתוך שחסידים הן כו׳ הרי רוב עסקם היה עד״ז)ומבואר ענין זה לקמן בד״ה ששים המה מלכות[71] כו׳ אחת היא יונתי[72] כו׳)[73]

"And when is their Torah [study] done? Rather, because they are pious," etc.: so most of their occupation was of this kind.) (And this matter is explained below, in the discourse beginning "There are sixty queens," etc., "My dove is one," etc.)

> The Talmud asks how those pious ones kept their Torah and did their work, and answers that because they were pious, their Torah is preserved and their work is blessed. So most of their occupation was inward attachment; the Alter Rebbe adds that the discourse on "There are sixty queens … My dove is one" explains this at length.

ואמנם יעקב ידע שזה אי אפשר רק לבני עלייה שהן מועטים אבל כל ישראל עיקר רוב העסק הוא ע״י דבור ומעשה

However, Yaakov knew that this is possible only for the elite (bnei aliyah), who are few; but for all of Israel, the main part of their occupation is through speech and action.

> Yaakov, however, knew that this path is possible only for the bnei aliyah, the few people of a higher order, in the Talmud's phrase. For the Jewish people as a whole, the main service is through speech and action, Torah study and practical mitzvos.

ולכן היה באהל רחל[74] עיקר קביעותו שהוא בחי׳ דומ״ע [דבור ומעשה] ומ״מ צ״ל ג״כ מחשבה שמזה נמשך ראיה ושמיעה לאסתכלא ביקרא דמלכא כו׳

And therefore his main dwelling was in the tent of Rachel, which is the level of speech and action. Nevertheless, there must also be thought, from which are drawn sight and hearing, "to gaze upon the glory of the King," etc.

> So Yaakov made Rachel's tent his main home, as Rashi says on "he came into Rachel's tent": Yaakov was always with her. Yet thought is still necessary, since from it come "seeing and hearing" (Reuven and Shimon), "to gaze upon the glory of the King," the contemplation that arouses love.

וכל האומר אין לי אלא תורה[75] כוי אלא צ״ל רו״ש [רצוא ושוב] רק כי אז נעוץ סופן כו׳:

And "whoever says, 'I have only Torah,'" etc. Rather, there must be sight and hearing; only that then "their end is embedded," etc.

The Talmud says that one who claims to have only Torah study, without deeds, lacks even Torah. Likewise one needs both: the seeing and hearing of thought, together with action, since then the end is joined to the beginning and the lowest deed draws down the highest light.

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 A GLOSS IN THE ALTER REBBE'S MAAMARIM; THE GLOSSATOR IS NOT NAMED

„ועמ״ש במ"א ההפרש בין משה ואליהו שהוא גם כן עד"ז" ("And see what is explained elsewhere about the difference between Moshe and Eliyahu, which is also along these lines"): no place is given (the Kehot notes give none), and our explain only repeats the remark.

Perhaps (biur b'derech efshar) the place meant is where the Alter Rebbe sets Moshe and Eliyahu side by side: „דמשה הוא מבחי' פנימיות ואליהו מבחי' חיצוניות" (Moshe belongs to the inner dimension and Eliyahu to the outer) (Torah Ohr, Miketz). A gloss in Maamarei Admur HaZaken 5562 spells it out: inwardly Moshe's self-nullification, „ונחנו מה" ("and what are we"), is far higher, yet outwardly Eliyahu's was greater, so that even his body was nullified and „גופו עלה בסערה" (rose to heaven in a storm) (so too Torah Ohr, Megillas Esther). This matches the contrast drawn here between Levi's inward bittul, not seen at all, and Yehudah's revealed bittul („הבטול בגילוי").

the Alter Rebbe: Torah Ohr, Miketz (the Chanukah discourse on the seven shepherds and eight princes), p. 68 · the Alter Rebbe: Torah Ohr, Megillas Esther (on "מה ראו על ככה ומה הגיע אליהם"), p. 198 · a gloss (hagahah) in the Alter Rebbe's maamarim; the glossator is not named: Maamarei Admur HaZaken 5562, vol. א, p. רצח (gloss)

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

BACKGROUND FROM THE REBBE

In a sicha on „ראה נתתיך אלקים לפרעה" ("See, I have made you a G-d to Pharaoh") (from talks of Shabbos Vaera 5729 and 5715), the Rebbe asks why this came right after Moshe's complaint „אני ערל שפתים" ("I am of uncircumcised lips"), and why from then on Moshe himself spoke to Pharaoh.

He starts from this paragraph's point, citing it: Moshe was „כבד פה וכבד לשון" ("heavy of mouth and heavy of tongue") because of his bittul to G-dliness, so absorbed that he could not give out to others. „ערל שפתים" ("Uncircumcised lips") is then a still greater bittul: heavy speech still speaks, with difficulty, while closed lips do not speak at all. That „ביטול בתכלית" (total bittul) was the preparation for "I have made you a G-d to Pharaoh": through it „שכינה מדברת מתוך גרונו של משה" (the Shechinah spoke from Moshe's throat), with the power needed to break Pharaoh.

The Alter Rebbe: ולכן יצא ממנו משה שהיה כבד פה וכבד לשון דהיינו שלגודל התקשרותו בבחי' בטול ונחנו מה

The Rebbe: אַז דאָס וואָס משה איז געווען „כבד פה וכבד לשון" האָט זיך עס געגומען מצד זיין ביטול צו אלקות

Likkutei Sichos, vol. טז, p. 76 (Vaera 3; the sicha begins p. 69 and sec. ט on p. 75; the quote and note 60, citing Torah Ohr 23a end, are on p. 76) · ש"פ וארא תשכ"ט, תשט"ו

IN ONE'S AVODAH

A person may be drawn to a purely inward service of contemplation and attachment, but for most of us the main service is Torah study spoken aloud and mitzvos done in action, because precisely there the Infinite Light is revealed most fully. Yet action must not be empty: thought, the "seeing and hearing" of the mind, must accompany it, just as Yaakov made Rachel's tent his main home yet needed Leah's sons, sight and hearing, too.

QUESTIONS FOR DISCUSSION

1. Why is the level of Leah, thought, higher than Rachel, speech, yet Yaakov loved Rachel more?
2. How can the Land of Israel after the destruction offer higher insights than in Temple times, even though G-dliness there is less revealed?
3. What is the difference between Yehudah's self-nullification and Levi's, and why did kings come from one and Moshe from the other?
4. What was the error of the generation of the wilderness, and how does "their end is embedded in their beginning" answer it?
5. What did Leah want when she said "this time my husband will be attached to me," and how does Yaakov's choice balance thought with speech and action?

FOR CHILDREN · AGES 9–13

For the children at the table

Leah and Rachel: thought and speech

THE BIG IDEA

Thought is very high, but G-d's light shines most fully when we speak words of Torah and do mitzvos, with our thoughts joined to them.

