



TORAH OHR • PARSHAS VAYISHLACH • MAAMAR 5

וַיִּאָבֵק אִישׁ עִמּוֹ כו'

“And a man wrestled with him”



The kelipos try to bypass holiness and feed directly from the Infinite Light, where darkness is like light; Yaakov, rooted in supernal Chochmah, established the order in which G-d's inner light rests only on bittul, and so he withstood Samael and even raised the lowest “dust” to the Throne of Glory.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok



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THE BIG IDEA

The kelipos try to bypass holiness and feed directly from the Infinite Light, where darkness is like light; Yaakov, rooted in supernal Chochmah, established the order in which G-d's inner light rests only on bittul, and so he withstood Samael and even raised the lowest "dust" to the Throne of Glory.

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

THE MAAMAR IN BRIEF

The maamar asks how Samael, Esav's angel, could fight Yaakov at all, when the kelipos draw all their life from holiness and will vanish once it is withdrawn. The answer: at G-d's transcendent level, "darkness is like light," so kelipah, like the spider in the king's palace, hopes to draw directly from there. After the tzimtzum of Tikkun, however, the inner light flows only to holiness, through bittul, which descends from the intellect to the emotions and to Netzach and Hod; the kelipos get only a trickle "from behind the skin." Their arrogance, "though you soar like the eagle," is the attempt to escape that order, and Yaakov, who drew down that order, was their target. The kelipos can take hold only in the emotions when the higher intellect withdraws, so Samael embraced Yaakov with his Chesed and Gevurah. But Yaakov's root is Yesod of Abba, supernal Chochmah, so Samael could strike only the thigh, the outward flow. Finally, the Zohar's contrast of fertile earth and barren dust shows that Malchus of kelipah, too, was refined and raised through Yaakov's struggle, as in teshuvah.

OUTLINE

- 1 The question** ¶1-3
Yaakov's struggle was a war between Samael and holiness, one that damaged the source of prophecy. But how can kelipah, which lives only from holiness and will vanish, fight it? The key: before G-d who encompasses all worlds, darkness is like light.
- 2 The order of bittul** ¶4-6
After Tikkun the inner light goes only to holiness, and the kelipos receive from the "back." Bittul descends from the intellect through the emotions to Malchus of Asiyah, below which the realm of separation receives only through the "pores."
- 3 The eagle's ambition and Yaakov's role** ¶7-9
Kelipah wants to feed directly from the Infinite Light, bypassing holiness, but "from there I will bring you down": Havayah's order lets the light rest only on bittul. Yaakov drew down that order, so Samael wrestled with him.

4 Where kelipah takes hold

¶10

Kelipah has no hold in the intellect, protected by encompassing light, only in the emotions when the mochin of Abba withdraw. The wrestling is an embrace of Samael's Chesed and Gevurah around Yaakov, like the animal soul's hold on the G-dly soul.

5 Why Samael failed

¶11-13

Yaakov, yud-eikev, is the light of Yesod of Abba, whose bittul filled even his emotions, so Samael could touch only the thigh. Samael erred in thinking Yaakov was only the Chariot of the emotions.

6 Earth, dust and the raising of dust

¶14

Earth, rooted through Malchus in Keser, makes things grow, while dust, the leftover of the fire, is Malchus of kelipah. Through the two-way embrace of the wrestling, like the struggle of teshuvah, even the dust was raised to the Throne of Glory.

KEY CONCEPTS

Samael ס"מ

The angelic power of the other side, identified with Esav's minister, who wrestled with Yaakov.

Darkness is like light כחשכה כאורה

At G-d's transcendent level no distinction applies between light and darkness, which is why kelipah hopes to draw from there.

Self-nullification (bittul) ביטול

The condition on which the Infinite Light rests; strongest in the intellect, weaker in the emotions, weakest in the outward flow.

Encompassing light (makif) מקיף

Light not confined in a vessel; it comes from Binah and drives away the external forces.

Mochin of Abba and mochin of nursing מוחין דאבא / מוחין דיניקה

Mature higher intellect versus an immature level of intellect in the emotions; kelipah takes hold when the first withdraws.

Yud-eikev י"עקב

Yaakov's name read as a yud and a heel: the light of Yesod of Abba reaching down, his root in supernal Chochmah.

Earth and dust עפר ואבק

Fertile earth corresponds to Malchus of holiness; barren dust, the leftover of the fire, to Malchus of kelipah.

One opposite the other זה לעומת זה

Every level of holiness has its counterpart in kelipah; refinement includes each in its holy counterpart.

SECTION 1 • 11-3

The question

1 ויאבק איש עמו^{1,2} כו'. הנה נודע שמלחמה זו היא מלחמת הס"מ בסטרא דקדושה.³ וכענין מלחמה לה' בעמלק⁴ וכנודע מן הפרדס^{5,6} שמה שנגע בכף ירך יעקב.

“And a man wrestled with him,” etc. Now, it is known that this battle is the battle of Samael against the side of holiness, like the matter of “G-d has war with Amalek”; and as is known from the Pardes, that what he touched in the hollow of Yaakov’s thigh

The maamar opens with the verse describing the mysterious man who wrestled with Yaakov through the night, understood as the angelic minister of Esav, called Samael. The Alter Rebbe states that this struggle is a war between the forces of evil and holiness itself, like the ongoing war with Amalek, and recalls a Kabbalistic teaching that the injury to Yaakov’s thigh had a lasting effect.

דפגים אתר דנבואה עד דאתא שמואל ותקן הנצח כמ"ש וגם נצח ישראל לא ישקר.⁷

blemished the place of prophecy, until Shmuel came and rectified Netzach, as it is written, “And also the Eternal One (Netzach) of Israel will not lie.”

The thigh corresponds to the Sefirah of Netzach, the channel through which prophecy flows, so the blow damaged the source of prophecy until the prophet Shmuel restored it. The proof is Shmuel’s own phrase “the Eternal One (Netzach) of Israel,” which names that very attribute.

2 ולכאורה אינו מובן איך יתכן להיות הס"מ נלחם נגד הקדושה והלא כל עיקר חיות הקליפות הוא מהקדושה וכענין לא כאברהם⁸ שיצא ממנו ישמעאל⁹ כו' מותרי החסד¹⁰ כו'.

At first glance it is not understood how it is possible for Samael to fight against holiness. Is not the whole essence of the life-force of the kelipos from holiness? As in the matter of “Not like Avraham, from whom Yishmael came forth,” etc., [from] the excess of Chesed, etc.

The Alter Rebbe raises a difficulty: the kelipos, the forces of concealment, have no life of their own and draw all their vitality from holiness, so how can they fight it. He illustrates with the Sifrei’s teaching that Yishmael came from Avraham, as an outgrowth of Avraham’s unbounded kindness, the “excess” of Chesed that holiness cannot contain.

ולע"ל כשיבורר אזי כתיב ואת רוח הטומאה אעביר¹¹ כו'. חיל בלע ויקיאנו.¹² בלע המות לנצח.¹³

And in the Time to Come, when [it] will be refined, then it is written, “And I will remove the spirit of impurity,” etc.; “He swallowed wealth, and he will vomit it out”; “He will swallow up death forever.”

Their dependence on holiness also shows in their future: once the sparks of holiness in them are refined out, they will simply cease to exist. The three verses describe this end, the spirit of impurity removed, the swallowed good spat back out, and death itself swallowed up.

3 והיה כלא היה. ¹⁴ וכת' עת אשר שלט האדם באדם ¹⁵ לרע לו. ואיך יהי יכולת בידו להלחם כו'.

“And it will be as though it had not been.” And it is written, “A time when man ruled over man to his harm.” So how would he have the ability in his hand to fight, etc.?

The kelipos will end as if they had never existed, and even now their rule is only “to their own harm,” as Koheles says. The question stands: how can such a dependent and doomed force have the power to fight holiness?

אך הענין הוא כי הנה המאציל העליון ב"ה הוא סוכ"ע ולפניו כחשכה כאורה. ^{16,17} שממית בידים תתפש ¹⁸ והיא בהיכלי מלך שאינה תופסת מקום ויכולה להיות גם בהיכלי מלך ואינו חושש.

But the explanation is this: the Supreme Emanator, blessed be He, encompasses all worlds (sovev kol almin), and before Him darkness is like light. [Thus] “the spider grasps with its hands, and it is in the king’s palaces”: it takes up no place, and so it can be even in the king’s palaces, and he is not concerned.

The answer begins with G-d as He transcends all worlds: to Him darkness and light are equal, so nothing, not even evil, is excluded by its unworthiness. The spider in the king’s palace is the image: something so small and insignificant that it “takes up no place” can enter even the royal chambers, and the king pays it no attention.

SECTION 2 • ¶4-6

The order of bittul

4 וכמ"ש ואלה המלכים אשר מלכו ¹⁹ בארץ אדום לפני מלך מלך לבני ישראל. שלפני מלך מלך לבני"י היו מלכי ארץ אדום ג"כ אלא דהיינו דוקא לפני מלך מלך לבני"י.

As it is written, “And these are the kings who reigned in the land of Edom before a king reigned over the children of Israel.” That is: before a king reigned over the children of Israel there were also kings of the land of Edom, but only before a king reigned over the children of Israel.

The kings of Edom in the Torah are, in Kabbalah, the World of Tohu, whose lights shattered. The Alter Rebbe stresses the word “before”: these kings of Edom could rule only before a king ruled in Israel, that is, before the ordered World of Tikkun was established.

אבל אח"כ הרי כתיב מלך אין באדום²⁰ כו' לפי שנמשך להיות צמצום באו"ס ב"ה שלא יומשך הפנימי כ"א לסטרא דקדושה דוקא יאר ה' פניו אתנו סלה.²¹

But afterwards, it is written, "There was no king in Edom," etc., because a tzimtzum came to be drawn in the Infinite Light, blessed be He, so that the inner dimension would be drawn only to the side of holiness: "May G-d make His face shine with us, Selah."

