



TORAH OHR • PARSHAS VAYISHLACH • MAAMAR 4

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

And He Rose Up That Night



Yaakov, the middle line that unites opposites, sought to join the encompassing light of Tohu, rooted in Eisav, with the inner light of Tikkun. In a person's service this means a fiery ratzo, a love that strains beyond the soul's capacity, always matched by an equal shov into Torah and mitzvos.

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



Likkutei Torah

THE CHASSIDISHE PARSHA

likuteitorah.com/torah-ohr/vayishlach/4/

THE BIG IDEA

Yaakov, the middle line that unites opposites, sought to join the encompassing light of Tohu, rooted in Eisav, with the inner light of Tikkun. In a person's service this means a fiery ratzo, a love that strains beyond the soul's capacity, always matched by an equal shov into Torah and mitzvos.

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

THE MAAMAR IN BRIEF

The maamar reads Yaakov's crossing of the Yabbok as an ascent beyond Binah, the "river," toward the Patriarchs' root in Keser, so as to reach the encompassing light of Tohu that precedes Atzilus; he stayed behind himself to refine Eisav, who was still broken. Yaakov is Tiferes, uniting Chesed and Gevurah, and he seeks to unite Tohu's encompassing light with Tikkun's inner light. In service these are ratzo, a love that longs to leave the body, and shov, the return to draw G-dliness down through Torah and mitzvos. Ben Azzai's unbalanced ratzo killed him, while Rabbi Akiva, whose ratzo and shov were matched, left the Pardes in peace and became the source of the Oral Torah. The second part explains Yaakov's minchah to Eisav: offerings raise "feminine waters," and what rises from the physical world is a novelty that moves the Above, like a talking bird before a king. The offerings of Tohu, unknown in the Torah, were known to Yaakov. His gift and bowing refined the good in Eisav, whose embrace brought Tohu's encompassing light into Yaakov and revealed Chochmah and Keser, and the brothers wept for joy, as Israel will in the future redemption.

OUTLINE

- | | | |
|---|--|------|
| 1 | Crossing the Yabbok | ¶1-2 |
| <hr/> | | |
| <p>Yaakov rises beyond Binah, the river, toward the encompassing light of Tohu, raising all he has rectified while staying below to refine Eisav.</p> | | |
| <hr/> | | |
| 2 | Uniting two opposites | ¶3-5 |
| <hr/> | | |
| <p>As Tiferes, Yaakov joins opposites; the encompassing light of Tohu and the inner light of Tikkun correspond to ratzo and shov in divine service.</p> | | |
| <hr/> | | |
| 3 | The four who entered the Pardes | ¶6-7 |
| <hr/> | | |
| <p>Ben Azzai's unbalanced ratzo led to his death; Rabbi Akiva's balanced ratzo and shov, the middle line, made him the source of the Oral Torah.</p> | | |
| <hr/> | | |

- 4 Water in the wine** ¶18-9
Yaakov's aim is ratzo always matched by shov, symbolized by the water he mixed into wine, which makes him the perfection of the Patriarchs.
-
- 5 Why offerings are called minchah** ¶10-13
The worlds receive only a descending radiance of G-d, in inner and encompassing modes, matched by two kinds of love in prayer.
-
- 6 The lion and the ox** ¶14-18
What is higher cannot be enclothed below, so the lion is impure and Eisav, rooted in Tohu, was the first-born; Yaakov's contracted Yud enters within through the mitzvos.
-
- 7 Offerings as feminine waters** ¶19-22
Offerings raise feminine waters; the service of souls in bodies is a novelty, like a talking bird, and the peoples hold the sparks to be refined.
-
- 8 Yaakov's offering to Tohu** ¶23-26
Yaakov's gift was an offering of Tohu, including camels, which only he knew; through bowing he gathered the good in Eisav.
-
- 9 The embrace, the kiss and the weeping** ¶27-30
Eisav's embrace brings the encompassing light into Yaakov; the kiss reveals Chochmah, and their tears of joy foreshadow the redemption.
-

KEY CONCEPTS

Tohu and Tikkun תהו ותקון

Tohu is the primordial world of intense lights in inadequate vessels, which shattered; Tikkun is the ordered world where light is contained in fitting vessels.

Encompassing light and inner light אור מקיף ואור פנימי

Inner light enters a vessel according to its capacity; encompassing light is too great to be contained and affects the vessel from beyond.

Ratzo and shov רצוא ושוב

Running and returning; the soul's longing to rise out of the body into G-d, and its return to draw G-dliness down through Torah and mitzvos.

Feminine waters מיינ נוקבין

The arousal from below, the recipient's yearning upward, which calls forth a flow from above (mayin duchrin).

Minchah מנחה

A gift or offering; the maamar reads it as the raising of feminine waters and Yaakov's gift to Eisav as an offering of Tohu.

Levonah לבונה

Frankincense; here the encompassing light that hovers over the kelipos and through which their sparks are refined.

SECTION 1 • 11-2

Crossing the Yabbok

1 ויקם בלילה¹ הוא² ויקח את שתי נשיו כו' ויעבר את מעבר יבק ויקחם ויעברם את הנחל³ כו'.

“And he rose up that night, and he took his two wives,” etc., “and he crossed the ford of the Yabbok; and he took them and brought them across the stream,” etc.

The maamar opens with the verses describing Yaakov's night crossing of the Yabbok stream with his family, on the eve of his meeting with Eisav. The Alter Rebbe will read each step of the crossing as a stage in Yaakov's spiritual ascent.

פ"י יב"ק הוא יחוד ברכה וקדושה.⁴ והענין דהנה כתיב בעבר הנהר ישבו אבותיכם⁵ מעולם⁶ ופ"י הנהר הוא בחי' בינה⁷ כמ"ש ונהר יצא מעדן⁸ כו'

The meaning [of the name] Yabbok (יב"ק) is [the initials of] yichud berachah u-kedushah, the union of blessing and holiness. The matter is as follows. It is written, “Your fathers dwelt of old beyond the river”; and the meaning of “the river” is the level of Binah (understanding), as it is written, “And a river went out of Eden,” etc.

The letters of Yabbok are read as the initials of three words, “union, blessing, holiness.” Joshua's words that the forefathers dwelt “beyond the river” are then brought in, and the river is identified with Binah, the Sefirah from which all flow issues, like the river that goes out of Eden.

ושרש האבות הוא מעבר הנהר היינו מבחי' הכתר שהוא למעלה מהנהר הנ"ל רק שמשם נמשכו האבות ונשפלו למטה בעבר השני של הנהר בז"א דאצילות⁹

The root of the Patriarchs is from beyond the river, that is, from the level of Keser (the Crown), which is above the river mentioned above; only that from there the Patriarchs were drawn down and brought low, below, to the other side of the river, into Z'eir Anpin (the emotive attributes) of Atzilus.

The Patriarchs are rooted “beyond the river,” in Keser, the level above Binah and above intellect altogether. From there they descended to the near side of the river, to Z'eir Anpin, the emotive attributes of Atzilus, which is where the Patriarchs are usually placed.

(וע' בזהר פ' אמור¹⁰ מ"ש ע"פ זה)¹¹ ויעקב שרצה שימשיך לו המקיף דתהו הנ"ל שלפני אצילות הוצרך מתחלה לעבור את הנהר הנ"ל וזהו ויעבר את מעבר יבק

(And see in the Zohar, Parshas Emor, what is said on this [verse].) And Yaakov, who wished to draw down to himself the encompassing [light] (makif) of Tohu mentioned above, which is before Atzilus, needed first to cross the river mentioned above. And this is "and he crossed the ford of the Yabbok,"

Yaakov wanted to draw down the encompassing light of Tohu, the world that preceded Atzilus and whose lights were too great for any vessel. To reach it he first had to pass beyond Binah, the river, and this is the inner meaning of his crossing the ford of the Yabbok.

כי בחינת יחוד ברכה וקדושה הוא הכל בחי' נהר הנ"ל שעל ידו נמשכו כל השפעות ויחוד אורות עליונים כמ"ש ונהר יצא מעדן להשקות את הגן כו'.

for the level of the union of blessing and holiness is entirely the level of the river mentioned above, through which all the flows of influence and the union of the supernal lights are drawn down, as it is written, "And a river went out of Eden to water the garden," etc.

The union of blessing and holiness that the name Yabbok spells is itself the function of the river, Binah: through it all divine influence is channeled and the higher lights are joined. Crossing the Yabbok therefore means rising past the whole system of channeled flow.

2 וכשעבר את הנהר והגיע לבחי' שלמעלה מהנהר הנ"ל אז לא רחוק הוא מן המקיף דתהו הנ"ל שלפני האצילות וזהו ויעבר את אשר לו¹² כל מה שתיקן העלה הכל לשם.

And when he had crossed the river and reached the level that is above the river mentioned above, he was then not far from the encompassing [light] of Tohu mentioned above, which is before Atzilus. And this is "and he brought across what was his": everything that he had rectified, he raised it all up there.

Having passed beyond Binah, Yaakov stood close to the encompassing light of Tohu. "He brought across what was his" means he raised up to that level everything he had already rectified.

אך הוא בעצמו נשאר למטה עדיין כמ"ש ויותר יעקב לבדו^{13,14} כי רצה לברר את עשו שהוא עדיין בשבירה כמו שהודיעוהו המלאכים כו' והוא ענין ויאבק איש עמו כנודע:

But he himself still remained below, as it is written, "And Yaakov was left alone," for he wished to refine Eisav, who was still in the state of the shattering, as the angels had informed him, etc. And this is the matter of "and a man wrestled with him," as is known.

Yaakov himself stayed behind, "alone," because Eisav was still in the shattered state of Tohu, as the messengers had reported that Eisav was coming with four hundred men. His remaining below to refine Eisav is the inner meaning of the night-long wrestling with the "man," understood as Eisav's angel.

SECTION 2 • 13-5

Uniting two opposites

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

To understand the general matter of Yaakov's intention in drawing the encompassing [light] of Tohu into the World of Tikkun (rectification), and so that this will also be understood in the service of G-d:

The Alter Rebbe now asks why Yaakov wanted to bring the encompassing light of Tohu into the ordered World of Tikkun, and promises to explain it in terms of a person's own service of G-d.

הנה ידוע דיעקב הוא בחי¹⁵ ת"ת שמחבר ב' הפכים שהן חו"ג כי ע"י התכללות ב' הפכים יחד הוא עיקר הת"ת

Now, it is known that Yaakov is the level of Tiferes (beauty), which joins two opposites, namely Chesed and Gevurah; for the essence of Tiferes is through the inclusion of two opposites together

Yaakov embodies Tiferes, which harmonizes Chesed (giving) and Gevurah (restraint). Its beauty lies precisely in holding these two opposites together.

(כמו בגוונים כשמורכבים ב' וג' גוונים יחד הוא עיקר היופי) והמשכת והתגלות אוא"ס בקו האמצעי כו'

(as with colors: when two or three colors are combined together, that is the essence of beauty), and [it is] the drawing down and revelation of the Infinite Light (Or Ein Sof) in the middle line, etc.

Beauty in colors, too, comes from combining several shades rather than one alone. Tiferes is also the "middle line" of the Sefiros, the central column through which the Infinite Light is drawn down and revealed.

לכך רצה ג"כ לחבר ולייחד ג"כ המקיף דתהו עם הא"פ דתקון שהם ג"כ ב' הפכים שיתחברו יחד ואז יהיה גילוי אוא"ס (ועיין בזהר פ' תרומה דקע"ה ע"ב ע"פ והבריה התיכון ושם דף קע"ו ע"א):^{16, 17, 18}

Therefore he also wished to join and unite the encompassing [light] of Tohu with the inner light (or pnimi) of Tikkun, which are also two opposites, so that they would be joined together; and then there would be a revelation of the Infinite Light. (And see in the Zohar, Parshas Terumah, page 175b, on [the verse] "And the middle bar," and there, page 176a.)

Since uniting opposites is Yaakov's very nature, he sought to unite another pair of opposites: the encompassing light of Tohu and the inner light of Tikkun. Their union would bring a revelation of the Infinite Light itself, as the Zohar explains on the middle bar of the Tabernacle.

4 וביאור הדברים הנה יש ב' בחי' בעבודת ה'. הא' האהבה ברשפי אש כתגבורת מאד לצאת מן הגוף וליפרד מן הפתילה כו'

The explanation of the matter: there are two levels in the service of G-d. The first is love like fiery flashes, with very great intensity, to leave the body and to separate from the wick, etc.

The first mode of service is a fiery love so intense that the soul longs to leave the body, like a flame that leaps upward as if to break away from the wick.

והוא בחי' אה"ר שאין כלי הלב מכילה אותה כי לא יכיל הלב ההתפעלות העצומה. לכן לא יוכל לעמוד בכלי גופו וחפץ לצאת מנרתקה חומר הגוף.

This is the level of ahavah rabbah (great love), which the vessel of the heart cannot contain, for the heart cannot contain the immense excitement. Therefore [the soul] cannot remain in the vessel of its body, and it desires to leave its sheath, the matter of the body.

This "great love" overflows the heart; the emotion is too vast for the heart to hold. The soul then wants to leave its bodily "sheath" altogether.

והב' בחי' התפעלות המתיישב בכלי הלב ועיקר ענינה הוא בחי' המשכת אלקות מלמעלמ"ט דוקא בכלים מכלים שונים¹⁹ בתומ"צ. וזהו ענין רצוא ושוב.

The second is the level of an arousal that settles within the vessel of the heart, and its main point is the drawing down of G-dliness from above to below, specifically into vessels, "vessels of diverse kinds," in Torah and mitzvos. And this is the matter of ratzo and shov (running and returning).

The second mode is an emotion that settles within the heart and is directed toward drawing G-dliness down into the world, into the varied "vessels" of Torah and mitzvos. The two modes together are ratzo, the soul's running upward, and shov, its return to act below.

5 והנה בחי' עולם התהו הנ"ל היה בבחי' רצוא לכן נסתלקו האורות מן הכלים כמו האה"ר ליפרד מן הפתילה והכלים כו'.

Now, the level of the World of Tohu mentioned above was in the mode of ratzo (running); therefore the lights departed from the vessels, like the great love [that seeks] to separate from the wick and the vessels, etc.

The World of Tohu was all ratzo: its lights surged upward and would not stay inside their vessels, just as the great love of the soul strains to leave the body. That is why the vessels of Tohu shattered.

אבל התקון הוא בחי' שוב והוא בחי' תומ"צ ובע"כ אתה חי^{20,21} להיות בתוך הגוף להמשיך אא"ס בכלים מכלים שונים²².

But Tikkun is the mode of shov (returning), which is the level of Torah and mitzvos; and "against your will you live," to be within the body, in order to draw down the Infinite Light (Or Ein Sof) into vessels, "vessels of diverse kinds."

Tikkun is shov: light that stays within vessels, which in a person's life means Torah and mitzvos. The Mishnah's "against your will you live" expresses that the soul must remain in the body so as to draw the Infinite Light into the varied vessels of the mitzvos.

SECTION 3 • ¶6-7

The four who entered the Pardes

6 וזה היה ההפרש ג"כ באותן ד' שנכנסו לפרדס²³ בן עזאי הציץ ומת. וב"ז הציץ ונפגע. רק ר"ע נכנס בשלום²⁴ ויצא בשלום.²⁵

And this was also the difference among those four who entered the Pardes: Ben Azzai gazed and died; and Ben Zoma gazed and was harmed; only Rabbi Akiva entered in peace and left in peace.

The Talmud tells of four sages who "entered the Pardes," the orchard of mystical ascent. Ben Azzai died, Ben Zoma was harmed, and only Rabbi Akiva entered and left in peace.

כי בן עזאי היה בבחי' רצוא דאה"ר הנ"ל בבחי' כלות הנפש ולא רצה להיות נשפל בבחי' שוב לכך לא רצה לישא אשה ואמר אפשר לעולם שיתקיים ע"י אחרים²⁶

For Ben Azzai was in the mode of the ratzo of the great love mentioned above, in the mode of the soul's expiring (klos hanefesh), and he did not wish to be brought low into the mode of shov. Therefore he did not wish to marry a wife, and he said, "It is possible for the world to be sustained through others."