Lavan had two daughters, Leah and Rachel. The maamar explains that they stand for two things. Leah is thought, which is hidden inside a person; Rachel is speech, which comes out so that others can hear. Thought is higher and finer than speech. Yet the Torah tells us that Yaakov loved Rachel more. Why? Yaakov is called the "middle bar" that runs from one end to the other. He wanted G-d's light to reach all the way down to the lowest place, where everyone can receive it, and that happens through speech and action. Leah's sons came from thought: Yehudah, whose name means thanking G-d (a thanks shown outwardly, as when we bow in prayer), and Levi, whose name means being joined to G-d. The generation in the desert wanted to serve G-d in thought alone, without going into the Land to do mitzvos with physical things. That was a mistake: G-d's light shines most strongly in words of Torah that we say and in mitzvos that we actually do. Only a few great people can serve mainly in thought. Still, thought must come too, so that what we say and do is full of meaning.

THE MASHAL

A person thinking very deeply may not notice at all what is happening around them, because they are so joined to their thought. So it is with Levi, whose name means being joined: his closeness to G-d was inside, hidden like thought, rather than shown outwardly in words.

QUESTIONS FOR THE SHABBOS TABLE

1. Why did Yaakov love Rachel, speech and action, more, even though Leah, thought, is higher?
2. Yaakov is called the "middle bar" that runs from one end to the other. What does this picture teach us about what he wanted?
3. This week, when you say a brachah or do a mitzvah, how can you also think about what it means?

Explanation © likuteitorah.com, CC BY-NC 4.0: retold for children from our translation and explanation, with AI assistance; not yet reviewed by a human editor.

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **וללבן שתי בנות**

The note refers the reader to the Rebbe's source notes printed earlier in the Kehot edition for this maamar.

KEHOT'S NOTE

ראה לעיל בציונים לכ״ק אדמו״ר זי״ע. במפתח לאוה״ת כרך א מציין המו״ל שהמאמר הוא משנת תקע״א — הוא בדף רטז, ב בהתחלת אתהלך לפני ה׳, ומציין ששייך לפסוק וללבן שתי בנות. בשינוים ועם הגהות, ראה מאמרי אדה״א נ״ך ע׳ קצד שמיוסד על מאמר זה. בבוך 1135 מד, א המאמר בגוכת״ק הצ״צ באיזה שינויים, וז״ל שם: וללבן שתי בנות וגו׳ הנה לאה ורחל שהם אותיות מחשבה ודיבור היו שניהם מאירים באי״ בזמן הבית וזהו בארצות החיים ב׳ ארצות והעיקר הי׳ בחי׳ רחל, כי המחשבה מתלבשת בתוך הדבור, ונודע כי רחל היא עלמא דאתגליא כמשל הדבור ולכן הי׳ אז באי״ תכלית הגילוי אלקותו יתי׳ שהיו חכמים גדולים בעלי רוה״ק ונביאים ובפרט בהמ״ק השראת השכינה בקדה״ק ואורים ותומים וירידת האש שלמעלה כו׳. ואחר החורבן שגלו ישראל לבבל וגלתה עמהם השכינה שהיא בחי׳ רחל עלמא דאתגליא ואז היא בחי׳ דוקא אך א״כ הי׳ ראוי להיות בחי׳ גילוי אלקות ע״ד שהי׳ אז באי״ אך הענין כי בבבל היא בבחי׳ גלות בהע׳ שרים והעבודה היא בדרך בירורים כו׳ (ועי״ש ע״פ במדבר סיני) אבל באי״ נסתלקה רחל שהיא עלמא דאתגליא ונשאר בחי׳ לאה שהיא עלמא דאתכסיא שהוא באמת מדרגה יותר גבוה מרחל כמשל המחשבה שהיא למעלה מהדבור ולכן הצדיקי׳ הגדולים יכולים להשיג עכשיו באי״ השגות עליונות יותר גם מבזמן הבית (כיון שישיג בבחי׳ מחשבה עליונה כמו שהיא עדיין למעלה מההתלבשות בעולם הדבור) וכמו האריז״ל שהשיג מה שלא השיגו תנאים ואמוראים משא״כ שארי האנשים לא יוכלו להשיג כי לאה היא אתכסיא כו׳.

2 **וללבן שתי בנות**

"And Lavan had two daughters: the name of the elder was Leah, and the name of the younger (haketanah) was Rachel." The maamar's opening verse; its reference to the Chanukah discourse reads "the younger" as "the small hei."

Genesis 29:16 בראשית כ״ט:ט״ז

וּלְלָבָן שְׁתֵּי בָנוֹת שֵׁם הַגְּדֹלָה לֵאָה וְשֵׁם הַקְּטַנָּה רָחֵל׃

Now Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.

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

KEHOT'S NOTE

בראשית כט, טז.

3 **לאה ורחל . . עלמא דאתכסיא ועלמא דאתגליא**

Or HaTorah refers back to this passage for Leah and Rachel as the hidden and revealed worlds.

KEHOT'S NOTE

באוה״ת שמיני כרך ב ע׳ תפט מציין לכאן.

4 **בארצות החיים**

David, thanking G-d for saving him from death: "I will walk before Havayah in the lands of the living." The plural "lands" is read as the two levels, Leah and Rachel, that shone in the Land of Israel.

Psalms 116:9 תהילים קט״ז:ט׳

אֶתְהַלֵּךְ לִפְנֵי ה׳ בְּאַרְצוֹת הַחַיִּים׃

I shall walk before the L-RD In the lands of the living.

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

KEHOT'S NOTE

תהלים קטז, ט. בלקו״ת ואתחנן ג, ד מציין לכאן.

5 **והעיקר היה בחיי רחל**

Kehot's note points to where this is explained further: Likkutei Torah of the Arizal.

KEHOT'S NOTE

ראה לקו״ת להאריז״ל פ׳ לך לך ד״ה אל הארץ.

6 **(שנקראת עקרת הבית)**

The words "who is called the mainstay of the house" are missing in this manuscript.

KEHOT'S NOTE

בגוכת״ק הצ״צ ליתא.

7 **שנקראת עקרת הבית**

In the psalm, "He settles the akeres habayis as a joyful mother of children," the words mean the barren woman of the house. The Kabbalists apply the phrase to Rachel, who was barren (akarah) and yet the ikar, the mainstay, of the house; the maamar uses it in that sense.

Psalms 113:9 תהילים קי״ג:ט׳

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ׃

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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

8 **רחל (שנקראת עקרת הבית)**

On "but Rachel was barren (akarah)": Rabbi Yitzchak said, "Rachel was the ikar, the mainstay, of the house." The source of calling Rachel akeres habayis, the main one in the house.

Bereshit Rabbah 71:2 בראשית רבה ע״א:ב׳

... לאמן של אלו אני מגרש?! ובסוף הוא מודה על הדבר, ההי״ד (בראשית מז): וישתחו ישראל על ראש המטה מי היה ראש מטתו של אבינו יעקב, לא לאה?! ורחל עקרה אמר רבי יצחק: רחל היתה עיקרו של בית, כמה שנאמר: ורחל עקרה, עיקרה רחל. אמר רבי אבא בר כהנא: רוב מסובין עיקר של לאה היו, לפיכך עושים רחל עיקר. ורחל עקרה, רחל היתה עיקרו של בית. תני, רבי שמעון בן יוחאי: לפי שכל הדברים תלוין ברחל, לפיכך נקראו ישראל על שמה, (ירמיה לא): רחל מבכה על בניה, ולא סוף דבר ...