Once Tikkun was established, "there was no king in Edom," because a tzimtzum was introduced so that the inner dimension of the Infinite Light would flow only to holiness. The verse "May G-d make His face shine with us" expresses this: the "face," G-d's inner light, shines with us, Israel.

והקליפות מקבלים מבחי' אחוריים כמאן דשדי בתר כתפוי ונקי' אלקים אחרים לפי שישראל ממשיכים כך להיות אור א"ס שורה דוקא במי שבטל כו'.

And the kelipos receive from the level of the back (achorayim), like one who throws [something] behind his shoulders, and they are called "other gods," because Israel draws [the light] down in such a way that the Infinite Light rests only on one who is self-nullified, etc.

The kelipos receive only from G-d's "back," as a person tosses something over his shoulder without facing the recipient, which is why they are called "other gods": receiving from the back of the Name Elokim. This arrangement is brought about by Israel, whose bittul causes the Infinite Light to rest only where there is self-nullification.

5 והנה תחלת הבטול הוא בחב"ד שהם הם בחי' בטול ממש²² ואח"כ נמשך למדות שהן נמשכין מחב"ד

Now, the beginning of self-nullification (bittul) is in Chochmah, Binah and Daas, which are the very level of actual bittul; and afterwards it is drawn into the emotive attributes (middos), which are drawn from Chochmah, Binah and Daas

The Alter Rebbe now traces how bittul descends through the Sefiros. It begins in the intellect, Chochmah, Binah and Daas, which is bittul itself, and from there flows into the emotions.

ע"י התבוננות שנתהווה בחי' התפעלות הלב באהוי"ר מפני שמתבונן בגדולת א"ס ב"ה ואינן עצמות הבטול ממש²³ כמו חב"ד²⁴

through contemplation, by which there comes into being an arousal of the heart in love and awe, because one contemplates the greatness of the Infinite One, blessed be He; and they are not the very essence of bittul, as Chochmah, Binah and Daas are.

The emotions of love and awe arise when a person contemplates G-d's greatness, so they are a product of bittul, but they are no longer bittul itself as the intellect is. An emotion already involves a self that feels.

ואח"כ לנו"ה שהן בחי' ירידה יותר גדולה שאין זה אלא בחי' התפשטות ממנו ולזולתו להוציא מכח אל הפועל ממש להשפיע לזולתו ללמד לאחרים או ליתן צדקה כו'.

And afterwards [it is drawn] to Netzach and Hod, which are a still greater descent, for this is only an extension out of oneself to another, to bring from potential into actual deed, to give to another: to teach others or to give tzedakah, etc.

Netzach and Hod are a further step down: they turn feeling into action directed at others, such as teaching or giving charity. This is an outward extension of oneself, a greater descent from pure bittul.

6 ואעפ"כ נמשך בהן בחי' בטול לאו"ס ב"ה עד שנמשך למלי' דעשיה שהיא סוף הקדושה ונכללת בבחי' בטול ומשם יפרד להיות עלמא דפרודא בבחי' יש ודבר בפ"ע וקרו ליי²⁵ אלהא דאלהיא שתופסים מקום לעצמם.²⁶

Nevertheless, the level of bittul to the Infinite Light, blessed be He, is drawn into them, until it is drawn down to the Malchus of Asiyah, which is the end of holiness and is [still] included in the level of bittul. And from there it branches off to become the world of separation, as a yesh (an existence) and a thing unto itself; and they call Him "the G-d of gods," for they take up place for themselves.

Even so, bittul continues all the way down to the lowest level of holiness, Malchus of Asiyah, which still stands nullified before G-d. Below it begins the "world of separation," where things feel themselves to be independent existences; there G-d is called "the G-d of gods," acknowledged as supreme by powers that still claim a place of their own.

וקבלתם הוא רק מאחורי העור דנוקבא דהיינו בחי' צירופי אותיות דרך נקבי העור דהיינו בחלל ומקום ריוח שבין צירוף לצירוף כו' כנודע.

And their receiving is only from behind the skin of Nukva, that is, the letter-combinations through the pores of the skin, meaning in the empty space and the gap between one combination and the next, etc., as is known.

Such separate existences receive their life not from the front of holiness but from "behind the skin" of Nukva (Malchus). In the language of the Arizal, this means through the gaps between the letter-combinations of G-d's creative speech, like pores in skin, a thin and indirect flow.

SECTION 3 • 17-9

The eagle's ambition and Yaakov's role

7 והנה כתיב אם תגביה כנשר^{27,28} כו' שהן מגביהים א"ע בחוצפה וגסות הרוח כו'. וענין חוצפה זו למעלה היא שרוצים לינק מאא"ס ב"ה שלא ע"י הקדושה²⁹ שהיא המשכת הבטול הנמשך ע"י ישראל

Now, it is written, "Though you soar aloft like the eagle," etc.: they raise themselves up in brazenness and haughtiness of spirit, etc. And this brazenness above is that they want to draw nurture from the Infinite Light, blessed be He, not through holiness, which is the drawing down of bittul that is drawn down through Israel;

Obadiah's prophecy against Edom, "though you soar like the eagle," describes the arrogance of the kelipos. Above, this arrogance means they want to be nourished directly from the Infinite Light, bypassing holiness, which is the channel of bittul that Israel draws down.

כי מזה אין להם יניקה רק מאחורי העור דנוקבא אלא רוצים שיושפע להם או"ס ממש שלפניו כחשכה כאורה שאין בחי' הבטול תופס מקום כלל לפניו.

for from that they have nurture only from behind the skin of Nukva. Rather, they want the very Infinite Light to flow to them, before which darkness is like light, since before Him the level of bittul takes up no place at all.

Through the normal channel of holiness they get only the meager flow from "behind the skin." So they aim instead at the Infinite Light itself, where darkness is like light and bittul makes no difference, hoping to receive there without being nullified.

8 ואם צדקת³⁰ כו' וגם שממית היא בהיכלי מלך ומשם יהיה להם יניקה שלא יצטרכו לקבל דרך הקדושה דרך נקבי העור בבחי' שערות וצפרנים כו' רק משם אורידך נאם הוי"ה.³¹

"If you are righteous," etc.; and also, "the spider is in the king's palaces"; and from there they will have nurture, so that they will not need to receive by way of holiness, through the pores of the skin, in the manner of hair and nails, etc. But "from there I will bring you down, says Havayah."

The verse from Job, "if you are righteous, what do you give Him," expresses that at G-d's highest level our righteousness makes no difference, so the kelipos hope to feed there like the spider in the palace. They would then escape having to receive through holiness, like hair and nails that grow through the pores, the outermost and least alive part of the body. But the verse concludes, "from there I will bring you down, says Havayah."

כי הוי"ה הוא בחי' השתלשלות צמצום והתפשטות כו' בבחי' עקודים נקודים כו' ומשם אורידך שע"פ סדר ההשתלשלות וצמצום להיות נמשך פנימי כו' אין אור א"ס ב"ה שורה אלא במי שבטל כו'.

For Havayah is the level of hishtalshelus, contraction and expansion, etc., in the level of Akudim, Nekudim, etc. And "from there I will bring you down": for according to the order of hishtalshelus and tzimtzum, so that the inner dimension be drawn down, etc., the Infinite Light, blessed be He, rests only on one who is self-nullified, etc.

The Name Havayah stands for the ordered process of descent: contraction and expansion through the stages called Akudim and Nekudim, the early phases of the world's emanation. "From there I will bring you down" means that under this order the inner light rests only where there is bittul, so the kelipos are pushed back down.

9 והנה המשכה זו היא ע"י אתערותא דלתתא מבחי' יעקב שהוא המשיך עקודים נקודים כו'.

Now, this drawing down comes through an arousal from below, from the level of Yaakov, who drew down Akudim, Nekudim, etc.

The order in which the inner light rests only on bittul is drawn down by an arousal from below, and specifically by Yaakov. Yaakov, whose flocks were "akudim" and "nekudim" (streaked and speckled), is said to have drawn down these levels of emanation.

דהיינו שיהיה צמצום אוא"ס דרך הקדושה דוקא ע"י בחי' בטול כו' ולכן ויאבק איש עמו³² שרצה הס"מ להגביה כנשר כו'.

That is, that the tzimtzum of the Infinite Light be by way of holiness alone, through the level of bittul, etc. And therefore, "And a man wrestled with him": for Samael wanted to soar aloft like the eagle, etc.

Yaakov's service ensured that the contraction of the Infinite Light would flow only through holiness and bittul. That is why Samael wrestled with him: he wanted to break that order and soar like the eagle to the Infinite Light itself.

SECTION 4 • ¶10

Where kelipah takes hold

10 והנה יעקב מובחר שבאבות³³ והאבות הן הן המרכבה³⁴ בחי' חג"ת שבבחי' בטול עצמו דהיינו בחי' חב"ד אין להם אחיזה כו'

Now, Yaakov is the choicest of the Patriarchs, and the Patriarchs are themselves the Chariot, the level of Chesed, Gevurah and Tiferes. For in the level of bittul itself, that is, the level of Chochmah, Binah and Daas, they have no hold, etc.,

The Patriarchs are called the "Chariot" of G-d because they were wholly given over to His will, each embodying one emotive attribute: Avraham Chesed, Yitzhak Gevurah and Yaakov Tiferes. The Alter Rebbe adds that the kelipos have no foothold in the intellect, Chochmah, Binah and Daas, which is bittul itself.

אלא בחג"ת שהן מדות ההתפעלות מן הבטול כו' ושם הוא אחיזת זלעז"ז דכר דקליפה נגד ז"א כו' but only in Chesed, Gevurah and Tiferes, which are the attributes of arousal [that come] from the bittul, etc. And there is the hold of "one opposite the other": the male of kelipah opposite Z'eir Anpin, etc.

They can take hold only in the emotions, which are already a step removed from pure bittul. There, as Koheles says, G-d made "one opposite the other," so a masculine force of kelipah stands opposite Z'eir Anpin, the emotive attributes of holiness.