Ben Azzai's service was pure ratzo, a longing so strong that his soul was ready to expire in G-d. He did not want to descend into shov, which is why he never married, saying the world could be populated by others.

לכן הציץ ומת שנסתלק לגמרי מן הכלי כנ"ל כי עזה כמות²⁷ אהבה כו' אכן אין זה דרך התורה שהיא בבחי' תקון כי לשבת יצרה²⁸ ובע"כ אתה חי²⁹

Therefore he gazed and died, for he departed entirely from the vessel, as mentioned above, for "love is fierce as death," etc. However, this is not the way of the Torah, which is in the mode of Tikkun, for "He formed it to be inhabited," and "against your will you live."

His soul therefore left the body entirely, for love can be as strong as death. But the Torah's way is Tikkun: G-d formed the world to be inhabited, and the soul must go on living in the body.

לכן ר"ע שהיה מבחי' תקון נכנס בשלום ויצא בשלום שהיה המ"ן ומ"ד שלו דהיינו בחי' הרצוא ושוב במדה ומזיגה נכונה³⁰ שלפ"ע הרצוא כן היה השוב אח"כ.

Therefore Rabbi Akiva, who was from the level of Tikkun, entered in peace and left in peace, for his mayin nukvin and mayin duchrin (feminine and masculine waters), that is, the ratzo and shov, were in the right measure and blend: according to the ratzo, so was the shov afterwards.

Rabbi Akiva, rooted in Tikkun, balanced his ascent and his descent, his "feminine waters" (the upward yearning) and "masculine waters" (the flow drawn down). The strength of his return matched the strength of his running, and so he left in peace.

7 וזהו נכנס בשלום כו' הוא בחי' קו האמצעי המייחד ומחבר את הכ' קוין ימין ושמאל שהם בחי' רוי"ש לכך היה העלאת מ"ן שלו

And this is "entered in peace," etc.: it is the level of the middle line, which unites and joins the two lines, right and left, which are the levels of ratzo and shov. Therefore his raising of mayin nukvin,

"In peace" signals the middle line, which unites the right and left lines of the Sefiros. Here right and left stand for ratzo and shov, so Rabbi Akiva's peace means his ascent and return were joined.

שהוא ענין שנכנס לפרדס במדה ומזיגה נכונה בבחי' רוי"ש ונכנס בשלום בבחי' מ"ן ויצא בשלום בבחי' המשכת מ"ד בחי' שוב.

which is the matter of his entering the Pardes, was in the right measure and blend, in the mode of ratzo and shov: he entered in peace, in the mode of mayin nukvin, and left in peace, in the mode of drawing down mayin duchrin, the mode of shov.

His entering the Pardes was his raising of "feminine waters," the upward yearning, and his leaving was the drawing down of "masculine waters," the return. Both were in right measure, so he entered and left in peace.

(ועמ"ש פ' ויצא גבי בשלום ב' בחי' שלום ע"ש בד"ה והיה) משא"כ בן עזאי ששרשו היה מבחי' תהו ששם הוא בחי' שני קוין כנ"ל בענין ויחץ כו'

(And see what is written in Parshas Vayeitzei concerning "in peace," two levels of peace; see there, in the discourse beginning "Vehayah.") This is not so with Ben Azzai, whose root was from the level of Tohu, where there is the level of two lines, as mentioned above in connection with "And he divided," etc.

The Alter Rebbe refers to his discourse in Parshas Vayeitzei on two kinds of peace. Ben Azzai, by contrast, was rooted in Tohu, where the two lines stand apart, as explained in an earlier maamar on Yaakov dividing his people into two camps.

לשני מחנות³¹ לכך לא הי' התחברות הר"ש במזיגה נכונה והציץ ומת כו' התגברות הרצוא כו' "into two camps." Therefore there was no joining of ratzo and shov in the right blend, and he gazed and died, etc., [through] the overpowering of the ratzo, etc.

Because in Tohu the lines are divided, Ben Azzai's ratzo and shov were not blended. His ratzo overpowered him, and he died.

ולכן היה ר"ע מקור כל התורה שבע"פ³² כי סתם משנה ר"מ³³ וסתם ספרא ר' יהודה כו' וכולהו אליבא דר"ע.

And therefore Rabbi Akiva was the source of the whole Oral Torah, for an anonymous Mishnah is Rabbi Meir, and an anonymous Sifra is Rabbi Yehudah, etc., and all of them follow Rabbi Akiva.

The Talmud says an anonymous Mishnah follows Rabbi Meir, an anonymous Sifra follows Rabbi Yehudah, and all of them follow Rabbi Akiva, their teacher. Rabbi Akiva is thus the source of the whole Oral Torah.

והוא לפי שהתורה ג"כ היא מבחי' התקון ויש בה התכללות ב' ההפכים דרו"ש כמ"ש מימינו אש דת למו³⁴ כו' לכן היה גילוי התורה ע"י ר"ע שהיה בו בחי' זו כנ"ל:

This is because the Torah, too, is from the level of Tikkun, and in it is the inclusion of the two opposites of ratzo and shov, as it is written, "From His right hand, a fiery law for them," etc. Therefore the revelation of the Torah was through Rabbi Akiva, who had this quality, as mentioned above.

The Torah itself belongs to Tikkun and unites opposites: it was given as "a fiery law" from G-d's right hand, fire (Gevurah) and right (Chesed) together. It was fitting, then, that it be revealed through Rabbi Akiva, whose soul unites ratzo and shov.

SECTION 4 • 18-9

Water in the wine

8 ועתה יובן ענין כוונת יעקב לייחד ולחבר המקיף דתהו עם האו"כ דתקון היינו שיהיה תמיד רוי"ש במזיגה אחת שלפ"ע הרצוא כן השוב דהיינו שיהיה האה"ר ברשפי אש ליפרד מן הפתילה כו'.

Now Yaakov's intention to unite and join the encompassing [light] of Tohu with the lights and vessels of Tikkun will be understood: that is, that there always be ratzo and shov in a single blend, so that according to the ratzo, so is the shov; that is, that there be great love like fiery flashes, to separate from the wick, etc.

Yaakov's aim, uniting Tohu's encompassing light with Tikkun's lights and vessels, now becomes clear in terms of service: a constant ratzo and shov in one blend. The soul must have a fiery love that strains to leave the body.

ואעפ"כ יהיה אח"כ בחי' שוב לאחד. ובע"כ אתה חי³⁵ להמשיך אא"ס למטה דוקא בתומ"צ³⁶ (כמ"ש בתניא פ' נג).³⁷

And even so, there will afterwards be the mode of shov, to unify: "against your will you live," in order to draw the Infinite Light (Or Ein Sof) down below specifically through Torah and mitzvos (as is written in Tanya, chapter 53).

Yet that love must be followed by an equally strong return, living in the body in order to draw the Infinite Light down through Torah and mitzvos. The Alter Rebbe refers to Tanya chapter 53, which describes how the Infinite Light rests on and is drawn down through Torah and mitzvos.

וה"ז יחוד והתחברות המקיף דתהו עם כלים דתקון. וז"ש ביעקב ויבא לו יין. ופי' בזוהר דארמי מיא לגו חמרא.³⁸

And this is the union and joining of the encompassing [light] of Tohu with the vessels of Tikkun. And this is what is said of Yaakov, "And he brought him wine." And the Zohar explains that he poured water into the wine.

Such balanced service is the union of Tohu's encompassing light with Tikkun's vessels. It is hinted in the verse where Yaakov brings wine to his father, which the Zohar says means he mixed water into the wine.

כי יין הוא בחי' רצוא גבורות ורשפי אש ממטה למעלה. ויעקב ארמי מיא בחי' שוב.

For wine is the level of ratzo, Gevuros and fiery flashes [rising] from below upward; and Yaakov poured water, the level of shov.

Wine, which heats and excites, stands for ratzo and the fiery Gevuros rising upward. Water, which descends, stands for shov, and Yaakov's mixing them is the blend of the two.

9 ולכן ויבא לו יין³⁹ כו' הוא בתרי טעמי שהוא התכללות הרו"ש מים ויין כו' ולכן איתא דיעקב הוא שלימו דאבהן⁴⁰ כי לא כאברהם שיצא ממנו ישמעאל.^{41,42}

Therefore “and he brought him wine,” etc., is with two cantillation notes, which is the inclusion of ratzo and shov, water and wine, etc. And therefore it is stated that Yaakov is the perfection of the Patriarchs, for [he was] not like Avraham, from whom Yishmael came forth.

The words “and he brought him wine” carry two cantillation notes, which the Alter Rebbe reads as the two elements, water and wine, shov and ratzo, joined together. This is why Yaakov is called the perfection of the Patriarchs: unlike Avraham, no unworthy offspring such as Yishmael came from him.

מפני שהיה אברהם מדת החסד הפשוט בלא מזיגה לכך נתפשט יותר מדאי עד שאמר לו ישמעאל⁴³ כו'

Because Avraham was the attribute of simple Chesed (kindness), without blending, he therefore spread out excessively, to the point that he said, “If only Yishmael,” etc.

Avraham embodied Chesed in its pure form, unmixed with restraint. Unchecked kindness spread too far, to the point that he pleaded “If only Yishmael might live before You,” extending his love even to a son who was not fit to continue his path.

ויצחק היה בבחי' גבורה כו' אבל יעקב הוא שלימו דאבהן התכללות ההפכים רצוא ושוב כנ"ל:⁴⁴

And Yitzchak was in the mode of Gevurah (restraint), etc. But Yaakov is the perfection of the Patriarchs, the inclusion of the opposites, ratzo and shov, as mentioned above.

Yitzchak embodied Gevurah, restraint, which on its own is also one-sided. Yaakov combines the opposites, ratzo and shov, and so completes and perfects the Patriarchs.

SECTION 5 • ¶10-13

Why offerings are called minchah

10 ויקח מן הבא בידו^{45,46} מנחה לעשו אחיו כו'. הנה כל הקרבנות נק' בשם מנחה כמ"ש והבל הביא גם הוא מבכורות צאנו⁴⁷ ומחלבהן וישע ה' אל הבל ואל מנחתו כו'

“And he took from what came to his hand a gift (minchah) for Eisav his brother,” etc. Now, all the offerings are called by the name minchah, as it is written, “And Hevel, he too brought of the firstlings of his flock and of their fats; and G-d turned to Hevel and to his offering (minchaso),” etc.

A new section begins with Yaakov's gift, a minchah, to Eisav. The Alter Rebbe notes that every offering can be called minchah, as Hevel's animal offering is called “his minchah” in Bereishis.

(הגם שהיה קרבן מנחה⁴⁸ בפ"ע⁴⁹ כמו מנחת סלת ומחבת כו'. אך כל התורה היא כלל ופרט וכן תפלה שכנגד קרבנות⁵⁰ כל התפלות בכלל נק' מנחה ותפלת מנחה בפ"ע היא פרט ועיין בתשוי אמונת שמואל⁵¹ סי' כ')

(Although there was a meal-offering (minchah) as an offering in its own right, such as the minchah of fine flour and the [minchah of the] pan, etc. But the whole Torah is general and particular; and likewise prayer, which corresponds to the offerings: all the prayers in general are called minchah, and the Minchah prayer in its own right is a particular. And see the responsa Emunas Shmuel, section 20.)

There was also a specific meal-offering called minchah, but that is the particular use of a word whose general meaning covers all offerings. Likewise every prayer, which replaces an offering, is a minchah in general, while the afternoon Minchah prayer is the particular case; the Alter Rebbe refers to the responsa Emunas Shmuel, which discusses why the afternoon prayer is called Minchah.

הרי שהיו בכורות צאנו נק' בשם מנחה. ויובן זה ע"פ הקדמה כי נודע כי אני הוי"ה לא שנית⁵² כתיב ולמת"ב⁵³ ואינו בגדר עלמין כלל ואעפ"כ כי ממך הכל⁵⁴ כתיב.

Thus the firstlings of his flock were called by the name minchah. This will be understood through an introduction. For it is known that it is written, "I, Havayah, have not changed," and "no thought can grasp Him [at all]," and He is not within the category of worlds at all; and even so, it is written, "For all is from You."

To explain why offerings are called minchah, the Alter Rebbe begins with a foundation: G-d Himself is unchanged by creation and beyond all thought and all worlds. Yet everything comes from Him.

אך הוא ע"י זיו והארה הודו על ארץ ושמים⁵⁵ כו' וגם הארה זו עצמה מעצמותו ית' לא היו העולמות יכולים לקבל חיות ושפע להיותן בבחי' גילוי עולמות כ"א ע"י השתלשלות דהיינו כשלשלת הארה והארה דהארה.

But it is through a radiance and illumination, "His splendor is over earth and heaven," etc. And even this illumination itself, from His blessed essence: the worlds could not receive life-force and flow [from it], so as to exist as revealed worlds, except through hishtalshelus, that is, like a chain: an illumination, and an illumination of an illumination.

The worlds come not from His essence but from a mere radiance of it, His "splendor." Even that radiance is too great for worlds to receive, so it must descend step by step, like the links of a chain, each an illumination of the one before.

11 וכל מה שיורד ומשתלשל מטה מטה הוא הארה דהארה מהעליון ממנו כו'. וכל מיני מדרגות ברכוי התחלקות העולמות ועליות וירידות הכל הוא בבחי' זיו והארה אם רב ואם מעט.

And everything that descends and devolves lower and lower is an illumination of an illumination from what is above it, etc. And all the kinds of levels, in the many divisions of the worlds, and the ascents and descents, are all in the mode of radiance and illumination, whether much or little.

Every lower level receives only a reflection of a reflection from the one above it. All the many worlds, and all their rises and falls, are only degrees of this radiance, greater or smaller.

ויש בזה כמה מיני מדרגות זו למעלה מזו כמו עוה"ב ותח"מ ואלף הז' יום שכולו שבת ומנוחה לחיי העולם⁵⁶ שהוא עילוי אחר עילוי והכל הוא בזיו וההארה כו'.⁵⁷

And in this there are several kinds of levels, one above the other, such as the World to Come, and the Resurrection of the Dead, and the seventh millennium, "the day that is entirely Shabbos and rest for life everlasting," which is ascent after ascent; and all of it is in the radiance and the illumination, etc.

Even the highest future states, the World to Come, the Resurrection and the seventh millennium, the everlasting "day that is entirely Shabbos," are only higher degrees of the same radiance. None of them is G-d's essence itself.

12 והנה יש ב' מיני השתלשלות. השתלשלות⁵⁸ האורות בכלים בבחי' פנימי שהוא לפ"ע הכלי שהכלי יכול להגבילו.

Now, there are two kinds of hishtalshelus. [There is] the descent of the lights into vessels in the mode of the inner [light] (pnimi), which is according to the vessel, so that the vessel is able to delimit it.

The descent of light happens in two ways. The first is as an inner light, entering a vessel and shaped to the vessel's capacity.

ויש בבחי' מקיף דהיינו שאינו מוגבל בכלי. ויובן זה בעבודת⁵⁹ ה' שבלב זו תפלה⁶⁰ ברשפי אש שכאשר האהבה באה מהתבוננות

And there is [descent] in the mode of the encompassing [light] (makif), that is, [light] that is not limited in a vessel. This will be understood in the service of G-d that is in the heart, which is prayer with fiery flashes: when the love comes from contemplation

The second is as an encompassing light, which the vessel cannot contain or limit. The Alter Rebbe illustrates both through prayer, the "service of the heart," and the love it awakens.

כי הוא חיך וחיי החיים של כל העולמות⁶¹ נמשך מזה תשוקת הנפש כאשר תוכל שאת לפי מזגה ותכונתה.⁶²

that He is your life and the life of the life of all the worlds, from this is drawn forth the soul's longing, as much as it can bear, according to its temperament and nature.

Love born of contemplating G-d as the life of the worlds corresponds to inner light. It is a longing the soul can hold, measured to each person's temperament.