Another matter, "The L-rd supports all those who fall" (Psalms 145:14) - these are the barren women, who fall inside their houses. "And He straightens all who are hunched"

(Psalms 145:14) - when the Holy One blessed be He remembers them with children, they stand erect. Know that it is so, as Leah was the unloved one of the household, but when the Holy One blessed be He remembered her, she stood erect. That is what is written: "The L-rd saw that Leah was unloved." "That Leah was unloved [senua]" ...

Daat Bereshit Rabbah (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

9 **(וכמו שפרש״י . . באי״)**

The parenthetical citing Rashi on Yonah and Yechezkel is missing in this manuscript.

KEHOT'S NOTE

בגוכתי״ק הצי״צ ליתא.

10 **וכמו שפרש״י גבי יונה ויחזקאל**

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

KEHOT'S NOTE

א, ג.

11 **ויחזקאל שאין הנבואה שורה אלא באי״י**

Rashi explains that the Shechinah rests on a prophet outside the Land only if it first rested on him in the Land; the Alter Rebbe cites it with Rashi on Yonah for the rule that prophecy rests only in the Land of Israel.

Rashi on Ezekiel 1:3 רש״י על יחזקאל א׳:ג׳

... שליחתו אליהם ויונתן אף הוא כך תירגם מהוי הוי פתגם נבואה מן קדם ה׳ עם יחזקאל בר בוזי כהנא בארעא דישראל תב תניינות אתמלל עמיה במדינת ארעא כשדאי ויחזקאל גלה עם החרש והמסגר שגלו עם יהויכין: יד ה׳. כל לשון יד האמורה בספר זה ובכל לשון נבואה אינה אלא לשון תוקף שהנבואה תוקפת על כרחו כאדי משתגע דיישטרי״צא בלע״ז:

The word of the L-rd was [revealed] Heb. הָיָה הָיָה [lit. being was.] Our Sages said (Mechilta to Exod. 12:1): "[It] had already come," because the Shechinah does not rest upon a prophet outside the [Holy] Land, except by having first rested upon him in the Land. We learned in a Baraitha of the Mechilta (Exod. 15:9): [The verse 2:1,] "Son of man, stand on your feet," was the [actual] beginning of the Book, only there is no chronological order [in Scripture]. Others say that (12:1f.) "Son of man, compose ...

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

12 **שגלו ישראל וגלתה עמהם השכינה**

The Talmud teaches that wherever Israel was exiled, the Shechinah went with them. The Alter Rebbe identifies this exiled Shechinah with Rachel.

Megillah 29a:4 מגילה כ״ט א׳:ד׳

תַּנְיָא, רַבִּי שִׁמְעוֹן בֶּן יוֹחַי אוֹמֵר: בּוֹא וּרְאֵה כַּמָּה חֲבִיבִין יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁבְּכָל מָקוֹם שֶׁגָּלוּ — שְׁכִינָה עִמָּהֶן. גָּלוּ לְמִצְרַיִם — שְׁכִינָה עִמָּהֶן, שֶׁנֶּאֱמַר: ״הַנִּגְלֹה נִגְלֵיתִי לְבֵית אָבִיךָ בִּהְיוֹתָם בְּמִצְרַיִם וגו׳״. גָּלוּ לְבָבֶל — שְׁכִינָה עִמָּהֶן, שֶׁנֶּאֱמַר: ״לְמַעַנְכֶם שֻׁלַּחְתִּי בָבֶלָה״. וְאַף כְּשֶׁהֵן עֲתִידִין לִיגָּאֵל — שְׁכִינָה עִמָּהֶן, שֶׁנֶּאֱמַר: ״וְשָׁב ה׳ אֱלֹקֶיךָ אֶת שְׁבוּתְךָ״. ״וְהֵשִׁיב״ לֹא נֶאֱמַר, אֶלָּא ״וְשָׁב״. מְלַמֵּד שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא שָׁב עִמָּהֶן מִבֵּין הַגָּלְיוֹת.

It was taught: R. Shimon b. Yohai said: Come and see how beloved are Israel to G-d—... every place to which they were exiled the Shekhinah (G-d's Divine Presence) went with them. They were exiled to Egypt and the Shekhinah was with them, as it says, "Did I reveal myself to the house of your father when they were in Egypt" (II Samuel 2:27). They were exiled to Babylon, and the Shekhinah was with them, as it says, "For your sake I was sent to Babylon" (Isaiah 43:14). And when ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CC0)

KEHOT'S NOTE

ראה מגילה כט, א. ספרי מסעי לה, ד. ועוד.

13 **משא״כ אחר חורבן . . ואינה מאירה כלל**

Or HaTorah explains that even now there is a difference between the Land of Israel and outside it, while here only great tzaddikim attain more in the Land.

KEHOT'S NOTE

באוה״ת שלח ע׳ תנו מבאר שגם עכשיו יש הפרש בין א״י לחו״ל, וכאן מבאר שבזמן שאין בהמ״ק קיים אין יכולים להשיג בארץ יותר מבחו״ל, רק הצדיקים הגדולים, וכתב ע״ז הצי״צ שם ״ע״כ צ״ל דעכשיו עיקר ענין הארץ יכולים להשיג ע״י עסק התורה שבע״פ״, ע״ש בארוכה.

14 **כרחל לפני גוזזי נאלמה**

The prophet describes G-d's servant, whom Rashi reads as Israel in exile, bearing oppression in silence: "like a ewe (rachel) before her shearers is mute." The maamar reads the ewe as Rachel, divine speech, falling silent in exile.

Isaiah 53:7 ישעיהו נ״ג:ז׳

נִגַּשׂ וְהוּא נַעֲנָה וְלֹא יִפְתַּח־פִּיו כַּשֶּׂה לַטֶּבַח יוּבָל וּכְרָחֵל לִפְנֵי גֹזְזֶיהָ נֶאֱלָמָה וְלֹא יִפְתַּח פִּיו׃

He was oppressed, though he humbled himself And opened not his mouth; As a lamb that is led to the slaughter, And as a sheep that before her shearers is dumb; Yea, he opened not his mouth.

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

KEHOT'S NOTE

ישע״ נג, ז.

15 **והעבודה היא בדרך בירורים**

Or HaTorah adds that this is the main point of her enclothement: she falls from level to level to refine, drawing out what was swallowed.

KEHOT'S NOTE

באוה״ת בראשית כרך א ריז, א מציין ע״ז ״וזוהי עיקר התלבשותה שנופלת ממדרגה למדרגה לברר ולהוציא בלעם מפי״.

16 **(וכמ״ש ע״פ במדבר סיני)**

The note points to the discourses on "In the wilderness of Sinai" at the start of Likkutei Torah, Bamidbar.

KEHOT'S NOTE

ראה לקו״ת פ׳ במדבר בתחלתה.

Kehot note cites it beside Bava Batra as a parallel disagreement over what "hated" means.

Bereshit Rabbah 71:1 בראשית רבה ע״א:א׳

וירא ה׳ כי שנואה לאה וגו׳ - (תהלים סט) כי שומע אל אביונים ה׳ ואת אסיריו לא בזה אמר רבי בנימין בן לוי: לא ראשו של פסוק הזה סופו, ולא סופו ראשו, לא היה צריך קרא למימר אלא, כי שומע אל אביונים ואת אסירים לא בזה, או כי שומע אל אביוניו ה׳ ואת אסיריו וגו׳, אלא, כי שומע אל אביונים ה׳, אלו ישראל. דאמר רבי יוחנן: בכל מקום שנאמר דל עני ואביון, בישראל הכתוב מדבר. ואת אסיריו לא בזה, אלו העקרות, שהן אסורות בתוך בתיהן ועלובות, וכיון שהקדוש ברוך הוא ...