משא"כ בחב"ד כנודע שכל המקיפים הם מבינה והמקיף הוא דוחה החיצונים וכמבואר מהיכלות שאין בזה לעזיז³⁵ רק נגד ז"ת³⁶ ולא בהיכל קי"ק³⁷ שהוא כולל כחב"ד כו'.

This is not so in Chochmah, Binah and Daas; for as is known, all the encompassing [lights] (makifim) are from Binah, and the makif repels the external forces. And as is explained from the Heichalos, in this there is an opposite only corresponding to the seven lower [Sefiros], and not in the Heichal of the Holy of Holies, which includes, as it were, Chochmah, Binah and Daas, etc.

The intellect is protected because the encompassing lights (makifim), which come from Binah, drive away the external forces. The Kabbalistic teaching on the Heichalos, the seven chambers, confirms this: the other side has chambers corresponding only to the lower seven, not to the Holy of Holies, which parallels the intellect.

ויוכן זה אצל האדם שאחר התפלה חולפת ועוברת האהבה כו' לפי שהאהבה היא נעשית פנימית (משא"כ ההתבוננות הוא בחי' מקיף כו') בתפלה.

And this can be understood in a person: after prayer the love passes and goes away, etc., because the love becomes internal (whereas the contemplation is of the level of makif, etc.) in prayer.

A familiar experience illustrates the point: the love felt during prayer fades afterwards. This is because it has become internal, held within a vessel, while the contemplation that produced it is encompassing and therefore more lasting.

ושעת התפלה שסוגר עיניו ואינו רואה זה העולם מתעורר אצלו האהבה ההיא משא"כ אחר התפלה שרואה ענייני העולם ותענוגיו כו'.

And at the time of prayer, when he closes his eyes and does not see this world, that love is aroused in him; which is not so after prayer, when he sees the affairs of the world and its pleasures, etc.

While praying with closed eyes, not seeing the world, a person feels that love. Once prayer ends and he sees worldly affairs and pleasures, the internalized feeling is easily displaced.

ואין לך שדוחה את החיצונים אלא מה שהוא בבחי' מקיף היינו שאינו נגבל בכלי שהוא דבר קיים לעד.

And nothing repels the external forces except what is in the level of makif, that is, what is not bounded in a vessel, which is a thing that endures forever.

The general rule is that only what is encompassing, not confined in a vessel, can repel the external forces. Because it is not bounded, it endures.

וכמ"ש בפי' קדש ולזכרון בין עיניך.³⁸ לפי שפי' קדש היא בחי' חכמה³⁹ מוחין דאבא (שם בחי' הזכרון) שמתלבשים באימא מקור המקיפים.

As it is written in the section Kadesh, "And for a remembrance between your eyes"; because the section Kadesh is the level of Chochmah, the mochin of Abba (there is the level of remembrance), which are encloded in Imma, the source of the makifim.

This is why the tefillin passage "Kadesh" speaks of "a remembrance between your eyes": that passage corresponds to Chochmah, the mochin of Abba, where memory resides. These mochin are encloded in Imma (Binah), the source of the encompassing lights, and so are protected.

ולכן כתיב במלחמת עמלק לא תשכח.⁴⁰ שכחה היא הסתלקות המוחין דאבא שכשמסתלקין מוחין דאבא בבחי' המדות שאין להם

Therefore it is written about the war of Amalek, "Do not forget." Forgetting is the departure of the mochin of Abba; for when the mochin of Abba depart, in the level of the middos, which have

The command regarding Amalek is "Do not forget," because forgetting means the departure of the mochin of Abba. When those mochin withdraw from the emotions, the emotions are left with only an immature, "nursing" level of intellect.

אלא מוחין דיניקה שם יש זלעו"ז. וזהו ויאבק שהוא מלשון חבוק שהחבוק הוא בידי חסד דרועא ימינא⁴¹ כו'.

only the mochin of nursing (yenikah), there is "one opposite the other." And this is vaye'vek ("he wrestled"), which is from the language of chibbuk (embrace); for embracing is with the arms: Chesed is the right arm, etc.

At that immature level the opposing force can take hold. The Alter Rebbe reads vaye'vek, "he wrestled," as related to chibbuk, embrace, since wrestlers grip each other with their arms, and in the Tikkunei Zohar the right arm is Chesed.

כך סיבב גופו בידי חו"ג דהיינו שהלבישו חו"ג של ס"מ את גופא דיעקב כדי להפילו ולהמשיך לבו אחריהם

So he encircled his body with his arms, Chesed and Gevurah; that is, the Chesed and Gevurah of Samael enclothed the body of Yaakov, in order to make him fall and to draw his heart after them;

Samael wrapped his two arms, his own Chesed and Gevurah, around Yaakov's body. The aim was to throw Yaakov down and draw his heart after the other side's emotions.

וכמו המדות של נה"ב שמלבישין את נפש האלקי' ומונעין הדביקות כו' ואין התלבשות זו אלא בשעה שמסתלקים מוחין דאבא

just as the middos of the animal soul enclothe the G-dly soul and prevent the cleaving [to G-d], etc. And this enclothing is only at the time when the mochin of Abba depart,

In a person this is like the emotions of the animal soul wrapping around the G-dly soul and blocking its attachment to G-d. This can happen only when the higher intellect, the mochin of Abba, has withdrawn.

וכמארז"ל צרכי עמך ישראל מרובים ודעתם קצרה⁴² פי' שכשהדעת מתקצר ומתצמצם בבחי' מוחין דיניקה אזי נעשו צרכי עמך מרובים רבים ונפרדים.

as our Sages, of blessed memory, said: "The needs of Your people Israel are many, and their knowledge (daas) is short." Meaning: when Daas is shortened and contracted into the level of the mochin of nursing, then the needs of Your people become many, numerous and separate.

The Neilah prayer's phrase "their knowledge is short" is read as cause and effect: when Daas contracts to the immature level, a person's needs multiply and scatter. A strong Daas binds one to G-d, and when it weakens, desires multiply.

SECTION 5 • 11-13

Why Samael failed

11 ולתאווה יבקש נפרד⁴³ כו'. ואעפ"כ וירא כי לא יכול לו⁴⁴ מפני שיעקב הוא⁴⁵ י' עקב היינו הארת יסוד אבא⁴⁶

"One who is separated seeks desire," etc. And nevertheless, "he saw that he could not prevail against him," because Yaakov is yud eikev (a yud [and] a heel), that is, the illumination of Yesod of Abba,

The verse from Mishlei shows that separateness breeds desire, which is how Samael tries to pull Yaakov down. Yet the angel "could not prevail," because Yaakov's name reads as yud-eikev, a yud and a heel: the yud, Chochmah, reaching down to the heel, which is the light of Yesod of Abba, the channel of Chochmah.

שהוא שרש האצ"י שיעקב הוא שהמשיך כל בחי' עקודים נקודים⁴⁷ כו' שהיו תחלה תחת ממשלת לבן. which is the root of Atzilus; for Yaakov is the one who drew down all the levels of Akudim, Nekudim, etc., which were at first under the dominion of Lavan.

Yesod of Abba is the root of Atzilus, and Yaakov drew down the lights of Akudim and Nekudim, alluded to in the streaked and speckled flocks he acquired. Those levels had first been under the control of Lavan, a figure of kelipah.

12 וללבן שתי בנות לאה ורחל⁴⁸ ויעקב הפכם לקדושה כו'. ונמשך גם במדותיו בחי' בטול ממוחין דאבא ולא יכול לנגוע

And Lavan had two daughters, Leah and Rachel, and Yaakov turned them to holiness, etc. And bittul from the mochin of Abba was drawn also into his middos, and he could not touch

Lavan's daughters Leah and Rachel represent levels that were in the hands of kelipah, and Yaakov raised them to holiness by marrying them. Because Yaakov's emotions were infused with bittul from the mochin of Abba, Samael could not touch their core.

רק בכף הירך⁴⁹ שהיא השפעה שממנו ולחוץ ששם הארת הבטול מועטת כנודע שכליו' מבשלין הזרע שנעשה גשמיות כו'.

[anything] but the hollow of the thigh, which is the flow that goes outward from him, where the illumination of bittul is slight; as is known, that the kidneys ripen the seed, which becomes physical, etc.

He could reach only the “hollow of the thigh,” the flow that goes outward from Yaakov to others, where bittul shines only faintly. The Alter Rebbe compares this to the kidneys that ripen the seed, the point at which what was spiritual becomes physical.

13 ובוה טעה הס"מ⁵⁰ שכסבור שיעקב אינו אלא מרכבה לחג"ת אבל באמת שרש יעקב ויסודתו בהררי קדש⁵¹ חכ' עלאה יסוד אבא מוח הזכרון כו'

And in this Samael erred, for he thought that Yaakov was only a chariot for Chesed, Gevurah and Tiferes; but in truth the root of Yaakov and his foundation is “in the holy mountains”: supernal Chochmah, Yesod of Abba, the faculty of remembrance, etc.

Samael's mistake was to think Yaakov was only the Chariot for the emotive attributes, where kelipah can take hold. In truth Yaakov's root lies in “the holy mountains,” supernal Chochmah, Yesod of Abba, the faculty of memory, where kelipah has no hold.

והנה מלחמה זו היא בזלעו"ז בבחי' דכר דקליפה שכנגד ז"א⁵² ועד"ז יש זלעו"ז בבחי' מלי' דקליפה כו'.

Now, this battle is “one opposite the other” in the level of the male of kelipah that corresponds to Z'eir Anpin; and similarly there is “one opposite the other” in the level of the Malchus of kelipah, etc.

This battle was fought at the level of Z'eir Anpin, the male side of the attributes, with its counterpart in kelipah. The Alter Rebbe notes that there is a parallel battle at the level of Malchus, the feminine side, which the next paragraph explains.