משא"כ כשהאהבה באה מחמת שישים אל לבו ויעמיק בעומקא דלבא כי אני⁶³ ה' לא שניתי כתיב ולמ"ת כו'. אשר ע"כ תכלה אליו נפש כל חי להבטל במציאות ולהתכלל באחד ממש.⁶⁴

This is not so when the love comes because he takes to heart and reflects in the depth of the heart that it is written, "I, Havayah, have not changed," and "no thought can grasp Him," etc. Because of this, the soul of every living being will yearn out toward Him, to be nullified in its existence and to be absorbed in the One, literally.

Love born of contemplating G-d as He is in Himself, unchanged and beyond all thought, corresponds to encompassing light. It makes the soul long to dissolve entirely into the One.

ולכן כאשר ישים אל לבו ג"כ ריחוקו מא"ס ב"ה אשר ירדה הנפש ותרד פלאים⁶⁵ בעלמא דפרודא כו' **13**

Therefore, when he also takes to heart his distance from the Infinite One (Ein Sof), blessed be He, how the soul has descended, and fallen astonishingly, into the world of separation (alma de-peruda), etc.,

A person can also reflect on how far his soul has fallen, from its source in the Infinite One to "the world of separation," where G-d is hidden.

תהי התגברות האהבה ביותר מאשר תוכל שאת עד שאין כח בנפש לכלוא את האה"ר וזהו בחי' בכל מאדך⁶⁶ בחילא יתיר כו'.

the love will intensify even more than [the soul] can bear, until the soul has no strength to contain the great love. And this is the level of "with all your might (me'odecha)," with surpassing strength, etc.

That awareness makes the love burst beyond what the soul can hold. This is the love "with all your might (me'odecha)," a love beyond one's measure.

SECTION 6 • ¶14-18

The lion and the ox

14 והנה כתיב⁶⁷ פני אריה אל הימין⁶⁸ ופני שור מהשמאל שבחי' פני השור הוא למטה ממדרגת האריה במרכבה שבחי' פני אריה הוא אל הימין כו' ואעפ"כ למטה בעוה"ז הרי השור הוא בהמה טהורה והארי הוא חיה טמאה.⁶⁹

Now, it is written, "The face of a lion to the right, and the face of an ox from the left." The face of the ox is lower than the rank of the lion in the Chariot, for the face of the lion is to the right, etc. And yet, below in this world, the ox is a pure domestic animal, while the lion is an impure wild beast.

In Yechezkel's vision of the Chariot, the lion's face is on the right and the ox's on the left, so above the lion ranks higher. Yet in this world the ox is kosher and may be offered, while the lion is an impure beast; the Alter Rebbe asks why.

15 והענין כי אדרבה⁷⁰ מה שהוא למעלה במדרגה יותר גבוה אין לו התלכשות בכלי למטה להיות גילוי בחינתו כמו שהוא למעלה בקדושה

The explanation is that, on the contrary, what is above, at a higher rank, has no enclothement in a vessel below, so that its quality would be revealed as it is above, in holiness.

The answer reverses the expectation: precisely because a level is higher, it cannot be enclothed below in a way that reveals it as it is in holiness.

וכמו אריה שהוא בחי' גבורה גבור כארי⁷¹ שהוא התגברות האור במאד מאד עד שא"א להיות שורה ומתגלה קדושתו למטה בכלי שנכלל בקדושה

For example, the lion, which is the level of Gevurah, "mighty as a lion": it is an intensification of the light, exceedingly great, to the point that its holiness cannot rest and be revealed below in a vessel that is included in holiness,

The lion is Gevurah, might, an intensity of light too great to rest openly in a vessel of holiness below.

וכמו בהמה טהורה אלא ע"י דרך נפילת האור ברפ"ח נצוצין שבשבה"כ בג' קליפות הטמאות ואז הוא בחי' חיה טמאה שמקבל חיות מנפילות הנצוצים מארי דקדושה.

as with a pure animal, except by way of the falling of the light into the 288 sparks of the shattering of the vessels, into the three impure kelipos. And then it is the level of an impure beast, which receives life-force from the fallen sparks of the holy Lion.

Unlike a pure animal, which receives holiness directly, the lion's light reaches this world only by falling, through the shattering of the vessels, into the 288 sparks trapped in the three impure kelipos. So the lion below is an impure beast, living from sparks fallen from the holy Lion above.

אבל לא בהתגלות בחי' אר"י בדרך השתלשלות והתלבשות כבבהמה טהורה רק בחי' מקיף מלמעלה והוא בחי' לבונה כו' כמ"ש במ"א.⁷²

But [this is] not through a revelation of the level of the lion by way of hishtalshelus and enclothe-ment, as with a pure animal, but only as an encompassing [light] (makif) from above. And this is the level of frankincense (levonah), etc., as is explained elsewhere.

The lion's holiness does not enter it as inner light, as with a pure animal, but hovers over it as an encompassing light. The Alter Rebbe calls this the level of levonah, frankincense, which he explained in an earlier maamar.

16 וזהו שעשו היה בכור שהוא מבחי' לפני מלך מלך⁷³ כו' בהר שעיר⁷⁴ בארץ אדום כו'

And this is why Eisav was the firstborn, for he is from the level of "before a king reigned," etc., "in Mount Seir," "in the land of Edom," etc.

This explains why Eisav was the firstborn: he stems from the kings who reigned in Edom "before a king reigned" in Israel, which Kabbalah reads as the World of Tohu that preceded Tikun.

ועשו היה מקור הז' מלכים שמלכו כו' וימת וימלוך⁷⁵ וימת וימלוך כו' שהוא בחי' שליט המקפת על הולד שקדמה לולד.

And Eisav was the source of the seven kings who reigned, etc., "and he died, and [another] reigned; and he died, and [another] reigned," etc., which is the level of the placenta that surrounds the fetus, which precedes the fetus.

The Edomite kings each "reigned and died," as the lights of Tohu came and shattered. Eisav, their source, is like the placenta that surrounds the fetus and comes before it.

17 והעיקר הוא הולד שנולד ובצאתו זורקין השליט כו' שאינו מקבל רק בחי' מקיף. לפיכך עליהם נאמר

רם על כל גוים⁷⁶ הוי"ה ויעקב יו"ד עקב⁷⁷ הוי"ה אלקינו⁷⁸ ואהבת את⁷⁹ ה' אלקיך כו'

But the main thing is the child that is born, and when it comes out the placenta is thrown away, etc., for it receives only the encompassing [light]. Therefore of them it is said, "Havayah is high above all nations." And Yaakov is yud akev (a Yud [and] a heel): "Havayah our G-d," and "You shall love Havayah your G-d," etc.

The child, not the placenta, is what matters; the placenta is discarded at birth and relates only to the encompassing light. So of the nations it is said that G-d is "high above" them, while Yaakov's name is read as yud (the smallest letter, the start of the Name Havayah) and akev (heel), meaning that Havayah is "our G-d," drawn within.

הגם שיו"ד היא הארה מצומצמת⁸⁰ הלא מצער היא⁸¹ ויכולה ליכנס בפנימי ואין הכלי יכולה לקבל אלא ע"י צמצום כמו יו"ד כו'

Although the Yud is a contracted illumination ("is it not a small one?"), it can enter within [as an inner light], for the vessel can receive only through tzimtzum, like the Yud, etc.,

The Yud is a contracted, small point of light, and that is exactly why it can enter within. A vessel can receive only light that has been contracted.

כדי שמזה יהיה לו רשפי אש והתלהבות בתפלה וכיוצא בה שמפני שהיא הארה מועטת יש כח בלב להיות מכילה.

so that from this he will have fiery flashes and ardor in prayer and the like; for because it is a small illumination, the heart has the strength to contain it.

Because that light is small enough for the heart to hold, it becomes an inner fire, ardor in prayer and in similar service.

18 והמשכת אלקות מלמעלה ג"כ ע"י התלבשות כלים אשר קדשנו במצותיו רמ"ח אברין דמלכא. ובימי האבות שלא ניתנה תורה היו להם עובדות אחרים כמו בארות ומקלות כו'.

And the drawing down of G-dliness from above is also through enclothement in vessels, "Who has sanctified us with His commandments," the 248 limbs of the King. And in the days of the Patriarchs, when the Torah had not been given, they had other forms of service, such as wells and rods, etc.

G-dliness is drawn down into the soul through the mitzvos, called the 248 "limbs of the King," in which G-d's will is enclothed. Before the Torah was given, the Patriarchs had other acts of service, like Yitzchak's wells and Yaakov's rods, that served the same purpose.

משא"כ עכו"ם לפי שהוא רם ונשא עליהם דהיינו בחי המקיף בלבד אינו נכנס תוך פנימיותם להיות בטל אליו רק הוא יש ונפרד בפ"ע שאין לו שייכות כלל הגם דקרו ליה אלקא דאלקיא:⁸²

This is not so with the idolaters: since He is high and exalted above them, that is, only in the mode of the encompassing [light], He does not enter within their inner being so that they would be nullified before Him; rather, [each] is a separate entity (yesh) unto itself, which has no connection at all [with Him], even though they call Him "the G-d of gods."

Idolaters, by contrast, relate to G-d only as the encompassing light that is "high above" them: He does not enter within them so that they become nullified to Him, and they remain separate entities. Even their calling Him "G-d of gods" acknowledges Him only as a distant, supreme power, not as one who dwells within.

SECTION 7 • ¶19-22

Offerings as feminine waters

19 והנה הקרבנות הם העלאת מ"ן להיות ריח ניחוח⁸³ דהיינו כמו ריח שהוא משיב את הנפש כך הקרבנות הם מעלים מ"ן בבחי' ריח שיהיה ניחוח להוי"ה גילוי המשכת והשראת שכינתו שיהא שורה ומתגלה בחי' אלקות בנפשו

Now, the offerings are the raising of mayin nukvin (feminine waters), to be "a pleasing fragrance (rei'ach nicho'ach)": that is, just as fragrance restores the soul, so the offerings raise mayin nukvin in the mode of fragrance, so that there will be nicho'ach to Havayah, the revelation, drawing down and resting of His Shechinah, so that the level of G-dliness will rest and be revealed in his soul.

The offerings raise "feminine waters," an arousal from below that calls forth a response from above. Their "pleasing fragrance" works like a scent that revives a fainting person: it brings about the revelation and resting of the Shechinah, so that G-dliness is felt within the soul.

וזהו ניחוח לשון ירידה דהיינו שיהא ירידה והשתלשלות אלקות מעילה לעילה עד שיכנס ויתגלה בנפש האדם בתוכו ובפנימיותו ממש והטעם כי

And this is nicho'ach, a term of descent: that there be a descent and devolution of G-dliness from level to level, until it enters and is revealed in the person's soul, within him and in his very inner being. And the reason is that

Nicho'ach is read as related to descent, since its aim is that G-dliness descend level by level until it is revealed in a person's innermost being. The Alter Rebbe now explains why the offerings achieve this.

הנה ענין העלאת מ"ן היינו כמו שמביאין למלך דבר חדש בכדי שיפנה אל בקשה הקטנה והנמוכה לגבי מעלת ומדרגת המלך.

the matter of raising mayin nukvin is like bringing the king something new, so that he will turn to a request that is small and lowly in comparison with the king's greatness and rank.

Raising feminine waters is compared to bringing a king something new, so that he will attend to a request that is tiny compared with his greatness.

שע"י דבר חדש הוא ממשיך לב המלך כמו ע"י צפור המדברת⁸⁴ הגם שבנ"א מדברים בבינה יתירה

For through something new one draws the king's heart, as through a talking bird: although people speak with much greater understanding,

A king who has everything is moved by novelty, such as a talking bird. People speak far more intelligently, but that is nothing new.

אך מצד החידוש שהצפור תדבר עי"ז ימשיך ויעורר לב מלכים אין חקר⁸⁵ שיפנה לבקשת ההדיוט.

yet because of the novelty that a bird should speak, through this one will draw and arouse "the heart of kings, which is unsearchable," to turn to the commoner's request.

The wonder of a bird that talks stirs the king's "unsearchable heart," and so he turns to the commoner's plea. Likewise, what is novel from below moves the Above.

20 ולכן העלאת מ"ן תלוי באתעדל"ת דייקא נפשות ישראל המלוכשים בגוף כו'. הגם שהמלאכים עומדים ברום עולם ותמיד מששת ימ"ב בלי הפסק אומרים בראה קדוש גם בדעת יותר ידברו שהשגתם גדולה ועצומה ומתענגים על ה' לאין קץ.

Therefore the raising of mayin nukvin depends specifically on an arousal from below, [that of] the souls of Israel who are enclothed in a body, etc. Although the angels stand at the heights of the world, and constantly, since the six days of Creation, without pause, they say "Holy" with awe, and also speak with greater knowledge, for their comprehension is great and immense, and they delight in G-d without end.

Raising feminine waters depends on souls in bodies, not on angels. The angels praise G-d constantly, with awe and deep understanding and endless delight, yet that is not new.

משא"כ למטה שיש מחשבות זרות רבות הטורדות ומפילות לב האדם וגם האהבה שמעורר חולפת ועוברת ויש לה הפסק וכו'.

This is not so below, where there are many alien thoughts that distract and cast down a person's heart; and even the love that he arouses passes and fades and has interruptions, etc.

Below, a person's heart is pulled down by distracting thoughts, and even the love he awakens comes and goes.

אך בשביל החדוש שבזה שהרי כח זה באדם למטה להיות מדבר הוא מאכילה ושתיה.

Yet [it is precious] because of the novelty in this; for this power that a person below has to speak comes from eating and drinking.

What makes his service precious is its novelty: even his power to speak words of prayer depends on physical food and drink.

21 ומי שאינו אוכל ג' ימים^{86,87} נעשה חלוש ואין לו כח הדבור בשלימות וכן כמה מניעות שתלוי בגשמיות כמו מניעת הקור כו'

And one who does not eat for three days becomes weak and does not have the full power of speech; and likewise several hindrances that depend on physicality, such as the hindrance of cold, etc.

The dependence of speech on the body is plain: after three days without food a person cannot speak properly, and cold and other physical conditions can hinder it too.

הרי כח הדבור שלמטה שחיותו מדברים גשמיים דבר זה יקר מאד בעיני ה'. וכמשל צפור הנ"ל. וכן כל הקרבנות כבשים ועזים הוא מהתלבשות ב"ע כו'.

Thus the power of speech below, whose life-force comes from physical things, is something very precious in G-d's eyes, like the parable of the bird mentioned above. And likewise all the offerings, sheep and goats, come from the enclothement in [the worlds of] Beriah, Yetzirah and Asiyah, etc.

That speech rooted in physical life can praise G-d makes it precious to Him, like the talking bird. The animal offerings likewise come from the lower worlds of Beriah, Yetzirah and Asiyah.

ולכן כשעולה למעלה הוא דבר חדש מה שלא נראה כן בעולמות עליונים ולכן הם המעלים מ"נ ולכן נק' בשם מנחה. מנחה ר"ת מ"ן מיין נוקבין.

Therefore, when it rises above, it is something new, which is not seen in this way in the higher worlds; and therefore they are what raise mayin nukvin, and therefore they are called by the name minchah. [The letters of] minchah (מנחה) [begin with] the initials M"N, mayin nukvin.

When something from these lower worlds rises up, it is a novelty unknown above, and so the offerings raise feminine waters and are called minchah. The first two letters of minchah, mem and nun, are the initials of mayin nukvin.

ח' חכמה ומזל הח' נוצר חסד^{88,89} ומשפיע בה' בה' בראם⁹⁰ היא בחי' כנ"י (גם לשון מנחה מלי' ניהוח) והנה לע"ל כתיב אז אהפך אל עמים⁹¹ שפה ברורה כו'.

The ches is Chochmah and the eighth mazal, notzer chesed, which flows into the heh: "behibar'am," "with a heh He created them," which is the level of Knesses Yisrael (the Congregation of Israel). (Minchah is also a term related to nicho'ach.) Now, of the Time to Come it is written, "For then I will turn to the peoples a pure language," etc.