"The L-rd saw that Leah was unloved, and He opened her womb, and Rachel was barren" (Genesis 29:31). "The L-rd saw that Leah was unloved..." "For the L-rd hears the impoverished and does not despise His prisoners" (Psalms 69:34) - Rabbi Binyamin ben Levi said: The beginning of this verse does not correspond with its end, nor does its end correspond to its beginning. The verse should have said only: "For the L-rd hears the impoverished and does not despise the prisoners" or: "For the L-rd hears His impoverished and...His ...

Daat Bereshit Rabbah (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

24 הרי יעקב השיג ודאי בעלמ׳ דאתכסי׳

The note resolves an apparent contradiction: here Yaakov certainly grasped the hidden world, while Torah Chaim says he did not grasp it at all.

KEHOT'S NOTE

בתו״א רד״ה וללבן ב׳ בנות דיעקב השיג ודאי בעדאתכ״ס ובתו״ח שם דלא השיג כלל — לפלא גדול שהרי מפורש על אתר: בתו״א — שהמדובר באותיות המח׳. בתו״ח — בשרש לאה, פני׳ בינה, שכל הנעלם מכל רעיון וכו׳. ולהעיר 1) באוה״ת שם אין בכלל הענין שהשיג או לא השיג. 2) ע״ד החילוק בפי׳ כי שנואה בין תו״א ותו״ח — נחלקו ג״כ ב״ב (קכג, א) וב״ר רפע״א. — לקו״ש ח״י ע׳ 214. במאמרי אדה״א נ״ך ע׳ קצו מבאר שהקושיא ״למה אהב יעקב לרחל יותר מלאה דלכאורה בחי׳ לאה יותר עליון מבחי׳ רחל״. וראה ביאוה״ז להצ״צ כרך ב ע׳ תשלז.

25 יעקב נק׳ בריח התיכון

The Zohar calls Yaakov the "middle bar" that runs from end to end. The Alter Rebbe reads it as Yaakov drawing light from Keser down to Malchus.

Zohar II, 175b זח״ב קעה, ב

Zohar III, 186a זח״ג קפו, א

KEHOT'S NOTE

זח״ב קעה, ב. זח״ג קפו, א ובכ״מ. באוה״ת בראשית כרך ב שצה, א מציין הצ״צ: ״וכן מרומז ברבות פ׳ ויגש פצ״ד״.

26 בריח התיכון המבריח מן הקצה אל הקצה

G-d's instruction to Moshe for the Mishkan: "the middle bar in the midst of the boards shall run through from end to end." The Zohar applies it to Yaakov.

Exodus 26:28 שמות כ״ו:כ״ח

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

17 מ״ם פתוחה . . מ״ם סתומה

A discussion of the open and closed mem.

KEHOT'S NOTE

נתבאר באוה״ת דרושים לשמע״צ ע׳ א׳תתי, ובספר הליקוטים-דא״ח מהצ״צ ערך אותיות אות מ (ע׳ תתנ ואילך). ראה לקו״ת שמע״צ צג, ב.

18 עיין בזהר ר״פ תרומה דף קכ״ו ב׳

The Alter Rebbe himself points to the opening of the Zohar on Terumah for the root of Leah, which he links to the closed mem.

Zohar, Terumah 2:12–4:23 ספר הזהר, תרומה ב׳:י״ב-ד׳:כ״ג

19 וכמו האר״י ז״ל

The parallel text widens the example: the Arizal and his disciples, who merited the holy spirit and the revelation of Eliyahu, and the Beis Yosef and the like, something not found outside the Land.

KEHOT'S NOTE

במאמרי אדה״א נ״ך ע׳ קצה ״כמו האריז״ל ותלמידיו שזכו לרוה״ק וגילוי אליהו כו׳ והרב הב״י וכיוצא שלא נמצא כזה בחו״ל״.

20 וכמו האר״י ז״ל . . בדורות הקדמונים

The manuscript reads that the Arizal attained what the Tannaim and Amoraim did not, while other people cannot attain it, since Leah is the hidden world.

KEHOT'S NOTE

בבוך 1135 גוכתי״ק הצ״צ: וכמו האריז״ל שהשיג מה שלא השיגו תנאים ואמוראים משא״כ שארי האנשים לא יוכלו להשיג כי לאה היא אתכסיא כו׳: ולהבין מ״ש.

21 כי שנואה לאה

"And Havayah saw that Leah was hated, and He opened her womb; but Rachel was barren." The question the maamar answers: why Yaakov preferred Rachel.

Genesis 29:31 בראשית כ״ט:ל״א

וַיַּרְא ה׳ כִּי־שְׂנוּאָה לֵאָה וַיִּפְתַּח אֶת־רַחְמָהּ וְרָחֵל עֲקָרָה:

And the L-RD saw that Leah was hated, and he opened her womb; but Rachel was barren.

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

KEHOT'S NOTE

בראשית כט, לא.

22 כי שנואה לאה

The Gemara will not read "hated" literally, since Scripture does not speak in disparagement of the righteous: rather, G-d saw that Eisav's deeds were hateful to her. The Kehot note sets this beside the Midrash as a disagreement parallel to the different readings of "hated" in Torah Ohr and Torah Chaim.

Bava Batra 123a בבא בתרא קכ״ג א

23 כי שנואה לאה

The Midrash reads it plainly: Leah was "the hated one of the house" until G-d remembered her with children. The

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

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

27 **פי׳ שהוא הממשיך . . כמ״ש במ״א**

A longer treatment of Yaakov drawing the light from the upper end, the kav that pierces the vacated space, down to the lower end.

KEHOT'S NOTE

ראה אוה״ת בראשית כרך ב שפה, ב ואילך. וראה בהביאור שם שפח, א ואילך.

28 **והנורא**

Moshe tells Israel that Havayah their G-d is "the great, the mighty and the awesome G-d"; the Sages set these words in the first blessing of the Amidah. In Chassidus the three words correspond to the Patriarchs, and "the awesome" is Yaakov, who joins Chesed and Gevurah.

Deuteronomy 10:17 דברים י׳:י״ז

כִּי ה׳ אֱלֹקֵיכֶם הוּא אֱלֹקֵי הָאֱלֹקִים וַאֲדֹנֵי הָאֲדֹנִים הָאֵל הַגָּדֹל הַגִּבֹּר וְהַנּוֹרָא אֲשֶׁר לֹא־יִשָּׂא פָנִים וְלֹא יִקַּח שֹׁחַד׃

For the L-RD your G-d, He is G-d of gods, and L-rd of lords, the great G-d, the mighty, and the awful, who regardeth not persons, nor taketh reward.

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

29 **ויאהב (יעקב) גם את רחל**

After Yaakov married both sisters, "he loved Rachel also more than Leah." Explained as Yaakov's yearning for revelation in the revealed world.

