TORAH OHR · PARSHAS VAYEITZEI · MAAMAR 5

וישכם לבן בבקר וינשק לבניו ולבנותיו ויברך אתהם כו׳

“And Lavan rose early in the morning, and he kissed his sons and his daughters”

◇

The Patriarchs’ open revelation of G-dliness reaches ordinary souls through the level of the Tribes: compassion for one’s own G-dly spark, aroused in prayer, draws down supernal mercy from the Supernal Whiteness (“Lavan”) beyond all worlds; after prayer that light withdraws, and the level of Yaakov is drawn into Torah and mitzvos through the day.

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

The Patriarchs' open revelation of G-dliness reaches ordinary souls through the level of the Tribes: compassion for one's own G-dly spark, aroused in prayer, draws down supernal mercy from the Supernal Whiteness ("Lavan") beyond all worlds; after prayer that light withdraws, and the level of Yaakov is drawn into Torah and mitzvos through the day.

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 begins with the attributes of greatness and might, feminine in form because they receive from the Infinite Light. Through the Patriarchs, whose bittul made them a chariot, these attributes were revealed as their love and fear. The goal is that this revelation be felt in every Jewish soul, not held only as belief in thought, which desire can sway. Yet the Patriarchs belong to Atzilus, and most souls cannot bear their revelation. It reaches the lower worlds through the Tribes, who extend the Patriarchs as a branch extends a tree, and Yeshayahu's plea "Return for the sake of the tribes" expresses this hope in exile. The Tribes' service is compassion for one's own soul, aroused by contemplating G-d's greatness in prayer. That arousal from below draws mercy from above, bringing felt Daas into the heart. The link itself comes from supernal mercy beyond the chain of worlds, the Supernal Whiteness, "Lavan". His kiss and blessing are that mercy reaching the Tribes and the two worlds each morning; it withdraws after prayer, and the level of Yaakov is drawn into Torah and mitzvos.

OUTLINE

1 **Greatness and might as recipients** ¶1–2

The attributes of greatness and might receive from the Infinite Light; its revelation in Avraham's love is an act of divine humility.

2 **The Patriarchs as the chariot** ¶3–4

Through bittul the Patriarchs revealed G-d's own attributes; the aim is a felt revelation in every soul, beyond unstable belief in thought.

3 **The Tribes carry the revelation down** ¶5

Souls rooted in the lower worlds receive the Patriarchs' revelation through the Tribes, the twelve extensions of the three Patriarchs, as Yeshayahu's plea in exile shows.

4 **Compassion for the soul** ¶6–7

The Tribes' service is compassion for one's G-dly spark, aroused by contemplating G-d's greatness in prayer; it draws mercy from above and brings felt Daas into the heart.

5 **Lavan, the Supernal Whiteness** ¶8–9

The link between below and above comes from supernal mercy beyond all worlds, the unchanging Supernal Whiteness; each phrase of the verse describes its flow in morning prayer, its withdrawal afterward, and the drawing of Yaakov's level into Torah and mitzvos.

THE REBBE'S MAAMARIM ON THIS MAAMAR

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

ספר המאמרים תשמ"ח • ש"פ ויצא, ז' כסלו ה'תשמ"ח • 5748 • ד"ה וישכם לבן בבוקר • P. מ

The Rebbe opens from the Alter Rebbe's reading of the verse. Lavan rising early in the morning is the Supernal Whiteness of G-d's very essence. His kissing his sons and daughters is a special flow to the givers and receivers within hishtalshelus. This flow comes each morning through the avodah of prayer. The Rebbe then turns to the end of the verse, "Lavan went and returned to his place, and Yaakov went on his way." The Alter Rebbe explains that after prayer this illumination withdraws and Yaakov is drawn into Torah and mitzvos. The Rebbe explains the purpose of the withdrawal, then connects the theme to Yaakov's work with the flocks and the changed wages.

He explains that human avodah requires a real person and a real world. Examples are Torah learning first understood in the intellect of the divine soul and then grasped by the animal soul's intellect, and the refining and elevating of physicality. When the Supernal Whiteness shines in this world, human avodah cannot be complete, for the Rebbe cites the saying that one who gestures before the King has no existence. So the withdrawal is not a loss: it exists for the sake of avodah, and only after it can avodah be complete. The flocks (akudim, nekudim, berudim) are the stages of hishtalshelus. "He changed my wages ten times" means that Israel's avodah changes hishtalshelus and draws down from beyond it, even from the essence itself. The Lavan of kelipah is mentioned to show that this avodah, especially teshuvah, transforms even the darkness of this world. The end point is a union in which the created existence and the true existence become one, down in actual physicality, in the true and complete redemption.

The lesson: **The withdrawal of the morning prayer's illumination enables a Jew to do complete avodah in the world. This means learning Torah first understood in the intellect of the divine soul and then in the animal soul, refining physicality, and through teshuvah transforming even the world's darkness.**

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's teachings on this maamar gather around its two movements: the Patriarchs' light reaching every soul through the Tribes, and the supernal whiteness of „וישכם לבן בבקר" ("Lavan rose early") reaching us each morning. From ¶5's rule „שבגלות א"א להיות גילוי בחי' האבות כ"א ע"י השבטים" (that in exile the Patriarchs' own level is revealed only through the Tribes), he explains in Likkutei Sichos why the Midrash counts G-d among the seventy who went down to Egypt (Vayigash 5732) and why the Torah counts the sons of Israel „בשמותם" ("by their names") (Shemos 5725), and in Basi LeGani 5730 he asks how the Tribes, rooted in the lower worlds, could say „כשם שאין בלבך אלא אחד" ("just as in your heart there is only One"). On ¶9 he explains why the supernal whiteness, the very essence, comes only from above, as on Yom Kippur (Shabbos Bereishis 5712), names the morning arousal a loan to be repaid with service (a reshimah of 5701), and sets the daily „וילך וישב לבן למקומו ויעקב הלך לדרכו" ("Lavan returned to his place, and Yaakov went on his way") within the year's turn from Tishrei (Lehavin Inyan Tishrei 5736). Perhaps (biur b'derech efshar) one pattern runs through all of these: a gift from above that does not wait for us, and our own way that follows it.

KEY CONCEPTS

The Patriarchs as the chariot האבות הן הן המרכבה

The Patriarchs were wholly nullified to G-d's will, like a chariot to its rider, so G-d's own attributes were revealed in their love and fear.

The level of the Tribes בחינת ומדרגת השבטים

The extension of the Patriarchs' revelation into the lower worlds, in a form every Jewish soul can bear; shevet means both a branch and a drawing forth.

Compassion (rachmanus) רחמנות

Mercy over the G-dly spark in one's soul, which has fallen from its source; it is Yaakov's attribute as it reaches the Tribes, and it goes hand in hand with Daas.

Arousal from below and from above אתערותא דלתתא ואתערותא דלעילא

Human initiative that calls forth a divine response; here, compassion aroused in prayer draws down supernal mercy.

Daas as felt awareness דעת והרגשה

Knowledge of G-d felt in the heart as though one sees, which fixes the will firmly, unlike faith held only in thought.

The Supernal Whiteness לובן העליון

"Lavan" of holiness: the light of G-d's essence, like white, which is the thing itself rather than a dye; the source of supernal mercy beyond the chain of worlds.

Ringed and speckled עקודים ונקודים

Names of levels that exist only as they descend; in their source they have no separate existence, so the source can turn one into the other without change.

SECTION 1 • ¶1–2

Greatness and might as recipients

1 וישכם לבן בבקר[1,2] וינשק לבניו ולבנותיו ויברך אתהם כו׳. הנה כתיב לך ה׳ הגדולה והגבורה כו׳.

"And Lavan rose early in the morning, and he kissed his sons and his daughters, and he blessed them, etc."

> The maamar opens with the verse describing Lavan's departure from Yaakov after their covenant, which it will later read as a description of a supernal level.

בלשון[3] נקבה שהם בחי׳ מקבלים מאור א״ס ב״ה כי באור א״ס ב״ה בעצמו לא שייך לשון גדולה שבמקום גדולתו כו׳.[4,5]

Now, it is written, "Yours, Havayah, is the greatness and the might, etc.," in the feminine form, for they are the level of recipients from the Infinite Light (Or Ein Sof), blessed be He; for to the Infinite Light, blessed be He, itself, the term "greatness" does not apply, since "in the place of His greatness, etc."

> It then brings David's praise, "Yours, Havayah, is the greatness and the might." The Hebrew words gedulah (greatness) and gevurah (might) are feminine, and the feminine signals a recipient: these attributes receive their light from the Infinite Light. The Infinite Light itself is not called "great," for, as the Sages say, where you find His greatness you find His humility: what we call His greatness is His lowering Himself into the attributes.

2 והנה גדולה היא מדת אברהם וכמ״ש ואגדלה שמך.[6] וזהו שאומרים אלקי אברהם כו׳ ושבחו של הקב״ה הוא שכך ענוותנותו[7] ית׳ כו׳ שנמשך ונתפשט אור א״ס ב״ה כ״כ [כל כך] עד שיהיה שורה ומתגלה במדת אברהם אוהבי[8] כו׳.

Now, greatness is the attribute of Avraham, as it is written, "And I will make your name great." And this is [the meaning of] what we say, "the G-d of Avraham, etc." And the praise of the Holy One, blessed be He, is that such is His humility, may He be blessed, etc., that the Infinite Light (Or Ein Sof), blessed be He, is drawn down and extends so far that it rests and is revealed in the attribute of Avraham, "who loves Me," etc.

> Greatness, meaning Chesed or expansive kindness, is the attribute of Avraham, as G-d promised him, "I will make your name great," and so the prayer calls G-d "the G-d of Avraham." The Alter Rebbe calls it a mark of G-d's humility that His Infinite Light reaches so far down as to rest and be revealed in the love of a human being, Avraham, whom G-d called "the one who loves Me."

SECTION 2 • ¶3–4

The Patriarchs as the chariot

3 והנה האבות הן הן המרכבה[9,10] שהיו כל ימיהם בבחי׳ בטול כו׳ ועי״כ [ועל ידי כך] זכו להשראת השכינה אור א״ס ב״ה בגילוי ממש שיהיה אור א״ס ומדותיו הם המתגלים בנפשם[11] אברהם אוהבי[12] ופחד יצחק[13] כו׳.

Now, the Patriarchs are themselves the Chariot, for all their days they were in a state of self-nullification (bittul), etc.; and through this they merited the indwelling of the Shechinah (Divine Presence), the Infinite Light (Or Ein Sof), blessed be He, in actual revelation, so that it was the Infinite Light and its attributes that were revealed in their souls: "Avraham who loves Me," and "the Fear of Yitzchak," etc.

> The Sages said that the Patriarchs were a "chariot" for G-d: just as a chariot has no will of its own apart from its rider, they were wholly given over to Him all their lives. Because of this self-nullification, the Divine Presence rested in them openly, so that their very love and fear were the divine attributes themselves revealed in their souls: Avraham's love and "the Fear of Yitzchak."

4 והן הן מדות גדולותיו וגבורותיו של הקב״ה עצמו שנמשך ונשתלשל למטה על ידיהם להיות[14] גילוי אור א״ס ב״ה בכלל נפשות ישראל בבחי׳ גילוי ממש ולא במחשבה בעלמא שכל ישראל מאמינים[15] בני מאמינים[16] כו׳

And these are themselves the attributes of greatness and might of the Holy One, blessed be He, Himself, which were drawn down and descended below through them, so that there be a revelation of the Infinite Light (Or Ein Sof), blessed be He, in the souls of Israel as a whole, as an actual revelation, and not merely in thought, as all Israel are "believers, the children of believers," etc.

> The Patriarchs' love and fear are G-d's own attributes of greatness and might, and through the Patriarchs these were drawn down so that the Infinite Light could be revealed in all Jewish souls. The goal is an actual, felt revelation, not only the abstract faith that every Jew has as "a believer, the child of believers."

כי המחשבה היא ברשותו של אדם אל כל אשר יחפוץ יטנו[17] והחפץ ימלא את לבו ומחשבתו להטותה פעמים כך ופעמים כך.

For thought is in a person's own control: "wherever he wishes, he turns it"; and desire may fill his heart and his thought, to turn it sometimes this way and sometimes that way.

> Faith held only in thought is not secure, because thought follows desire, and desire pulls it one way and then another. The phrase "wherever he wishes, he turns it" is borrowed from the verse about the king's heart in G-d's hand.

SECTION 3 • ¶5

The Tribes carry the revelation down

5 וצריך שיהיה החפץ והרצון תקוע במקום נאמן[18] והוא ע״י הדעת והכרה בבחי׳ הרגשה כאלו רואה כו׳ וכמארז״ל [וכמאמר רבותינו זכרונם לברכה] על אברהם אבינו ע״ה [עליו השלום] שהכיר את בוראו[19,20] כו׳.

And the desire and the will must be fastened "in a sure place," and this is through Daas (knowledge) and recognition, as a felt awareness, as though one sees, etc.; as our Sages, of blessed memory, said of our father Avraham, peace be upon him, that he recognized his Creator, etc.