SECTION 6 • ¶14

Earth, dust and the raising of dust

14 וזהו ההפרש שבין עפר לאבק שנו' בזהר⁵³ כי הנה ד' יסודות ארמ"ע העפר היא תחתונה שבכולם ואש

רוח מים הם הגבוהים יותר ואעפ"כ כולם אין מצמיחים פירות

And this is the difference between afar (earth) and avak (dust) that is mentioned in the Zohar. For of the four elements, fire, air, water and earth, earth is the lowest of them all, and fire, air and water are higher; and nevertheless none of them bring forth fruit,

The Zohar contrasts two Hebrew words for soil, afar (earth) and avak (dust), and the Alter Rebbe now explains the difference. Of the four classical elements, earth is the lowest, yet only earth brings forth fruit.

רק הכל היה מן העפר.⁵⁴ והטעם כי העפר הוא מבחי' מל'. ומן העפר אשר יהיה בקרקע המשכן.⁵⁵

but all came from the earth. And the reason is that earth is from the level of Malchus. [As it is written,] "And of the earth that will be on the floor of the Mishkan."

"All came from the earth," as Koheles says, because earth corresponds to Malchus, the last Sefirah, which is the source of all that comes into being below. The verse about the earth from the floor of the Mishkan, used in the sotah rite, is cited as another reference to holy earth.

ובקדושה היא בחי' התכללות ונעוץ תחלתן בסופן דייקא וכנודע מ"ש אני ראשון ואני אחרון⁵⁶ שהמלי

הוא כתר אנ"י אותיות אי"ן⁵⁷ (והחכמה מאין תמצא⁵⁸ כי אי"ן הוא בחי' כתר)

And in holiness there is the quality of inter-inclusion, and "their beginning is wedged in their end" specifically; as is known regarding what is written, "I am first and I am last": that Malchus is Keser, for ani ("I") has the letters of ayin ("nothing") (and "Chochmah comes from ayin," for ayin is the level of Keser).

In holiness, the lowest is bound up with the highest, as Sefer Yetzirah says, "their beginning is wedged in their end." So Malchus, the "last," is rooted in Keser, the "first": the word ani, "I," used for Malchus, has the same letters as ayin, "nothing," the term for Keser.

הוא כתר שהוא הממוצע בין המאציל לנאצלים להיות מאין יש ולכן יש כח זה גם להמלי' הוא בחי' עפר

להצמיח כל צמח האדמה בגשמיות

This is Keser, which is the intermediary between the Emanator and the emanated, so that there be something from nothing. And therefore Malchus too has this power; it is the level of earth, to make all the growth of the ground sprout physically.

Keser is the bridge between G-d and what He emanates, the point where something comes from nothing. Because Malchus is rooted in Keser, it shares that creative power, which shows physically in earth's ability to make plants grow.

וגם ברוחניות יש כח להמלי' שהוא סוף המדרגו' מקור אתדל'ית להיות אתדל'ע להמשיך אור הי"ס כו'

And spiritually too, Malchus, which is the end of the levels, has the power to be the source of an arousal from below, so that there be an arousal from above, to draw down the light of the Ten Sefiros, etc.

Spiritually too, Malchus, the lowest level, has the power to initiate: from it comes the arousal from below that calls forth the arousal from above and draws down the light of all ten Sefiros.

משא"כ אבק הוא דאשתאר מן נורא⁵⁹ כמשל העצים שדולקים באש שהאש שואב יסוד אר"מ שבתוכו ולא נשאר

This is not so of avak (dust), which is "what remains of the fire," like the example of wood burning in fire: the fire draws out the elements of fire, air and water that are within it, and there remains

Avak, dust, is different: the Zohar calls it "what remains of the fire." When wood burns, the fire takes up the elements of fire, air and water in it, leaving only the earth element.

אלא יסוד העפר⁶⁰ שהוא האפר ואפר זה הוא אינו מצמיח כמו עפר (שמצמיח מעצמו אלא זורעין בו ומצמיח שלכן הוא כשר לכסוי הדם)⁶¹

only the element of earth, which is the ash; and this ash does not make things grow as earth does (which grows things of itself; rather, one sows in it and it grows, which is why it is fit for covering the blood).

That remnant is ash, which lacks earth's power to grow things on its own. The parenthesis adds a halachic detail: ash can still grow what is sown in it, and for that reason it counts as soil for covering the blood of a slaughtered bird or wild animal.

כך עד"מ מלי' דקליפה היא אחר גמר כל הבירורים שעיקר הויות הקליפות הוא ע"י שבה"כ ומה שנברר תחלה ביותר מובחר הוא נעשה אצ"י והנשאר נעשה בריאה כו'

So, by way of analogy, Malchus of kelipah is after the completion of all the refinements. For the main coming into being of the kelipos is through the Shattering of the Vessels; and what was refined first, the choicest, became Atzilus, and what remained became Beriah, etc.,

The analogy: Malchus of kelipah is what is left after all refinement is done. The kelipos came into being through the Shattering of the Vessels of Tohu, and when the fallen sparks were sorted, the finest became Atzilus, the next Beriah, and so on down.

עד שהמדרגה התחתונה סוף כל הבירורים מה שא"א עוד לברר שם הם הקליפות ולא נשאר בהם

until the lowest level, the end of all the refinements, what can no longer be refined: there are the kelipos, and there remains in them

At the very bottom lies what could not be refined at all. That residue is the kelipos.

אלא חיות מועט כמו אבק שכשזורעין בו עכ"פ מצמיה (ומ"מ אינו כמו עפר שמצמיה מעצמו ואם זורעים בו מצמיה בו כהנה וכהנה)

only a little life-force, like avak (dust), which, when one sows in it, at any rate grows (yet it is not like earth, which grows of itself, and if one sows in it, it grows in it many times over).

They retain only a trace of life-force, like dust that grows something only when seeded. It is far from earth, which grows things by itself and multiplies what is sown in it many times over.

וחיות הזה הוא ג"כ רק בזמן הגלות אבל לע"ל ואת רוח הטמאה אעביר כו'. ולא יהיה להם חיות מכל וכל.

And this life-force too is only in the time of exile; but in the Time to Come, "And I will remove the spirit of impurity," etc., and they will have no life-force whatsoever.

Even this trace of life lasts only during exile. In the future the spirit of impurity will be removed, and the kelipos will have no life-force at all.

וע"ז ארז"ל העלו אבק עד כה"כ⁶² היא מלי דאצי" שגם בחי' אבק נתכלל למעלה⁶³ ע"י הבירור של יעקב

And about this our Sages, of blessed memory, said, "They raised dust up to the Throne of Glory," which is Malchus of Atzilus: for the level of avak too was included above through the refinement of Yaakov;

The Talmud says that when Yaakov and the angel wrestled "they raised dust up to the Throne of Glory," and the Alter Rebbe reads the Throne as Malchus of Atzilus. Through Yaakov's work of refinement, even the lowest level, dust, was lifted into holiness.

כמו שכאשר ויאבק איש עמו גם יעקב נתחזק ובירר ממנו (והעלו לי רבים לפי שהבירור היה ע"י שניהם יעקב הוא המברר וס"מ הוא המתברר כו')

just as, when "a man wrestled with him," Yaakov too was strengthened and refined from him (and "they raised" is in the plural because the refinement was through both of them: Yaakov is the refiner and Samael is the refined, etc.).

When the angel wrestled with Yaakov, Yaakov grew stronger and refined something out of his opponent. The Talmud's plural "they raised" fits this: both took part, Yaakov as the one refining and Samael as the one refined.

וכמו שחבק הס"מ ידיו חו"ג על גופו של יעקב כך חבק ידיו יעקב חו"ג על גופו של ס"מ

And just as Samael embraced Yaakov's body with his arms, Chesed and Gevurah, so Yaakov embraced Samael's body with his arms, his Chesed and Gevurah;

The embrace worked both ways. Samael wrapped his Chesed and Gevurah around Yaakov, and Yaakov wrapped his own Chesed and Gevurah around Samael.

כי כן דרך המתאבקים במלחמה וכך הוא דרך מלחמת היצה"ר כמארז"ל לעולם ירגיז⁶⁴ כו' ולכן גדול כח התשובה (כי הבירור היינו ענין תשובה כו')

for such is the way of those who wrestle in battle. And such is the way of the war with the evil inclination, as our Sages, of blessed memory, said, "A person should always incite," etc. And therefore great is the power of teshuvah (for the refinement is the matter of teshuvah, etc.),

That is how wrestlers fight, and it is also how a person fights the evil inclination: the Talmud advises a person always to stir up the good inclination against the evil. This refinement is the essence of teshuvah, which is why its power is so great.

ובמקום שבע"ת⁶⁵ כו' דמשכין ל"י בחילא יתיר⁶⁷ כו' והיינו מלחמת זלעז"ז דז"א ועד"ז מתברר גם האבק במלחמת זלעז"ז דנוק'

and "in the place where baalei teshuvah [stand]," etc., for they draw it down with greater strength, etc. And this is the war of "one opposite the other" of Z'eir Anpin; and in the same way the avak too is refined in the war of "one opposite the other" of Nukva,

Baalei teshuvah stand where even the completely righteous cannot, because they draw down G-dliness "with greater strength," the force of transformed desire. This is the battle at the level of Z'eir Anpin, and there is a parallel battle at the level of Nukva (Malchus), in which the dust is refined.

וכמ"ש בזוהר ע"פ בכל לבבך⁶⁸ בבי יצריך דא הוא רזא כו'. והאבק הוא מלי דקליפה.⁶⁹

as is said in the Zohar on "with all your heart (levavcha)": "with your two inclinations; this is the mystery," etc. And the avak is Malchus of kelipah.

The Zohar reads "with all your heart," spelled levavcha with a double letter bet, as "with both your inclinations," the good and the evil. The dust in this discussion is Malchus of kelipah.

עלה עד כסה"כ⁷⁰ מלי דקדושה שמבחי' מלי הוא שמשלשל מעולם ועד עולם עד מלי דעשי' להיות מקור האבק כי משם יפרד כו'

It rose up to the Throne of Glory, Malchus of holiness; for it is from the level of Malchus that [the light] descends from world to world, down to Malchus of Asiyah, to be the source of the avak, for from there it branches off, etc.;

The dust rose to the Throne of Glory, Malchus of holiness, because the dust itself has its source in Malchus: Malchus descends from world to world down to Malchus of Asiyah, and from there the realm of separation branches off. So the dust returns to its root.