Genesis 29:30 בראשית כ״ט:ל׳

וַיָּבֹא גַּם אֶל־רָחֵל וַיֶּאֱהַב גַּם־אֶת־רָחֵל מִלֵּאָה וַיַּעֲבֹד עִמּוֹ עוֹד שֶׁבַע־שָׁנִים אֲחֵרוֹת׃

And he went in also unto Rachel, and he loved Rachel more than Leah, and served with him yet seven other years.

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

KEHOT'S NOTE

בראשית כט, ל.

30 **וישקהו**

When Eisav met Yaakov, "he kissed him"; the word is written with dots above it. Rashi brings two readings: that Eisav did not kiss him wholeheartedly, or, as Rabbi Shimon bar Yochai says, that at that moment his compassion was stirred and he kissed him with all his heart. The Alter Rebbe reads Yaakov's kiss of Rachel in the manner of that dotted word.

Genesis 33:4 בראשית ל״ג:ד׳

וַיָּרָץ עֵשָׂו לִקְרָאתוֹ וַיְחַבְּקֵהוּ וַיִּפֹּל עַל־צַוָּארָו וַיִּשָּׁקֵהוּ וַיִּבְכּוּ׃

And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him; and they wept.

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

31 **וישק יעקב לרחל**

When Yaakov first met Rachel at the well, "Yaakov kissed Rachel." Read as Yaakov drawing the inner level of Chochmah, Binah and Daas into Rachel.

Genesis 29:11 בראשית כ״ט:י״א

וַיִּשַּׁק יַעֲקֹב לְרָחֵל וַיִּשָּׂא אֶת־קֹלוֹ וַיֵּבְךְּ׃

And Jacob kissed Rachel, and lifted up his voice, and wept.

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

KEHOT'S NOTE

בראשית כט, יא.

32 **ע״פ ישקני מנשיקות**

There "kisses" are the revelation of inner love, like a father's love for his only son, which is too great for words and is expressed only in the breath of the mouth.

KEHOT'S NOTE

לקו״ת שה״ש א, ד. וראה אוה״ת שה״ש ע׳ כד.

33 **ישקני מנשיקות**

The opening words of the Song of Songs, the beloved's longing: "Let him kiss me with the kisses of his mouth." The Alter Rebbe refers to his own explanation of this verse for the meaning of "kisses."

Song of Songs 1:2 שיר השירים א׳:ב׳

יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דֹּדֶיךָ מִיָּיִן׃

Let him kiss me with the kisses of his mouth— For thy love is better than wine.

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

34 **וע״פ אמצאך בחוץ אשקך**

There "I would find you outside" refers to people busy with business who cannot study Torah constantly, yet can still reach the closeness of "kisses" through their divine service outside.

KEHOT'S NOTE

לקמן פ׳ תרומה פ, ג.

35 **אמצאך בחוץ אשקך**

The beloved wishes her beloved were like a brother to her: "I would find you outside, I would kiss you." Another explanation of "kisses" the Alter Rebbe refers to.

Song of Songs 8:1 שיר השירים ח׳:א׳

מִי יִתֶּנְךָ כְאָח לִי יוֹנֵק שְׁדֵי אִמִּי אֶמְצָאֲךָ בַחוּץ אֶשָּׁקְךָ גַּם לֹא־יָבֻזּוּ לִי׃

Oh that thou wert as my brother, That sucked the breasts of my mother! When I should find thee without, I would kiss thee; Yea, and none would despise me.

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

36 **אעבדך שבע שנים ברחל**

Yaakov to Lavan: "I will serve you seven years for Rachel, your younger daughter." Rachel, the "younger," is speech, the lower level, into which Yaakov draws Lavan's light.

Genesis 29:18 בראשית כ״ט:י״ח

וַיֶּאֱהַב יַעֲקֹב אֶת־רָחֵל וַיֹּאמֶר אֶעֱבָדְךָ שֶׁבַע שָׁנִים בְּרָחֵל בִּתְּךָ הַקְּטַנָּה׃

And Jacob loved Rachel; and he said: 'I will serve thee seven years for Rachel thy younger daughter.'

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

KEHOT'S NOTE

וישכם לבן בבקר 42

After his covenant with Yaakov, “Lavan rose early in the morning” to take leave of his family. The morning is the time of Chesed; the verse hints at the supernal kindness growing strong each day.

Genesis 32:1 בראשית ל״ב:א׳

וַיַּשְׁכֵּם לָבָן בַּבֹּקֶר וַיְנַשֵּׁק לְבָנָיו וְלִבְנוֹתָיו וַיְבָרֶךְ אֹתָם וַיֵּלֶךְ וַיָּשָׁב לָבָן לִמְקֹמוֹ׃

And Laban arose early in the morning, kissed his sons and daughters, and blessed them; and then Laban went and returned to his place.

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

KEHOT'S NOTE

בראשית לב, א.

PARAGRAPH 2

וינשק לבניו 43

“And Lavan rose early in the morning, and kissed his sons and his daughters, and blessed them; and Lavan went and returned to his place.” Read as the supernal whiteness flowing into all the configurations of Atzilus and then withdrawing.

Genesis 32:1 בראשית ל״ב:א׳

וַיַּשְׁכֵּם לָבָן בַּבֹּקֶר וַיְנַשֵּׁק לְבָנָיו וְלִבְנוֹתָיו וַיְבָרֶךְ אֹתָם וַיֵּלֶךְ וַיָּשָׁב לָבָן לִמְקֹמוֹ׃

And Laban arose early in the morning, kissed his sons and daughters, and blessed them; and then Laban went and returned to his place.

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

ויעקב הלך לדרכו 44

“And Yaakov went on his way” after parting from Lavan. Yaakov’s way is to draw the supernal whiteness down into Rachel.

Genesis 32:2 בראשית ל״ב:ב׳

וְיַעֲקֹב הָלַךְ לְדַרְכּוֹ וַיִּפְגְּעוּ־בוֹ מַלְאֲכֵי אֱלֹקִים׃

And Jacob went on his way, and the angels of G-d met him.

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

רחל עקרה 45

“And Havayah saw that Leah was hated, and He opened her womb; but Rachel was barren (akarah).” Both halves of the verse are used in this paragraph.

Genesis 29:31 בראשית כ״ט:ל״א

וַיַּרְא ה׳ כִּי־שְׂנוּאָה לֵאָה וַיִּפְתַּח אֶת־רַחְמָהּ וְרָחֵל עֲקָרָה׃

And the L-RD saw that Leah was hated, and he opened her womb; but Rachel was barren.

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

(ומש״ל דרחל . . פנחס דרמ״ט) 46

Or HaTorah explains that birth is the revelation of the hidden as it is in its essence, and that Atzilus cannot be drawn

בראשית כט, יח.

לבן הוא בחי׳ לובן העליון 37

Kehot’s note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ע״ח שער העקודים פ״א.

לבן הוא בחי׳ לובן העליון 38

In Sha’ar HaAkudim, ch. 1, the Arizal writes that Lavan is the secret of the supernal whiteness that precedes all of Atzilus, and that he makes the stages called Akudim, Nekudim and Berudim. The Alter Rebbe uses it to explain Lavan as the source of kindness.