> For faith to be firm, the will must be fixed "in a sure place," and this happens through Daas: a felt recognition of G-d, as vivid as if one saw Him. Avraham is the model, since the Sages say he recognized his Creator by his own understanding.

אך המשכת גילוי זה מבחי׳ מעלת ומדרגת האבות עצמם כו׳ כי האבות היו בבחי׳ מרכבה דאצי׳ דאיהו וגרמוהי חד ולא כל נפש תוכל שאת גילוי זה.

However, the drawing down of this revelation from the level of the rank and degree of the Patriarchs themselves, etc. [is not for every soul]; for the Patriarchs were a Chariot of [the World of] Atzilus, where "He and His vessels are one," and not every soul can bear this revelation.

> The revelation of the Patriarchs themselves comes from Atzilus, the world where G-d and His attributes are one, and ordinary souls cannot contain a revelation of that intensity. So something is needed to bring it down to a level they can receive.

אבל להיות גילוי זה נמשך ונשתלשל בבי״ע ששם מושרשות נפשות כלל ישראל הוא ע״י בחי׳ ומדרגת השבטים

But for this revelation to be drawn down and to descend into [the worlds of] Beriah, Yetzirah and Asiyah, where the souls of all Israel are rooted, this is through the level and degree of the Tribes.

> Most Jewish souls are rooted in the lower worlds of Beriah, Yetzirah and Asiyah. The revelation reaches them through the level of the Tribes, the sons of Yaakov.

כי שבט הוא לשון המשכה כמו כוכבא דשביט[21,22] וגם לשון שבט וענף מן האילן הגדול שהם[23] בבחי׳ מרכבה לעלמא דאתגליא בבחי׳ (הים)

For shevet (tribe) is a term for drawing forth, as in kochva deshavit (a comet), and it is also the term for a rod and branch of the great tree.

> The word shevet (tribe) suggests drawing forth, as in the Aramaic kochva deshavit, a comet, whose light trails outward; it also means a rod or branch that grows from a great tree.

עמד על י"ב בקר[24] הם בחי' י"ב שבטים כנגד ארבע חיות המרכבה[25] פני אדם[26] כו'

For they are a Chariot for the revealed world (alma de'isgalya), in the aspect of (the Sea) "standing upon twelve oxen," which are the twelve Tribes, corresponding to the four Chayos of the Chariot, the face of a man, etc.

> The Tribes are a chariot for "the revealed world" (in Kabbalah, Malchus, from which the lower worlds come forth), like the bronze "Sea" in Shlomo's Temple, which stood on twelve oxen: the twelve Tribes, corresponding to the four faces of the Chayos in Yechezkel's chariot vision. As the oxen carried the Sea, the Tribes carry the Patriarchs' revelation below.

וכל א' כלול מג' אבות[27] הרי י"ב ומשם נמשך השפעת והמשכת גילוי אלקותו יתי בכלל הנפשות של ישראל שבחי' ומדרגת השבטים יכולים כל ישראל שאת בנפשם.

And each one comprises the three Patriarchs, making twelve; and from there flows the influence and drawing down of the revelation of His G-dliness, may He be blessed, into the souls of Israel as a whole; for the level and degree of the Tribes all Israel can bear in their souls.

> Each of the four faces includes all three Patriarchs, giving twelve, the number of the Tribes. Through this level, which every Jew can bear, the revelation of G-dliness flows into all Jewish souls.

וזהו שאמר הנביא על הגלות (ונתקן בתקון חצות) למה תתענו[28] ה' מדרכך תקשיח לבנו מיראתך שוב למען עבדיך[29] שבטי נחלתך.

And this is what the prophet said concerning the exile (and it was set into Tikkun Chatzos): "Why, Havayah, do You make us stray from Your ways, and harden our heart from Your fear? Return for the sake of Your servants, the tribes of Your inheritance."

> The verse from Yeshayahu, recited in the midnight lament Tikkun Chatzos, asks why G-d lets us stray from His ways and fear, and pleads that He return for the sake of the tribes. The Alter Rebbe reads it as a lament over exile that finds hope in the Tribes.

פי' מדרכך מדת אברהם שנאמר עליו הלוך ונסוע הנגבה[30] (בראשית יא) כו' ומיראתך מדת יצחק כו'

Explanation: "From Your ways" is the attribute of Avraham, of whom it is said (Bereishis 11), "going and journeying toward the south," etc.; and "from Your fear" is the attribute of Yitzchak, etc.

> "Your ways" means Avraham's attribute, since Avraham is described as "going and journeying," and "Your fear" means Yitzchak's attribute of awe. The verse cited is in Genesis 12:9, though the text gives chapter 11.

וקובל הנביא למה תתענו ותקשיח לבנו ממדת אברהם ויצחק להיות רחוקים מאור פני ה' שיתגלה עלינו ולהיות בגלות אדום הם ענייני עוה"ז כו'

And the prophet laments: Why do You make us stray and harden our heart from the attribute of Avraham and Yitzchak, so that we are far from the light of G-d's countenance being revealed upon us, and are in the exile of Edom, which is the affairs of this world, etc.?

> The prophet laments that in the exile of Edom, which is immersion in worldly concerns, we are cut off from the revelation of the Patriarchs' love and fear and from the light of G-d's countenance.

על כל פנים שוב למען עבדיך שבטי נחלתך כלומר שעם היות שבחי' מעלות ומדרגת האבות עצמם אינו שורה ומתגלה בנפש האדם בגלות אבל ע"י[31] השתלשלו' [השתלשלות] בחי' ומעלת השבטים יוכל להיות גילוי זה בכל נפש מישראל:[32, 33]

At any rate, "Return for the sake of Your servants, the tribes of Your inheritance"; that is to say: although the level of the rank and degree of the Patriarchs themselves does not rest and become revealed in a person's soul in exile, nevertheless through the descent (hishtalshelus) of the level and rank of the Tribes, this revelation can be in every soul of Israel.

> Even when the Patriarchs' own level cannot rest in a soul in exile, the prophet asks G-d to return "for the sake of the tribes." Through the Tribes' level, which extends the Patriarchs downward, the revelation can still reach every Jewish soul.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **A QUESTION THE REBBE RAISES**
>
> In the maamar Basi LeGani of 10 Shevat 5730, explaining the Previous Rebbe's words that the soul above was „ברצון אחד להוי' לבדו ואין זר אתו" ("with one will for Havayah alone, and no stranger with it"), the Rebbe turns to the declaration of Yaakov's sons at his deathbed.
>
> He asks how the Tribes could say „כשם שאין בלבך אלא אחד כך אין בלבנו אלא אחד" ("just as in your heart there is only One, so in ours there is only One"), when, as this paragraph explains, „שהאבות הם באצילות והשבטים הם בבי"ע" (the Patriarchs are in Atzilus and the Tribes in the lower worlds), whose bittul is lower even than that of the chariot of Atzilus. Following the Mitteler Rebbe he answers that every distinction in hishtalshelus stems from the will to create worlds (הרצון על עולמות), while „שרש הנשמות הוא בעצמות אוא"ס ממש למעלה מרצון הפשוט" (the root of souls is in the Essence above that will); to that root all levels are equal, so Yaakov's "only One" is drawn into the Tribes as well. From this he suggests why the Previous Rebbe's maamar dwells on the soul's height above: to hint at the strength it has, once below, „להתגבר על כל המניעות ועיכובים" (to overcome every obstacle).
>
> The Alter Rebbe: אבל להיות גילוי זה נמשך ונשתלשל בבי"ע ששם מושרשות נפשות כלל ישראל הוא ע"י בחי' ומדרגת השבטים
>
> The Rebbe: צריך להבין מה שאמרו השבטים כך אין בלבנו אלא אחד, הרי השבטים הם בבי"ע
>
> Sefer HaMaamarim Melukat (new edition, Kislev-Shevat), vol. ב, p. שמא (sec. 9; note 82 cites Torah Ohr, Vayeitzei מוצש"ק פ' בא, יו"ד שבט, ה'תש"ל · 24a)

BACKGROUND FROM THE REBBE

In a sicha of Shabbos Vayigash 5732 on the seventy souls (ע׳ נפש) who went down to Egypt, where the Torah's count reaches seventy only if someone is added (Yocheved, Yaakov himself, or in one Midrash G-d), the Rebbe explains what that descent was meant to achieve.

Citing this paragraph, he says „האבות הן הן המרכבה" (the Patriarchs were a chariot) with the Shechinah revealed in them, and that this level reaches the souls bound to the lower worlds through the Tribes and the seventy souls into which they divide; yet to reach every soul it also had to go down into the exile of Egypt. On the view that Yaakov completed the seventy, something above Egypt and above hishtalshelus had to be within them so they would not sink into the exile. On the view that „הקב"ה השלים עמהם את המנין" (G-d completed the count), Yaakov's own level, Atzilus (אצילות), could not be felt in Egypt even in hiding, or the exile would not be a true concealment, just as this paragraph says „שבחי׳ מעלת ומדרגת האבות עצמם אינו שורה ומתגלה בנפש האדם בגלות" (that the level of the Patriarchs themselves does not rest and become revealed in a person's soul in exile).

The Alter Rebbe: שעם היות שבחי׳ מעלות ומדרגת האבות עצמם אינו שורה ומתגלה בנפש האדם בגלות

The Rebbe: קען דאָס ניט זיין אין אַן אופן אַז אין גלות מצרים זאָל נמשך ווערן און זיך הערן (עכ"פ — בהעלם) בחי׳ של יעקב, עולם האצילות

Likkutei Sichos, vol. כ, p. 222 (Vayigash 2; the sicha begins p. 218; note 53 on p. 222 quotes this paragraph, and note 40 on p. 221 cites Torah Ohr, Vayeitzei 24a) · ש"פ ויגש תשל"ב

BACKGROUND FROM THE REBBE

In a sicha of Shabbos Shemos 5725 on Rashi's comment that the Torah counts the sons of Israel again „להודיע חיבתן" ("to show how dear they are") ("He counted them by their names"), the Rebbe explains the count as „עצם הנשמה" (the essence of the soul) and the name as „הארת הנשמה שבגוף" (the soul's light in the body).

In a note he cites this paragraph: „שבגלות א״א להיות גילוי בחי׳ האבות כ״א ע״י השבטים" (in exile the level of the Patriarchs can be revealed only through the Tribes). So „מנאן בשמותם" ("He counted them by their names"): the count, which Torah Ohr (beginning of Vaera) calls „בחי׳ האבות שבכל אחד מישראל" (the level of the Patriarchs in every Jew), is revealed through "their names," the names of the Tribes. That is why all seventy souls are counted after the Tribes are named: in each of them „גילוי בחי׳ עצם הנשמה" (the essence of the soul, the Patriarchs) must be revealed, and that comes through the Tribes.

The Alter Rebbe: אבל ע"י השתלשלו׳ בחי׳ ומעלת השבטים יוכל להיות גילוי זה בכל נפש מישראל

The Rebbe: „מנין", ענינו — בחי׳ האבות שבכל אחד מישראל (תו"א ר"פ וארא), וגילוי המנין — בחי׳ האבות — הוא ע"י „שמותם" — שמות השבטים

Likkutei Sichos, vol. ו, p. 11 (Shemos 1, sec. 14, note 40) · ש"פ שמות תשכ"ה

SECTION 4 • ¶6–7

Compassion for the soul

6 והנה מדתו של יעקב[34] אבינו ע״ה [עליו השלום] היא בחי׳ הרחמים העליונים שאפילו על כל עולמות[35] שייך ונופל[36] בחינת הרחמנות כו׳

Now, the attribute of our father Yaakov, peace be upon him, is the level of the Supernal Mercies, for even over all the worlds the quality of compassion applies and pertains, etc., as is explained elsewhere.

> Yaakov's attribute is supernal mercy, a compassion so vast that it applies even to the highest worlds. Compared with G-d's infinity even they are as nothing, and so they too are objects of compassion.

כמ״ש במ״א ומדרגות השבטים יוצאי ירך יעקב[37] הם במדריגה שלמטה הימנו דהיינו לעורר רחמים רבים על ניצוץ אלקות השורה בנפשו

And the levels of the Tribes, "who came forth from Yaakov's loins," are on a level below him; that is, to arouse abundant mercy over the spark of G-dliness that rests in one's soul,

> The Tribes, Yaakov's sons, stand a level below him, and their service is to arouse great mercy over the spark of G-dliness in one's own soul. This is the kind of compassion an ordinary person can reach.

ע״י התבוננותו בגדולת א״ס ב״ה איך שהוא רם ונשא[38] וכולא קמיה כלא חשיבי[39] ובטול כל הנבראים במקורם ובכללם גם נפשו כשהיתה במקור חוצבה חלק

through one's contemplating the greatness of the Infinite One (Ein Sof), blessed be He: how He is exalted and lofty, and "all before Him is considered as nothing," and the nullification of all created beings in their source; and among them also one's own soul, when it was in the source from which it was hewn,

> The method is contemplation: one considers how exalted G-d is, that all creation is as nothing before Him and is nullified in its source. Among those creations is one's own soul, which in its source was hewn from G-d.