The remaining letters are ches, Chochmah and its source in the eighth attribute of mercy, notzer chesed, and heh, the Malchus of the Talmud's reading "with a heh He created them," which is Knesses Yisrael. The Alter Rebbe then turns to verses about the peoples in the future, beginning with Tzefaniah's prophecy of "a pure language."

וכן דהע"ה אמר הודיעו בעמים עלילותיו⁹² וכתוב הבו לה' משפחות עמים כו' ויאמרו⁹³ בגוים⁹⁴ כו'.

And likewise King David, peace be upon him, said, "Make known His deeds among the peoples," and it is written, "Render to G-d, O families of the peoples," etc., "Say among the nations," etc.

David also called for G-d's deeds to be made known among the peoples and for the families of the peoples to give Him glory.

ולהבין מה לנו להזכיר את עובדי כוכבים. אך הענין כי הנה כל הבירורין הוא מבחי' עמים ששם נפל רפ"ח הנצוצין והוא

And [we need] to understand why we should mention the idolaters. But the matter is that all the refinements (beirurim) are from the level of the peoples, where the 288 sparks fell; and this is

The Alter Rebbe asks why Scripture speaks of the nations at all. Its answer: the work of refinement is among the peoples, where the 288 sparks fell in the shattering of the vessels.

ע"י בחי' לבונה שהוא המקיף שעליהם שהוא יתברר ויעלה למעלה בקדושה ויהיה עשו במדרגתו הגבוה לפני מלך מלך כו' מעולם התהו בקדושה

through the level of levonah (frankincense), which is the encompassing [light] over them, so that it will be refined and rise above in holiness, and Eisav will be at his high rank, "before a king reigned," etc., from the World of Tohu, in holiness.

The sparks are refined through levonah, the encompassing light over the peoples. Then Eisav will be restored to his lofty root in the holiness of Tohu, "before a king reigned."

כי יעקב י' עקב הוא בחי' פנימי ויקם עדות ביעקב⁹⁵ ותורה שם בישראל ואתם קרויים אדם⁹⁶ אדם מ"ה עולם התקון ולע"ל יתברר גם עשו שמעולם

For Yaakov, yud akev, is the level of the inner [light]: "He established a testimony in Yaakov and set a Torah in Israel"; and "you are called adam (man)," adam, [equal in number to the Name] Mah, the World of Tikkun. And in the Time to Come Eisav, too, will be refined, who is from the World of

Yaakov, the Yud and the heel, is the inner light of Tikkun, the Torah placed "in Yaakov," and Israel is called adam, whose numerical value (45) equals the Name Mah, the Name of Tikkun. In the future Eisav, rooted in Tohu, will also be refined.

התהו בחי' המקיף שיהי' בחי' מקיף דקדושה ויוכלל הכל ביעקב שיהי' ליעקב גם בחי' המקיף שהוא בחי' ומדרגה יותר עליונה שם ס"ג שהוא גדול משם מ"ה ואשת חיל⁹⁷ כו':⁹⁸

Tohu, the level of the encompassing [light], so that it will be an encompassing [light] of holiness, and everything will be included in Yaakov, so that Yaakov will also have the level of the encompassing [light], which is a higher level and rank, the Name Sag, which is greater than the Name Mah; and "a woman of valor," etc.

Then Tohu's encompassing light will become holy, and Yaakov will receive it too: the Name Sag (63), higher than Mah (45). This is hinted in "a woman of valor is the crown of her husband," the lower level becoming a crown above.

22 והנה כפי ההמשכה שלמעלה כך צ"ל המ"ן שמלמטה וכדי להמשיך בחי' המקיף עליון דקדושה צ"ל העלאת מ"ן בבחי' מקיף דהיינו למעלה מכדי שתוכל נפשו שאת וכנ"ל.

Now, as is the drawing down from above, so must be the mayin nukvin from below. And in order to draw down the level of the supernal encompassing [light] of holiness, there must be a raising of mayin nukvin in the mode of the encompassing [light], that is, beyond what his soul can bear, as mentioned above.

The arousal from below must match what it hopes to draw from above. To draw down the higher encompassing light, a person's feminine waters must themselves be "encompassing," a love beyond what the soul can hold.

ובפרט כשרואה בנפשו הפחיתות מרבית מחשבות המעיקים וטורדים ומפילים אזי צריך הוא לצעוק אל⁹⁹ ה' בצר לו למעלה מכדי שתוכל נפשו שאת.

And especially when he sees in his soul the lowliness caused by the many thoughts that oppress, distract and cast down, then he must "cry out to G-d in his distress," beyond what his soul can bear.

This applies above all when a person sees how low his distracting thoughts have brought him. Then he must cry out to G-d from his distress with an intensity beyond his own measure.

SECTION 8 • ¶23-26

Yaakov's offering to Tohu

23 ולכן כשראה יעקב את עשו למטה קם עליו הקריב מנחה היא העלא' לעשו אחיו שלמעלה מעולם התהו

ששם הוא אחיו

Therefore, when Yaakov saw Eisav below rising against him, he offered a minchah, which is a raising [of mayin nukvin], to Eisav his brother, who is above, from the World of Tohu, where he is his brother.

When Yaakov saw Eisav below coming against him, he sent a gift, an offering that raises feminine waters, to Eisav "his brother" above. In Tohu, Eisav's root, the two are truly brothers.

כי יעקב יש לו ב' בחי' ר"ש. שוב בבחי' יי עקב ורצוא בבחי' ביטול לגמרי כו' להמשיך בחי' המקיף עליון.

For Yaakov has two levels, ratzo and shov: shov in the level of yud akev, and ratzo in the level of complete self-nullification (bittul), etc., in order to draw down the level of the supernal encompassing [light].

Yaakov has both ratzo and shov: shov as the Yud and heel, the inner light, and ratzo as complete self-nullification, which reaches the higher encompassing light.

ואזי יהי עשו שלמטה ממילא בטל ואזי יקוים אז אהפך אל עמים¹⁰⁰ כי מעשה אבות סימן לבנים^{101,102} שהם עשו הכנה לבניהם לע"ל במעשיהם.

And then Eisav who is below will be nullified of himself, and then "For then I will turn to the peoples" will be fulfilled; for the deeds of the fathers are a sign for the children, since through their deeds they made a preparation for their children in the Time to Come.

Once that encompassing light is drawn down, Eisav below is nullified by itself, and the prophecy of the peoples turning to G-d will be fulfilled. What the Patriarchs did prepared the way for their descendants in the future.

24 והנה העלאת מ"ן¹⁰³ של התקון גלוי וידוע לנו ע"פ התורה פרים בני בקר שנים¹⁰⁴ כו'.

Now, the raising of mayin nukvin of Tikkun is revealed and known to us through the Torah: "two young bulls," etc.

The offerings of Tikkun are spelled out in the Torah, down to the number of bulls for each festival.

בפסח כך. ובשבועות כך כו' משא"כ העלאת מ"ן לעולם התהו אין אתנו יודע עד מה¹⁰⁵ האיך ומה הם הקרבנות ואיזה שיעור

On Pesach thus, and on Shavuot thus, etc. But the raising of mayin nukvin to the World of Tohu, "none among us knows how much": how, and what the offerings are, and what measure;

Each festival has its own offerings. But no one knows what offerings reach up to Tohu, of what kind or in what amount.

רק יעקב אע"ה ידע ענינם וכך שלח קרבנות עזים מאתים¹⁰⁶ כו' שהם קרבנות אחרים אשר לא כתובים בתורה בקרבנות דתקון ושיעורים אחרים.

only Yaakov our father, peace be upon him, knew their matter. And so he sent offerings, "two hundred she-goats," etc., which are other offerings, not written in the Torah among the offerings of Tikkun, and other measures.

Only Yaakov knew them. His gift of two hundred she-goats and the rest were offerings of Tohu, in kinds and numbers not found among the offerings of Tikkun in the Torah.

25 ולכן הקריב גם גמלים שהם טמאים בקרבנות דתקון. אך בקרבנות דתהו כתיב מי יתן טהור מטמא¹⁰⁷ כו'.

Therefore he also offered camels, which are impure in the offerings of Tikkun. But concerning the offerings of Tohu it is written, "Who can bring forth the pure from the impure?" etc.

Yaakov even sent camels, animals that could never be offered in Tikkun. In Tohu, however, what is impure can become pure, as Iyov's question "who can bring forth the pure from the impure?" hints.

ששם כחשכה כאורה^{108, 109} כו' קטן וגדול שם הוא¹¹⁰ כו' השוה ומשוה כו'. וזהו ענין ויחבקהו.¹¹¹ שעשו חיבק את יעקב.

For there, "darkness is like light," etc.; "small and great are there," etc.; "He equalizes and makes equal," etc. And this is the matter of "and he embraced him": that Eisav embraced Yaakov.

At that level, darkness and light, small and great, are equal before G-d. This is why Eisav could embrace Yaakov.

26 ובכ"מ הזכר מחבק וכמ"ש וימינו תחבקני¹¹² שהמשפיע מחבק את המקבל ומקיפו מכל צד להגביהו למעלה כו'. והיינו לפי שעשו שרשו מבחי' מקיף מעולם התהו.

And everywhere the male embraces, as it is written, "and his right hand embraces me": the giver embraces the receiver and surrounds him on every side, to lift him upward, etc. And this is because Eisav's root is from the level of the encompassing [light], from the World of Tohu.

Usually the male, the giver, embraces, surrounding the receiver and lifting him up. Eisav embraces Yaakov because Eisav's root is the encompassing light of Tohu, higher than Yaakov.

אך הדרך שיגיע לזה הוא ע"י כי והוא עבר לפניהם¹¹³ בחי' והוא כו' ואח"כ וישתחו ארצה שבע פעמים בחי' נפ"א ללקט נצוצין. עד גשתו עד אחיו.

But the way by which he will reach this is through "and he passed before them," the level of "and he," etc.; and afterwards, "he bowed to the ground seven times," the level of falling on the face (nefilas apayim), to gather sparks, "until he came near to his brother."

Yaakov reached this through going ahead of his family, "and he" (read as the level called "He," which in Chassidus denotes what is hidden), and bowing seven times, which the Alter Rebbe reads as the prostration of prayer (nefilas apayim) that gathers fallen sparks. So he came near to his brother.

פי' עד שגשש ופגע באחיו דהיינו שליקט את הטוב שבעשו בחי' לבונה שעייז הוא אחיו של יעקב שהמקיף והפנימי נלקחו ממקום א'.

The meaning is: until he felt his way and encountered his brother, that is, until he gathered the good that is in Eisav, the level of levonah; through this he is Yaakov's brother, for the encompassing and the inner [lights] were taken from one place.

"Until he came near" (ad gishto) is read as "until he felt his way" and met his brother: until he gathered the good in Eisav, the levonah. Then Eisav is truly Yaakov's brother, for the encompassing and the inner lights share one source.

SECTION 9 • ¶27-30

The embrace, the kiss and the weeping

27 ואזי וירץ עשו לקראתו.¹¹⁴ עשו הוא כח המלוכש בעשו הגשמי רץ ממטה למעלה לקראתו וכמשל הנרות שבטלים לאבוקה כאשר נקרבו אורם לאור האבוקה כו'.

And then, “Eisav ran to meet him.” Eisav [here] is the power en clothed in the physical Eisav, [which] ran from below upward toward him, like the parable of candles that are nullified to a torch when their light is brought near the light of the torch, etc.

Eisav's running toward Yaakov is the holy power hidden within the physical Eisav, rising toward its source. It is like small candles whose flames are swallowed up in a torch once they are brought close to it.

ואחר שנברר בחי' הטוב שבו אזי ויחבקהו מלמעלה למטה שנכנס המקיף עליון ג"כ ביעקב.

And after the level of the good in him was refined, then “he embraced him,” from above downward, for the supernal encompassing [light] also entered into Yaakov.

Once the good in Eisav was refined, the embrace came from above downward: the higher encompassing light of Tohu entered Yaakov as well.

28 ונמצא שנכללו ביעקב כל הבחי' כנ"ל. ועי"ז וישקהו¹¹⁵ בחי' נשיקין ונקוד עליו¹¹⁶ בחי' נקודות הוא בחי' חכמה והיינו לפי שבשבירה היה הסתלקות חכמה ועתה אחר הבירור הנה נתגלה.

It follows that all the levels mentioned above were included in Yaakov. And through this, “he kissed him,” the level of kisses; and it is dotted above, the level of points (nekudos), which is the level of Chochmah. This is because in the shattering there was a withdrawal of Chochmah, and now, after the refinement, it was revealed.

With both the inner and the encompassing lights now in Yaakov, Eisav “kissed him,” and in the Torah scroll the word is marked with dots. Dots, the smallest points, stand for Chochmah, which had withdrawn in the shattering and is now revealed after the refinement.

ואח"כ ויבכו הנה בכיה¹¹⁷ היא מפני שמחה או מרירות שע"י כיווץ במוח דוחה המותרות בליחות הדמעות.¹¹⁸

And afterwards, “and they wept.” Now, weeping comes from joy or from bitterness; for through a contraction in the brain, it expels the superfluties in the moisture of the tears.

Then they wept. Weeping comes from either joy or sorrow; in sorrow the mind contracts and presses out tears, which the Alter Rebbe describes as excess moisture being expelled.

ועי' שמחה הוא כמ"ש בזוהר שה"ש¹¹⁹ גבי ר"ע שזלגו עיניו¹²⁰ כו'. והיינו לפי שהשמחה הוא התפשטות החיות כמ"ש ושמועה טובה¹²¹ טובה תדשן עצם.

And [weeping] through joy is as written in the Zohar on Shir HaShirim concerning Rabbi Akiva, that his eyes flowed with tears, etc. And this is because joy is the expansion of the life-force, as it is written, "Good news fattens the bone."

Weeping from joy is illustrated by Rabbi Akiva, whose eyes streamed with tears when he heard the secrets of the Song of Songs, as the Zohar relates. Joy expands the life-force, as "good news fattens the bone."

וכמעשה דאספסינוס¹²² כו' הוא הילוך הדם בעורקים וכן ברוח החיות שבו וכן בהמשכות מוחין חדשים כי יש בחי' עבור יניקי מוחין.

And as in the story of Vespasian, etc., it is the flow of the blood in the veins, and likewise in the spirit of life within him, and likewise in the drawing down of new mochin; for there are the stages of ibbur (gestation), yenikah (nursing) and mochin.

The Talmud tells that when Vespasian heard he had been made emperor, his foot swelled so that he could not put on his shoe: joy made his blood surge. Joy likewise expands the vital spirit and brings new stages of intellect, which in Kabbalah grow through gestation, nursing and maturity.

29 והנה כשיש כלי למטה לקבל השמחה אז היא מתפשטת ונותנת מוחין חדשים. וכן עי' מתפשט רוח החיים לדשן עצם כנ"ל. אבל כשהכלי שלמטה קטן מהכיל אזי מתקבץ במוח ודוחה המותרות בליחות הדמעות.

Now, when there is a vessel below to receive the joy, it spreads out and gives new mochin; and likewise through it the spirit of life spreads out, to "fatten the bone," as mentioned above. But when the vessel below is too small to contain it, it gathers in the brain and expels the superfluities in the moisture of the tears.

When a person has the capacity to hold his joy, it spreads through him, bringing new understanding and vitality. When the joy is too great for him, it concentrates in the mind and overflows as tears.

30 וענין זה היה ג"כ גבי יעקב ועשו שהי' התגלות בחי' כתר למעלה מעלה כו' והיה רוב שמחה שנתקרו כ"כ מעלה מעלה עם מה שנפל למטה מטה בריחוק בשבה"כ.

And this was also the case with Yaakov and Eisav: there was a revelation of the level of Keser, very high above, etc., and there was great joy that the very highest was brought so close to what had fallen very low, at a distance, in the shattering of the vessels.

At the meeting of Yaakov and Eisav, Keser, the highest level, was revealed, and the highest was joined with what had fallen lowest in the shattering. The joy was too great to contain, so they wept.