כי ז"א ונוקי דקליפה נגד ז"א ונוקי דקדושה והבירור הוא להיות מלי דקליפה נכללת במלי דקדושה
וז"א בו"א דקדושה כו':

for Z'eir Anpin and Nukva of kelipah stand opposite Z'eir Anpin and Nukva of holiness, and the refinement is that Malchus of kelipah be included in Malchus of holiness, and Z'eir Anpin in Z'eir Anpin of holiness, etc.

The Z'eir Anpin and Nukva of kelipah mirror those of holiness, and refinement means reabsorbing each into its holy counterpart. Malchus of kelipah is included in Malchus of holiness, and Z'eir Anpin of kelipah in Z'eir Anpin of holiness.

IN ONE'S AVODAH

The love felt in prayer fades when the eyes open to the world, because it has become internal and bounded; only what stays encompassing, rooted in the mind's bittul, repels the external forces. The evil inclination takes hold when Daas weakens and needs multiply. The answer is to fight as Yaakov did: to stir up the good against the evil and embrace the struggle, turning it into teshuvah, which draws down holiness "with greater strength."

QUESTIONS FOR DISCUSSION

1. If the kelipos draw all their life from holiness, what makes it possible for them to wage war against it?
2. Why does the spider "in the king's palaces" illustrate kelipah's hope of feeding from the Infinite Light directly?
3. Why is the intellect protected from kelipah while the emotions are exposed, and how does this explain why the love felt in prayer fades afterward?
4. What was Samael's mistake about Yaakov, and why could he strike only the hollow of the thigh?
5. How does the difference between earth and dust explain what it means that Yaakov and the angel "raised dust up to the Throne of Glory"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ויאבק איש עמו

Two other transcripts of this same discourse, as heard in the year 5566 (1805-06).

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ו ע' קמח. הנחת ר' משה בן כ"ק אדה"ז שם ע' קסד. ומתחיל: "בזהר פי וישלח ויאבק איש עמו". ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. חלק מהמאמר מהנחת כ"ק אדה"א עם הגהות באוה"ת כרך ה תתעה, א. וראה גם בכרך ז תתתל, א. חוקת ע' תשסד ואילך.

2 ויאבק איש עמו

Yaakov, left alone at night, wrestles with a man until dawn. The whole maamar is an explanation of this struggle.

בראשית ל"ב:כ"ה Genesis 32:25

וַיֵּוָתֶר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֶק אִישׁ עִמּוֹ עַד עֲלֹת הַשָּׁחַר:

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

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KEHOT'S NOTE

בראשית לב, כה.

3 מלחמת הס"מ בסטרא דקדושה

This version states the question outright: it seems very strange that above there could be a war between Yaakov and Esav's minister, which is the war between the side of holiness and the sitra achra.

KEHOT'S NOTE

בסה"מ תקס"ו ע' פא: "לכאורה יפלא מאד איך יתכן למעלה ענין המלחמה של יעקב ושרו של עשו שהוא בחי' המלחמה בין סט' דקדושה לסט"א". וראה גם באוה"ת וישלח תתעה, א. כרך ז תתתל, ב.

4 מלחמה לה' בעמלק

After the battle with Amalek, G-d declares a war against Amalek from generation to generation. The Alter Rebbe compares Samael's struggle with Yaakov to this lasting war between holiness and its opposite.

Exodus 17:16 שמות י"ז:ט"ז

וַיֹּאמֶר כִּי־יָד עַל־כַּס קָה מִלְחָמָה הָיָה בְּעַמְלֵק מִדֹּר:

And he said: 'The hand upon the throne of the L-RD: the L-RD will have war with Amalek from generation to generation.'

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KEHOT'S NOTE

שמות יז, טז.

5 וכנודע מן הפרדס

The Tzemach Tzedek identifies the Pardes passage and quotes the Zohar it brings: the limp on Yaakov's thigh is

Netzach of Israel, from which no one prophesied until Shmuel came and repaired it.

KEHOT'S NOTE

שער יז שער ירך יעקב. באוה"ת שם כרך ה מציין שער י"ז הוא שער ירך יעקב שהביא בשם הזהר וז"ל: והוא צולע על ירכו דא איהו נצח ישראל כו' דלא אתנבי מתמן בר נש עד דאתא שמואל נביאה ועל דא כתיב וגם נצח ישראל לא ישקר כדין אתתקן דרגא דא כו'. בסה"מ תקס"ו שם ע' קב: "שפגם בחי' הנצח דקדושה שמשם אור הנבואה שופע למטה בנבואה כו' וע"כ לא היתה הנבואה בישראל".

6 וכנודע מן הפרדס

The Kehot note identifies the passage as Gate 17 of Rabbi Moshe Cordovero's Pardes Rimmonim, which brings the Zohar's teaching that Yaakov's injured thigh is Netzach, the place of prophecy.

Pardes Rimmonim 17 פרדס רמונים י"ז

7 נצח ישראל לא ישקר

Shmuel tells Shaul that "the Eternal One of Israel will not lie." Read Kabbalistically, the word Netzach here shows that Shmuel repaired that attribute.

I Samuel 15:29 שמואל א ט"ו:כ"ט

וְגַם נִצָּח יִשְׂרָאֵל לֹא יִשְׁקַר וְלֹא יִנָּחַם כִּי לֹא אָדָם הוּא לְהִנָּחַם:

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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KEHOT'S NOTE

שמואל-א טו, כט.

PARAGRAPH 2

8 לא כאברהם

There the Alter Rebbe explains that Avraham was boundless Chesed, seeing only good, and so he asked that Yishmael "live before You" forever even though he knew what Yishmael was.

KEHOT'S NOTE

ספרי דברים לב, ט. ראה לעיל יב, א. ענין זה לא נזכר בבי' הנחות בסה"מ תקס"ו.

9 לא כאברהם שיצא ממנו ישמעאל

The Sifrei on "For G-d's portion is His people, Yaakov the lot of His inheritance" contrasts Avraham, from whom Yishmael came, with Yaakov, all of whose children were worthy. It shows that kelipah can issue from holiness itself.

Sifrei Devarim 312:1-2 אי-ב' א-ב' 2-1

... צאו מתוך שלי, אי אפשי שתהיו בתוכה, תנו לי חלקי שאהא מכירו. כך קשבא אברהם אבינו לעולם יצאה ממנו פסולת, ישמעאל וכל בני קטורה. בא יצחק לעולם יצאה ממנו פסולת, עשו וכל אלופי אדם. תזרו 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 ...

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10 מותרי החסד

The preceding maamar discusses the World of Tohu, whose lights were too intense for their vessels, like a love that seeks to break free of the body.

KEHOT'S NOTE

ראה לעיל כה, ב.

11 ואת רוח הטומאה אעביר

The prophet foretells that G-d will remove the spirit of impurity from the land, the future end of kelipah.

Zechariah 13:2: זכריה י"ג:ב

והיה ביום ההוא נאם ה' צבאות אכרית את שמות העצבים מן הארץ ולא יזכרו עוד וגם את הנביאים ואת רוח הטומאה אעביר מן הארץ:

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

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KEHOT'S NOTE

זכריה יג, ב.

12 חיל בלע ויקאנו

The wicked man swallows wealth and is forced to vomit it up. Kelipah must likewise give back the holy sparks it has absorbed.

Job 20:15: איוב כ"ט:טו

חיל בלע ויקאנו מבטנו ירשנו אל:

He hath swallowed down riches, and he shall vomit them up again; G-d shall cast them out of his belly.

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KEHOT'S NOTE

איוב כ, טו.

13 בלע המות לנצח

G-d will swallow up death forever. Death and impurity are the ultimate kelipah, which will be abolished.

Isaiah 25:8: ישעיהו כ"ה:ח

בלע המות לנצח ומחה אדני ה' דמעה מעל כל פנים וחרפת עמו יסיר מעל כל הארץ כי ה' דבר:

He will swallow up death for ever; And the L-rd GOD will wipe away tears from off all faces; And the reproach of His

people will He take away from off all the earth; For the L-RD hath spoken it.

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KEHOT'S NOTE

ישעיהו כה, ח.

PARAGRAPH 3

14 והיה כלא היה

Obadiah prophesies that the nations who drank on G-d's holy mountain will be as though they had never been. The Alter Rebbe applies it to the future end of kelipah.

Obadiah 1:16: עובדיה א' ט"ז

כי כאשר שתיתם עליהר קדשי ישותו כל הגוים תמיד ושתו ולעו והיו כלוא היו:

For as ye have drunk upon My holy mountain, So shall all the nations drink continually, Yea, they shall drink, and swallow down, And shall be as though they had not been.

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15 עת אשר שלט האדם באדם

Koheles observes that one man sometimes rules over another to his own harm. It is read as the temporary dominion of evil, which in the end harms itself.

Ecclesiastes 8:9: קהלת ח' ט"ט

את כל יום ראיתי ונתון את לבי לכל מעשה אשר נעשה תחת השמש עת אשר שלט האדם באדם לרע לו:

All this have I seen, even applied my heart thereto, whatever the work that is done under the sun; what time one man had power over another to his hurt.

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KEHOT'S NOTE

קהלת ח, ט.

16 כחשיכה כאורה

The Tzemach Tzedek's glosses on this maamar discuss the phrase "darkness is like light" as it applies here.

KEHOT'S NOTE

ראה באוה"ת פי ושלח כרך ה תתעה, א.

17 ולפניו כחשכה כאורה

"Darkness is not dark before You... darkness is like light." At G-d's transcendent level, the difference between light and darkness does not register.

Psalms 139:12: תהילים קל"ט:י"ב

גם חשך לא יחשיך ממך וליילה ביום יאיר כחשיכה כאורה:

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

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18 שממית בידים תתפש

Among the small but wise creatures is the spider (or lizard), which one can catch in the hand and yet is found in kings' palaces. The Alter Rebbe uses it for kelipah,

which reaches the highest level precisely because it counts for nothing there.