אלוה ממעל[40] ממש שהיתה בטלה באור א"ס ממש ואיך ירדה פלאים[41] מטה מטה מאיגרא רמא[42] כו' ולפי רבוי ואריכות ההתבוננות כך תגדל הרחמנות ביתר שאת.[43]

"a part of G-d above" truly, when it was nullified in the Infinite Light (Or Ein Sof) truly; and how it has descended wondrously, down, down, "from a lofty peak," etc. And according to the abundance and length of the contemplation, so will the compassion grow, with ever greater intensity.

> In its source the soul, "a part of G-d above," was entirely absorbed in the Infinite Light, and it has fallen "from a lofty peak" into a body in this world. The longer and deeper one contemplates this descent, the stronger the compassion for one's soul becomes.

ועד"ז נתקן כל סדר התפלה ובפסוד"ז [ובפסוקי דזמרה] שכמה פסוקים המספרים בשבחו ש"מ [של מקום] בעילוי אחר עילוי שמזה תגדל הרחמנות על ירידת הניצוץ וריחוקו מאור א"ס ב"ה כנ"ל.

And in this manner the entire order of the prayers was instituted, and in Pesukei deZimra many verses recount the praise of the Omnipresent, blessed be He, in ascent after ascent; from this the compassion grows over the descent of the spark and its distance from the Infinite Light, blessed be He, as mentioned above.

> The prayers were arranged for this purpose: Pesukei deZimra, the psalms and verses of praise that open the morning prayer, praises G-d in ever higher terms. The more one grasps G-d's greatness, the more one feels how far the soul's spark has fallen and the more compassion grows.

7 והנה ע"י שמתעורר בחי' הרחמנות באתעדל"ת [באתערותא דלתתא] אתעדל"ע [אתערותא דלעילא] כמו למשל השבט וענף של אילן שכופפין אותו כו' אזי נמשך כל האילן.

Now, when the quality of compassion is aroused as an arousal from below (isarusa dilesata), [there follows] an arousal from above (isarusa dile'eila); as, by way of analogy, the rod and branch of a tree which one bends, etc., and then the whole tree is drawn along.

> Compassion aroused in a person is an "arousal from below," and it calls forth an "arousal from above," a response from G-d. The analogy is a branch: bend it, and the whole tree is drawn after it.

כך הוא ע"י אתעדל"ת [אתערותא דלתתא] זו שמבחי' ומדרגת השבטים גורם אתעדל"ע [אתערותא דלעילא] בחי' רחמים רבים להיות נמשך גילוי אור א"ס ב"ה ובחי' מעלות ומדרגות האבות בבחי' גילוי ממש בנפשו דהיינו בחי' דעת והרגשה כאילו רואה כו'.

So too, through this arousal from below, from the level and degree of the Tribes, one brings about an arousal from above, the level of abundant mercy, so that there is drawn down the revelation of the Infinite Light (Or Ein Sof), blessed be He, and the level of the ranks and degrees of the Patriarchs, as an actual revelation in one's soul; that is, the level of Daas (knowledge) and felt awareness, as though one sees, etc.

> The Tribes' level, compassion for one's soul, is the branch; when it is stirred, it draws down great mercy from above. That mercy brings into the soul the revelation of the Infinite Light and of the Patriarchs' level, felt as vividly as if one saw it.

וכמאמר אבינו אב הרחמן[44] רחם נא עלינו ותן בלבנו בינה כו' שכדי להיות לבבנו מכון וכסא להשראת בינה ודעת בבחי' הרגשה בלב הוא ע"י הרחמנות

As in the prayer, "Our Father, merciful Father, have mercy upon us, and put understanding in our hearts, etc."; for our heart to become an abode and a throne for the indwelling of Binah (understanding) and Daas as a felt awareness in the heart comes through compassion,

> The prayer "Our Father, merciful Father, have mercy upon us and put understanding in our hearts" shows the order: first mercy, then understanding. Compassion is what makes the heart a fit dwelling for Binah and Daas felt in the heart.

כי הרחמנות והדעת תלוי זה בזה.[45] וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] (ברכות לג.) כל מי שאין בו דעה[46] כו':

for compassion and Daas depend on one another. As our Sages, of blessed memory, said (Berachos 33a): "Whoever has no knowledge, etc."

> Compassion and Daas depend on each other, as the Sages said, "Whoever has no knowledge, it is forbidden to have mercy on him," linking the two.

SECTION 5 • ¶8–9

Lavan, the Supernal Whiteness

8 אך הנה גם לבחי׳ אתעדל״ע [אתערותא דלעילא] שיהי׳ [שיהיה] תלוי באתעדל״ת [באתערותא דלתתא] זו צ״ל בחי׳ המשכה מלמעלה והמשכה זו היא ממקור הרחמים עליונים שלמעלה מעלה מסדר ההשתלשלות ששם מקור ושרש הרחמים מה שאינו מושג ונתפס בסדר השתלשלות כלל

However, even for the arousal from above (isarusa dile'eila) to depend on this arousal from below (isarusa dilesata), there must be a drawing down from above; and this drawing down is from the source of the Supernal Mercies, which is far, far above the order of the chain of descending worlds (hishtalshelus), for there is the source and root of mercy, which is not grasped or contained within the order of hishtalshelus at all.

> Even the rule that the arousal from above depends on the arousal from below must itself come from somewhere higher. It comes from the source of supernal mercy, which lies beyond the whole chain of worlds and cannot be grasped within it.

וכמאמר אלקי עולם ברחמיך הרבים ברחמיך דייקא כו׳ וכמ״ש במ״א[47] וזהו וישכם לבן[48] בבקר[49] פי׳ לבן דקדושה[50] הוא בחי׳ לובן העליון דהיינו בחי׳ אור עצמותו

As in the prayer, "G-d of the world, in Your abundant mercies," "in Your mercies" specifically, etc., and as is explained elsewhere. And this is [the meaning of] "And Lavan rose early in the morning." Explanation: Lavan of holiness is the level of the Supernal Whiteness, that is, the level of the light of the essence and being of the Infinite Light (Or Ein Sof), blessed be He.

> The prayer of Shabbos morning says "G-d of the world, in Your abundant mercies," and the emphasis on "Your" mercies points to G-d's own mercy, beyond the ordered levels. The Alter Rebbe now returns to the verse: "Lavan" means white, and "Lavan of holiness" is the Supernal Whiteness, the light of the very essence and being of the Infinite Light.

ומהותו של אא״ס [אור אין סוף] ב״ה כמשל מראה וגוון לבן[51] שאינו דומה לכל המראות וגוונים שהגוונים שלהם נתהוו ע״י צבע משא״כ מראה וגוון לבן הוא עצמות הדבר ומהותו שלא נשתנה ולא נתהוה ע״י צבע.

As in the analogy of the appearance and color white, which is unlike all the [other] appearances and colors, whose colors came about through dye; whereas the appearance and color white is the very essence and being of the thing, which has not been changed and has not come about through dye.

> Every other color is produced by dyeing something, while white is the thing itself, unchanged. So the Supernal Whiteness stands for the Infinite Light as it is, before any "color" or defined attribute.

9 וכן הוא עד"מ אור א"ס ב"ה בעצמו ובכבודו דלית ביי' [ביה] בחינת גוונין כלל דלית מחשבה תפיסא ביי' [ביה][52] ואני ה' לא שניתי[53] כתיב.

And so it is, by way of analogy, with the Infinite Light (Or Ein Sof), blessed be He, in Himself and in His glory, in whom there is no aspect of colors at all, for "no thought can grasp Him"; and it is written, "I, Havayah, have not changed."

> The analogy of white now applies to the Infinite Light in itself: it has no "colors," no defined attributes, and no thought can grasp it. The verse "I, Havayah, have not changed" expresses that nothing in it alters.

ולכן כתיב והחליף את משכורתי[54] עשרת מנים אם כה יאמר נקדים[55] כו'. שכל הבחי' עקודים ונקודים נתהוו ונשתלשלו ממנו ובירידתם והשתלשלם הם נקראים בשם עקודים ונקודים

And therefore it is written, "And he changed my wages ten times: if he said thus, 'The speckled,' etc." For all the levels of "ringed" (akudim) and "speckled" (nekudim) came into being and descended from Him, and in their descent and chain of descent they are called by the names "ringed" and "speckled";

> Lavan changed Yaakov's wages from speckled to ringed sheep and back. In Kabbalah "ringed" (akudim) and "speckled" (nekudim) are also names of early stages of divine emanation, and they receive those names only as they descend from the source.

משא"כ בראשיתם ומקורם הם בטלים ונכללים ואינם עולים בשם כלל ולכן יכול הוא להפך מבחי' עקודים לבחי' נקודים ומנקודים לעקודים ואין זה שינוי לפניו יתי' כביי' [כביכול] מאחר

whereas in their beginning and source they are nullified and included, and bear no name at all. And therefore He can turn [them] from the level of ringed to the level of speckled, and from speckled to ringed, and this is no change before Him, may He be blessed, as it were.

> In their source these levels are wholly nullified and have no separate identity or name. That is why the Supernal Lavan can turn one into the other without any change in Himself.

שהם בטלים במציאות ואינם עולים בשם כלל לא שייך שם שינוי כלל (וזלע"ז [וזה לעומת זה] לבן דקליפה מחליף משכורתו ממש ברמאות).[56,57]

Since they are nullified in existence and bear no name at all, the term "change" does not apply there at all. (And opposite this, Lavan of kelipah actually changes his wages through deceit.)

> Where something has no existence of its own, turning it from one form to another is not a change at all. The parenthesis contrasts the Lavan of kelipah in the story, whose changing of the wages was plain trickery.

והנה בחינת לבן דקדושה כנ"ל שם הוא מקור הרחמים העליונים מה שלמעלה מעלה מסדר ההשתלשלות ואתערותא דילי' [דיליה] בבוקר דאברהם בחי' חסד

Now, at the level of Lavan of holiness, as mentioned above, there is the source of the Supernal Mercies, which is far, far above the order of the chain of descending worlds (hishtalshelus); and its arousal is "in the morning" of Avraham, the level of Chesed (kindness), as it is written (Bereishis 22), "And Avraham rose early in the morning."

> The Lavan of holiness is the source of supernal mercy, beyond the whole chain of worlds. It is awakened "in the morning," Avraham's time and his attribute of Chesed, as the Torah says, "And Avraham rose early in the morning," when he went to the Akeidah.

כמ"ש (בראשית כב) וישכם אברהם בבקר[58, 59] להמשיך רחמים להיות אתעדל"ע [אתערותא דלעילא] תלוי באתעדל"ת [באתערותא דלתתא] המשכת הרחמים היא בבחי' חסד דאברהם.

[This is] to draw down mercy so that the arousal from above (isarusa dile'eila) depend on the arousal from below (isarusa dilesata); the drawing down of mercy is in the aspect of Avraham's Chesed.

> Through Avraham's kindness the higher mercy is drawn down, so that a response from above follows an arousal from below.

וכמאמר אהבת עולם אהבתנו כו' אבינו אב הרחמן כו'. וזהו וינשק לבניו[60] הם הם בחי' השבטים (שהם בני בניו ובני בנים הרי הם כבנים)[61, 62, 63]

As in the prayer, "With an everlasting love You have loved us, etc.; our Father, merciful Father, etc." And this is [the meaning of] "and he kissed his sons": these are the level of the Tribes (for they are his sons' sons, and sons' sons are like sons), the level of the drawing down of the arousal from above, as mentioned above.

> The morning blessing "With an everlasting love You have loved us… our Father, merciful Father" joins love (Chesed) with mercy. The verse's "he kissed his sons" refers to the Tribes, Lavan's grandsons, since grandchildren count as children; they stand for the drawing down of the arousal from above.

בחי' המשכת אתעדל"ע [אתערותא דלעילא] כנ"ל ובנותיו הן הן לאה ורחל עלמא דאתכסייא ועלמא דאתגלייא שלכל בחי' הללו נמשך בחי' לבן העליון בבחינת נשיקין ואתדבקות רוחא ברוחא.[64, 65]

"And his daughters": these are Leah and Rachel, the hidden world (alma de'iskasya) and the revealed world (alma de'isgalya); for to all these levels the level of the Supernal Lavan is drawn down in the manner of kisses, and "the cleaving of spirit with spirit":

> "His daughters," Leah and Rachel, are the hidden world and the revealed world (as explained earlier in Vayetzei, the world of thought and the world of speech), and the Supernal Lavan reaches all of them as a kiss, in which spirit cleaves to spirit.

לכל המשפיעים שהם בחי' בניו והמקבלי' [והמקבלים] שהם בחי' בנותיו שיהי' [שיהיה] נשפע ונמשך בהם בחי' רחמים עליונים להיות אתעדל"ע [אתערותא דלעילא] תלוי באתעדל"ת [באתערותא דלתתא]. ויברך אתהם כו'.

to all the givers, who are the level of "his sons," and the recipients, who are the level of "his daughters," that the level of the Supernal Mercies be bestowed and drawn into them, so that the arousal from above depend on the arousal from below.