עשו ויעקב כמו שני אחין שלא ראו זא"ז זמן רב מאז היה שבה"כ. וז"ש לע"ל בבכי יבאו¹²³ שע"י בחי' בניה דוקא שהוא ע"י התגלות מדרגות הגבוהות כו'. ובתחנונים אובילים אל נחלי מים:

Eisav and Yaakov were like two brothers who had not seen each other for a long time, since the shattering of the vessels took place. And this is what is said of the Time to Come, "With weeping they will come": specifically through the level of weeping, which is through the revelation of the higher levels, etc.; "and with supplications I will lead them to streams of water."

They were like brothers reunited after a long separation, apart since the shattering of the vessels. So too in the future redemption, Israel will come "with weeping," the tears of joy at the revelation of the highest levels, and G-d will lead them to streams of water.

IN ONE'S AVODAH

A person's love of G-d should reach beyond his own measure, especially when he feels how low distracting thoughts have brought him, and cry out to G-d beyond what the soul can bear. Yet that ratzo must always be matched by an equal shov: remaining in the body and drawing G-dliness down through Torah and mitzvos, as Rabbi Akiva entered and left in peace.

QUESTIONS FOR DISCUSSION

1. Why was Ben Azzai's intense love of G-d not the way of the Torah, and what made Rabbi Akiva's ascent different?
2. How does the parable of the talking bird explain why the service of souls in bodies can move G-d more than the angels' constant praise?
3. Why is what is higher above sometimes lower and impure below, as with the lion and the ox, and how does this explain Eisav's being the firstborn?
4. What does it mean in practice to match ratzo with shov, like water mixed into wine?
5. Why did Yaakov and Eisav weep, and how does the maamar connect their weeping to the future redemption?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ויקם בלילה

The note says another transcript (hanachah) of this maamar is printed there, recorded by a different listener.

KEHOT'S NOTE

הנחה אחרת בסה"מ תקס"ה ע' צ. צד.

2 ויקם בלילה הוא

Yaakov rises at night and takes his wives and children across the ford of the Yabbok. The maamar reads the crossing as a spiritual ascent.

בראשית ל"ב:כ"ג: Genesis 32:23

וַיָּקָם בַּלַּיְלָה הוּא וַיִּקַּח אֶת־שְׁתֵּי נָשָׁיו וְאֶת־שְׁתֵּי שְׁפָחָתָיו וְאֶת־אֶחָד עֶשֶׂר יְלָדָיו וַיַּעֲבֹר אֶת־מַעְבַּר יַבֹּק:

And he rose up that night, and took his two wives, and his two handmaids, and his eleven children, and passed over the ford of the Jabbok.

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

KEHOT'S NOTE

בראשית לב, כג.

3 ויקחם ויעברם את הנחל

Yaakov takes his family and brings them across the stream. The Alter Rebbe quotes it as part of the opening verses he interprets.

בראשית ל"ב:כ"ד: Genesis 32:24

וַיִּקַּח־ם וַיַּעֲבֹר־ם אֶת־הַנַּחַל וַיַּעֲבֹר אֶת־אֲשֶׁר־לוֹ:

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

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

4 יחוד ברכה וקדושה

The note sends the reader to the discourse in V'Zos HaBerachah for the phrase "union of blessing and holiness." The passage there discusses the levels above intellect, supernal will and delight, the region that this maamar calls "beyond the river."

KEHOT'S NOTE

ראה לקו"ת ברכה צג, ד.

5 בעבר הנהר ישבו אבותיכם

Kehot's note points to Joshua 2:24 for these words.

יהושע ב':כ"ד: Joshua 2:24

KEHOT'S NOTE

יהושע ב, כד.

6 בעבר הנהר ישבו אבותיכם מעולם

Joshua recounts that the ancestors dwelt beyond the river. Here "beyond the river" becomes the Patriarchs' root

above Binah.

יהושע כ"ד:ב' Joshua 24:2

וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם כֹּה־אָמַר ה' אֱלֹהֵי יִשְׂרָאֵל בָּעֵבֶר הַנָּהָר יֹשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם תֵּרַח אָבִי אֲבִרָהָם וְאָבִי נָחוֹר וַיַּעֲבְדוּ אֱלֹהִים אֲחֵרִים:

And Joshua said unto all the people: 'Thus saith the L-RD, the G-d of Israel: Your fathers dwelt of old time beyond the River, even Terah, the father of Abraham, and the father of Nahor; and they served other gods.

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

7 ופי' הנהר הוא בחי' בינה

The discourse in Parshas Mishpatim returns to the identification of the river with Binah and quotes the same Zohar in Emor.

KEHOT'S NOTE

פי' אמור צח, ב. ראה לקמן עה, ד.

8 ונהר יצא מעדן

A river issues from Eden to water the garden. In Kabbalah the river is Binah, through which the flow from above is channeled.

בראשית ב':י"ד: Genesis 2:10

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגֶּן וּמִשָּׁם יִפְרָד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

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

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

KEHOT'S NOTE

בראשית ב, י.

9 ושרש האבות הוא מעבר הנהר . . ונשפלו . . בז"א דאצילות

The note quotes Derech Mitzvosecha as saying that "beyond the river" means what is above Chochmah and Binah of Atzilus, the encompassing lights above the chain of descent.

KEHOT'S NOTE

וכ"כ בדרך מצותיך פב, ב "אבל עבר הנהר היינו מה שלמעלה מחו"ב דאצילות והוא בחי' המקיפים שלמעלה מהשתלשלות" ע"ש. ראה סה"מ תרל"ט ח"א בהנחת כ"ק מהורש"ב ע' קעז.

10 ועי' בזהר פ' אמור

The same Zohar passage in Emor, that the Patriarchs were drawn out of the supernal river, is also brought in the discourse in Parshas Mishpatim.

KEHOT'S NOTE

צח, ב: "בעבר הנהר ישבו ואפיק לון מגו נהרא עילאה כל הנהר ההוא דאשתמודע". ע"כ. מובא גם לקמן עה, ד ובמ"מ. וראה הלשון באוה"ת נ"ך כרך א ע' ה ע"פ זה וז"ל: "ואי"כ מפרשו על ונהר יוצא מעדן בינה דאצ"י". בענין עבר הנהר ברוב הדרושים מציין הצ"צ ללקו"ת פ' בחוקות דרוש הראשון מה, א.

11 ועי' בזהר פ' אמור מ"ש ע"פ זה

The Zohar on "beyond the river your fathers dwelt" says they were drawn out of the supernal river. The Alter Rebbe refers the reader there for his reading of the verse.

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

PARAGRAPH 2

12 ויעבר את אשר לו

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

בראשית ל"ב:כ"ד 32:24 Genesis

וַיִּקַּח וַיַּעְבֵּר וַיִּשְׁלַח וַיִּשְׁלַח וַיִּשְׁלַח וַיִּשְׁלַח

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

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

13 ויותר יעקב לבדו

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

בראשית ל"ב:כ"ה 32:25 Genesis

וַיִּתֵּר יַעֲקֹב לְבַדּוֹ וַיִּאֲבֹק אִישׁ עִמּוֹ עַד עֲלֹת הַשָּׁחַר:

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

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

KEHOT'S NOTE

בראשית לב, כו.

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

בראשית ל"ב:כ"ה 32:25 Genesis

וַיִּתֵּר יַעֲקֹב לְבַדּוֹ וַיִּאֲבֹק אִישׁ עִמּוֹ עַד עֲלֹת הַשָּׁחַר:

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

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

PARAGRAPH 3

15 דיעקב הוא בחיי תפארת

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

KEHOT'S NOTE

זהר חדש תשא (מד, ב). נתבאר באוה"ת ויחי תתקצנ, ב.

16 בזהר פ' תרומה . . קע"ו ע"א

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

KEHOT'S NOTE

ראה באוה"ת תרומה ע' איתתקלב שמפרש פ"י "כריח". וראה שם ע' איתתקז וע' איתתקח ואילך. וענין "מן הקצה אל הקצה" באוה"ת ויחי שפה, ב.

17 The middle bar of the Tabernacle passed through the boards from end to end. The Zohar reads it as the middle line, Yaakov, uniting both sides.

שמות כ"ו:28 Exodus

וְהַבָּרִים הַתִּיכֵן בְּתוֹךְ הַקְּרָשִׁים מִבֶּרֶחַ מִן־הַקֶּצֶה אֶל־הַקֶּצֶה:

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

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

18 וישם דף קע"ו ע"א

The continuation of the same Zohar discussion, to which the Alter Rebbe also refers.

ספר זוהר, ספרא דצניעותא א"ב:1-2:13 Zohar, Sifra DiTzniuta

ב"ר"ג

PARAGRAPH 4

19 At Achashverosh's feast drinks were served "in vessels of diverse kinds." Chassidus uses the phrase for the many different mitzvos that serve as vessels for G-dliness.

אסתר א':ז:7 Esther

וְהִשְׁקוּת בְּכֵלִי זָהָב וְכֵלִים מִכָּלִים שׁוֹנִים וְיֵין מַלְכוּת רַב כִּי־הָמֵלֶךְ:

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

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

PARAGRAPH 5

20 ובע"כ אתה חי

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

KEHOT'S NOTE

אבות ד, כב.

21 ובע"כ אתה חי

The Mishnah says that against your will you were created and against your will you live. The Alter Rebbe uses it to express the soul's required return to life in the body.

משנה אבות ד':כ"ב Pirkei Avot

הוא ה'ה אומר, ה'לודים למות, והמתים להחיות, והחיים לדון. לידע להודיע ולהודיע שהוא אל, הוא היוצר, הוא הבורא, הוא המבין, הוא המדון, הוא עד, הוא בעל דין, והוא עתיד לדון. ברוך הוא, שאין לפניו לא עולה, ולא שכיחה, ולא משוא פנים, ולא מקח שחד, ששכל שלו. וידע ששכל לפי החשבון. ואל יבטיח יצרן שששואל בית מנוס לה, ששעל כרחק אתה נוצר, ועל כרחק אתה נולד, ועל כרחק אתה חי, ועל כרחק אתה מת, ועל כרחק אתה עתיד לתן ...

He used to say: the ones who were born are to die, and the ones who have died are to be brought to life, and the ones brought to life are to be judged; So that one may know, make known and have the knowledge that He is G-d, He is the designer, He is the creator, He is the discerner, He is the judge, He the witness, He the complainant, and that He will summon to judgment. Blessed be He, before Whom there is no iniquity, nor forgetting, nor ...

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

- 22** “Vessels of diverse kinds,” used here for the many mitzvos in which the Infinite Light is drawn down.

אסתר א' 7:1

והשקות בכלי זהב וכלים מפלים שונים ויין מלכות רב כִּיד המֶלֶךְ:
And they gave them drink in vessels of gold—the vessels being diverse one from another—and royal wine in abundance, according to the bounty of the king.

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

PARAGRAPH 6

- 23** ד' שנכנסו לפרדס

The Talmud tells of the four who entered the Pardes and what befell each. The Alter Rebbe explains the outcomes by ratzo and shov.

חגיגה י"ד ב' 8:14

תנו רבנן: ארבעה נכנסו בפרדס, ואלו הן: בן עזאי, ובן זומא, אחר, ורבי עקיבא. אמר להם רבי עקיבא: קשאתם מגיעין אצל אבני שיש טהור, אל תאמרו "מים מים", משום שנאמר: "דובר שקרים לא יכון לנגד עיני".

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

KEHOT'S NOTE

חגיגה יד, ב. ראה לקו"ת שלח מ, ד. ואתחנן ח, ב. שה"ש לו, ב מציינים לכאן. אוה"ת ויקרא כרך ב ע' תקכו שמציין לכאן. וראה שם ע' תקמא. נזכר בד"ה וכל העם רואים בסה"מ תרמ"ז ע' צד.

- 24** רק ר"ע נכנס בשלום

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

KEHOT'S NOTE

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

- 25** רק ר"ע נכנס בשלום ויצא בשלום

The Jerusalem Talmud's version of the story, where Rabbi Akiva is said to have entered in peace and left in peace.

Jerusalem Talmud Chagigah 2:1 א' 1:2

- 26** אפשר לעולם שיתקיים ע"י אחרים

Ben Azzai explains why he did not marry: his soul longed for Torah, and the world could be sustained through others.

Yevamot 63b:18 ס"ג ב' 18:63

אמרו לו לְבָן עֲזַאי: לֹשׁ נָא דוֹרֵשׁ וְנָא מְקַיִם, נָא מְקַיִם וְאִין נָא דוֹרֵשׁ, וְאִתָּה נָא דוֹרֵשׁ, וְאִין נָא מְקַיִם. אָמַר לָהּ בֶּן עֲזַאי: וּמָה אֶעֱשֶׂה שְׁנַפְשִׁי חֲשָׁקָה בְּתוֹרָה, אֶפְשָׁר לְעוֹלָם שְׂתִיקָיִים עַל יְדֵי אֲחֵרִים.

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

- 27** עזה כמות האהבה

“Love is fierce as death.” Here it describes a love of G-d so strong that it separates the soul from the body.

Song of Songs 8:6 ר' ח' ה' שירים

שימני כחותם על־לִבִּי כחותם על־זוֹרְעָה כִּי־עֲזָה כְּמוֹת אֶהְבֶּה קֶשֶׁה כְּשֹׁאֵל קִנְאָה רִשְׁפִּיהָ רִשְׁפִּיהָ אֵשׁ שְׁלֵה־בְתִתָּה:

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

Set me as a seal upon thy heart, As a seal upon thine arm;
For love is strong as death, Jealousy is cruel as the grave;
The flashes thereof are flashes of fire, A very flame of the L-RD.

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

KEHOT'S NOTE

שה"ש ח, ו.

- 28** כי לשבת יצרה

G-d did not create the world for emptiness (tohu) but formed it to be inhabited. The Alter Rebbe uses it to show that the Torah's way is Tikkun, life in the world.

ישעיהו מ"ה י"ח 45:18

כִּי כֹה אָמַר־ה' בּוֹרֵא הַשָּׁמַיִם הוּא הָאֱלֹקִים יִצֵּר הָאָרֶץ וְעָשָׂה הוּא כּוֹנֵנָה לֹא־תִהְיֶה בְּרָאָה לְשִׁבְתָּ יִצְרָה אֲנִי ה' וְאִין עוֹד:

For thus saith the L-RD that created the heavens, He is G-d; That formed the earth and made it, He established it, He created it not to be empty or chaotic, He established it to be settled and inhabited: I am the L-RD, and there is none else.

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

- 29** ובע"כ אתה חי

“Against your will you live”: the soul must return to live in the body.

Pirkei Avot 4:22 כ"ב 4:22

הוא ה'ה אומר, הילודים למוות, והמתים להחיות, והחיים לדון. לידע להודיע ולהודיע שהוא אל, הוא היוצר, הוא הבורא, הוא המבין, הוא הדן, הוא עד, הוא בעל דין, והוא עתיד לדון. ברור הוא, שאין לפניו לא עולה, ולא שכיחה, ולא משוא פנים, ולא מקח שחד, ששהכל שלו. ודע שהכל לפי החשבון. ואל יבטיחך יצרך שהשואל בית מנוס לה, שעל כרחק אתה נוצר, ועל כרחק אתה נולד, ועל כרחק אתה חי, ועל כרחק אתה מת, ועל כרחק אתה עתיד לתן ...

He used to say: the ones who were born are to die, and the ones who have died are to be brought to life, and the ones brought to life are to be judged; So that one may know, make known and have the knowledge that He is G-d, He is the designer, He is the creator, He is the discerner, He is the judge, He the witness, He the complainant, and that He will summon to judgment. Blessed be He, before Whom there is no iniquity, nor forgetting, nor ...

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

- 30** היינו בחיי הרצוא ושוב במדה ומזיגה נכונה

The note quotes Or HaTorah as saying that the root of Rabbi Akiva's soul was of a very high rank, able to receive the revelation.