משלי ל: כ"ח Proverbs 30:28

שְׁמִימִית בְּיָדִים תִּתְפֹּשׁ וְהִיא בְּהִיכָלִי מְלָךְ:

The spider thou canst take with the hands, Yet is she in kings' palaces.

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KEHOT'S NOTE

משלי ל, כה. בלקו"ת פי ראה לא, א. סה"מ תרכ"ט (הוצאת תשנ"ב) ע' צב — מציינים לכאן.

PARAGRAPH 4

19 ואלה המלכים אשר מלכו

The list of the kings of Edom who reigned before any king in Israel. In Kabbalah these are the kings of Tohu who "reigned and died."

בראשית ל"א:31 Genesis 36:31

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֲדָוִם לִפְנֵי מֶלֶךְ-מִלְכָּה לְבְנֵי יִשְׂרָאֵל:

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

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KEHOT'S NOTE

בראשית לו, לא. בסה"מ תקס"ו (הוצאה ראשונה) ע' פג מבאר "שמאחר שלא הי' עדיין מלך בישראל הוא התיקון דאצ"י לכך מלכו הו' מלכים קדמאין בארץ אדום שמשם ינקו פנימיי השפע עליונה מאחר ששם כחשיכה כאורה שוים כו'".

20 מלך אין באדום

In the days of Yehoshafat "there was no king in Edom." The Alter Rebbe reads it as the state after Tikkun, when Edom no longer rules.

I Kings 22:48 מלכים א כ"ב:48

וּמֶלֶךְ אֵין בְּאֲדָוִם נֶצֶב מֶלֶךְ:

And there was no king in Edom: a deputy was king.

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KEHOT'S NOTE

מלכים-א כב, מז.

21 יאר ה' פניו אתנו סלה

"May G-d make His face shine with us." The face, the inner light, is directed to Israel.

Psalms 67:2 תהילים ס"ז:2

אֱלֹקִים יְחַנְּנוּ וְיִכְרְכְּנוּ יִאֲרֶפְּנוּ אֶתְנוּ סְלָה:

G-d be gracious unto us, and bless us; May He cause His face to shine toward us; Selah

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KEHOT'S NOTE

תהלים סז, ב. בהנחת כ"ק אדה"א בסה"מ תקס"ו מביא במקומו הפסוק "יאר ה' פניו אליך".

PARAGRAPH 5

22 שהם הם בחי בטול ממש

The Or HaTorah version adds at this point a reference to the gloss in Tanya chapter 35.

KEHOT'S NOTE

באוה"ת נוסף: (ע' בסש"ב פליה בהג"ה).

23 ואינן עצמות הבטול ממש

The Or HaTorah text of this maamar carries a gloss at these words, discussing why the emotions are not the essence of bittul.

KEHOT'S NOTE

באוה"ת יש הג"ה לכאן.

24 תחילת הביטול . . כמו חב"ד

the passage shares nothing with the note

KEHOT'S NOTE

באוה"ת כאן תתעה, ב "זה צ"ע דבאדם כשנמשך ההתפעלות באהורי"ר בלב חשוב יותר מאלו ההתבוננות רק במוחו ושכלו ולא נגע ללב וצ"ע בסש"ב פט"ז בענין מחשבה טובה הקב"ה מצרפה למעשה" ע"ש.

PARAGRAPH 6

25 וקרו לי אלקא דאלקיא

The Talmud says that from east to west G-d's Name is great among the nations, for they call Him "the G-d of gods." The Alter Rebbe uses it for the realm that acknowledges G-d yet considers itself separate.

Menachot 110a:11-13 ג"א-א:א-א:א-א:א

אמר ריש לקיש מאי דכתיב (ויקרא ז, לו) זאת התורה לעולה למנחה ולחטאת ולאשם כל העוסק בתורה כאילו הקריב עולה חטאת ואשם אמר רבא האי לעולה למנחה עולה ומנחה מיבעי ליה אלא אמר רבא כל העוסק בתורה אינו צריך לא עולה (ולא חטאת) ולא מנחה ולא אשם אמר רבי יצחק מאי דכתיב (ויקרא ו, יח) זאת תורת החטאת וזאת תורת האשם כל העוסק בתורת חטאת כאילו הקריב חטאת וכל העוסק בתורת אשם כאילו הקריב אשם:

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KEHOT'S NOTE

מנחות קי, א.

26 עד שנמשך . . מקום לעצמם

A parallel discussion of how bittul reaches down to the end of holiness, beyond which the separate existences take up place for themselves.

KEHOT'S NOTE

ראה אוה"ת ויקרא כרך ב ע' תלז.

PARAGRAPH 7

27 אם תגביה כנשר

This version asks two questions here: why the verse says "like an eagle" in particular, and how kelipah could have the power to raise itself so high.

KEHOT'S NOTE

עובדי' ד. בהנחת כ"ק אדה"א בסה"מ תקס"ו מקשה כאן: "לכאורה מה שאמר כנשר דוקא, וגם איך ביכולתו להגביה אי"ע כ"כ עצמו". לקמן קב, ב. לקו"ת צו טז, ב מציינים לכאן. באוה"ת וישלח כרך ה תתעג, א מציינים לכאן. וגם מציינים לכמה מקומות שמדבר מענין נשר.

28

אם תגביה כנשר

"Though you soar aloft like the eagle and set your nest among the stars, from there I will bring you down, says G-d." Addressed to Edom, it is read here as kelipah's attempt to reach the highest levels.

עובדיה א:ד'4:1 Obadiah

אם-תגביה כנשר ואם-בין כוכבים שים קנך משם אורידך נאם-ה'

Though thou make thy nest as high as the eagle, And though thou set it among the stars, I will bring thee down from thence, saith the L-RD.

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29

שרוצים לינק מאא"ס ב"ה שלא ע"י הקדושה

A parallel discussion of kelipah's desire to draw directly from the Infinite Light rather than through holiness.

KEHOT'S NOTE

ראה אוה"ת פ' תצוה ע' א'תרצד.

PARAGRAPH 8

30

ואם צדקת

Elihu says, "If you are righteous, what do you give Him?" From G-d's transcendent perspective human merit adds nothing, which the kelipos hope to exploit.

איוב ל"ה:7 Job 35

אם-צדקת מה-תתן לו או מה-מזדך קח:

If thou be righteous, what givest thou Him? Or what receiveth He of thy hand?

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KEHOT'S NOTE

איוב לה, ז.

31

משם אורידך נאם הוי"ה

The end of the verse about the eagle: G-d will bring down the one who soared. The Alter Rebbe reads the Name Havayah as the order of hishtalshelus that does this.

עובדיה א:ד'4:1 Obadiah

אם-תגביה כנשר ואם-בין כוכבים שים קנך משם אורידך נאם-ה'

Though thou make thy nest as high as the eagle, And though thou set it among the stars, I will bring thee down from thence, saith the L-RD.

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PARAGRAPH 9

32

ויאבק איש עמו

The verse of the struggle, now explained as Samael's at-

tempt to break the order that Yaakov established.

בראשית ל"ב:25 Genesis 32

וַיִּוָּתֶר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֶק אִישׁ עִמּוֹ עַד עֲלֹת הַשָּׁחַר:

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

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PARAGRAPH 10

33

יעקב מוכח שבאבות

There the Alter Rebbe describes the distinct service of each Patriarch: Avraham drew G-dliness from above to below, Yitzchak dug wells, revealing from below to above.

KEHOT'S NOTE

נסמן לעיל ז, ג.

34

האבות הן הן המרכבה

There the Patriarchs, who are the Chariot, are identified with the emotive attributes of Atzilus, first contained in Imma and then emerging to a "nursing" stage.

KEHOT'S NOTE

נסמן לעיל ד, ג.

35

משא"כ בחב"ד . שאין בזה לעו"ז

The Tzemach Tzedek notes that this maamar says kelipah stands only opposite the seven lower Sefiros, not the first three, while the Ramaz at the start of Vayakhel explains that it stands opposite the chamber of will, and leaves the question open.

KEHOT'S NOTE

ראה אוה"ת פ' זכור ע' א'תשעה: "ועיין בהרמ"ז ר"פ ויקהל, וצ"ע בת"א בד"ה ויאבק שאין קליפה רק נגד ז"ת ולא נגד ג"ר כו', מ"מ הרמ"ז ביאר שהוא נגד היכל הרצון". בתורת שמואל תרכ"ט (בהוצאת תשנ"ב) ע' יב מצייין ע"ז וז"ל: אך צ"ע מההגהות לד"ה תער השכירה מהרמ"ז שיש בעשי לעו"ז גם נגד ע"י, ומההגהות לד"ה קמיפלגי במתיבתא דרקיע מענין ד"מ נגעים שנגע היפך הענג, וז"ל כי רבינו ז"ל חולק בזה על הרמ"ז וצ"ע"ג עכ"ל שם. ועיין במ"מ בסה"מ תרכ"ט שם. [ד"ה תער השכירה נדפס באוה"ת נ"ך כרך ב ע' תשפג. ובסה"מ הנחות — תרס"ז (נמצא בדפוס). ומההגהות לד"ה קמיפלגי, ראה אוה"ת פ' תזריע ע"רנב, ושם כרך ב ע' תקכח].

36

רק נגד ז"ת

The Tzemach Tzedek paraphrases: not opposite the first three Sefiros, meaning the other side has no chamber corresponding to the Holy of Holies of holiness.

KEHOT'S NOTE

באוה"ת פ' זכור ע' א'תשעה: "ולא נגד ג"ר דהיינו שאין בהם היכל נגד היכל ק"ק דקדושה" ע"ש.

37

וכמבואר מההיכלות . בהיכל ק"ק

There the Heichal of the Holy of Holies is identified with the supernal Throne, following Etz Chaim.