> The sons stand for those who give influence and the daughters for those who receive it, and supernal mercy flows into both, so that G-d's response depends on human arousal.

ענין הברכה כמ"ש (שם א) ויברך אתם אלקים ויאמר להם[66] כו' ומלאו את הארץ וכבשה כו'. דהיינו שיהי' [שיהיה] תוספת ברכה והמשכה למטה עד דאתהפכא חשוכא לנהורא.

"And he blessed them, etc.": the meaning of the blessing is as it is written (ibid. 1), "And G-d blessed them, and said to them, etc., fill the earth and subdue it, etc."; that is, that there be an increase of blessing and a drawing down below, until darkness is turned into light.

> "And he blessed them": blessing in the Torah means increase, as in the first blessing to humanity to "fill the earth and subdue it." Here it means drawing G-dliness further and further down, until even darkness is turned into light.

וכמ"ש (שם יב) ונברכו בך כל[67] משפחות האדמה ובזרעך[68] שיהיו נברכים ונכללים כל בחי' הניצוצים שנפלו בשבה"כ [בשבירת הכלים] בקדושתו של זרע יעקב.

And as it is written (ibid. 12), "And all the families of the earth shall be blessed through you," and "through your seed": that all the sparks that fell in the shattering of the vessels be blessed and included in the holiness of the seed of Yaakov.

> G-d promised Avraham that all the families of the earth would be blessed through him (Genesis 12:3, the chapter the text gives), and repeated it to Yaakov with "and through your seed" (Genesis 28:14); the maamar reads it as the gathering of the fallen sparks. According to Kabbalah, sparks of holiness fell into the world when the primordial vessels shattered, and they are raised into the holiness of Yaakov's descendants.

וילך וישב לבן למקומו שזמן הארת בחי' זו היא בבוקר זמן תפלת השחר אבל אחר התפלה מסתלק הארה זו

"And Lavan went and returned to his place": for the time of the illumination of this level is in the morning, the time of the morning prayer, but after the prayer this illumination withdraws.

> "Lavan went and returned to his place" means that this supernal illumination shines during the morning prayer and then withdraws when prayer is over.

ולכך צריך להתפלל בכל יום שבכל יום חוזר ונמשך הארה זו וחזר ונסתלק אחר התפלה.

And therefore one must pray every day, for every day this illumination is drawn down anew, and withdraws again after the prayer.

That is why one must pray every day: the illumination comes anew each morning and withdraws again afterward. Daily prayer is needed to draw it down again.

ויעקב הלך לדרכו[69] בחי׳ יעקב יו״ד עקב הלך ונמשך בחי׳ תורה ומצות דתורה אקרי דרך[70] (קדושין ב:)

ודי״ל [ודי למבין]:[71]

“And Yaakov went on his way”: the level of Yaakov, yud [and] akev (heel), went and was drawn into the level of Torah and mitzvos, for the Torah is called “a way” (Kiddushin 2b). And this suffices for one who understands.

The name Yaakov is read as yud and akev (heel): the divine point drawn down to the lowest level. “Yaakov went on his way” means that after prayer, when that illumination has withdrawn, the level of Yaakov is drawn into Torah study and mitzvos, since the Sages call the Torah “a way.”

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

THE REBBE EXPLAINS

In a sicha of Shabbos Bereishis 5712 on the custom of announcing „ויעקב הלך לדרכו” (“and Yaakov went on his way”) after Tishrei, the Rebbe asks why the verse comes only after Lavan’s pursuit and parting, and quotes this maamar’s explanation of Lavan of holiness as white, „בחי׳ אור עצמותו ומהותו של אא״ס ב״ה” (“the light of the very essence of the Infinite Light”).

White, the color no dye produces, is the essence of the Infinite Light, above hishtalshelus; so, he explains, it cannot be drawn down by a person’s own service, not even by teshuvah, which is why „תשובה תולה ויוהכ״פ מכפר” (teshuvah only suspends and Yom Kippur itself atones), and the High Priest served in white („בגדי לבן”). After Lavan’s pursuit the supernal whiteness was revealed „נשיקין ואתדבקות רוחא ברוחא” (“as kisses and the cleaving of spirit to spirit”) to every Jew, and that gave Yaakov the strength for his struggle with Eisav on the way. In the year this is Yom Kippur, when, as the Alter Rebbe explains in his discourse Ke’tapuach (the Rebbe’s note 33), the “kiss” reaches all „פרצופים העליונים” (the supernal configurations), down to transforming the evil of the animal soul, “his sons and his daughters.” Right after it the service of „ויעקב הלך לדרכו” (“Yaakov went on his way”) begins, and its main part after Tishrei.

The Alter Rebbe: שלכל בחי' הללו נמשך בחי' לבן העליון בבחינת נשיקין ואתדבקות רוחא ברוחא

The Rebbe: איז דאַן נמשך און נתגלה געוואָרן דער לובן העליון אין דעם אופן פון „נשיקין ואתדבקות רוחא ברוחא" צו יעדן פון די בני ישראל

Likkutei Sichos, vol. טו, p. 262–263 (sicha begins p. 259; the quote is on p. 263, where note 29 cites Torah Ohr, Vayeitzei 24b; note 24 on p. 262 cites 24b and 23a) · שבת בראשית תשי"ב

BACKGROUND FROM THE REBBE

In a notebook entry written in Nice in Teves 5701, explaining in Chassidic terms the baraisa „מי שהי׳ נושה בחבירו” (about a creditor whose debtor is owed by a third party; Pesachim 31a), the Rebbe describes everything a person receives from above as a loan to be repaid with profit.

Among the things given in advance he lists the soul returned each morning, livelihood, and in service the oath given the soul before birth and the daily arousals, „וכן בכל בקר ובקר שיש אתדל״ע" ("and so every morning there is an arousal from above"), citing „וישכם אברהם בבקר" ("Avraham rose early") and „וישכם לבן בבקר וינשק" ("Lavan rose early in the morning and kissed") from the end of Vayeitzei in Torah Ohr. Through these arousals a person must serve, doing the positive mitzvos and guarding the negative ones, and so „לא רק משלם חובו, אלא עוד משתכר בתוס׳ מרובה ע״י ניצוח הגוף" (not only repay the debt but profit by conquering the body).

The Alter Rebbe: ולכך צריך להתפלל בכל יום שבכל יום חוזר ונמשך הארה זו

The Rebbe: וכן בכל בקר ובקר שיש אתדל"ע וישכם אברהם בבקר גו' וישכם לבן בבקר וינשק גו' (תו"א ס"פ ויצא). וע"י התעוררות אלו צ"ל עבודת האדם

Reshimos (combined edition, booklets 112–157), vol. קיב–קנז, p. 387–388 (booklet 150; the reshimah begins on p. 387); the citation is the Rebbe's own parenthesis in the text · כ"א–כ"ד טבת, ה'תש"א, ניצא (Nice)

BACKGROUND FROM THE REBBE

In a maamar on Rosh Chodesh Cheshvan 5736 about leaving Tishrei, the Rebbe explains the custom of announcing „ויעקב הלך לדרכו" ("and Yaakov went on his way") and the Alter Rebbe's explanation (dibbur hamaschil „כתפוח בעצי היער", Ke'tapuach) that it follows „וישכם לבן בבוקר גו' ואח״כ וילך וישב לבן למקומו" ("Lavan rose early … and returned to his place").

He says „דבפרטיות ענין זה הוא בכל יום" (that in detail this happens every day), as this paragraph explains (after the morning prayer the illumination withdraws and Yaakov goes into Torah and mitzvos), while „ובכללות מתחיל זה בחודש תשרי" (in general it begins in Tishrei): according to Hemshech V'kacha 5637 „במוצאי יוהכ״פ" (after Yom Kippur), and „בגילוי למטה מתחיל במוצאי שמח״ת" (in revealed form after Simchas Torah), when the announcement was made. In a note to the Likkutei Sichos sicha above (vol. 15, p. 259 ff.) he likewise distinguishes the "way" after Yom Kippur, Torah and mitzvos, as here, from the "way" after Simchas Torah, everyday matters done for the sake of Heaven.

The Alter Rebbe: ויעקב הלך לדרכו בחי' יעקב יו"ד עקב הלך ונמשך בחי' תורה ומצות דתורה אקרי דרך

The Rebbe: דבפרטיות ענין זה הוא בכל יום, כמבואר בתו"א ס"פ ויצא, ובכללות מתחיל זה בחודש תשרי, שאז הו"ע ויעקב הלך לדרכו

Sefer HaMaamarim 5736 (bilti muga, old edition), vol. תשל"ו, p. 42 (the editors' note 63 prints "כב, ב" for Torah Ohr, end of Vayeitzei; note 64 cites Likkutei Sichos vol. 15, p. 259 ff.) · יום א' פ' נח, ל' תשרי, ה'תשל"ו

FROM THE REBBE'S MAAMAR 5748, ד״ה וישכם לבן בבוקר

The Alter Rebbe states that the morning illumination withdraws after prayer, so one must pray daily, and that Yaakov then goes into Torah and mitzvos. The Rebbe adds that only after the withdrawal can avodah below be complete. Avodah needs the real existence of a person and a world, and that existence cannot stand while the Supernal Whiteness is revealed ("one who points before the king has no existence"). He also gives the reason for the withdrawal itself: it happens so that avodah, the purpose of creation, can be done in its fullness.

The Alter Rebbe: אבל אחר התפלה מסתלק הארה זו

The Rebbe: אלא יתירה מזו, שדוקא לאחר סילוק ההארה יכולה להיות העבודה למטה

FROM THE REBBE'S MAAMAR 5748, ד״ה וישכם לבן בבוקר

The Alter Rebbe uses the changed wages to show that G-d's essence can switch akudim and nekudim without this being a change in Him. The Rebbe reads akudim, nekudim and berudim as three stages of hishtalshelus: lights bound in one vessel, the world of Tohu, and Atzilus. Yaakov's changing the wages becomes Israel's avodah, which changes hishtalshelus and draws down from beyond its limits. "Ten times" means ten included in ten, which is one hundred, the complete number. This draws down not only Atzilus but Tohu, akudim, and the Supernal Whiteness itself.

The Alter Rebbe: ולכן יכול הוא להפך מבחי' עקודים לבחי' נקודים ומנקודים לעקודים

The Rebbe: שישראל על ידי עבודתם עולים למעלה יותר, שפועלים שינוי בסדר השתלשלות

FROM THE REBBE'S MAAMAR 5748, ד"ה וישכם לבן בבוקר

The Alter Rebbe makes only a parenthetical remark about the Lavan of kelipah, who changes the wages through deceit. The Rebbe explains why it is brought: Israel's avodah reaches even this lower Lavan. Through teshuvah they turn darkness to light and bitterness to sweetness. He ties this to Yaakov's "I will return in peace (beshalom) to my father's house," read as a double peace: peace to the far and to the near. The far is mentioned first because of the advantage of teshuvah.

The Alter Rebbe: וזלע"ז לבן דקליפה מחליף משכורתו ממש ברמאות

The Rebbe: הוא כדי לבאר שעבודת ישראל פועלת גם בלבן זה שלמטה

FROM THE REBBE'S MAAMAR 5748, ד"ה וישכם לבן בבוקר

The Alter Rebbe cites "And Avraham rose early in the morning" to show that the arousal of supernal mercy comes through Avraham's Chesed. The Rebbe continues the verse, "and saddled his donkey (chamor)." He reads it as the morning prayer, which is a battle with the body's materiality (chomer), and it is this prayer that draws down the Supernal Whiteness. He also explains the 'kiss' of this light as total self-giving (hismasrus).

The Alter Rebbe: ואתערותא דילי' בבוקר דאברהם בחי' חסד כמ"ש (בראשית כב) וישכם אברהם בבקר

The Rebbe: דענין חבישת החמור רומז לעבודת התפלה שענינה מלחמה עם חומר הגוף

FROM THE REBBE'S MAAMAR 5748, ד"ה וישכם לבן בבוקר

The Alter Rebbe describes the blessing as a flow drawn below until darkness is transformed into light. The Rebbe carries this drawing-down of the Supernal Whiteness to its end: a wondrous union beyond any category of union. In it the created existence becomes the true existence itself, beyond even the 'still small voice' of prophecy. It shines especially in every Jew, and it is drawn into actual physicality, the body and the deed, in the true and complete redemption.

The Alter Rebbe: שיהי' תוספת ברכה והמשכה למטה עד דאתהפכא חשוכא לנהורא

The Rebbe: כי היש הנברא והיש האמיתי נעשים דבר אחד

IN ONE'S AVODAH

In prayer, especially Pesukei deZimra, contemplate G-d's greatness at length until compassion awakens for one's own soul, which has fallen from its source. That compassion draws down mercy from above and brings felt knowledge of G-d into the heart. Because this light withdraws after prayer, one must pray every day, and for the rest of the day draw the level of Yaakov into Torah study and mitzvos.