KEHOT'S NOTE

ראה באוה"ת אחרי כרך ב ע' תקמא: "ששרש נשמת ר"ע היתה במעלה ומדרגה גדולה לקבל הגילוי". וראה במאמרי אדה"ז — ענינים ע' תו: "ר"ע יצא בשלום מפני שירידתו היתה בקו האמצעי".

PARAGRAPH 7

31 ויחץ כו' לשני מחנות

Yaakov, afraid of Eisav, divides his people into two camps. An earlier maamar reads the two camps as the two separate lines of Tohu.

בראשית ל"ב:ח' Genesis 32:8

וַיִּירָא יַעֲקֹב מְאֹד וַיִּצָּר לוֹ וַיִּחַץ אֶת־הָעָם אֲשֶׁר־אִתּוֹ וְאֶת־הַצֹּאן וְאֶת־הַבָּקָר וְהַגְּמָלִים לְשְׁנֵי מַחֲנֹת:

Then Jacob was greatly afraid and was distressed. And he divided the people that was with him, and the flocks, and the herds, and the camels, into two camps.

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

32 ולכן הי' ר"ע מקור כל התורה שבע"פ

The note points to a talk that discusses Rabbi Akiva as the source of the Oral Torah in connection with this passage.

KEHOT'S NOTE

ראה לקו"ש חכ"ב ע' 140.

33 סתם משנה ר"מ

Rabbi Yochanan's statement that the anonymous Mishnah, Tosefta, Sifra and Sifrei follow Rabbi Akiva's students, all according to Rabbi Akiva.

Sanhedrin 86a:3-4 ד"ג-ד"ו

לֹא סֵלָקָא דַּעְמָה, דְּאָמַר רַבִּי יוֹחָנָן: סֵתָם מִתְּנִיתִין - רַבִּי מֵאִיר, סֵתָם תּוֹסֶפְתָּא - רַבִּי נַחֲמִיָּה, סֵתָם סִפְרָא - רַבִּי יְהוּדָה, סֵתָם סִפְרֵי - רַבִּי שְׁמַעוֹן, וְכוּלְהוּ אֱלִיבָא דְרַבִּי עֲקִיבָא. הַגּוֹנֵב כְּנוּ - מֵאִי טַעְמָא דְרַבְּנָן?

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

KEHOT'S NOTE

סנהדרין פו, א.

34 מימינו אש דת למו

The Torah is described as a fiery law from G-d's right hand. The Alter Rebbe reads it as the union of fire and right, opposites joined in the Torah.

Deuteronomy 33:2 ל"ג:ב' דברים

וַיֹּאמֶר ה' מִסִּינִי בָּא וְזָרַח מִשְׁעִיר לְמוֹ הוֹפִיעַ מִהָר פָּאָרָן וְאֶתָּה מִרְכַּבְתָּ קָדַשׁ מִימִינוֹ אֵשׁ דֵּת לְמוֹ:

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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

KEHOT'S NOTE

דברים לג, ב.

PARAGRAPH 8

35 ובעי"כ אתה חי

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

Pirkei Avot 4:22 כ"ב:ב' משנה אבות ד'

הוא היה אומר, הילודים למות, והמתים להחיות, והחיים לדון. לידע להודיע ולהודע שהוא אל, הוא היוצר, הוא הבורא, הוא המבין, הוא הדין, הוא עד, הוא בעל דין, והוא עתיד לדון. ברוך הוא, שאין לפניו לא עולה, ולא שכיחה, ולא משוא פנים, ולא מקח שחד, שחכל שלו. ודע שהכל לפי החשבון. ואל יבטיחך יצרך שהשואל בית מנוס לה, ששעל כרחק אתה נוצר, ועל כרחק אתה נולד, ועל כרחק אתה חי, ועל כרחק אתה מת, ועל כרחק אתה עתיד לתו ...

He used to say: the ones who were born are to die, and the ones who have died are to be brought to life, and the ones brought to life are to be judged; So that one may know, make known and have the knowledge that He is G-d, He is the designer, He is the creator, He is the discerner, He is the judge, He the witness, He the complainant, and that He will summon to judgment. Blessed be He, before Whom there is no iniquity, nor forgetting, nor ...

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

36 להמשיך אא"ס למטה דוקא בתומצ"צ

The note points to this discourse for the theme of drawing the Infinite Light down specifically through Torah and mitzvos.

KEHOT'S NOTE

ראה ד"ה כתוב באוה"ח בסה"מ אתהלך לאזניא (ס"ע לג), ובארוכה ד"ה וכל הלכות באוה"ת אחרי (כך ב ע' תקלה). ד"ה אחרי מות תרמ"ט. לקו"ש ח"ג ע' 988 ואילך. לקו"ש חכ"ב ע' 140.

37 כמ"ש בתניא פי נג

Tanya's final chapter explains that the Shechinah rests on and is drawn down through Torah and mitzvos. The Alter Rebbe cites it for shov as drawing the Infinite Light below.

תניא, חלק ראשון; ליקוטי אמרים נ"ג:ג' Tanya, Likkutei Amarim 53:3

ובבית שני שלא היה בו הארון והלוחות, אמרו רבותינו ז"ל: לברכה, שלא יהיה שכינה שורה בו, פירוש, מדרגת שכינה שהיתה שורה בבית ראשון שלא כדרך השתלשלות העולמות. אלא, בבית שני, היה שורה כדרך השתלשלות והתלבשות מלכות דאצילות במלכות דבריאה, ודבריהם במלכות דיצירה, ודיצירה בהיכל קדשי קדשים דעשיה, וקדשי קדשים דעשיה היה מתלבש בקדשי קדשים שבבית המקדש שלמטה, ושרתה בו ...

Kehot Publication Society (CC-BY-NC)

38 ופי' בזהר דארמי מיא לגו חמרא

The Zohar explains that Yaakov poured water into the wine. The Alter Rebbe reads it as tempering ratzo with shov.

Zohar, Balak 6:78-86 פ"ו ע"ה-פ"ו ספר הזהר, בלק ו' ע"ה-פ"ו

PARAGRAPH 9

39 ויבא לו יין

Yaakov brings wine to Yitzchak. The Alter Rebbe reads its double cantillation as the union of water and wine.

בראשית כ"ז: כ"ה-כ"ז

ויאמר הגששה לי ואכלה מציד בני למען תברכה נפשי ויגשלו ויאכל ויבא לו יין וישת:

And he said: 'Bring it near to me, and I will eat of my son's venison, that my soul may bless thee.' And he brought it near to him, and he did eat; and he brought him wine, and he drank.

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

KEHOT'S NOTE

בראשית כו, כה.

40 דיעקב הוא שלימו דאבהו

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

Zohar I, 171b זח"א קעא, כב

KEHOT'S NOTE

זח"א קעא, ב. וראה לעיל יז, ג.

41 לא כאברהם שיצא ממנו ישמעאל

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

KEHOT'S NOTE

ספרי דברים לב, ט.

42 לא כאברהם שיצא ממנו ישמעאל

The Sifrei contrasts Yaakov, all of whose children were worthy, with Avraham, from whom Yishmael came, and Yitzchak, from whom Eisav came.

ספרי דברים ש"ב: א'-ב' 2:1-312:1 Sifrei Devarim

... צאו מתוך שלי, אי אפשי שתהיו בתוכה, תנו לי חלקי שאהא מפירו. קה קשבא אברהם אבינו לעולם יצאה ממנו פסולת, ושמעאל וכל בני קטורה. בא יצחק לעולם יצאה ממנו פסולת, עשו וכל אלופי אדם. חזרו להיות רעים יותר מן הראשונים. וכשבא יעקב לא יצאה ממנו פסולת, אלא נולדו כל בניו כשרים, כענין שנאמר (בראשית כה כז): "ויעקב איש תם יושב אהלים". מהיכן המקום מכיר את חלקו? מיעקב, שנאמר: כי חלק ה' עמו יעקב חבל ...

(Devarim 32:9) "For the portion of the L-rd is His people": An analogy: A king had a field and gave it to tenant-farmers, who began to steal from it — upon which he gave it to their sons — who began to be worse than the first. When a son was born to him, he said to them: Get out of what is mine. You cannot remain there. Give me my portion so that I can recognize it. Similarly, when our father Abraham came to the world, there issued from ...

43 עד שאמר לו ישמעאל

Avraham asks G-d, "If only Yishmael might live before You." Here it shows Chesed spreading beyond its proper bounds.

Genesis 17:18 בראשית י"ז: י"ח

ויאמר אברהם אליהאלקים לו ישמעאל יחיה לפניך:

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

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

44 ופי' בזהר

Kehot's note points to Zohar III, 189a for these words.

Zohar III, 189a זח"ג קפט, א

KEHOT'S NOTE

זח"ג קפט, א.

PARAGRAPH 10

45 ויקח מן הבא בידו

The note says two other transcripts of this discourse are printed there.

KEHOT'S NOTE

ב' הנחות אחרות נדפסו בסה"מ תקס"ה ע' ס. ראה ברשימות המאמרים שבסה"מ תקס"ב ח"ב בסופו הערה 39. ספר השיחות קיץ ת"ש ע' 50. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. בסה"מ תרכ"ז (הוצאת תשי"ס) ע' מט, חלק מהמאמר עם הוספות וקיצורים שם (הוצאת תשי"ס) ע' נג ואילך.

46 ויקח מן הבא בידו

Yaakov takes from what he has a gift for Eisav. The maa-mar reads the gift as an offering that raises Tohu's sparks.

Genesis 32:14 בראשית ל"ב: י"ד

ויקח מן הבא בידו מנחה לעשו אחיו:

And he lodged there that night; and took of that which he had with him a present for Esau his brother:

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

KEHOT'S NOTE

בראשית לב, טו.

47 והבל הביא גם הוא מבכורות צאנו

Hevel's animal offering is called "his minchah," showing that the word applies to every offering.

Genesis 4:4 בראשית ד': ד

והבל הביא גם הוא מבכורות צאנו ומחלבהו וישע ה' אליהבל ואלי מנחתו:

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

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

KEHOT'S NOTE

בראשית ד, ד.

48 שהי קרבן מנחה

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

KEHOT'S NOTE

ירושלמי מגילה פ"א ה"א.

49 הגם שהיה קרבן מנחה בפ"ע

The Kehot note cites the Jerusalem Talmud here for the minchah as a distinct kind of offering in its own right.

תלמוד ירושלמי מגילה א:י"א:Jerusalem Talmud Megillah 1:11

50 תפלה שכנגד קרבנות

The Talmud teaches that the prayers were instituted in place of the daily offerings.

ברכות כ"ו ב:ה"ר-6:5 Berakhot 26b:5-6

תנא כותיה דרבי יוסי ברבי חנינא, ותנא כותיה דרבי יהושע בן לוי. תנא כותיה דרבי יוסי ברבי חנינא: אברהם תקן תפלת שחרית, שנאמר: "וישכם אברהם בבקר אל המקום אשר עמד שם", ואין "עמידה" אלא תפלה, שנאמר: "ועמד פינחס ויפלל". יצחק תקן תפלת מנחה, שנאמר "ויצא יצחק לשוח בשדה לפנות ערב", ואין "שיחה" אלא תפלה, שנאמר "תפלה לעני כי יעטר ולפני ה' ישפך שיחו".

There is a teaching in agreement with both of them. There is a teaching in agreement with R. Jose b. R. Hannina: Abraham instituted the morning Tefillah; as it is said, "And Abraham got up early in the morning to the place where he had stood" (Gen. xix. 27) — "standing" means prayer; as it is said, "Then stood up Phineas and prayed" (Ps. cvi. 30). Isaac instituted the afternoon Tefillah; as it is said, "And Isaac went out to meditate in the field at eventide" (Gen. xxiv. 63) — ...

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

KEHOT'S NOTE

ברכות כו, ב.

51 בתשובת אמונת שמואל

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

KEHOT'S NOTE

להרב אהרן שמואל ב"ר ישראל קאידנובר, נדפס לפעם הראשונה בפפא"מ שנת ת"ג. השאלה למה קורין תפלת מנחה מנחה, ומבאר.

52 אני ה' לא שניתי

"I, Havayah, have not changed." Creation brings no change in G-d Himself.

Malachi 3:6 מלאכי ג:ו

כי אני ה' לא שניתי ואתם בני יעקב לא כליתם:

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.

53 ולמת"ב

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

KEHOT'S NOTE

ת"ז בהקדמה.

54 כי ממך הכל

David's words, "For all is from You." Although G-d is beyond the worlds, everything comes from Him.

I Chronicles 29:14 דברי הימים א כ"ט:י"ד

וכי מי אני ומי עמי כי נעצר כח להתנדב קזאת כ"ממך הכל ומידך נתנו לך:

But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee.

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

KEHOT'S NOTE

דה"א כט, יד.

55 הודו על ארץ ושמים

"His splendor is over earth and heaven." The worlds are sustained only by His radiance (hod, ziv), not His essence.

Psalms 148:13 תהילים קמ"ח:י"ג

יהללו את שם ה' כי ינשגב שמו לבדו הודו על ארץ ושמים:

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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

PARAGRAPH 11

56 יום שכולו שבת ומנוחה לחיי העולם

The Mishnah describes the future world as a day that is entirely Shabbos and rest for life everlasting. Here it is one of the rising levels of G-d's radiance.

Mishnah Tamid 7:4 משנה תמיד ז:ד

... בששי היו אומרים (שם צג), ה' מלך גאות לבש וגו'. בשבת היו אומרים (שם צב), מזמור שיר ליום השבת, מזמור שיר לעתיד לבא, ליום שכלו שבת מנוחה לחיי העולמים:

The following are the psalms that were chanted in the Temple. 1) On the first day they used to say, "The earth is the L-rd's and the fullness thereof, the world and they that dwell therein" (Psalms 24). 2) On the second day they used to say: "Great is the L-rd and highly to be praised, in the city of our G-d. His holy mountain" (Psalms 48). 3) On the third day they used to say: "G-d stands in the congregation of G-d, in the midst of the judges he ...

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

57 והכל הוא בזיו וההארה כו'

The note says a gloss (hagahah) on this passage is printed there.

KEHOT'S NOTE

בסה"מ תרכ"ז ע"ז נה יש הגה"ה לכאן.

PARAGRAPH 12

58 השתלשלות. השתלשלות

The note records a variant reading there, "[two kinds of] hishtalshelus: the first, hishtalshelus...", and says glosses

on this passage are printed there.

KEHOT'S NOTE

באזה"ת פי פנחס ע' אקפה השתלשלות, האחד השתלשלות. ע"ש הגהות על קטע זה.

59 ויובן זה בעבודת ה'

The note points there for a parallel treatment of how the two kinds of descent are seen in divine service.

KEHOT'S NOTE

ראה אזה"ת פי יתרו ע' תשצא.

60 בעבודת ה' שכלב זו תפלה

The Talmud asks what "service of the heart" is and answers: prayer.

Taanit 2a:11א"י:א תענית בי

ומנא לו דבתפלה — דתניא: "לאהבה את ה' אלקיכם ולעבדו בכל לבבכם", איזו היא עבודה שהיא בלב — הוי אומר: זו תפלה. וכתב בתריה: "ונתתי מטר ארצכם בעתו יורה ומלקוש".

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

61 וחיי החיים של כל העולמות

The note quotes a gloss suggesting that "life" is Chochmah and Binah and "the life of life" is Keser, marked as needing further study; Ki Sisa discusses that question too.

KEHOT'S NOTE

באזה"ת דברים כרך ו ע' בירסח וז"ל: "נ"ב לכאורה חיים חייב וחיי החיים כתר, וצ"ע, עכ"ה)", עכ"ל. בענין הצ"ע ראה גם אזה"ת כי תשא ע' איתסו.

62 לפי מזהגה ותכונתה

The note quotes a gloss identifying this measured love with the love "with all your heart," with a reference to the discourse "Semolo tachas leroshi" in Ki Sisa.

KEHOT'S NOTE

באזה"ת דברים כרך ו שם וז"ל: "נ"ב ע' בד"ה שמאלו תחת לראשי בפי כי תשא שזהו האהבה דבכל לבבך, עכ"ה)", עכ"ל.