Sefer Etz Chaim 6:1:2 עץ חיים ו׳:א׳:ב׳

... ופי׳ הענין כי הנה כתיב וארא בחלום והנה העתודים העולים על הצאן עקודים נקודים וברודים וגם כתיב כי ראיתי את כל אשר לבן עושה לך ובפי׳ זה רמוז כל בחי׳ אלו שאנו מדברים בכאן כי לבן הוא סוד לובן העליון אשר הוא קודם כל האצילות הזה והוא (היה) העושה כל אלו הבחי׳ שהם עקודים נקודים ברודים לצורך האצילות שיאציל אחרי׳הם אשר הוא נקרא בשם יעקב והתחיל בעקודים כי הם האור היוצאים מפה דא״ק אשר בהם התחיל גילוי הויות הכלים להיות י׳ אורות פנימים ומקיפים מקושרים ומחוברים יחד בתוך כלי ...

Sefer Etz Chaim (Public Domain)

דלית שמאלא בהאי עתיקא 39

The Idra Rabba says there is no “left side,” no judgment, in Atika, the Ancient One. It describes the pure compassion of the supernal whiteness.

Zohar III, 129a זח״ג קכט, א

KEHOT'S NOTE

זח״ג קכט, א.

רק שלמטה נשפל בלבן גשמי 40

A talk on how the holy root of Lavan, the supernal whiteness, fell into the physical, deceitful Lavan.

KEHOT'S NOTE

ראה לקו״ש חט״ו ע׳ 262.

כולו הפך לבן טהור 41

The law of tzaraas: when the white affliction has covered the whole body, the kohen declares the person pure, for “it has all turned white; he is pure.” Whiteness, even in the affliction, reflects its holy root.

Leviticus 13:13 ויקרא י״ג:י״ג

וְרָאָה הַכֹּהֵן וְהִנֵּה כִסְּתָה הַצָּרַעַת אֶת־כָּל־בְּשָׂרוֹ וְטִהַר אֶת־הַנָּגַע כֻּלּוֹ הָפַךְ לָבָן טָהוֹר הוּא׃

then the priest shall look; and, behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague; it is all turned white: he is clean.

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

KEHOT'S NOTE

ויקרא יג, יג.

into Beriah as it is; therefore Rachel had difficulty giving birth.

KEHOT'S NOTE

ראה אוה״ת כאן ריז, ב שמבאר ״כי הלידה הוא בחי׳ גילוי ההעלם כמו שהוא בעצמותו, וא״א להיות האצי׳ כמו שהוא נמשך בבריאה, ולכן היתה מקשה ללדת״. ע״ש.

47 **שהם הספי׳ שבאצי׳**

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

KEHOT'S NOTE

ל״ת להאריז״ל פ׳ ויצא.

48 **שבטי יה**

David describes Jerusalem, to which "the tribes went up, the tribes of Kah." Kah, the first two letters of the Name (Chochmah and Binah), shows the tribes' root in thought, in Atzilus.

Psalms 122:4 תהילים קכ״ב:ד׳

שֶׁשָּׁם עָלוּ שְׁבָטִים שִׁבְטֵי־קָהּ עֵדוּת לְיִשְׂרָאֵל לְהֹדוֹת לְשֵׁם ה׳

Whither the tribes went up, even the tribes of the L-RD, as a testimony unto Israel, to give thanks unto the name of the L-RD.

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

49 **יהודה הפעם אודה**

Leah at Yehudah's birth: "This time I will acknowledge (odeh) Havayah; therefore she called his name Yehudah; and she stopped bearing." The name expresses acknowledgment, a form of self-nullification.

Genesis 29:35 בראשית כ״ט:ל״ה

וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר הַפַּעַם אוֹדֶה אֶת־ה׳ עַל־כֵּן קָרְאָה שְׁמוֹ יְהוּדָה וַתַּעֲמֹד מִלֶּדֶת׃

And she conceived again, and bore a son; and she said: 'This time will I praise the L-RD.' Therefore she called his name Judah; and she left off bearing.

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

KEHOT'S NOTE

בראשית כט, לה.

50 **כמ״ש במ״א ע״פ יהודה אתה**

In the discourse "Yehudah, you, your brothers shall acknowledge you" (Torah Ohr, Vayechi 1, 45a), Reuven ("see, a son") is sight, the contemplation that arouses love; Shimon is hearing, which brings awe; Levi is attachment; and these three must come first so that Yehudah's acknowledgment, the bowing of the Amidah, can be revealed.

KEHOT'S NOTE

לקמן ר״פ ויגש.

51 **ע״פ יהודה אתה**

Yaakov's blessing: "Yehudah, you, your brothers shall acknowledge you." The Alter Rebbe refers to his explanation of this verse.

Genesis 49:8 בראשית מ״ט:ח׳

יְהוּדָה אַתָּה יוֹדוּךָ אַחֶיךָ יָדְךָ בְּעֹרֶף אֹיְבֶיךָ יִשְׁתַּחֲווּ לְךָ בְּנֵי אָבִיךָ׃

Judah, thee shall thy brethren praise; Thy hand shall be on the neck of thine enemies; Thy father's sons shall bow down before thee.

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

52 **הפעם ילוה**

Leah at Levi's birth: "This time my husband will be attached (yilaveh) to me." The source of Levi's name, read as attachment (hiskashrus).

Genesis 29:34 בראשית כ״ט:ל״ד

וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר עַתָּה הַפַּעַם יִלָּוֶה אִישִׁי אֵלַי כִּי־יָלַדְתִּי לוֹ שְׁלֹשָׁה בָנִים עַל־כֵּן קָרָא־שְׁמוֹ לֵוִי׃

And she conceived again, and bore a son; and said: 'Now this time will my husband be joined unto me, because I have borne him three sons.' Therefore was his name called Levi.

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

53 **וכמ״ש במדרש בעובדא דר׳ חייא רבה**

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

KEHOT'S NOTE

ראה ירושלמי כלאים פ״ט ה״ג.

54 **וכמ״ש במדרש בעובדא דר׳ חייא רבה**

The Kehot note points here: Rabbi Chiya Rabbah did not rise before Rabbi Yishmael son of Rabbi Yosi, for at that moment his mind was going through the whole book of Psalms. An example of total absorption in thought.

Jerusalem Talmud Kilayim 9:3:8 תלמוד ירושלמי כלאים ט׳:ג׳:ח׳

... אֵין סְלִיק רַב חוּנָא רֵישׁ גָּלוּתָא לְהָכָא אֲנָא מוֹתִיב לֵיקוּם לְעֵילּ מִינַּיי דְּהוּא מִן יְהוּדָה וַאֲנָא מִבִּנְיָמִן דְּהוּא מִן דִּכְרָיָא וַאֲנָא מִן נוּקְבָתָא. חַד זְמַן עָאַל רִבִּי חִייָה רוֹבָא לְגַבֵּיהּ אֲמַר לֵיקוּם הָא רַב הוּנָא לְבַר נְתִכַּרְכְמוּ פָּנָיו שֶׁל רִבִּי. אָמַר לֵיקוּם אֲרוֹנוֹ בָּא. אֲמַר לֵיקוּם פּוּק וְחָמֵי מָאן בָּעֵי לָהּ לְבַר. וּנְפַק וְלָא אַשְׁכַּח בַּר נַשׁ וְיָדַע דְּהוּא כָּעֵיס עֲלוֹי. עֲבַד דְּלָא עָלִיל לְגַבֵּיהּ תַּלְתִּין יוֹמִין. אָמַר רִבִּי יוֹסֵי בַּר בּוֹן כָּל אִינּוּן תַּלְתּוֹיֵי יוֹמַיָּא יְלַף רַב מִינֵּיהּ כְּלָלֵא דְּאוֹרָיְתָא. לְסוֹף תְּלַת ...