QUESTIONS FOR DISCUSSION

1. Why does the maamar insist on a felt revelation of G-d rather than faith alone, and what makes faith held only in thought unstable?
2. Why can ordinary souls not receive the Patriarchs' revelation directly, and how does the level of the Tribes solve this?
3. How does contemplating G-d's greatness lead to compassion for one's own soul, and why do compassion and Daas depend on each other?
4. What does the analogy of white, a color not made by dye, teach about the Supernal Whiteness and the claim that G-d does not change?
5. Why must the illumination of prayer be renewed each day, and what does "Yaakov went on his way" add about the rest of the day?

FOR CHILDREN · AGES 9–13

For the children at the table

Compassion for our own soul

THE BIG IDEA

When we think in prayer about how great G-d is and how far our soul has come down, we feel compassion for it, and G-d answers with great mercy that we carry into Torah and mitzvos all day.

The Avos, Avraham, Yitzchak and Yaakov, set themselves aside so completely that G-d's love and fear shone openly in them. Not every soul can hold so great a light. It reaches every Jew through the Shevatim, the Tribes, who grew from the Avos as branches grow from a tree. The service of the Tribes is compassion for one's own soul. In prayer, especially in Pesukei deZimra, the verses of praise, we think about how great G-d is. Our soul was once truly part of G-d above, and it has come down very far. When we feel compassion for it, G-d answers with great mercy, and we begin to know and feel Him in our heart, not only to believe. That mercy comes from above all the worlds, from the Supernal Whiteness. The maamar reads the name Lavan, "white," in this holy sense. White is not a dye added to something; it is the thing itself, unchanged. "Lavan rose early in the morning" and kissed his sons and daughters: each morning at prayer that mercy shines. After prayer it withdraws, so we pray every day. Then "Yaakov went on his way": we carry that light into Torah and mitzvos.

THE MASHAL

When a person bends one branch of a tree, the whole tree is drawn along with it. In the same way, when we awaken compassion below, in our own soul, we draw down G-d's great mercy from above.

QUESTIONS FOR THE SHABBOS TABLE

1. Why does feeling compassion for our own soul bring G-d's mercy down to us?
2. The maamar says white is not a dye but the thing itself. What does this teach us about G-d, who does not change?
3. This week, during the morning prayers, how can you take a moment to think about G-d's greatness before you begin the verses of praise?

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 **וישכם לבן בבקר**

The note records a second version of this maamar there.

KEHOT'S NOTE

נוסחא שני' בסה"מ תקס"ד ע' יד. בבוך 755 רנו, א נמצא ביאור אחר המאמר. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. ביאור באוה"ת כרך ה תתסט, א. ראה ד"ה וישכם לבן תשמ"ח.

2 **וישכם לבן בבקר**

The verse telling how Lavan rose early, kissed his grandchildren and daughters, blessed them and returned home. The maamar will read each phrase as a stage in drawing down supernal mercy.

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.

3 **הגדולה והגבורה כו', בלשון**

The other version reads "HaGedulah etc.: gedulah with a heh, a [feminine] form," making explicit that the point is the final heh that marks the feminine.

KEHOT'S NOTE

בסה"מ תקס"ד ע' יד: "הגדולה כו' גדולה בה' לשון".

4 **לך ה' הגדולה**

David blesses G-d before the whole assembly: "Yours, Havayah, is the greatness and the might...." Chassidus reads its list as the Sefiros; here it introduces greatness (Chesed) and might (Gevurah) as attributes that receive from the Infinite Light.

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

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

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

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

KEHOT'S NOTE

דה"א כט, יא. ראה גם לקמן נו, א ואילך. אוה"ת דרושים לשבועות ע' קנז. ד"ה כבוד מלכותך תרס"א.

5 **שבמקום גדולתו כו'**

Rabbi Yochanan's teaching that wherever you find the might of the Holy One, blessed be He, you find His humility; the maamar quotes it with "greatness." The Alter Rebbe uses it to show that "greatness" does not describe the Infinite Light itself.

Megillah 31a:12–13 מגילה ל"א א:י"ב-י"ג

אָמַר רַבִּי יוֹחָנָן: כָּל מָקוֹם שֶׁאַתָּה מוֹצֵא גְּבוּרָתוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, אַתָּה מוֹצֵא עַנְוְתָנוּתוֹ. דָּבָר זֶה כָּתוּב בַּתּוֹרָה, וְשָׁנוּי בַּנְּבִיאִים, וּמְשׁוּלָּשׁ בַּכְּתוּבִים. כָּתוּב בַּתּוֹרָה: "כִּי ה' אֱלֹקֵיכֶם הוּא אֱלֹקֵי הָאֱלֹקִים וַאֲדֹנֵי הָאֲדֹנִים", וּכְתִיב בְּתָרֵיהּ: "עֹשֶׂה מִשְׁפַּט יָתוֹם וְאַלְמָנָה". שָׁנוּי בַּנְּבִיאִים: "כֹּה אָמַר רָם וְנִשָּׂא שׁוֹכֵן עַד וְקָדוֹשׁ וְגוֹ'", וּכְתִיב בְּתָרֵיהּ: "וְאֶת דַּכָּא וּשְׁפַל רוּחַ", מְשׁוּלָּשׁ בַּכְּתוּבִים, דִּכְתִיב: "סוֹלּוּ לָרוֹכֵב בָּעֲרָבוֹת בָּקָהּ שְׁמוֹ", וּכְתִיב בְּתָרֵיהּ: "אֲבִי יְתוֹמִים ...

Yohanan said: Wherever you find [mentioned in the Bible] the power of the Holy One, blessed be He, you also find his humility. This fact is stated in the Torah, repeated in the Prophets, and stated a third time in the [Sacred] Writings. It is written in the Torah, "For the L-rd your G-d, He is the G-d of gods and L-rd of lords," and it says immediately afterwards, "He executes justice for the orphan and widow" (Deuteronomy 10:17). It is repeated in the Prophets: "For thus said He who ...

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

KEHOT'S NOTE

מגילה לא, א. ראה לעיל טז, א.

PARAGRAPH 2

6 **ואגדלה שמך**

G-d's promise to Avraham, "I will make your name great." It links the word "greatness" to Avraham.

Genesis 12:2 בראשית י"ב:ב'

וְאֶעֶשְׂךָ לְגוֹי גָּדוֹל וַאֲבָרֶכְךָ וַאֲגַדְּלָה שְׁמֶךָ וֶהְיֵה בְּרָכָה׃

And I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing.

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

KEHOT'S NOTE

בראשית יב, ב.

7 **ושבחו של הקב"ה הוא שכך ענוותנותו**

Rabbi Yochanan's teaching that wherever G-d's might is found, His humility is found with it. The Alter Rebbe applies it to the Infinite Light's descent into Avraham's attribute.

Megillah 31a מגילה ל"א א

8 **אברהם אוהבי**

G-d calls Avraham "the one who loves Me." Avraham's attribute is love, the inner form of Chesed.

Isaiah 41:8 ישעיהו מ"א:ח'

וְאַתָּה יִשְׂרָאֵל עַבְדִּי יַעֲקֹב אֲשֶׁר בְּחַרְתִּיךָ זֶרַע אַבְרָהָם אֹהֲבִי׃

But thou, Israel, My servant, Jacob whom I have chosen, The seed of Abraham My friend;

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

KEHOT'S NOTE

ישעי׳ מא, ח.

PARAGRAPH 3

9 **האבות הן הן המרכבה**

In Bereishis the Patriarchs, "who are the chariot," are placed in Atzilus, emerging from the supernal Imma like a birth.

KEHOT'S NOTE

נסמן לעיל ד, ג. וראה לקמן עב, ד.

10 **האבות הן הן המרכבה**

Reish Lakish's saying that the Patriarchs are the chariot. The Alter Rebbe explains it as their constant self-nullification before G-d.

Bereshit Rabbah 47:6 בראשית רבה מ״ז:ו׳

ויכל לדבר אתו - תני, הנפטר מחבירו בין גדול בין קטן, צריך ליטול ממנו רשות. ממי את למד? מאברהם. פעם אחת היה אברהם מדבר עם הקב״ה, באו מלאכי השרת לדבר עמו. אמר להן: נפטר מן השכינה, שהיא גדולה מכם תחלה, אחר כך אני מדבר עמכם. כיון שדבר עם הקדוש ברוך הוא כל צרכו, אמר לפניו: רבון העולמים! צריך אני לדבר. אמר לו: הפטר בשלום, ה״ד: ויעל אלקים מעל אברהם. אמר ריש לקיש: האבות הן הן המרכבה, שנא׳: ויעל אלקים מעל אברהם. ויעל מעליו אלקים. (בראשית כה) והנה ה׳ נצב עליו:

"He concluded speaking with him, and G-d ascended from upon Abraham" (Genesis 17:22). It is taught: One who departs from another person, whether of greater or lesser stature, must take his leave from him. From whom do you derive this? From Abraham. On one occasion, Abraham was speaking with the Holy One blessed be He, when the ministering angels came to speak with him. He said to them: 'Let me first take my leave from the Divine Presence, which is of greater stature than you, then I will speak with …

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

11 **ומדותיו הם המתגלים בנפשם**

Or HaTorah has a gloss on this passage there, pointing to three maamarim in Torah Ohr that treat the Patriarchs as the chariot.

KEHOT'S NOTE

באוה״ת פ׳ ואתחנן כרך ו ע׳ ב׳רסח יש הג״ה לכאן ״נ״ב ע׳ בד״ה וידבר אלקים כו׳ וארא אל אברהם [= תו״א נה, א] ובד״ה וארא אל אברהם [= תו״א נו, א] ובד״ה להבין ענין האבות הן הן המרכבה [= תו״א עג, א] עכ״ה.

12 **אברהם אוהבי**

G-d calls Avraham "the one who loves Me". It names Avraham's revealed attribute as love.

Isaiah 41:8 ישעיהו מ״א:ח׳

וְאַתָּה יִשְׂרָאֵל עַבְדִּי יַעֲקֹב אֲשֶׁר בְּחַרְתִּיךָ זֶרַע אַבְרָהָם אֹהֲבִי׃

But thou, Israel, My servant, Jacob whom I have chosen, The seed of Abraham My friend;

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

13 **ופחד יצחק**

Yaakov calls G-d "the Fear of Yitzchak". It names Yitzchak's attribute as awe, paired with Avraham's love.

Genesis 31:42 בראשית ל״א:מ״ב

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

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

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

KEHOT'S NOTE

בראשית לא, מב.

PARAGRAPH 4

14 **וגבורותיו — ידיהם להיות**

The manuscript reads "through them, but so that there be" (adding "but"), which marks the revelation in all souls as a further stage beyond the Patriarchs themselves.

KEHOT'S NOTE

בכוך תקצ״ה: ידיהם אבל להיות.

15 **שכל ישראל מאמינים**

G-d tells Moshe that Israel are "believers, the children of believers". The Alter Rebbe uses it for the inborn faith that every Jew has even without felt awareness.

Shabbat 97a:4 שבת צ״ז א:ד׳

אָמַר רֵישׁ לָקִישׁ: הַחוֹשֵׁד בְּכָשֵׁרִים — לוֹקֶה בְּגוּפוֹ, דִּכְתִיב: ״וְהֵן לֹא יַאֲמִינוּ לִי וְגוֹ׳״, וְגַלְיָא קָמֵי קוּדְשָׁא בְּרִיךְ הוּא דְּמְהֵימְנִי יִשְׂרָאֵל. אָמַר לוֹ: הֵן מַאֲמִינִים בְּנֵי מַאֲמִינִים, וְאַתָּה אֵין סוֹפְךָ לְהַאֲמִין.

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

KEHOT'S NOTE

שבת צז, א. שמו״ר פ׳ בשלח פכ״ג.

16 **שכל ישראל מאמינים בני מאמינים**

The Midrash on the Song at the Sea also describes Israel's faith, as the Kehot note cites. It supports the same point about inherited faith.

Shemot Rabbah 23:2 שמות רבה כ״ג:ב׳

… ויאמן העם, חזרו ולא האמינו, שנאמר (תהלים שם, ז): אבותינו במצרים לא השכילו נפלאותיך. כיון שבאו על הים וראו גבורתו של הקדוש ברוך הוא, היאך עושה משפט ברשעים, כמה דתימא (דברים לב, מא): ותאחז במשפט ידי, ושקע את מצרים בים. מיד (שמות יד, לא): ויאמינו בה׳ ובזכות האמנה, שרתה עליהם רוח הקודש ואמרו שירה, הדא הוא דכתיב: אז ישיר משה ובני ישראל, ואין אז אלא לשון אמנה, שנאמר (בראשית לט, ה): ויהי מאז הפקיד אותו בביתו. וכתיב (שם שם, ד): וכל יש לו נתן בידו. הוי, ויאמינו בדבריו ישירו …

Another matter, "then Moses…sang" - that is what is written: "They believed in His words, they sang His praise" (Psalms

106:12). Rabbi Abahu said: Although it is written that they already believed while they were in Egypt, as it is stated: "The people believed" (Exodus 4:31), they subsequently did not believe, as it is stated: "Our ancestors in Egypt did not comprehend Your wonders" (Psalms 106:7). When they came to the sea and saw the might of the Holy One blessed be He, how He administers justice to the wicked, …

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

17 **אל כל אשר יחפוץ יטנו**

The verse says the king's heart is in G-d's hand and He turns it wherever He wishes. The Alter Rebbe borrows the phrase for how desire turns a person's thought.