63 כי אני ה' לא שנית

"I, Havayah, have not changed": G-d as He is, beyond the worlds, the focus of the higher love.

Malachi 3:6ג'ר:א מלאכי

כי אני ה' לא שנית ואנכי בנ"י עקב לא כליתם:

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)

64 כי אני ה' לא שנית . . ולהתכלל באחד ממש

The note quotes a gloss asking how the soul can be absorbed in "I, Havayah, have not changed," the Infinite Light above the "life of life," and pointing to the discourse on the milu'im (letter-fillings) of the Names and the discourse "Tik'u bachodesh" for an answer.

KEHOT'S NOTE

באזה"ת שם וז"ל: "נ"ב, והגם שצ"ל איך אפשר שהנפש תכלל בבחי' אני ה' לא שנית שהוא אור א"ס שלמעלה מחיי החיים, מיהו במ"א בדרוש המילויים כתבתי [אולי הכוונה להנדפס באזה"ת-ענינים ע' רמ ואילך] שייך

ע"ד ענין המילויים של השמות ועמ"ש בד"ה תקעו בחדש, דרוש השני פ"ב, וע' בסש"ב פ"ט הגם שתהי' אין ואפס כו' ע"ש, עכ"ה)", עכ"ל.

PARAGRAPH 13

65 ותרד פלאים

"She has fallen astonishingly." Here it describes the soul's descent into this world.

Lamentations 1:9ט"ט:א איכה

טמאתה בשוליה לא זכרה אחריתה ותרד פלאים אין מנחם לה ראה ה' את-עניי כי הגדיל אויב:

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)

66 בכל מאדך

"With all your might": in Chassidus, a love beyond the soul's natural measure.

Deuteronomy 6:5ו'ה:ו דברים

ואהבת את ה' אלקיך בכל-לביך ובכל-נפשך ובכל-מאדך:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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

PARAGRAPH 14

67 והנה כתיב

The note points there for a parallel discussion of the lion and the ox.

KEHOT'S NOTE

ראה אזה"ת פי בראשית יד, א.

68 פני ארי אל הימין

The faces of the chayos in Yechezkel's vision: a lion on the right and an ox on the left.

Ezekiel 1:10א"י:יח יחזקאל

ודמות פניהם פני אדם ופני אריה אל-הימין לארבעתם ופני-שור מהשמאול לארבעתם ופני-נשר לארבעתם:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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

KEHOT'S NOTE

יחזקאל א, י. ראה תו"א לקמן צג, ג. לקו"ת שה"ש ט, ד. סה"מ תרכ"ז (הוצאת תש"ס) ע' נ.

69 ואעפ"כ למטה בעוה"ז . . חיי טמאה

The note lists several places in Or HaTorah that discuss why the lion is impure below.

KEHOT'S NOTE

ראה אזה"ת וירא צג, ב. וארא ע' קסד. נ"ך ע' תסו. כרך ב ע' אינו. מובא באזה"ת ואתחנן ע' תו. סה"מ תרכ"ז ע' נ. וראה גם בלקו"ת שה"ש ט, ד.

PARAGRAPH 15

70

כי אדרבה

The note gives the reading there, “for behold, on the contrary,” and points to Balak for further explanation of the answer.

KEHOT'S NOTE

באוה"ת פ' בראשית יד, א: כי הגה אדרבה. ראה ביאור התירוף בביאוה"ז לאדה"א כו, רע"ד. ובאוה"ת בלק ע' אמו.

71

גבור כארי

The Mishnah urges one to be mighty as a lion to do G-d's will. Here the lion stands for Gevurah.

Pirkei Avot 5:20: משנה אבות ה':

יהודה בן תימא אומר, הוי עז כנמר, וקל כנשר, ורץ כצבי, וגבור כארי, לעשות רצון אביה שבשמים. הוא היה אומר, עז פנים לגיהנם, ובשת פנים לגן עדן. יהי רצון מלפניך יי אלקינו שתבנה עירך במהרה בקימנו ותן חלקנו בתורתך:

Judah ben Tema said: Be strong as a leopard, and swift as an eagle, and fleet as a gazelle, and brave as a lion, to do the will of your Father who is in heaven. He used to say: the arrogant is headed for Gehinnom and the blushing for the garden of Eden. May it be the will, O L-rd our G-d, that your city be rebuilt speedily in our days and set our portion in the studying of your Torah.

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

72

כמ"ש במ"א

The note identifies “elsewhere” as the discourse “See, the fragrance of my son” in Parshas Toldos, where levonah is explained as the encompassing light over the kelipos.

KEHOT'S NOTE

לעיל בפ' תולדות ד"ה ראה ריח בני. וראה באוה"ת פ' פנחס ע' אקפו.

PARAGRAPH 16

73

לפני מלך מלך

The kings who reigned in Edom before a king reigned over Israel. Kabbalah reads them as the World of Tohu.

בראשית ל"א:31

ואלה המלכים אשר מלכו בארץ אדום לפני מלך-מלך לבני ישראל:

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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

74

בהר שעיר

Eisav settled in Mount Seir; Eisav is Edom.

בראשית ל"ח:8

וישב עשו בהר שעיר עשו הוא אדום:

And Esau dwelt in the mountain-land of Seir—Esau is Edom.

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

75

וימת וימלוך

Each Edomite king died and another reigned in his place, read as the lights of Tohu that shattered.

בראשית ל"ג:33

וימת בלע וימלך תחתיו יובב בן-זרח מקצרה:

And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

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

PARAGRAPH 17

76

רם על כל גוים ה'

“Havayah is high above all nations.” Here G-d relates to them only from above, as encompassing light.

תהילים קי"ג:4

רם על-כל-גוים ה' על השמים כבודו:

The L-RD is high above all nations, His glory is above the heavens.

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

KEHOT'S NOTE

תהלים קיג, ד.

77

ויעקב יו"ד עקב

The discourse in Toldos explains that in the descent into Asiyah the life-force is greatly contracted, and that abundant light is drawn down specifically through Yitzchak's Gevurah, “the measuring line.” It fills in the idea that contraction is what allows light to be received below.

KEHOT'S NOTE

נסמן לעיל כא, א. קטע מכאן מובא באוה"ת פ' כי תצא ע' תתעא.

78

הוי"ה אלקינו

“Havayah is our G-d”: G-d drawn within Israel as an inner light.

דברים ו':4

שמע ישראל Havayah אלקינו Havayah אחד:

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

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

79

ואהבת את ה' אלקיך

The command to love G-d, cited for the inner love that the contracted light makes possible.

דברים ו':5

ואהבת את ה' אלקיך בכל-לבבך ובכל-נפשך ובכל-מאדך:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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

80

שיו"ד היא הארה מצומצמת

The note says that in Tavo the Tzemach Tzedek adds a comparison to the teaching that one should always teach a student concisely, citing Biurei HaZohar on Acharei.

KEHOT'S NOTE

באוה"ת תבוא עי' תתרעב נוסף "ע"ד לעולם ילמד אדם לתלמידו בדרך קצרה, בכה"ז פ' אחרי דע"ט ע"ב). ראה באוה"ת פ' ראה עי' תשפה.

81

הלל מצער היא

Lot says of Tzoar, "Is it not a small one?" The phrase is borrowed for the smallness of the Yud.

בראשית 19:20 ט:כ

הנה-נא העיר הזאת קרבה לנוס שמה והוא מצער אמלקטה נא שמה הלל מצער הוא ותחי נפשי:

Behold now, this city is near to flee unto, and it is a little one; oh, let me escape thither—is it not a little one?—and my soul shall live.'

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

PARAGRAPH 18

82

דקרו לי אלקא דאליקא

The Talmud says the nations call G-d "the G-d of gods," acknowledging Him as supreme while serving other powers.

Menachot 110a:5-6 א:ה-ו

איתיביה רב שימי בר חייה לרב (מלאכי א, יא) ממזרח שמש ועד מבוא גדול שמי בגוים ובכל מקום מוקטר מוגש לשמי ומנחה טהורה אמר ליה שימי את דקרו ליה אלהא דאלהא בכל מקום מוקטר מוגש לשמי בכל מקום סלקא דעתך אמר רבי שמואל בר נחמני אמר ר' יונתן אלו תלמידי חכמים העוסקים בתורה בכל מקום מעלה אני עליהן כאילו מקטירין ומגישין לשמי

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

מנחות קי, א.

PARAGRAPH 19

83

להיות ריח ניחוח

The burnt offering is "a pleasing fragrance to Havayah." The Alter Rebbe explains the fragrance as raising feminine waters and nicho'ach as descent.

Leviticus 1:9 ט:ט

וְקָרְבוּ וּכְרָעוּ יָרֵחַץ בַּמֵּיִם וְהִקְטִיר הִכָּהוּ אֶת־הַכֹּל הַמִּזְבֵּחַ עֲלֵה אִשָּׁה רִיח־נִיחֹחַ לְהָבָה

but its inwards and its legs shall he wash with water; and the priest shall make the whole smoke on the altar, for a burnt-offering, an offering made by fire, of a sweet savour unto the L-RD.

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

84

ע"י צפור המדברת

The passage brings the same parable: to move a king to a commoner's request one brings his young son or something novel like a talking bird, since nothing is lacking in the king's house.

KEHOT'S NOTE

בלקו"ת במדבר כ, א מביא זה וכמ"ש בלקו"א בשם המגיד נ"ע, וראה במ"מ לשם. המשל הזה מובא גם בלקו"ת שה"ש לו, א. וראה בדי"ה אם בחקתי

85

לב מלכים אין חקר

"The heart of kings is unsearchable." It is used for the king in the parable, who is moved only by something new.

משלי כ"ה:ג

שָׁמַיִם לָרוֹם וָאָרֶץ לְעֹמֶק וְלֵב מְלָכִים אֵין חֶקֶר:

The heaven for height, and the earth for depth, and the heart of kings is unsearchable.

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

KEHOT'S NOTE

משלי כה, ג.

PARAGRAPH 21

86

ומי שאינו אוכל ג' ימים

The words here quote Nedarim 15a:2; the passage is shown below.

נדרים ט"ו א:ב

תנן: קונם שאני ישן, שאני מהלך, שאני מדבר וכו'. היכי דמי? אילימא כדקתני, "שאני ישן" מי הוי נדרא? והתנן: חומר בשבועות, שהשבועות חלות על דבר שיש בו ממש ועל דבר שאין בו ממש, מה שאין כן בנדרים. ושינה דבר שאין בו ממש הוא! אלא דאמר: "קונם עיני בשניה".

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

KEHOT'S NOTE

בסה"מ תרכ"ט שם מביא מגמרא שבועות כה. ונדרים טו, א מענין שבועה שלא אישן ג' ימים.

87

ומי שאינו אוכל ג' ימים

According to the Kehot note, a later discourse compares this to the Talmud's case of an oath not to sleep for three days, which cannot be kept.

שבועות כ"ה א

88

ח' חכמה ומזל הח' נוצר חסד

The note quotes a suggestion there that by writing "the eighth mazal, notzer chesed" the Alter Rebbe adds a further hint in the initials of minchah: mazal notzer chesed.

KEHOT'S NOTE

"ואולי י"ל שבמ"ש אדה"ז "מזל הח' נוצר חסד", מוסיף רמז בר"ת ד"מנחה", מזל נוצר חסד (או מזל נוצר שהוא מזל הח') — סה"ש תשמ"ח כרך ב ע' 521.

89

ומזל הח' נוצר חסד

The discourse in Vayechi explains that Abba (Chochmah) draws from the eighth mazal, notzer, whose letters are ratzon (will), and so reveals a will from far above.

KEHOT'S NOTE

ראה זח"ג רפט, ד. ע"ה שער הכללים פ"ה. וראה גם לקמן מח, ד. סט, א. לקו"ת צו טו, ג. ובכ"מ.

90

בה' בראם

The Talmud reads בהראם ("when they were created") as "with a heh He created them": this world was created with the letter heh.

Menachot 29b כ"ט בנחות

91

אז אהפך אל עמים

In the future G-d will turn to the peoples a pure language, so that all call on His Name. The maamar ties it to the refinement of the sparks among them.

Zephaniah 3:9 ט"ז: צפניה

כִּי־אֶזְכֹּר אֶהְפֹּךְ אֶל־עַמִּים שְׂפָה כְרוּרָה לִקְרֹא כָלֶם בְּשֵׁם ה' לְעִבְדוֹ שָׂכָם אֶחָד:

For then will I turn to the peoples A pure language, That they may all call upon the name of the L-RD, To serve Him with one consent.

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

KEHOT'S NOTE

צפניי ג, ט. באוה"ת נ"ך כרך א ע' תקג מציינ לכאן: גבי יעקב ועשו שהי התגלות בחי' כתר.

92

דהע"ה אמר הודיעו בעמים עלילותיו

"Make known His deeds among the peoples." The same words appear in David's song in I Chronicles 16:8.

I Chronicles 16:8 ח"ט: דברי הימים א

הודו לַהֲוַיָּאֵה קְרֹאוּ בְשֵׁמוֹ הוֹדִיעוּ בְּעַמִּים עֲלִילֹתָיו:

O give thanks unto the L-RD, call upon His name; Make known His doings among the peoples.

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

Psalms 105:1 א"ה: תהילים

הודו לַה' קְרֹאוּ בְשֵׁמוֹ הוֹדִיעוּ בְּעַמִּים עֲלִילֹתָיו:

O give thanks unto the L-RD, call upon His name; Make known His doings among the peoples.

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

KEHOT'S NOTE

דה"א טז, ח. תהלים קה, א.

93

הבו לה' משפחות עמים כו' ויאמרו הגוים כו'

"Render to G-d, O families of the peoples." Also in I Chronicles 16:28.

Psalms 96:7 ו"ז: תהילים

הָבוּ לַה' מִשְׁפְּחוֹת עַמִּים הָבוּ לַה' כְּבוֹד וָעֹז:

Ascribe unto the L-RD, ye kindreds of the peoples, Ascribe unto the L-RD glory and strength.

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

I Chronicles 16:28 כ"ח: דברי הימים א

הָבוּ לַהֲוַיָּאֵה מִשְׁפְּחוֹת עַמִּים הָבוּ לַהֲוַיָּאֵה כְּבוֹד וָעֹז:

Ascribe unto the L-RD, ye kindreds of the peoples, Ascribe unto the L-RD glory and strength.

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

KEHOT'S NOTE

תהלים צו, ז-י. דה"א טז, כח. לא.

94

ויאמרו בגוים

"Let them say among the nations, Havayah reigns." The parallel verse is Psalms 96:10.

I Chronicles 16:31 ו"א: דברי הימים א

יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ וַיֹּאמְרוּ בְּגוֹיִם ה' מֶלֶךְ:

Let the heavens be glad, and let the earth rejoice; And let them say among the nations: 'The L-RD reigneth.'

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

95

ויקם עדות ביעקב

G-d established a testimony in Yaakov and set a Torah in Israel. Here it stands for Yaakov as the inner light of Tikkun.

Psalms 78:5 ה"ח: תהילים

וַיִּקָּם עֲדוּת בְּיַעֲקֹב וְתוֹרָה שָׁם בְּיִשְׂרָאֵל אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ לְהוֹדִיעָם לְבָנֵיהֶם:

For He established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers, That they should make them known to their children;

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

KEHOT'S NOTE

תהלים עח, ה.

96

ואתם קרויים אדם

Rabbi Shimon bar Yochai's teaching that Israel is called adam.

Yevamot 61a:1-3 ג'א:א:א: במות ס"א

קָבְרִי גוֹיִם אֵינָן מְטַמְּאִין בָּאֵהֶל, שְׁנֵאמַר: "וְאַתָּה צֹאנִי צֹאן מְרִעִיתִי אָדָם אַתָּם. אַתָּם קְרוּיִין אָדָם, וְאֵין הַגּוֹיִם קְרוּיִין אָדָם. מִיִּתְבִּי: "וְנִפְשׁ אָדָם שֹׁשֶׁה עֹשֶׁר אֶלְהִי! מִשּׁוֹם בְּהֻמָּה. "אֲשֶׁר יֵשׁ בָּהּ הִרְבָּה מִשְׁתִּים עֲשִׂוָה רְבוּא אָדָם אֲשֶׁר לֹא יָדַע בֵּין יְמִינוֹ לְשִׁמְאָלוֹ (וּבְהֻמָּה רַבָּה)! מִשּׁוֹם בְּהֻמָּה.