Rebbi was very meek and said, all a man might ask from me I am ready to do, except what the elders of Bathyra did for my ancestor: they divested themselves of their presidency and appointed him. If Rav Huna, the Head of the Diaspora, would come here I would let him sit higher than myself since he is from the tribe of Judah and I am from Benjamin, he is from the male line and I am from the female. Once, the elder Rebbi Ḥiyya visited him and said, ...

The Jerusalem Talmud, edition by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY) • The Jerusalem Talmud, translation and commentary by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY)

55 **וכן גבי רבא (בפ׳ ארי״ע)**

A Sadducee saw Rava so absorbed in study that he sat on his fingers and did not notice they were bleeding. Proof

that attachment of the mind makes one oblivious to the outside world.

Shabbat 88a שבת פ״ח א

KEHOT'S NOTE

שבת פח, א.

56 **ולכן יצא ממנו משה**

Likkutei Torah on Tzav refers back here and also cites the Zohar (2:11b).

KEHOT'S NOTE

בלקו״ת צו ח, ג מציין לכאן וציין גם לזח״ב יא, ב.

57 **כבד פה וכבד לשון**

Moshe says to G-d at the burning bush: "I am heavy of mouth and heavy of tongue." Explained as the result of his inward attachment, which made outward speech difficult.

Exodus 4:10 שמות ד׳:י׳

וַיֹּאמֶר מֹשֶׁה אֶל־ה׳ בִּי אֲדֹנָי לֹא אִישׁ דְּבָרִים אָנֹכִי גַּם מִתְּמוֹל גַּם מִשִּׁלְשֹׁם גַּם מֵאָז דַּבֶּרְךָ אֶל־עַבְדֶּךָ כִּי כְבַד־פֶּה וּכְבֶד לָשׁוֹן אָנֹכִי׃

And Moses said unto the L-RD: 'Oh L-rd, I am not a man of words, neither heretofore, nor since Thou hast spoken unto Thy servant; for I am slow of speech, and of a slow tongue.'

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

58 **שלגודל התקשרותו בבחי׳ בטול**

There the manna is described as coming from a level so high that even the Patriarchs did not know it, the level of Moshe, in whose merit the manna fell.

KEHOT'S NOTE

ראה לקו״ת עקב יד, ב. סידור קי, ב. אוה״ת ויצא רו, א. ביאוה״ז להצ״צ ע׳ תמז.

59 **ונחנו מה**

Moshe and Aharon say to the complaining people, "and what are we, that you complain against us?" The classic expression of Moshe's self-nullification.

Exodus 16:7 שמות ט״ז:ז׳

וּבֹקֶר וּרְאִיתֶם אֶת־כְּבוֹד ה׳ בְּשָׁמְעוֹ אֶת־תְּלֻנֹּתֵיכֶם עַל־ה׳ וְנַחְנוּ מָה כִּי תַלִּינוּ עָלֵינוּ׃

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?'

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

60 **צבא השמים לך משתחוים**

The Levites in Ezra's time praise G-d: "You alone are Havayah … and the host of heaven bows to You." The angels' bowing is spiritual, an inward nullification, the model for Levi's self-nullification.

Nehemiah 9:6 נחמיה ט׳:ו׳

אַתָּה־הוּא ה׳ לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמָיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים׃

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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

61 **דצבא השמים . . אינו ענין השתחואה גשמיות אלא שמשתחוה**

The manuscript adds a proof that the angels' bowing is not physical: the angel Michael, traveling five hundred years, would bend the firmament.

KEHOT'S NOTE

בגוכ״ק הצ״צ [וכ״ה באוה״ת בשלח ע׳ שנה שמציין לכאן]: דצבא השמים לך משתחוים שאינו ענין השתחואה גשמית שהרי מיכאל מהלך ת״ק שנה היה כופף הרקיע כו׳: אלא שמשתחוה. ע״כ. בסה״מ תרס״ט ע׳ קכו מציין לכאן.

62 **ע״פ טובה הארץ מאד מאד**

There (38b) the spies' refusal to enter the Land is traced to their root in Leah, the world of thought: they argued that every mitzvah done in speech and action could be kept spiritually, in thought, as Avraham kept the whole Torah before it was given.

KEHOT'S NOTE

לקו״ת שלח לח, ב. ושם מציין לכאן.

63 **טובה הארץ מאד מאד**

Yehoshua and Kalev to the people, after the spies' report: "The land is very, very good." The Alter Rebbe refers to his discourse on this verse about the spies and the generation of the wilderness.

Numbers 14:7 במדבר י״ד:ז׳

וַיֹּאמְרוּ אֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבַרְנוּ בָהּ לָתוּר אֹתָהּ טוֹבָה הָאָרֶץ מְאֹד מְאֹד׃

And they spoke unto all the congregation of the children of Israel, saying: 'The land, which we passed through to spy it out, is an exceeding good land.

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

64 **נעוץ סופן בתחלתן**

"Their end is embedded in their beginning, and their beginning in their end." Used to show that the lowest level, physical action, is bound to the highest.

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)

65 **ומרבע״ה התפלל תקט״ו תפלות**

A discussion of Moshe's 515 prayers to enter the Land.

Devarim Rabbah 11:6 דברים רבה י״א:ו׳

KEHOT'S NOTE

דב״ר יא, ו. ראה אוה״ת פי׳ ואתחנן ע׳ קיג.

66 ומרבע״ה התפלל תקט״ו תפלות ליכנס לארץ

The Midrash says Moshe prayed 515 times to enter the Land, the numerical value of va'eschanan, "and I pleaded" (Deuteronomy 3:23); the Kehot note numbers the passage 11:6. Proof that entering the realm of practical mitzvos is worth such pleading.

Devarim Rabbah 11:10 דברים רבה י״א:י׳

67 ויאהב יעקב את רחל

"And Yaakov loved Rachel." Now explained as love for the level of speech and action.

Genesis 29:18 בראשית כ״ט:י״ח

וַיֶּאֱהַב יַעֲקֹב אֶת־רָחֵל וַיֹּאמֶר אֶעֱבָדְךָ שֶׁבַע שָׁנִים בְּרָחֵל בִּתְּךָ הַקְּטַנָּה׃

And Jacob loved Rachel; and he said: 'I will serve thee seven years for Rachel thy younger daughter.'

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

68 וגם לוי . . הפעם ילוה אישי

There the Leviathan is explained as the joining of the created "something" to the divine "nothing" through self-sacrifice in saying "One" in the Shema, and this draws down "my husband will be attached to me," with a reference back to this maamar.

KEHOT'S NOTE

בלקו״ת שמיני יח, ג. נשא כא, ד מציין לכאן.

69 ועמ״ש במ״א בענין לויתן

There (18b) the hidden tzaddikim are called "fish of the sea": as the sea covers the fish, they belong to the hidden world, and through their spiritual service they join the worlds to the Infinite Light.