Proverbs 21:1 משלי כ״א:א׳

פַּלְגֵי־מַיִם לֵב־מֶלֶךְ בְּיַד־ה׳ עַל־כָּל־אֲשֶׁר יַחְפֹּץ יַטֶּנּוּ׃

The king's heart is in the hand of the L-RD, as the watercourses: He turneth it whithersoever He will.

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

PARAGRAPH 5

18 **תקוע במקום נאמן**

G-d says He will fasten Elyakim "as a peg in a sure place". The Alter Rebbe uses the image for a will that is firmly fixed through Daas.

Isaiah 22:23 ישעיהו כ״ב:כ״ג

וּתְקַעְתִּיו יָתֵד בְּמָקוֹם נֶאֱמָן וְהָיָה לְכִסֵּא כָבוֹד לְבֵית אָבִיו׃

And I will fasten him as a peg in a sure place; And he shall be for a throne of honour to his father's house.

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

19 **אברהם אבינו ע״ה שהכיר את בוראו**

The Talmud says Avraham recognized his Creator at the age of three. It is the model of recognizing G-d through one's own understanding.

Nedarim 32a:17–19 נדרים ל״ב א:י״ז-י״ט

"שְׁמֹנָה עָשָׂר וּשְׁלֹשׁ מֵאוֹת", אָמַר רַבִּי אַמִּי בַּר אַבָּא: אֱלִיעֶזֶר כְּנֶגֶד כּוּלָּם. אִיכָּא דְּאָמְרִי: אֱלִיעֶזֶר הוּא, דְּחוּשְׁבָּנֵיהּ הָכִי הָוֵי. וְאָמַר רַבִּי אַמִּי בַּר אַבָּא: בֶּן שָׁלֹשׁ שָׁנִים הִכִּיר אַבְרָהָם אֶת בּוֹרְאוֹ, שֶׁנֶּאֱמַר: "עֵקֶב אֲשֶׁר שָׁמַע אַבְרָהָם בְּקֹלִי" — חוּשְׁבָּנֵיהּ מְאָה וְשִׁבְעִין וּתְרֵין. וְאָמַר רָמֵי בַּר אַבָּא:

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

KEHOT'S NOTE

נדרים לב, א. ראה רמב״ם הל׳ ע״ז פ״א ה״ג.

20 **אברהם אבינו ע״ה שהכיר את בוראו**

The Rambam describes how Avraham reasoned his way to recognizing the Creator. It supports the point that Daas is recognition that comes through understanding.

Mishneh Torah, Foreign Worship and Customs of the Nations 1:3 משנה תורה, הלכות עבודה זרה וחוקות הגויים א׳:ג׳

… וְכִמְעַט קָט הָיָה הָעִקָּר שֶׁשָּׁתַל אַבְרָהָם נֶעֱקָר וְחוֹזְרִין בְּנֵי יַעֲקֹב לִטְעוּת הָעוֹלָם וּתְעִיּוֹתָן. וּמֵאַהֲבַת ה׳ אוֹתָנוּ וּמִשָּׁמְרוֹ אֶת הַשְּׁבוּעָה לְאַבְרָהָם אָבִינוּ עָשָׂה מֹשֶׁה רַבֵּנוּ רַבָּן שֶׁל כָּל הַנְּבִיאִים וּשְׁלָחוֹ. כֵּיוָן שֶׁנִּתְנַבֵּא מֹשֶׁה

רַבֵּנוּ וּבָחַר ה׳ יִשְׂרָאֵל לְנַחֲלָה הִכְתִּירָן בְּמִצְוֹת וְהוֹדִיעָם דֶּרֶךְ עֲבוֹדָתוֹ וּמַה יִּהְיֶה מִשְׁפַּט עֲבוֹדַת כּוֹכָבִים וְכָל הַטּוֹעִים אַחֲרֶיהָ׃

As soon as this giant was weaned he commenced to busy his mind, in his infancy he commenced to think by day and by night, and would encounter this enigma: How is it possible that this planet should continuously be in motion and have no leader—and who, indeed, causes it to revolve, it being impossible that it should revolve itself? Moreover, he neither had a teacher nor one to impart aught to him, for he was sunk in Ur of the Chaldeans among the foolish worshipers of stars, and his …

Torat Emet 363 (Public Domain) • Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain)

21 **כוכבא דשביט**

The Talmud's term for a comet, a star with a trail. The Alter Rebbe hears shevet (tribe) in it as extension.

Berakhot 58b:11 ברכות נ״ח ב:י״א

עַל הַזִּיקִין: מַאי זִיקִין? אָמַר שְׁמוּאֵל: כּוֹכְבָא דְּשָׁבֵיט. וְאָמַר שְׁמוּאֵל: נְהִירִין לִי שְׁבִילֵי דִּשְׁמַיָּא כְּשְׁבִילֵי דִּנְהַרְדָּעָא, לְבַר מִכּוֹכְבָא דְּשָׁבֵיט דְּלָא יָדַעְנָא מַאי נִיהוּ. וּגְמִירִי דְּלָא עָבַר כְּסָלָא, וְאִי עָבַר כְּסָלָא — חָרֵב עָלְמָא. וְהָא קָא חָזֵינַן דְּעָבַר! — זִיוֵיהּ הוּא דְּעָבַר, וּמִתְחֲזֵי כִּדְעָבַר אִיהוּ. רַב הוּנָא בְּרֵיהּ דְּרַב יְהוֹשֻׁעַ אָמַר: וִילוֹן הוּא דְּמִקְרַע, דְּמַגְלַגֵּל וּמַחֲזֵי נָהוֹרָא דְּרָקִיעַ. רַב אָשֵׁי אָמַר: כּוֹכְבָא הוּא דְּעָקַר מֵהַאי גִּיסָא דְּכִסְלָא וְחָזֵי לֵיקֵּה חַבְרֵיהּ מֵהָךְ גִּיסָא, וּמִיבָּעֵית, וּמְחֲזֵי …

For shooting stars [Zikin]. What means Zikin ? Samuel said : Kokeba di-Shebit. Samuel also said : The paths of heaven are as familiar to me as the streets of Nehardea, with the exception of the Kokeba di-Shebit, for I know not what that is. There is a tradition that it never passes through the constellation of Orion, for if it did the world would be destroyed. But we see that it does pass through ! It is its brightness that passes through, and so it seems as though it …

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

Zohar III, 233a זח״ג רלג, א

KEHOT'S NOTE

ברכות נח, ב. זח״ג רלג, א.

22 **כוכבא דשביט**

The Zohar also uses the term for a comet. It is cited as a second source for the word.

Zohar, Pinchas 65:381–67:390 ספר הזהר, פנחס ס״ה:שפ״א-ס״ז:ש״צ

23 **(הים)**

The manuscript reads "and the Sea" without parentheses, making the Sea part of the sentence rather than an aside.

KEHOT'S NOTE

בבוך תקצ״ה (רנה, א): והים, בלי סוגריים.

24 **(הים) עמד על י״ב בקר**

The bronze Sea in Shlomo's Temple stood on twelve oxen, three facing each direction. The Alter Rebbe reads the

oxen as the twelve Tribes.

I Kings 7:25 מלכים א ז:כ״ה

עֹמֵד עַל־שְׁנֵי עָשָׂר בָּקָר שְׁלֹשָׁה פֹנִים צָפוֹנָה וּשְׁלֹשָׁה פְנִים יָמָּה וּשְׁלֹשָׁה פְּנִים נֶגְבָּה וּשְׁלֹשָׁה פְּנִים מִזְרָחָה וְהַיָּם עֲלֵיהֶם מִלְמָעְלָה וְכָל־אֲחֹרֵיהֶם בָּיְתָה׃

It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was set upon them above, and all their hinder parts were inward.

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

25 ולא כל נפש תוכל שאת גילוי זה . . י״ב שבטים כנגד ארבע חיות המרכבה כו׳

Or HaTorah quotes this passage and adds a gloss listing parallels, including the twelve diagonal boundaries through which love and fear can be drawn below.

KEHOT'S NOTE

מובא באוה״ת פ׳ ואתחנן כרך ו ע׳ ב׳רסח ומוסיף שם ״ני״ב. ע׳ בד״ה כנשר יעיר [= לקו״ת פ׳ האזינו עז, ד] ובד״ה ויקהל משה בענין כשם שאין בלבך אלא אחד כך אין בלבנו אלא אחד, ועיין ביאור ואלה המשפטים [= תו״א עו, ב] בענין וזרעתי את בני״י זרע אדם וזרע בהמה. וע׳ בה״ז פ׳ במדבר על המאמר דקי״ח ע״ב, וע׳ בד״ה מחר חדש [= סה״מ תקס״ז ע׳ מט ואילך] בענין פני י״ב גבולי אלכסון שעי״ז דוקא יוכל לבוא המשכות אהוי״ר למטה״ ע״ש. ראה גם מאמרי אדה״ז תק״ע ע׳ קג. אוה״ת שמות ע׳ מט.

26 פני אדם

The manuscript reads “the face of an ox” instead of “the face of a man,” fitting the twelve oxen just mentioned.

KEHOT'S NOTE

בבוך הנ״ל: פני שור.

27 וכל א׳ כלול מג׳ אבות

There (23a) Leah, the “hidden world” of thought, bears six sons who are the Sefiros of Atzilus itself, where the root of the Tribes is, which is why they are called “the tribes of Kah”; Reuven and Shimon, sight and hearing, also come from thought, above speech.

KEHOT'S NOTE

ראה לעיל כג, א.

28 למה תתענו ה׳ מדרכך

The prophet, pleading for Israel in exile: “Why, Havayah, do You make us stray from Your ways and harden our heart from Your fear? Return for the sake of Your servants, the tribes of Your inheritance.” The Alter Rebbe reads “Your ways” and “Your fear” as Avraham and Yitzchak, and “the tribes” as the level that can still reach souls in exile.

Isaiah 63:17 ישעיהו ס״ג:י״ז

לָמָּה תַתְעֵנוּ ה׳ מִדְּרָכֶיךָ תַּקְשִׁיחַ לִבֵּנוּ מִיִּרְאָתֶךָ שׁוּב לְמַעַן עֲבָדֶיךָ שִׁבְטֵי נַחֲלָתֶךָ׃

O L-RD, why dost Thou make us to err from Thy ways, And hardenest our heart from Thy fear? Return for Thy servants’sake, The tribes of Thine inheritance.

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

KEHOT'S NOTE

ישע׳ סג, יז. לקמן קטו, ג מציין לכאן.

29 כי האבות . . שוב למען עבדיך

Parallel discussions of the Patriarchs as a chariot of Atzilus and of the verse “Return for the sake of Your servants.” The note points there for further development.

KEHOT'S NOTE

ראה אוה״ת בראשית ח, ב. פ׳ משפטים ע׳ א׳רפב. פ׳ מטות ע׳ א׳רצה.

30 הלוך ונסוע הנגבה

Avraham journeys on toward the south. “Going” is linked to “Your ways,” Avraham’s attribute.

Genesis 12:9 בראשית י״ב:ט׳

וַיִּסַּע אַבְרָם הָלוֹךְ וְנָסוֹעַ הַנֶּגְבָּה׃

And Abram journeyed, going on still toward the South.

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

31 אבל ע״י השתלשלות בחי׳ ומעלת השבטים

A talk of the Rebbe whose note refers to this idea of the Tribes’ level.

KEHOT'S NOTE

ראה לקו״ש כרך ו ע׳ 11 הערה 40.

32 כלומר שעם היות שבחי׳ מעלות . . גילוי זה בכל נפש מישראל

Or HaTorah quotes this sentence there.

KEHOT'S NOTE

מובא באוה״ת שה״ש ע׳ סג ע״ש.

33 Kehot’s note points to Genesis 11 for these words.

Genesis 11 בראשית י״א

PARAGRAPH 6

34 והנה מדתו של יעקב

The manuscript reads “And the level and degree of the Tribes, the sons of Yaakov,” opening the paragraph with the Tribes rather than with Yaakov.

KEHOT'S NOTE

בבוך 1824: והנה בחי׳ ומדריג׳ השבטים שהם בני יעקב. באוה״ת מטות ע׳ א׳רצה מציין לכאן: ״שם [= כאן בתו״א] נת׳ ענין רחמים דיעקב הוא מה שבאמת שייך רחמנות אף על ג״ע העליון משום שכולא קמי כלא חשיב כו׳, וכשאינו משיג הרחמנות הנ״ל אעפ״כ משיג הרחמנות על ירידת הנשמה בגוף ונה״ב״. ע״ש.