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

Zohar I, 20b כ, זח"א

Zohar II, 25b כה, זח"ב

KEHOT'S NOTE

יבמות סא, א. זח"א כ, ב. זח"ב כה, ב.

97

ואשת חיל

"A woman of valor is the crown of her husband," hinting at the future elevation of the lower level to become an encompassing crown.

Proverbs 12:4 ד'ב: משלי

אִשְׁת־חֵיל עֲטֹרַת בְּעָלָהּ וְכִרְקַב בַּעֲצָמוֹתָיו מִבִּישָׁה:

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

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

98

יעקב י' עקב

The discourse in Toldos, where Yaakov's name is first read as Yud and heel, explains that the life-force in Asiyah is greatly contracted and that abundant light is drawn down through Gevurah, the measuring line.

KEHOT'S NOTE

נסמן לעיל כא, א. ובאזה"ת תצא עי תתעו מציין לכאן.

PARAGRAPH 22

99

לצעוק אל ה' בצר לו

"They cried out to G-d in their distress, and He saved them." Here it describes a cry beyond the soul's capacity.

Psalms 107:6:י"ז תהילים

ויצעקו אליה' בצר להם ממצוקותיהם יצילים:

Then they cried unto the L-RD in their trouble, And He delivered them out of their distresses.

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

PARAGRAPH 23

100

אז אהפך אל עמים

The future turning of the peoples to a pure language, which Yaakov's deed prepares.

Zephaniah 3:9:ט"ז צפניה

כי־אָז אֶהפֶּךְ אֶל־עַמִּים שְׁפָה בְרוּרָה לְקֹרֵא כָּלֶם בְּשֵׁם ה' לְעִבְדוֹ שָׁכֵם אָחָד:

For then will I turn to the peoples A pure language, That they may all call upon the name of the L-RD, To serve Him with one consent.

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

101

מעשה אבות סימן לבנים

The Midrash says G-d told Avraham to go and pave the way for his children, as the Kehot note cites.

Bereshit Rabbah 40:6:י"ז בראשית רבה

"ולאברהם היטיב בעבורה ויהי לו צאן ובקר וגו'" "ויצו עליו פרעה אנשים וישלחו אותו" ר' פנחס בשם רבי הושעיא רבה אמר אמר הקב"ה לאברהם אבינו צא וכבוש את הדרך לפני בניך. את מוצא כל מה שכתוב באברהם כתיב בבניו: באברהם כתיב "ויהי רעב בארץ" בישראל כתיב (שם מה, ו) "כי זה שנתים הרעב בקרב הארץ" באברהם כתיב "וירד אברהם מצרימה לגור שם" ובישראל כתיב (במדבר כ, ט): "וירדו אבותינו מצרימה" באברהם כתיב "לגור שם" ובישראל כתיב (בראשית מז, ד): "לגור בארץ באנו" באברהם כתיב "כי כנד הרעב בארץ ...

"He benefitted Abram for her sake; he acquired flocks, cattle, donkeys, slaves, maidservants, female donkeys, and camels" (Genesis 12:16). "Pharaoh commanded men in his regard and they sent away him and his wife, and everything that was his" (Genesis 12:20). "He benefitted Abram for her sake; he acquired flocks, cattle...Pharaoh commanded men in his regard and they sent away him [and his wife]" - Rabbi Pinhas said in the name of Rabbi Hoshaya the Great: The Holy One blessed be He said to Abraham our forefather: 'Go and pave the ...

Wikisource Bereshit Rabbah (CC-BY-SA) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

KEHOT'S NOTE

ראה ב"ר פ"מ, ו: צא וכבוש את הדרך לפני בניך. רמב"ן בראשית יב, ו: כל מה שאירע לאבות סימן לבנים. לקו"ש חכ"ה ע' 123.

102

מעשה אבות סימן לבנים

Ramban's principle that all that happened to the fathers is a sign for the children.

Ramban on Genesis 12:6:י"ז רמב"ן על בראשית

... ענין גדול והפירושו רבותינו בדרך קצרה ואמרו (תנחומא ט), כל מה שארע לאבות סימן לבנים. ולכן יאריכו הכתובים בספור המסעות והפירות הבאות ושאר המקרים, ויחשב החושב בהם כאלו הם דברים מיתרים אין בהם תועלת, וכלם באים ללמד על העתיד, כי כאשר יבוא המקרה לבניא משלשת האבות יתבונן ממנו הדבר הנגזר לבא לו. וידע כי כל גזרת עירין כאשר תצא מכאן גזרה אל פעל דמיון, תהיה הגזרה מתקיימת על כל פנים. ...

AND ABRAM PASSED THROUGH THE LAND. I will tell you a principle by which you will understand all the coming portions of Scripture concerning Abraham, Isaac, and Jacob. It is indeed a great matter which our Rabbis mentioned briefly, saying:, 9. "Whatever has happened to the patriarchs is a sign to the children." It is for this reason that the verses narrate at great length the account of the journeys of the patriarchs, the digging of the wells, and other events. Now someone may consider them unnecessary and of no ...

Vocalized Edition (CC-BY) • Commentary on the Torah by Ramban (Nachmanides). Translated and annotated by Charles B. Chavel. New York, Shilo Pub. House, 1971-1976 (CC-BY)

PARAGRAPH 24

103

ההנה העלאת מ"ן . השוה ומשוה כו'

The note says this passage is mentioned there.

KEHOT'S NOTE

נזכר באזה"ת נ"ך כרך א' ע' תרנה. נתבאר בלקו"ת חקת נט, ד. בלקו"ת בחוקותי נ, ד. חקת ס, א. שה"ש לו, ב מציינים לכאן.

104

פרים בני בקר שנים

The Pesach offering of two young bulls, an example of the defined offerings of Tikkun.

Numbers 28:19:י"ט במדבר

והקרבתם אשה עלה לה' פרים בני־בקר שנים ואיל אחד ושבעה כבשים בני שנה תמימים יהיו לכם:

but ye shall present an offering made by fire, a burnt-offering unto the L-RD: two young bullocks, and one ram, and seven he-lambs of the first year; they shall be unto you without blemish;

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

KEHOT'S NOTE

במדבר כה, יט.

105

אין אתנו יודע עד מה

"None among us knows how long." Here it expresses that no one knows the offerings of Tohu.

Psalms 74:9:ט"ד תהילים

אותינו לא־אינו אִידעִד נְבִיא וְלֹא־אֶתְנוּ יָדַע עַד־מָה:

We see not our signs; There is no more any prophet; Neither is there among us any that knoweth how long.

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

106

עזים מאתים

Yaakov's gift to Eisav: two hundred she-goats, twenty he-goats and more, read as offerings of Tohu.

בראשית ל"ב:ט"ו: Genesis 32:15

עזים מאתים ותקשים עשרים רחלים מאתים ואילים עשרים:

two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams,

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

PARAGRAPH 25

107

מי יתן טהור מטמא

Iyov asks who can bring forth the pure from the impure. In Tohu, the impure can become pure.

איוב י"ד:ד' Job 14:4

מִי־יִתֵּן טָהוֹר מִטָּמֵא לֹא אֶחָד:

Who can bring a clean thing out of an unclean? not one.

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

KEHOT'S NOTE

איוב יד, ד.

108

ששם כחשכה כאורה

The note points there for a related discussion.

KEHOT'S NOTE

ראה אוה"ת פ' פנחס ע' א"פא.

109

כחשכה כאורה

"Darkness is as light" before G-d. The level where opposites are alike.

תהילים קל"ט:ב' Psalms 139:12

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיד מִמֶּךָ וְלַיְלָה כִּיּוֹם יֹאִיר כַּחֲשִׁיכָה כְּאוֹרָה:

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

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

110

קטן וגדול שם הוא

"Small and great are there." Here it describes a level where distinctions fall away.

איוב ג':ט"ט Job 3:19

קָטָן וְגָדוֹל שָׁם הוּא וְעֶבֶד חָפְשִׁי מֵאֲדֹנָיו:

The small and great are there alike; And the servant is free from his master.

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

KEHOT'S NOTE

איוב ג, יט.

111

ויחבקו

Eisav runs to meet Yaakov, embraces him and kisses him.

בראשית ל"ג:ד' Genesis 33:4

וַיָּרֵץ עֶשָׂו לִקְרֹאתוֹ וַיַּחְבְּקֵהוּ וַיִּפֹּל עַל־צְוָאָרוֹ וַיִּשָּׁקֵהוּ וַיִּבְכּוּ:

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

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

PARAGRAPH 26

112

וימינו תחבקני

"And his right hand embraces me": the giver embraces the receiver.

Song of Songs 2:6 וְשִׁיר הַשִּׁירִים ב':ו'

שְׁמָאלוֹ תַּחַת לְרֹאשִׁי וַיְמִינִי תַּחְבֶּקֵנִי:

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

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

KEHOT'S NOTE

שה"ש ב, ו.

113

והוא עבר לפנייהם

Yaakov goes ahead of his family and bows to the ground seven times until he comes near his brother. Each phrase is read here as a stage of refinement.

בראשית ל"ג:3' Genesis 33:3

וְהוּא עָבַר לִפְנֵיהֶם וַיִּשְׁתַּחוּ אַרְצָה שִׁבְעַת פְּעָמִים עַד־גִּשְׁתּוֹ עַד־אַחֲיוֹ:

And he himself passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

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

KEHOT'S NOTE

בראשית לג, ג.

PARAGRAPH 27

114

וירץ עשו לקראתו

Eisav runs to meet Yaakov, embraces him, falls on his neck and kisses him, and they weep. The maamar reads each verb in turn.

בראשית ל"ג:ד' Genesis 33:4

וַיָּרֵץ עֶשָׂו לִקְרֹאתוֹ וַיַּחְבְּקֵהוּ וַיִּפֹּל עַל־צְוָאָרוֹ וַיִּשָּׁקֵהוּ וַיִּבְכּוּ:

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

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

PARAGRAPH 28

115

וישקהו

"And he kissed him": in the Torah the word bears dots above its letters.

בראשית ל"ג:ד' Genesis 33:4

וַיָּרֵץ עֶשָׂו לִקְרֹאתוֹ וַיַּחְבְּקֵהוּ וַיִּפֹּל עַל־צְוָאָרוֹ וַיִּשָּׁקֵהוּ וַיִּבְכּוּ:

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

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

116

ונקוד עליו

Rashi notes that the word is dotted and brings the views on what the dots teach about Eisav's kiss.

Rashi on Genesis 33:4:ד"ג:רש"י על בראשית

ויחבקו. נתגלגלו רחמיו, כשראהו משתחוה כל השתחוואות הללו: וישקהו. נקוד עליו; ויש חולקין בדבר הזה בכריתא דספרי, יש שדרשו נקדה זו שלא נשקו בכל לבו, אמר רבי שמעון בן יוחאי, הלכה היא בקדוה ששעשו שונא לעקב, אלא שנבכרו רחמיו באותה שעה ונשקו בכל לבו (ספרי במדבר):

AND EMBRACED HIM — His pity was aroused when he saw him prostrating himself so many times (Genesis Rabbah 78:8) וישקהו AND HE KISSED HIM — Dots are placed above the letters of this word, and a difference of opinion is expressed in the Baraitha of Sifré (בהעלותך) as to what these dots are intended to suggest: some explain the dotting as meaning that he did not kiss him with his whole heart, whereas R Simeon the son of Johai said: Is it not well-known that Esau hated Jacob? ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

117

הנה בכיה . . בככי יבואו

The note says this passage on weeping is quoted there with variations.

KEHOT'S NOTE

מובא בסה"מ תרכ"ט (הוצאת תשנ"ב) ע' שג בשנינויים.

118

דוחה המותרות בליחות הדמעות

The note says Or HaTorah remarks on this explanation of tears and compares two other passages.

KEHOT'S NOTE

ראה באוה"ת נ"ך כרך א ירמ"י ע' שעב שכתב שיש להעיר ממ"ש בסידור שער הסוכות בענין ויעקב אמר או יבקע. וממ"ש בת"א בד"ה יביאו לבוש. ע"ש.

119

כמ"ש בזהר שה"ש

The passage discusses two encompassing lights, "garment" and "house," and leads into the verse on the captive woman's weeping.

KEHOT'S NOTE

ראה מדרש הנעלם בזהר וירא צח, ב. לקו"ת תצא לו, ד. לקו"ש ח"ט ע' 208.

120

כמ"ש בזהר שה"ש גבי ר"ע שזלגו עיניו

The Midrash HaNe'elam relates that Rabbi Akiva wept when he expounded the Song of Songs. Here it illustrates weeping from joy.

Sfar Zohar, Vayera 1:14-5:78:ה"ע:י"ד-וירא א:י"ד-ע"ח

121

ושמועה טובה תדשן עצם

"Good news fattens the bone." Joy expands the life-force.

Proverbs 15:30:לי"ו:משלי

מאור-עינים ישמח-לב שמועה טובה תדשן-עצם:

The light of the eyes rejoiceth the heart; And a good report maketh the bones fat.

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

KEHOT'S NOTE

משלי טו, ל.

122

וכמעשה דאספסיינוס

When Vespasian heard he had been made emperor, his foot swelled, and Rabbi Yochanan ben Zakkai explained that good news fattens the bone.

Gittin 56b:4:ד"ב:גיטין

אמר לקה: לא תצטער, שמועה טובה אתיא לך, דכתיב: "שמועה טובה תדשן עצם". אלא מאי תשנתי? לימי איניש דלא מיתבא דעתה מיניה, וליחליף קמה, דכתיב: "ורוח נכאה תיבש גרם". עבד הכי, עייל. אמר לקה: ומאחר דחקמיתו כולי האי, עד האידנא אמאי לא אתיתו לגבאי? אמר לקה: ולא אמרי לה? אמר לקה: אנא נמי אמרי לה!

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

KEHOT'S NOTE

גיטין נו, ב.

PARAGRAPH 30

123

בככי יבאו

Yirmiyahu's prophecy of the return: "With weeping they will come, and with supplications I will lead them." Here the weeping is tears of joy.

Jeremiah 31:8:ח"א:ירמיהו

הנני מביא אותם מארץ צפון וקבצתים מירפתי-ארץ כם עור ופסח הרה וילדת יחדו קהל גדול לשובו הנה:

Behold, I will bring them from the north country, And gather them from the uttermost parts of the earth, And with them the blind and the lame, The woman with child and her that travaileth with child together; A great company shall they return hither.

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

KEHOT'S NOTE

ירמ"י לא, ח.



Likkutei Torah

THE CHASSIDISHE PARSHA

About this edition

Hebrew text of Torah Ohr and Likkutei Torah and their marei mekomos (“Sources and References”, including the Rebbe’s notes): © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted.

Our English translation: CC BY 4.0. Our explanations and source notes: 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); Torat Emet 357 (Public Domain); Mishnah Yomit by Dr. Joshua Kulp (CC-BY); William Davidson Edition - Vocalized Aramaic (CC-BY-NC); Kehot Publication Society (CC-BY-NC); Vocalized Edition (CC-BY-NC); Sifrei by Rabbi Shraga Silverstein (CC-BY); Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain); Wikisource Talmud Bavli (CC-BY-SA); Wikisource Bereshit Rabbah (CC-BY-SA); The Sefaria Midrash Rabbah, 2022 (CC-BY); Vocalized Edition (CC-BY); Commentary on the Torah by Ramban (Nachmanides). Translated and annotated by Charles B. Chavel. New York, Shilo Pub. House, 1971-1976 (CC-BY); Pentateuch with Rashi’s commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain).

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/vayishlach/4/

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