KEHOT'S NOTE

ראה לקו״ת שמיני יח, ב.

70 בחסידים הראשונים

The early pious ones would wait an hour before prayer, pray an hour, and wait an hour after it, three times a day, nine hours in all; the Talmud asks when their Torah was done and answers that because they were pious it was preserved. Cited as the model of Leah's way of inward attachment.

Berakhot 32b:20–22 ברכות ל״ב ב:כ׳-כ״ב

חֲסִידִים הָרִאשׁוֹנִים הָיוּ שׁוֹהִין שָׁעָה אַחַת: מְנָא הָנֵי מִילֵּי? אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי, אָמַר קְרָא: "אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ". וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: הַמִּתְפַּלֵּל צָרִיךְ לְשַׁהוֹת שָׁעָה אַחַת אַחַר תְּפִלָּתוֹ, שֶׁנֶּאֱמַר: "אַךְ צַדִּיקִים יוֹדוּ לִשְׁמֶךָ יֵשְׁבוּ יְשָׁרִים אֶת פָּנֶיךָ".

The pious men of old used to wait an hour. Whence is this? R. Joshua b. Levi said : The Scriptures state, "Happy are they that dwell in Thy house" (Ps. Ixxxiv, 5). R. Joshua b. Levi also said : He who prays should wait an hour after his prayer ; as it is said, "Surely the righteous shall give thanks unto Thy name, the upright shall dwell in Thy presence" (ibid. cxl. 14).

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

KEHOT'S NOTE

ברכות לב, ב.

71 ששים המה מלכות

"There are sixty queens." The opening words of the later discourse the Alter Rebbe refers to.

Song of Songs 6:8 שיר השירים ו׳:ח׳

שִׁשִּׁים הֵמָּה מְלָכוֹת וּשְׁמֹנִים פִּילַגְשִׁים וַעֲלָמוֹת אֵין מִסְפָּר׃

There are threescore queens, And fourscore concubines, And maidens without number.

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

72 אחת היא יונתי

"My dove, my perfect one, is one." Part of the same discourse.

Song of Songs 6:9 שיר השירים ו׳:ט׳

אַחַת הִיא יוֹנָתִי תַמָּתִי אַחַת הִיא לְאִמָּהּ בָּרָה הִיא לְיוֹלַדְתָּהּ רָאוּהָ בָנוֹת וַיְאַשְּׁרוּהָ מְלָכוֹת וּפִילַגְשִׁים וַיְהַלְלוּהָ׃

My dove, my undefiled, is but one; She is the only one of her mother; She is the choice one of her that bore her. The daughters saw her, and called her happy; Yea, the queens and the concubines, and they praised her.

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

73 (ומבואר . . יונתי כו׳)

The whole parenthetical section is missing in this manuscript.

KEHOT'S NOTE

כל המוסגר ליתא בגוכת״ק הצ״צ.

74 באהל רחל

Lavan searches for his idols: "he went out of Leah's tent and came into Rachel's tent." Rashi notes that Yaakov's tent was Rachel's tent, for Yaakov was always with her; the maamar reads this as his main dwelling in speech and action.

Genesis 31:33 בראשית ל״א:ל״ג

וַיָּבֹא לָבָן בְּאֹהֶל יַעֲקֹב וּבְאֹהֶל לֵאָה וּבְאֹהֶל שְׁתֵּי הָאֲמָהֹת וְלֹא מָצָא וַיֵּצֵא מֵאֹהֶל לֵאָה וַיָּבֹא בְּאֹהֶל רָחֵל׃

And Laban went into Jacob's tent, and into Leah's tent, and into the tent of the two maid-servants; but he found them not. And he went out of Leah's tent, and entered into Rachel's tent.

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

75 וכל האומר אין לי אלא תורה

"Whoever says, 'I have only Torah,' does not even have Torah." Study alone is not enough: action is needed, and here, thought must join action.

Yevamot 109b:4–5 יבמות ק״ט ב:ד׳-ה׳

עֲרַבֵי שַׁלְצֵיוֹן — דְּעָבְדִי שְׁלוּף דּוֹץ. תּוֹקֵעַ עַצְמוֹ לִדְבַר הֲלָכָה — דְּתַנְיָא, רַבִּי יוֹסֵי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תוֹרָה — אֵין לוֹ תוֹרָה. פְּשִׁיטָא! אֶלָּא: כָּל הָאוֹמֵר אֵין לוֹ אֶלָּא תוֹרָה — אֵין לוֹ אֶלָּא תוֹרָה. הָא נָמֵי פְּשִׁיטָא! אֶלָּא דַּאֲפִילּוּ תוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פָּפָּא, אָמַר קְרָא:

"וְלַמַּדְתֶּם וַעֲשִׂיתֶם" — כֹּל שֶׁיֵּשְׁנוֹ בַּעֲשָׂיָה יֵשְׁנוֹ בִּלְמִידָה, כֹּל שֶׁאֵינוֹ בַּעֲשָׂיָה אֵינוֹ בִּלְמִידָה.

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

KEHOT'S NOTE

יבמות קט, ב. נסמן לעיל ז, א.

LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

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

The Hebrew text of Torah Ohr: © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted.

Our English translation, made from the Hebrew without Kehot's notes: CC BY-NC 4.0.

Our explanations, with the overview, the questions and the page for children: CC BY-NC 4.0.

"In the Rebbe's light": what the Rebbe says about a paragraph, found by AI in his sichos, letters and maamarim and checked against each source by further AI readers. Short quotes only, with the place of each. No person has reviewed it yet; check the place before relying on a detail. The Rebbe's works are published by Kehot and by Vaad Hanochos B'Lahak.

The notes: Kehot's marei mekomos ("Sources and References", including the Rebbe's notes) © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted; our notes on them: CC BY-NC 4.0.

Quoted sources, via Sefaria: Miqra according to the Masorah (CC-BY-SA); The Holy Scriptures: A New Translation (JPS 1917) (Public Domain); Daat Bereshit Rabbah (Public Domain); The Sefaria Midrash Rabbah, 2022 (CC-BY); On Your Way (Public Domain); The Judaica Press complete Tanach with Rashi, translated by A. J. Rosenberg (CC-BY); William Davidson Edition - Vocalized Aramaic (CC-BY-NC); Daf Shevui (CC0); Sefer Etz Chaim (Public Domain); The Jerusalem Talmud, edition by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY); The Jerusalem Talmud, translation and commentary by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY); Sefer Yetzirah, Warsaw 1884 (Public Domain); Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain); Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain).

This edition as a whole: CC BY-NC 4.0. Shuls, schools and non-profit projects may copy, print and share it freely, and may ask for donations to cover the cost of printing; it may never be sold. Credit Kehot Publication Society and likuteitorah.com. https://creativecommons.org/licenses/by-nc/4.0/

English translation and explanations: prepared for likuteitorah.com with AI assistance (claude-code/opus-5.5) and checked against the Hebrew and against Sefaria; not yet reviewed by a human editor. Please check anything important against the Hebrew.

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/

A free, non-commercial project; nothing here is sold. Not affiliated with Kehot, Sefaria or the Lubavitch Library. © likuteitorah.com

From likuteitorah.com/torah-ohr/vayeitzei/3/

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