KEHOT'S NOTE

ראה באוה"ת על מגילת אסתר ע' בירסה דהיכל קדוה"ק הוא כסה"כ שלמעלה, כמ"ש בע"ח, ומבואר ג"כ בסידור בדרוש שאחר עלינו לשבח המתחיל ביאור למ"ש בשש"ב פנ"ב נ"ג. ולקמן ק, ד.

38 בפ' קדש ולוּכְרוֹן בֵּין עֵינֵיךְ

From the first tefillin passage, "Kadesh": the mitzvah is "a remembrance between your eyes." The Alter Rebbe links that passage and its remembrance to Chochmah.

שמות י"ג:ט"ז Exodus 13:9

וְהָיָה לָךְ לְאוֹת עַל־יָדְךָ וּלְזִכְרוֹן בֵּין עֵינֶיךָ לְמַעַן תִּהְיֶה תּוֹרַת ה' בְּפִיךָ כִּי בִיד תִּזְקֶה הוֹצֵאָהּ ה' מִמִּצְרַיִם:

And it shall be for a sign unto thee upon thy hand, and for a memorial between thine eyes, that the law of the L-RD may be in thy mouth; for with a strong hand hath the L-RD brought thee out of Egypt.

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KEHOT'S NOTE

שמות יג, ט.

39 שפי' קדש היא בחי' חכמה

There the four tefillin passages are matched to levels: the first, "Kadesh li kol bechor," alludes to Chochmah; the second, "When your son asks," to contemplation; and the two paragraphs of Shema to love and awe.

KEHOT'S NOTE

ראה לקמן פו, ג, פז, ב, צב, ד.

40 במלחמת עמלק לא תשכח

The command to remember Amalek ends "Do not forget." Forgetting is read as the withdrawal of the higher intellect, which gives the enemy its opening.

דברים כ"ה:י"ט Deuteronomy 25:19

וְהָיָה בְּהִנִּיחַ לָךְ אֱלֹקֶיךָ לְךָ מִכָּל־אֹיְבֶיךָ מִסָּבִיב בְּאַרְצְךָ אֲשֶׁר הֵאֱלֹקֶיךָ נָתַן לָךְ נַחֲלָה לְרִשְׁתָּהּ תִּמְחָה אֶת־זִכְרֵ עֲמָלֵק מִתַּחַת הַשָּׁמַיִם לֹא תִשְׁכַּח:

Therefore it shall be, when the L-RD thy G-d hath given thee rest from all thine enemies round about, in the land which the L-RD thy G-d giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget.

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KEHOT'S NOTE

דברים כה, יט.

41 חסד דרועא ימינא

In Patach Eliyahu, the introduction to the Tikkunei Zohar, the Sefiros are mapped onto the body: "Chesed, the right arm." This supports reading the wrestle as an embrace of Chesed and Gevurah.

תקוני זוהר י"א א:ט"ז-17a:16 Tikkunei Zohar, Patach Eliyahu

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קרינן ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי אלקינו.

Constantinople, 1740 (CC-BY-NC)

KEHOT'S NOTE

ת"ז בהקדמה (פתח אליהו).

42 צרכי עמך ישראל מרובים ודעתם קצרה

The Talmud gives this as a short prayer for a time of danger, and it is also said in the Neilah prayer. The Alter Rebbe reads it as showing that short Daas causes many scattered needs.

ברכות כ"ט ב:י"ד Berakhot 29b:14

אַחֲרֵים אֲמָרִים: "צָרְכֵי עַמֶּךָ יִשְׂרָאֵל מְרֻבִּין וְדַעְתָּם קְצָרָה. יְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ שֶׁתִּתֵּן לְכָל אֶחָד וְאֶחָד כְּדֵי פְרִיָּסָתוֹ, וּלְכָל גּוֹיָה וּגּוֹיָה דִּי מְחֻסְרָה, בְּרוּךְ אַתָּה ה' שׁוֹמֵעַ תְּפִלָּה."

Others say : "The needs of Thy people Israel are many but their mind short. May it be Thy will, O L-rd our G-d, to grant each one sufficient for his maintenance, and to every person enough for his want. Blessed art Thou, O L-rd, Who hearkenest unto prayer."

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

KEHOT'S NOTE

פיוט בתפלת נעילה ע"פ ברכות כט, ב. ראה שיחת ש"פ תשא תשכ"ז.

PARAGRAPH 11

43 ולתאוה יבקש נפרד

"One who is separated seeks desire." The Alter Rebbe uses it to show that desires multiply when one is separated from G-d through weakened Daas.

Proverbs 18:1 משלי י"ח:א

לְתַאֲוָה יִבְקֹשׁ נִפְרָד בְּכָל־תּוֹשֵׁה יִתְנַלֵּעַ:

He that separateth himself seeketh his own desire, And snarlest against all sound wisdom.

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KEHOT'S NOTE

משלי יח, א. וראה בהמשך מים רבים תרל"ו סעי' א ע' ב: "פ"י שאם הי' לו דעת חזק וגודע כי הדעת הוי"ע ההתקשרות, וא"כ לא הי' נפרד וממילא לא הי' מתאוה תאוות כלל והסיבה למה יתאוה לדברים רבים מפני היותו נפרד כו'. וזהו ענין אומרו לתאוה יבקש נפרד שהוא היפך הדעת ולכן מרובים צרכיו אשר יתאוה להם" עכ"ל ע"ש. וראה בארוכה בתקס"ו ע' פו.

44 וירא כי לא יכול לו

The angel saw he could not prevail against Yaakov, and struck the hollow of his thigh. The maamar explains why.

בראשית ל"ב:כ"ו Genesis 32:26

וַיֵּרָא כִּי לֹא יָכֹל לוֹ וַיַּגַּע בְּכַף־יָרְכוֹ וַתִּקַּע כַּף־יָרְךָ יַעֲקֹב בְּהֶאֱבָקוֹ עִמּוֹ:

And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was strained, as he wrestled with him.

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45 שיעקב הוא י' עקב

A Kabbalistic encyclopedia whose entry on "Yisrael" discusses the name Yaakov as yud-eikev.

KEHOT'S NOTE

ראה קהלת יעקב ערך ישראל. ומסומן לעיל כה, ג.

46

היינו הארת יסוד אבא

Balak 72c refers to this maamar and adds that Yaakov was formed from the back of Abba, which did not fall in the Shattering, so the refining of sparks is through him; the holy Chochmah of Abba overcomes the Chochmah of kelipah.

KEHOT'S NOTE

בלקוויי בלק עב, ג מציין לכאן. וזהו ענין התפלה שהוא המשכת הדעת שמבחי יסוד אבא — לקוויי בלק עא, ד.

47

עקודים נקודים

In Yaakov's dream the rams were streaked, speckled and spotted. In Kabbalah these name the stages of emanation, Akudim, Nekudim and Berudim.

Genesis 31:10 ל"א: בראשית

וַיְהִי בַּעַת יַחַם הַצֹּאן וְאִשָּׁא עֵינֵי וְאָרָא בְּחִלּוֹם וְהִנֵּה הָעֵתִידִים הָעֲלִים עַל-הַצֹּאן עֲקֻדִּים נְקֻדִּים וּבְרֻדִּים:

And it came to pass at the time that the flock conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the he-goats which leaped upon the flock were streaked, speckled, and grizzled.

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PARAGRAPH 12

48

וללבן שתי בנות לאה ורחל

"And Lavan had two daughters: the name of the elder was Leah and the name of the younger Rachel." Yaakov's marriage to them is read as raising them into holiness.

Genesis 29:16 כ"ט: בראשית

וּלְלֶבֶן שְׁתֵּי בָנוֹת שֵׁם הַגְּדֹלָה לְאָה וְשֵׁם הַקְּטָנָה רָחֵל:

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

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49

בכף הירך

The angel touched the hollow of Yaakov's thigh. The Alter Rebbe identifies it as the outward flow where bittul is weakest.

Genesis 32:26 כ"ו: בראשית

וַיֵּרָא כִּי לֹא יָכַל לוֹ וַיִּגַּע בְּכַף-יָרְכוֹ וַתִּקַּע כַּף-יָרְכוֹ יַעֲקֹב בְּהֻאָבְקוֹ עִמּוֹ:

And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was strained, as he wrestled with him.

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PARAGRAPH 13

50

ובזה טעה הס"מ

A parallel discussion of Samael's mistake about Yaakov's root.

KEHOT'S NOTE

ראה אוה"ת פי בלק עי איג.

51

ויסודתו בהררי קדש

"His foundation is in the holy mountains." The Alter Rebbe applies it to Yaakov's root in supernal Chochmah.

Psalms 87:1 פ"ז: תהילים

לְבִנְיָקָרְחַם מִזְמוֹר שִׁיר סוּדָתוֹ בְּהַר־יִקְדָּשׁ:

A Psalm of the sons of Korah; a Song. His foundation is in the holy mountains.

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52

בבחי דכר דקליפה שכנגד ז"א

The Tzemach Tzedek notes that this statement runs against the Ramaz's explanation at the start of Vayakhel.

KEHOT'S NOTE

ראה באוה"ת פי זכור עי איתשעה שזה נגד פי הרמ"ז ר"פ ויקהל ע"ש.

PARAGRAPH 14

53

ההפרש שבין עפר לאבא שנוי בוהר

That maamar paraphrases the Zohar: earth brings forth all fruits, while dust does not grow, and ash grows only very little, since ash is what remains of the fire.

KEHOT'S NOTE

ח"א קע, א. עפר דכל איבין נפקין מינה אבל אבא אינו מצמיח, וכן אפר אינו מצמיח בטוב, רק מעט מזועיר דאפר הוא מה דאשתאר מנורא — ד"ה זה יתנו תרני"ח עי קכח. ראה בסה"מ תקס"ו (הוצאה הראשונה) עי פח. ובאוה"ת בראשית כרך ג תקכו, ב. אוה"ת חקת עי תשעא. שה"ש כרך ב עי תשיט ואילך. כרך ג עי תתעא. ובאוה"ת לאיוב עי תרנו שכאן מיירי בבירור שמלמעלה למטה ואו האבא הוא הפסולת שנדחה למטה, וכענין הוצאת הדשן מהקרבנות ע"ש. עיין באוה"ת וישלח כרך ז תתלא, ב. ראה בסה"מ תרל"ט עי גא. בלקו"ת שמע"צ עט, ד. אוה"ת חקת כרך ג עי תשס ואילך עי תת. תתמ — מצינים לכאן.