35 שאפילו על כל עולמות

The manuscript adds “upper”: “even over all the upper worlds,” stressing that compassion applies even to the highest worlds.

KEHOT'S NOTE

בבוך 1824 נוסף: עליוני׳.

36 שייך ונופל בחי׳ הרחמנות כו׳ כמ״ש במ״א

In “Ki heharim yamushu” (41a) Yaakov’s mercy is drawn from Yitzchak’s judgment, and since G-d is above the worlds and all is as nothing before Him, His mercy applies to every world, even the highest, all far from the Infinite

Light; teshuvah comes from arousing mercy on the G-dly spark in one's soul.

KEHOT'S NOTE

"ע׳ בלקו"ת ד"ה כי ההרים ימושו מא, א ודי"ה במדבר ג, א" — הגי"ה בגליון התו"א.

37 **יוצאי ירך יעקב**

The Torah counts the souls "who came forth from Yaakov's loins". The Alter Rebbe uses the phrase to place the Tribes a level below Yaakov.

Exodus 1:5 שמות א׳:ה׳

וַיְהִי כָּל־נֶפֶשׁ יֹצְאֵי יֶרֶךְ־יַעֲקֹב שִׁבְעִים נָפֶשׁ וְיוֹסֵף הָיָה בְּמִצְרָיִם׃

And all the souls that came out of the loins of Jacob were seventy souls; and Joseph was in Egypt already.

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

38 **רם ונשא**

G-d is described as "exalted and lofty". It is the theme of the contemplation.

Isaiah 57:15 ישעיהו נ"ז:ט"ו

כִּי כֹה אָמַר רָם וְנִשָּׂא שֹׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מָרוֹם וְקָדוֹשׁ אֶשְׁכּוֹן וְאֶת־דַּכָּא וּשְׁפַל־רוּחַ לְהַחֲיוֹת רוּחַ שְׁפָלִים וּלְהַחֲיוֹת לֵב נִדְכָּאִים׃

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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

39 **וכולא קמיה כלא חשיבי**

The Zohar says that all before Him is considered as nothing. It is the basis for compassion even over the higher worlds.

Zohar, Introduction 20:188–22:199 ספר הזהר, הקדמה כ׳:קפ"ח-כ"ב:קצ"ט

The genuine type is that which makes a man fear his Master because He is the mighty ruler, the rock and foundation of all worlds, before whom all existing things are as nought, as it has been said: "and all the inhabitants of the earth are as nought" (Dan. 4, 32), and place his goal in that spot which is called yir'ah (fear).

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

40 **חלק אלוה ממעל**

The phrase "a part of G-d above," which Chassidus applies to the G-dly soul. It describes the soul in its source.

Job 31:2 איוב ל"א:ב׳

וּמֶה חֵלֶק אֱלוֹהַּ מִמָּעַל וְנַחֲלַת שַׁדַּי מִמְּרוֹמִים׃

For what would be the portion of G-d from above, And the heritage of the Almighty from on high?

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

41 **ירדה פלאים**

Jerusalem "has fallen wondrously". The Alter Rebbe applies it to the soul's descent.

Lamentations 1:9 איכה א׳:ט׳

טָמְאָתָהּ בְּשׁוּלֶיהָ לֹא זָכְרָה אַחֲרִיתָהּ וַתֵּרֶד פְּלָאִים אֵין מְנַחֵם לָהּ רְאֵה ה׳ אֶת־עָנְיִי כִּי הִגְדִּיל אוֹיֵב׃

Her filthiness was in her skirts, She was not mindful of her end; Therefore is she come down wonderfully, She hath no comforter. 'Behold, O L-RD, My affliction, For the enemy hath magnified himself.'

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

42 **מאיגרא רמא**

The Sages' image of falling "from a lofty roof into a deep pit". It describes the distance of the soul's fall.

Chagigah 5b:16–17 חגיגה ה׳ ב׳:ט"ו-י"ז

רַבִּי חֲנִינָא סֵפֶר קִינוֹת וְקָא קָרֵי בְּגַוֵּיהּ, כִּי מָטָא לְהַאי פְּסוּקָא "הִשְׁלִיךְ מִשָּׁמַיִם אֶרֶץ" — נָפַל מִן יָדֵיהּ, אֲמַר: מֵאֵיגָּרָא רָם לְבֵירָא עַמִּיקְתָּא. רַבִּי וְרַבִּי חִיָּיא חֲווֹ שָׁקְלִי וְאָזְלִי בְּאוֹרְחָא, כִּי מְטוֹ לְהָהוּא מָתָא, אָמְרִי: אִיכָּא צוּרְבָּא מֵרַבָּנַן הָכָא? נָזִיל וְנֵיקְבֵּיל אַפֵּיהּ. אָמְרִי: אִיכָּא צוּרְבָּא מֵרַבָּנַן הָכָא, וּמְאוֹר עֵינַיִם הוּא. אֲמַר לֵיהּ רַבִּי חִיָּיא לְרַבִּי: תִּיב אַתְּ, לָא תְּזַלְזֵל בִּנְשִׁיאוּתָךְ. אֵיזִיל אֲנָא וְאֶקְבֵּיל אַפֵּיהּ.

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

43 **ביתר שאת**

Yaakov's words to Reuven, "with greater loftiness". Used here for compassion that grows in intensity.

Genesis 49:3 בראשית מ"ט:ג׳

רְאוּבֵן בְּכֹרִי אַתָּה כֹחִי וְרֵאשִׁית אוֹנִי יֶתֶר שְׂאֵת וְיֶתֶר עָז׃

Reuben, thou art my first-born, My might, and the first-fruits of my strength; The excellency of dignity, and the excellency of power.

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

PARAGRAPH 7

44 **וכמאמר אבינו אב הרחמן**

Tanya describes Yaakov's attribute of mercy: arousing great mercy before G-d over the spark of G-dliness in the soul, which has descended from the Infinite into this world's coarse kelipos.

Tanya, Likkutei Amarim 45:1 תניא, חלק ראשון; ליקוטי אמרים מ"ה:א׳

עוֹד יֵשׁ דֶּרֶךְ יָשָׁר לִפְנֵי אִישׁ, לַעֲסוֹק בַּתּוֹרָה וּמִצְוֹת לִשְׁמָן, עַל יְדֵי מָדָּתוֹ שֶׁל יַעֲקֹב אָבִינוּ עָלָיו הַשָּׁלוֹם, שֶׁהִיא מִדַּת הָרַחֲמִים, לְעוֹרֵר בְּמַחֲשַׁבְתּוֹ תְּחִלָּה רַחֲמִים רַבִּים לִפְנֵי ה׳ עַל נִיצוֹץ אֱלֹהוּת הַמְחֻיֶּה נַפְשׁוֹ, אֲשֶׁר יָרַד מִמְּקוֹרוֹ – חַיֵּי הַחַיִּים אֵין־סוֹף בָּרוּךְ־הוּא, הַמְמַלֵּא כָּל עָלְמִין, וְסוֹבֵב כָּל עָלְמִין, וְכוּלָּא קַמֵּיהּ כְּלָא חֲשִׁיב, וְנִתְלַבֵּשׁ בִּ"מַשְׁכָּא דְחִוְיָא", הֲרָחוֹק מֵאוֹר פְּנֵי הַמֶּלֶךְ בְּתַכְלִית הָהֶרְחֵק – כִּי הָעוֹלָם הַזֶּה הוּא תַּכְלִית הַקְּלִיפּוֹת הַגַּסּוֹת כוי.

Kehot Publication Society (CC-BY-NC)

KEHOT'S NOTE

ראה תניא פמ"ה. לקו"ת נשא כג, א.

45 **כי הרחמנות והדעת תלוי זה בזה**

The note points to the Maggid's teaching there on the link between compassion and Daas.

KEHOT'S NOTE

ראה לקו״א להה״מ סי׳ קצג (הוצאת קה״ת). ובאו״ת שם קטו, ד.

46 Rabbi Elazar's saying that one who has no knowledge may not be shown mercy. The Alter Rebbe uses it to show that compassion and Daas are bound together.

Berakhot 33a:19 ברכות ל״ג א:י״ט

וְאָמַר רַב אַמִּי: גְּדוֹלָה דֵּעָה, שֶׁנִּתְנָה בֵּין שְׁתֵּי אוֹתִיּוֹת, שֶׁנֶּאֱמַר ״כִּי אֵל דֵּעוֹת ה׳״. וְכָל מִי שֶׁאֵין בּוֹ דֵּעָה — אָסוּר לְרַחֵם עָלָיו, שֶׁנֶּאֱמַר: ״כִּי לֹא עַם בִּינוֹת הוּא עַל כֵּן לֹא יְרַחֲמֶנּוּ עֹשֵׂהוּ״.

R. Ammi also said : Great is knowledge which is placed between two references to the Divine Name ; as it is said, "For a G-d of knowledge is the L-rd" (I Sam. ii. 3). It is forbidden to have mercy upon one who does not possess knowledge ; as it is said, "For it is a people of no understanding, therefore He that made them will not have compassion upon them" (Is. xxvii. 11).

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

PARAGRAPH 8

47 **שו״ה ברחמיך . . וכמ״ש במ״א**

There (79b) "in Your abundant mercies" is explained: because G-d is exalted beyond the bounds of any world, compassion over all the worlds, even the higher Gan Eden, is great in His eyes, for all are lowly before Him; and since we cannot grasp that compassion with our minds, we ask that He arouse His abundant mercies.

KEHOT'S NOTE

״ע׳ לקמן [עט, ב]. וע׳ ד״ה שובה ישראל סח, א וע׳ סד״ה כנשר יעיר״ — הג״ה על גיליון התו״א.

48 **וזהו וישכם לבן**

The manuscript marks the start of a new section at "And this is 'And Lavan rose early'," where the maamar turns back to its verse.

KEHOT'S NOTE

בבוך 1824 סימן להתחלת קטע חדש.

49 **וישכם לבן בבקר**

The opening verse, now explained. Lavan, meaning white, stands for the Supernal Whiteness.

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)

50 **אך הנה . . לבן דקדושה**

Or HaTorah notes that here the Supernal Whiteness seems to be Keser, while elsewhere it seems to be Chochmah.

KEHOT'S NOTE

ראה אוה״ת במדבר בהוספות ע׳ אתקיג. ד״ה תמים תהי׳ תרל״ב: ״וע׳ בתו״א ס״פ ויצא בד״ה וישכם לבן משמע שלבן הוא בחי׳ כתר, ולכן הגם שבמאו״א אות למ״ד ס״ו כי לבן אבא עילאה . . מ״מ לפי׳ רבינו ז״ל מ׳ שהוא בכתר, וכן בלק״ת ס״פ אחרי פי׳ גוון לבן שהוא גוון עצמי מורה על האורות כמו שהן קודם שנתלבשו בכלים״. ראה אוה״ת ויקרא כרך ב ע׳ תרלז, דכאן משמע שלובן העליון הוא בחי׳ כתר, ובמ״א משמע שהוא בחי׳ חכמה. נתבאר בלקו״ש חט״ו ע׳ 262.

51 **מראה וגוון לבן**

As quoted in note 24:17, Likkutei Torah there explains white as the essential color, indicating the lights as they are before they are clothed in vessels.

KEHOT'S NOTE

ראה לקו״ת ס״פ אחרי. עטרת ראש יוהכ״פ פ״ה. דרך מצותיך פו, א. אוה״ת סוכות ע׳ תשיז. בארוכה יותר בסה״מ תקס״ד ע׳ טו.

PARAGRAPH 9

52 **דלית מחשבה תפיסא בי׳**

Eliyahu's prayer in the Tikkunim, "no thought can grasp You at all." It describes the Infinite Light beyond all attributes.

Tikkunei Zohar 17a:10–12 תקוני הזהר י״ז א:י׳-י״ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ״א אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

53 **ואני הוי׳ לא שניתי**

G-d says through Malachi, "For I, Havayah, have not changed," and so the children of Yaakov have not been consumed. It supports the point that turning one level into another is no change in Him.

Malachi 3:6 מלאכי ג׳:ו׳

כִּי אֲנִי ה׳ לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

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

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

KEHOT'S NOTE

מלאכי ג, ו.

which the higher mercy is drawn down.

Genesis 22:3 בראשית כ״ב:ג׳

וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר וַיַּחֲבֹשׁ אֶת־חֲמֹרוֹ וַיִּקַּח אֶת־שְׁנֵי נְעָרָיו אִתּוֹ וְאֵת יִצְחָק בְּנוֹ וַיְבַקַּע עֲצֵי עֹלָה וַיָּקָם וַיֵּלֶךְ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לוֹ הָאֱלֹקִים׃

And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he cleaved the wood for the burnt-offering, and rose up, and went unto the place of which G-d had told him.

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

60 **וינשק לבניו**

Lavan kisses his sons and daughters before leaving. The kiss is read as the cleaving of spirit with spirit through which the Supernal Lavan reaches the Tribes and the two worlds.

Genesis 32:1 בראשית ל״ב:א׳

וַיַּשְׁכֵּם לָבָן בַּבֹּקֶר וַיְנַשֵּׁק לְבָנָיו וְלִבְנוֹתָיו וַיְבָרֶךְ אֶתְהֶם 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)

61 **(שהם . . כבנים)**

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

KEHOT'S NOTE

ראה לעיל הערה (וזלע״ז).

62 **ובני בנים הרי הם כבנים**

The Talmud's rule that grandchildren are like children. It explains why the verse calls Lavan's grandsons "his sons."

Yevamot 62b:2–3 יבמות ס״ב ב:ב׳-ג׳

מֵיתִיבִי: בְּנֵי בָנִים הֲרֵי הֵם כְּבָנִים, מֵת אֶחָד מֵהֶם אוֹ שֶׁנִּמְצָא סָרִיס — לֹא קַיֵּים פְּרִיָּה וְרִבְיָה. תְּיוּבְתָּא דְּרַב הוּנָא תְּיוּבְתָּא. בְּנֵי בָנִים הֲרֵי הֵם כְּבָנִים. סָבַר אַבָּיֵי לְמֵימַר, בְּרָא לִבְרָא וּבְרָתָא לִבְרָתָא, וְכָל שֶׁכֵּן בְּרָא לִבְרָתָא. אֲבָל בְּרָתָא לִבְרָא — לָא. אֲמַר לֵיהּ רָבָא: ״לָשֶׁבֶת יְצָרָהּ״ בָּעָיָא, וְהָא אִיכָּא.

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

KEHOT'S NOTE

פרקי דר״א פל״ו. יבמות סב, ב. ראה רש״י כתובות עב, ב ד״ה אפרים.

63 **ובני בנים הרי הם כבנים**

The Midrash also states that grandchildren are like children, as the Kehot note cites. It is a second source for the same rule.

Pirkei DeRabbi Eliezer 36:12 פרקי דרבי אליעזר ל״ו:י״ב

רַבִּי אֱלִיעֶזֶר אוֹמֵר: מִשִּׁבְעָה חֳדָשִׁים יָלְדָה לֵאָה אֶת בָּנֶיהָ, וּלְשִׁבְעָה חֳדָשִׁים נוֹלְדוּ לְיַעֲקֹב אַחַת עֶשְׂרֵה בָּנִים וּבַת אַחַת, וְכֻלָּם נוֹלְדוּ וְזוּגוֹ עִמּוֹ, חוּץ מִיּוֹסֵף שֶׁלֹּא נוֹלְדָה זוּגָתוֹ עִמּוֹ שֶׁהָיְתָה אָסְנַת בַּת דִּינָה רְאוּיָה לוֹ לְאִשָּׁה, וְחוּץ מִדִּינָה שֶׁלֹּא נוֹלְדָה זוּגָהּ עִמָּהּ. אָמְרָה: ״הַיַּלְדָּה הַזֹּאת לָנוּ דִּין וּמִשְׁפָּט״, עַל כֵּן קָרָא שְׁמָהּ דִּינָה.

Rabbi Eliezer said: Leah bare her sons after seven months, and in seven years there were born unto Jacob eleven sons

54 **והחליף את משכורתי**

Yaakov tells his wives that Lavan changed his wages ten times. The Alter Rebbe reads it as the Supernal Lavan's power to transform levels.

Genesis 31:7 בראשית ל״א:ז׳

וַאֲבִיכֶן הֵתַל בִּי וְהֶחֱלִף אֶת־מַשְׂכֻּרְתִּי עֲשֶׂרֶת מֹנִים וְלֹא־נְתָנוֹ אֱלֹקִים לְהָרַע עִמָּדִי׃

And your father hath mocked me, and changed my wages ten times; but G-d suffered him not to hurt me.

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

KEHOT'S NOTE

בראשית לא, ז. וראה שם פסוק מא. בגיליון על התו״א מתקן שכאן צ״ל ״ותחלף״, אבל בתקס״ד הוא כמו שלפנינו.

55 **אם כה יאמר נקדים**

Yaakov describes how Lavan switched between the speckled and the ringed as his wages. The two names are the levels of nekudim and akudim.

Genesis 31:8 בראשית ל״א:ח׳

אִם־כֹּה יֹאמַר נְקֻדִּים יִהְיֶה שְׂכָרֶךָ וְיָלְדוּ כָל־הַצֹּאן נְקֻדִּים וְאִם־כֹּה יֹאמַר עֲקֻדִּים יִהְיֶה שְׂכָרֶךָ וְיָלְדוּ כָל־הַצֹּאן עֲקֻדִּים׃

If he said thus: The speckled shall be thy wages; then all the flock bore speckled; and if he said thus: The streaked shall be thy wages; then bore all the flock streaked.

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

56 **(וזלע״ז . . ברמאות)**

The parenthesis about the Lavan of kelipah is not found in the manuscripts of the Alter Rebbe's maamarim, which suggests it was added later.

KEHOT'S NOTE

בכת״י ממאמרי אדה״ז אינו נמצא. ובסה״מ תקס״ד נמצא, וכנראה שזהו הוספת הצ״צ על הנחה זו.

57 **מחליף משכורתו ממש ברמאות**

The maamar explains that the aside about the lower Lavan shows Israel's service affecting even this Lavan: through teshuvah they elevate the darkness and bitterness of this world, turning darkness to light and bitter to sweet.

KEHOT'S NOTE

בד״ה וישכם לבן תשמ״ח מבאר ״יש לפרש הכוונה בזה הוא כדי לבאר שעבודת ישראל פועלת גם בלבן זה שלמטה כי ישראל ע״י עבודתם מעלים גם את החושך ואת המרירות דעולם הזה, להפך חשוכא לנהורא ומרירו למיתקא שזהו ע״י עבודת התשובה״ ע״ש.

58 **וישכם אברהם בבוקר**

The other version explains that Avraham's rising early refers to the morning prayer, which Avraham instituted.

KEHOT'S NOTE

בסה״מ תקס״ד ע׳ טז מבאר שזהו ענין תפילת שחרית.

59 Avraham rises early in the morning to go to the Akeidah. The morning is linked to Avraham's Chesed, through

and one daughter. And all of them were born, each with his partner with him, except Joseph, whose partner was not born with him, for Asenath, the daughter of Dinah, was destined to be his wife, and (also) except Dinah, whose partner was not born with her. She said: This child is (according to) justice and judgment, therefore she called her name Dinah.

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

64 **ואתדבקות רוחא ברוחא**

Tanya describes arousing great mercy, Yaakov's attribute, over the G-dly spark in the soul, and reads "Yaakov kissed Rachel" in that light.

Zohar I, 124b זח״א קכד, ב

Tanya, Likkutei Amarim 45:3 תניא, חלק ראשון; ליקוטי אמרים מ״ה:ג׳

... וַיֵּבֶךְ - לְעוֹרֵר וּלְהַמְשִׁיךְ מִשָּׁם רַחֲמִים רַבִּים עַל כָּל הַנְּשָׁמוֹת וְעַל מְקוֹר כְּנֶסֶת יִשְׂרָאֵל, לְהַעֲלוֹתָן מִגְלוּתָן, וּלְיַחֲדָן בַּיִּחוּד הָעֶלְיוֹן אוֹר־אֵין־סוֹף בָּרוּךְ־הוּא, בְּבְחִינַת נְשִׁיקִין, שֶׁהִיא - אִתְדַּבְּקוּת רוּחָא בְּרוּחָא, כְּמוֹ שֶׁכָּתוּב: ״יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ״, דְּהַיְינוּ, הִתְקַשְּׁרוּת דְּבוּר הָאָדָם בְּ״דַבֵּר ה׳ זוֹ הֲלָכָה״, וְכֵן מַחֲשָׁבָה בְּמַחֲשָׁבָה, וּמַעֲשֶׂה בְּמַעֲשֶׂה, שֶׁהוּא מַעֲשֶׂה הַמִּצְוֹת, וּבְפָרָט מַעֲשֶׂה הַצְּדָקָה וָחֶסֶד. דְּ״חֶסֶד דְּרוֹעָא יְמִינָא״, וְהוּא בְּחִינַת חִיבּוּק מָמָּשׁ, כְּמוֹ שֶׁכָּתוּב: ...

Kehot Publication Society (CC-BY-NC)

KEHOT'S NOTE

ראה זח״א קכד, ב. תניא פמ״ה.

65 **אתדבקות רוחא ברוחא**

The Kehot note cites the Zohar here for the kiss as "the cleaving of spirit with spirit." The maamar uses it for the Supernal Lavan's kiss.

Zohar, Chayei Sara 10:60–18:142 ספר הזהר, חיי שרה י׳:ס׳-י״ח:קמ״ב

AND SARAH DIED IN KIRYATH-ARBA, ETC. R. Abba said: 'Of Sarah alone among all women do we find recorded the number of her days and years and the length of her life and the place where she was buried. All this was to show that the like of Sarah was not to be found among all the women of the world. You may object that we find a somewhat similar record in connection with Miriam, of whom it is written, "And Miriam died there, and was buried there" (Num. 20, ...

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

66 G-d's first blessing to humanity, to fill the earth and subdue it. It shows that blessing means increase and extension downward.

Genesis 1:28 בראשית א׳:כ״ח

וַיְבָרֶךְ אֹתָם אֱלֹקִים וַיֹּאמֶר לָהֶם אֱלֹקִים פְּרוּ וּרְבוּ וּמִלְאוּ אֶת־הָאָרֶץ וְכִבְשֻׁהָ וּרְדוּ בִּדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיָּה הָרֹמֶשֶׂת עַל־הָאָרֶץ׃

And G-d blessed them; and G-d said unto them: 'Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth.'

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

67 G-d's promise to Avraham that all families of the earth will be blessed through him. It is read as the raising of all sparks into holiness.

Genesis 12:3 בראשית י״ב:ג׳

וַאֲבָרְכָה מְבָרְכֶיךָ וּמְקַלֶּלְךָ אָאֹר וְנִבְרְכוּ בְךָ כֹּל מִשְׁפְּחֹת הָאֲדָמָה׃

And I will bless them that bless thee, and him that curseth thee will I curse; and in thee shall all the families of the earth be blessed.'

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

68 **ונברכו בך כל משפחות האדמה ובזרעך**

The same promise to Yaakov, with "and through your seed" added. That is why the Alter Rebbe speaks of the holiness of Yaakov's seed.

Genesis 28:14 בראשית כ״ח:י״ד

וְהָיָה זַרְעֲךָ כַּעֲפַר הָאָרֶץ וּפָרַצְתָּ יָמָּה וָקֵדְמָה וְצָפֹנָה וָנֶגְבָּה וְנִבְרְכוּ בְךָ כָּל־מִשְׁפְּחֹת הָאֲדָמָה וּבְזַרְעֶךָ׃

And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south. And in thee and in thy seed shall all the families of the earth be blessed.

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

69 **ויעקב הלך לדרכו**

After Lavan leaves, Yaakov goes on his way. It is read as carrying the light of prayer into Torah and mitzvos.

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)

70 **ונמשך בחי׳ תורה . . דרך**

This manuscript reads "and was drawn on his way, the level of Torah and mitzvos, which is the occupation of the whole day," stressing that the morning light is carried through the day.

KEHOT'S NOTE

בבוך אדה״ז — יבל אבי יושב: ונמשך לדרכו בחי׳ תו״מ שזהו עסק כל היום ודי״ל. ובכת״י 954 נ, א נמצא במקומו: ״ובבחי׳ תורה . . כו׳ תורה שלאחר התפילה לגנוז האור כי טוב ודי״ל״.

71 The Talmud derives from a verse that "way" refers to the Torah. It ties "his way" to Torah study.

Kiddushin 2b:6 קידושין ב׳ ב:ו׳

וּמַאי אִירְיָא דְּתָנֵי ״שָׁלֹשׁ״? לִיתְנֵי ״שְׁלֹשָׁה״! מְשׁוּם דְּקָא בָּעֵי לְמֵיתְנֵי ״דֶּרֶךְ״ וְ״דֶּרֶךְ״ לְשׁוֹן נְקֵבָה הוּא, דִּכְתִיב: ״וְהוֹדַעְתָּ לָהֶם אֶת הַדֶּרֶךְ יֵלְכוּ בָהּ״.

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

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); William Davidson Edition - Vocalized Aramaic (CC-BY-NC); Daf Shevui (CC0); Daat Bereshit Rabbah (Public Domain); The Sefaria Midrash Rabbah, 2022 (CC-BY); Daat Shemot Rabbah (Public Domain); Torat Emet 363 (Public Domain); Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain); Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain); The Zohar; London, Soncino Press, 1933 (Public Domain); Kehot Publication Society (CC-BY-NC); Constantinople, 1740 (CC-BY-NC); Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain); Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (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/5/

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