54

הכל היה מן העפר

"All came from the dust, and all return to the dust." The Alter Rebbe uses it to show that everything that grows comes from earth.

Ecclesiastes 3:20 כ"ז: קהלת

הַכֹּל הוֹלֵךְ אֶל-מָקוֹם אֶחָד הֲכֹל הָיָה מִן-הָעֹפָר וְהַכֹּל שָׁב אֶל-הָעֹפָר:

All go unto one place; all are of the dust, and all return to dust.

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KEHOT'S NOTE

קהלת ג, כ.

55

ומן העפר אשר יהיה בקרקע המשכן

In the sotah rite the priest takes earth from the floor of the Mishkan. It is cited as an example of earth associated with the Shechinah, Malchus.

Numbers 5:17 ה"ז: במדבר

וְלָקַח הַכֹּהֵן מִיָּם קֹדְשִׁים בְּכִל־תְּרֹשׁ וּמִן-הָעֹפָר אֲשֶׁר יִהְיֶה בְּקִרְקַע הַמִּשְׁכָּן יִקַּח הַכֹּהֵן וְנָתַן אֶל-הַמִּיָּם:

And the priest shall take holy water in an earthen vessel; and of the dust that is on the floor of the tabernacle the priest shall take, and put it into the water.

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KEHOT'S NOTE

במדבר ה, ז.

56 אני ראשון ואני אחרון

"I am first and I am last." The Alter Rebbe reads "I" (ani) as Malchus, whose letters form ayin, Keser: the last is rooted in the first.

ישעיהו מ"ד:6

כֹּה־אָמַר ה' מֶלֶךְ־יִשְׂרָאֵל וְגָאֵלוֹ הִי צָבָאוֹת אֲנִי רִאשׁוֹן וְאֲנִי אַחֲרֹן וּמִבְּלָעֲדֵי אֵין אֱלֹקִים:

Thus saith the L-RD, the King of Israel, And his Redeemer the L-RD of hosts: I am the first, and I am the last, And beside Me there is no G-d.

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KEHOT'S NOTE

ישעיה מ"ד, ו.

57 אני אותיות אין

A Kabbalistic lexicon whose entry discusses ani ("I") and ayin ("nothing") as the same letters.

KEHOT'S NOTE

ראה מאו"א אות א סעי' ס.

58 והחכמה מאין תמצא

"Where (me'ayin) shall wisdom be found?" is read as "Chochmah comes from ayin," from Keser, the level of "nothing."

איוב כ"ח:12

וְהַחֲכָמָה מֵאֵינָן תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה:

But wisdom, where shall it be found? And where is the place of understanding?

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KEHOT'S NOTE

איוב כח, יב.

59 דאשתאר מן נורא

The Zohar on Yaakov's wrestling contrasts earth, from which all fruits come, with dust, which grows nothing and is "what remains of the fire." This is the basis of the whole paragraph.

Zohar I, 170a

KEHOT'S NOTE

זח"א קע, א.

60 כמשל העצים שדולקים באש . . ולא נשאר אלא יסוד העפר

Iggeres HaKodesh 15 uses the same example of burning wood, in which the fire releases the other elements and only the earth element remains as ash.

KEHOT'S NOTE

ראה אגה"ק סי' טו (קכא, ב) ובליקוט פיי שם.

61 שלכן הוא כשר לכסוי הדם

The Talmud discusses which materials may be used to cover the blood of a slaughtered bird or wild animal, in-

cluding ash. The Alter Rebbe explains that ash qualifies because seed sown in it grows.

Chullin 88b:9-12

תנא הוסיפו עליהן השחור והכחול ונקרת פיסולין ויש אומרים אף הזרניך אמר רבא בשכר שאמר אברהם אבינו (בראשית יח, כז) ואנכי עפר ואפר זכו בניו לשתי מצות אפר פרה ועפר סוטה וליחשוב נמי עפר כסוי הדם התם הכשר מצוה איכא הנאה ליכא ואמר רבא בשכר שאמר אברהם אבינו

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KEHOT'S NOTE

חולין פח, ב. ובתוס' שם בד"ה מצינו.

62 העלו אבק עד כה"כ

The Talmud, on "and a man wrestled with him," says they raised dust up to the Throne of Glory. The Alter Rebbe reads the plural as referring to both Yaakov and Samael.

Chullin 91a:18-19

ורבנן האי בהאבוקו עמו מאי דרשי ביה מבעי ליה לכאידך דרי יהושע בן לוי דאמר ר' יהושע ב"ל מלמד שהעלו אבק מרגלותם עד כסא הכבוד כתיב הכא בהאבוקו עמו וכתבי התם (נחום א, ג) וענן אבק רגליו ואמר רבי יהושע בן לוי למה נקרא שמו גיד הנשה שנשה ממקומו ועלה וכן הוא אומר (ירמיה נא, ל) נשתה גבורתם היו לנשים

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Zohar I, 170a

KEHOT'S NOTE

חולין צא, א. זח"א קע, א.

63 שגם בחי' אבק נתכלל למעלה

There the Alter Rebbe explains how teshuvah with "all your might" turns curse into blessing and wilful sins into merits.

KEHOT'S NOTE

ראה לקו"ת תצא לט, ד. ר"ה סא, ד.

64 לעולם ירגיז

"A person should always incite the good inclination against the evil inclination." It shows that the war with the evil inclination is an active struggle, like wrestling.

Berachot 5a:2

אמר רבי לוי בר חמא, אמר רבי שמעון בן לקיש: לעולם ירגיז אדם יצר טוב על יצר הרע, שנאמר: "רגזו ואל תחטאו" אם נצחו — מוטב, ואם לאו — יעסוק בתורה, שנאמר: "אמרו בלבבכם". אם נצחו — מוטב, ואם לאו — תקרא קריאת שמע, שנאמר: "על משפככם". אם נצחו — מוטב, ואם לאו — תכור לו יום המיתה, שנאמר: "ודמו סלה".

R. Levi b. Hamma said in the name of R. Simeon b. Lakish: A man should always oppose [yargiz] the good impulse to the evil impulse ; as it is said : "Tremble [rigzu] and sin not" (ibid. iv. 5). If he conquer it, well and good ; but if not, let him occupy himself with Torah ; as it is said, "Commune with your own heart" (ibid.). Should this gain him the victory, well and good; but if not, let him read the Shema' ; as it is said, ...

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Zohar I, 202a, זח"א רב, א

Zohar III, 113b, זח"ג קיג, ב

KEHOT'S NOTE

ברכות ה, א. זח"א רב, א. זח"ג קיג, ב. וראה הערת כ"ק אדמו"ר זי"ע בספר השיחות תשי"א ע' 59.

65

ובמקום שבע"ת

"In the place where baalei teshuvah stand, the completely righteous cannot stand." It shows the greater power of teshuvah.

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

ופליגא דרבי אבהו, דאמר רבי אבהו: מקום שבעלי תשובה עומדין — צדיקים גמורים אינם עומדין, שנאמר: "שְׁלוֹם שְׁלוֹם לְרַחוּק וּלְקָרוֹב". "לְרַחוּק" בְּרִישָׁא, וְהָדָר "לְקָרוֹב". וְרַבִּי יוֹחָנָן אָמַר לָהּ: מֵאֵי "רַחוּק" — שֶׁהָיָה רַחוּק מִדְּבַר עֲבִירָה מֵעִיקְרָא. וּמֵאֵי "קָרוֹב" — שֶׁהָיָה קָרוֹב לְדְבַר עֲבִירָה, וְנִתְרַחַק מִמֶּנּוּ הַשָּׁתָא.

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

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66

ובמקום שבע"ת כו'

There teshuvah is described as drawing "with greater strength": turning the fiery bad attributes back to G-d alone, which is why baalei teshuvah stand where the completely righteous cannot, and this transformation causes great delight above.

KEHOT'S NOTE

נסמן לעיל כא, ג.

67

דמשכין לי בחילא יתיר

The Zohar says that baalei teshuvah draw [holiness] to themselves with greater strength. The Alter Rebbe links it to the refinement of the other side.

Zohar I, 129b, זח"א קכט, ב

KEHOT'S NOTE

זח"א קכט, ב. ראה לעיל ט, ג. כ, ד לקמן לט, ג "פיי יתיר על הכלי".

68

וכמ"ש בזהר ע"פ בכל לבבך

The Zohar reads "with all your heart" (levavcha) as "with both your inclinations," including the left within the right. It supports the claim that the evil side too is refined and included in holiness.

Zohar II, 26b, זח"ב כו, ב

KEHOT'S NOTE

זח"ב כו, ב. כו, א לאכללא שמאלא בימינא.

69

והאבק הוא מלי דקליפה

The encyclopedia notes that Likkutei Torah (Ki Seitzei 39d) identifies dust with the three wholly impure kelipos

below nogah, while Or HaTorah on Shir HaShirim explains it as Malchus of kelipas nogah.

KEHOT'S NOTE

בספר הערכים-חב"ד כרך א בערך אבק טור סג הערה 5 מציין שבלקו"ת תצא לט, ד מפורש שהוא ענין גקו"ט שלמטה מנוגה, ובאוה"ת שה"ש כרך ב ע' תשיט מבאר שאבק הוא מלי דקליפת נוגה. וראה גם באוה"ת פ' ויצא תתמד, ב. וראה בספר החקירה צג, ב ערך אבק.

70

והאבק . . עלה עד כסה"כ

Parallel discussions of dust rising to the Throne of Glory.

KEHOT'S NOTE

ראה אוה"ת בשלח ע' תלו. תנג.



Likkutei Torah

THE CHASSIDISHE PARSHA

About this edition

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok