וישלח

Parshas Vayishlach

TORAH OHR AND LIKKUTEI TORAH

The week's maamarim of the Alter Rebbe in seven daily portions: the Hebrew with nikud, the translation and an explanation of every section, the Rebbe's teachings on each paragraph, Kehot's notes, and every source in full.

SHABBOS NOVEMBER 28, 2026

1. **Each day** opens with its weekday and parsha, never a date, so the book serves every year.
2. **Each row** (1.1, 1.2 …): the Hebrew with nikud and its abbreviations written out [in brackets], the translation and the explanation; then what is about its words: **"The Rebbe on this paragraph"** (shaded, between a double and a single rule), **Kehot's notes** in small type, numbered as in the Hebrew, and **the sources** themselves: each verse, Gemara or Midrash it cites, as Sefaria has it, with our note and, where its licence allows, its English.
3. "The Rebbe on this paragraph" is AI research in the Rebbe's works, checked against each source; not yet reviewed by a person.
4. The book reads right to left, as a sefer.

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פרשת וישלח

Sunday · יום ראשון

PARSHAS VAYISHLACH

Torah Ohr, Vayishlach 1 · Torah Ohr, Vayishlach 2 · Torah Ohr, Vayishlach 3

the Name Mah of the World of Tikkun (rectification), and the root of Eisav is from the level of the World of Tohu (chaos).

The maamar opens with the verse describing Yaakov sending messengers to Eisav on his return from Lavan's house. It sets up the two roots: Yaakov comes from Tikkun, the ordered world of Atzilus built through the Name Mah (the Name Havayah spelled out with alefs, whose letters add up to 45, mah), while Eisav comes from Tohu, the earlier, chaotic world that preceded it.

[1] וַיִּשְׁלַח יַעֲקֹב בי הַנָּחוֹת אֲחֵרוֹת בסה״מ תקס״ה ע׳ פב. וּרְאֵה בְּסֵפֶר הַשִּׂיחוֹת קַיִץ ת״ש ע׳ נ אוֹתוֹת מַאֲמָר זֶה שֶׁנֶּאֱמַר בִּשְׁנַת תקס״ב, וְכַנִּרְאֶה שֶׁנֶּאֱמַר עוֹד פַּעַם. רְאֵה לְעֵיל בְּצִיּוּנִים לכ״ק אדמו״ר זי״ע. באוהי״ת כְּרָךְ ה תְּתַעַב, ב. בד״ה וַיִּשְׁלַח יַעֲקֹב תשמ״ג מְצַיֵּין דִּכְמַאֲמָר זֶה בְּיאוּר כָּל פְּסוּק וּפְסוּק עַל הַסֵּדֶר בְּדִרּוּשׁ אֶחָד, הוּא דָּבָר בִּלְתִּי רָגִיל בְּדִרּוּשֵׁי חֲסִידוּת, כִּי בְּדֶרֶךְ כְּלָל רוֹב הַדִּרּוּשִׁים הֵם עַל פְּסוּק אֶחָד, וְאַף שֶׁבְּפִידּוּר יֵשׁ ג״כ דִּרּוּשִׁים הַמְּבָאָרִים כו״כ פְּסוּקִים עַל הַסֵּדֶר, מ״מ נִרְאֶה שֶׁדִּרּוּשִׁים אֵלּוּ נֶאֱמְרוּ כְּמָה פְּעָמִים עַל כָּל פְּסוּק בפ״ע, ואח״כ נִתְחַבְּרוּ יַחַד בְּדִיבּוּר אוֹ בְּכָתָב, משא״כ בְּדִרּוּשׁ זֶה וַיִּשְׁלַח גו׳ נִרְאֶה שֶׁמִּלְכָתְחִלָּה הי׳ בִּיאוּר עַל כָּל הַפְּסוּקִים הנ״ל. רְאֵה גַּם ד״ה וַיִּשְׁלַח תשמ״ז. [2] וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים בְּרֵאשִׁית לְךָ, ד. [3] שֶׁיַּעֲקֹב . . דְּעוֹלָם הַתִּקּוּן . . עָשָׂו . . עוֹלָם הַתֹּהוּ לקו״ת להאריז״ל סי״פ וַיִּשְׁלַח. הֶעְנְיָן נִתְבָּאֵר באוה״ת וַיִּשְׁלַח רלא, ב [מובָא גַּם באוה״ת תָּבוֹא ע׳ תתרלו, וּבַהֲעָרוֹת וְקִיצּוּרִים לְתַנְיָא ע׳ מט].

THE SOURCES

Genesis 32:4 The opening verse of the parsha: plainly, Yaakov sends messengers ahead of him on the road to Eisav in the land of Seir. The maamar reads "before him" as "to a level above him," and reads this verse and those that follow as Tikkun reaching up to the encompassing lights of Tohu.

וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים לְפָנָיו אֶל עֵשָׂו אָחִיו אַרְצָה שֵׂעִיר שְׂדֵה אֱדוֹם

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

וְהָאוֹרוֹת דְּתֹהוּ הֵם גְּדוֹלִים מְאֹד וְלֹא יָכְלוּ לְהִתְלַבֵּשׁ בְּתוֹךְ הַכֵּלִים.[4] וְנִסְתַּלְּקוּ מֵהַכֵּלִים וְהֵן בְּחִינַת מַקִּיפִים וְהַכֵּלִים נִשְׁבְּרוּ וְנָפְלוּ לְמַטָּה לָכֵן הי׳ [היה] עֵשָׂו שֶׁלְּמַטָּה רָשָׁע

1.2 The lights of Tohu are very great, and they could not be enclothed within the vessels. They departed from the vessels, and they are the level of encompassing [lights] (makifim); and the vessels broke and fell below. Therefore Eisav, as he is below, was wicked.

In Tohu the lights were too intense for their vessels, so the lights withdrew upward and remained as encompassing lights (makifim), while the vessels shattered and their fragments fell into the lower worlds. Eisav as he appears down here is rooted in those fallen fragments, which is why he is wicked.

THE REBBE ON THIS PARAGRAPH

From the Rebbe's maamar ד״ה עם לבן גרתי ותרי״ג מצוות שמרתי, 5742

The Alter Rebbe only notes that Eisav below is wicked. The Rebbe defines that kelipah in avodah and sets it against Lavan's. Lavan's kelipah is improper but honest with itself. Eisav's deceives itself with excuses ("דֵּוֶה אֵינוֹ רוֹצֶה אֲוָון דָּאס לִייגְט זִיךְ נִיט בַּיי אַיְם״־אֵין לוֹ כֹּחַ"**) and with the doubt of Amalek (= safek): whether one needs to engage at all (**"יֵשׁ לוֹ סָפֵק אִם הוּא צָרִיךְ לְהִתְעַסֵּק בָּזֶה״**). That makes it the hardest to refine and the reason the exile of Edom is so long.**

THE ALTER REBBE: לָכֵן הי׳ עֵשָׂו שֶׁלְּמַטָּה רָשָׁע

THE REBBE: משא״כ קְלִיפַּת עֵשָׂו הוּא לְמַטָּה מִזֶּה, שֶׁמֻּרְגָּשׁ אֶת עַצְמוֹ

[4] וְלֹא יָכְלוּ לְהִתְלַבֵּשׁ בְּתוֹךְ הַכֵּלִים רְאֵה לְעֵיל ט, ג (וּבַהֲנָחוֹת הרי״פ ע׳ נח). לְקַמָּן קיד, ב. סה״מ תרמ״ג ע׳ קמו.

אֲבָל מִצַּד שֹׁרֶשׁ שָׁרְשׁוֹ בַּמַּקִּיפִים דְּתֹהוּ הֲרֵי הָאוֹרוֹת דְּתֹהוּ הֵם לְמַעְלָה מֵהָאוֹרוֹת דְּתִקּוּן וכמשי״ת [וכמו שיתבאר] לָקַמָּן בעז״ה [בעזרת השם] ע״פ וַיִּקַּח מִן הַבָּא בְיָדוֹ מִנְחָה כו׳. וכמשנ״ת [וכמו שנתבאר] ג״כ בפ׳ תּוֹלְדוֹת ע״פ רְאֵה רֵיחַ בְּנִי כו׳.

1.3 But as regards the root of his root, in the encompassing [lights] of Tohu: the lights of Tohu are above the lights of

TORAH OHR · VAYISHLACH 1

וישלח יעקב מלאכים לפניו אל עשו

And Yaakov Sent Messengers Before Him

Yaakov, rooted in the ordered World of Tikkun, sent to Eisav, whose ultimate root is in the higher encompassing lights of Tohu, to draw those lights down into Tikkun. He did so because he thought Eisav was already refined, and he could receive those lights because the Tikkun was now complete, for blessing rests only in a complete place.

The maamar reads the opening verses of Vayishlach in order as a Kabbalistic account. Yaakov is rooted in the Name Mah of the World of Tikkun, and Eisav in the World of Tohu, whose lights were too great for their vessels. Those lights withdrew and became encompassing lights (makifim), while the vessels shattered and fell, which is why Eisav below is wicked. In his deepest root, however, Eisav stands above Yaakov, since the lights of Tohu are higher than those of Tikkun. Thinking Eisav had already been refined and returned to that root, Yaakov sent messengers "before him," to a level above his own, to draw the encompassing light down into the inner light of Tikkun so that the two would unite. His message, "I have sojourned with Lavan, and I have oxen and donkeys," announced that the Tikkun of Atzilus was complete: every level had been rectified through the Name Mah, drawing on the supernal whiteness (loven). Since the Zohar teaches that blessing rests only in a complete place, and in Tikkun darkness had been turned into light, Yaakov was fit "to find favor" in Eisav's eyes, that is, to receive Tohu's encompassing light.

OUTLINE

Two roots: Tikkun and Tohu §1 Yaakov is rooted in the Name Mah of Tikkun and Eisav in Tohu. Tohu's broken vessels make Eisav below wicked, but Tohu's lights, his deepest root, are higher than Tikkun's.

The mission "before him" §2 Believing Eisav refined, Yaakov sends to a level above his own, the primordial kings of Tohu, to draw their encompassing light into Tikkun's inner light.

The message: Tikkun is complete §3 His years with Lavan and his oxen, donkeys and servants mean that every level of Atzilus has been rectified through the Name Mah.

A complete place for blessing §4 Drawing on the supernal whiteness, Yaakov completed the Tikkun. Blessing rests only in a complete place, so he is now fit "to find favor" and receive Tohu's encompassing light.

1

וַיִּשְׁלַח יַעֲקֹב[1] מַלְאָכִים[2] לְפָנָיו אֶל עֵשָׂו אָחִיו כו׳. הִנֵּה יָדוּעַ שֶׁיַּעֲקֹב שָׁרְשׁוֹ הוּא מִבְּחִי׳ שֵׁם מ״ה דְּעוֹלָם הַתִּקּוּן וְשָׁרְשׁוֹ שֶׁל עֵשָׂו הוּא מִבְּחִי׳ עוֹלָם הַתֹּהוּ.[3]

1.1 "And Yaakov sent messengers before him to Eisav his brother," etc. Now, it is known that Yaakov's root is from the level of

מוּעָטִים" as relative: compared to the makifim of Tohu, even the broadest vessels are few.

THE ALTER REBBE: חֲרֵי הָאוֹרוֹת דְּתֹהוּ הֵם לְמַעְלָה מֵהָאוֹרוֹת דְּתִקּוּן

THE REBBE: שֶׁהוּא לֹא רַק קְדִימָה בִּזְמַן, שֶׁנּוֹלַד קוֹדֶם, אֶלָּא גַּם קְדִימָה בְּמַעֲלָה

THE SOURCES

Genesis 32:14 Yaakov prepares a gift for Eisav from what he had with him (literally, "from what had come into his hand"). The Alter Rebbe says the superiority of the lights of Tohu will be explained in the maamar on this verse later in the parsha.

וַיָּלֶן שָׁם בַּלַּיְלָה הַהוּא וַיִּקַּח מִן הַבָּא בְיָדוֹ מִנְחָה לְעֵשָׂו אָחִיו

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Genesis 27:27 Yitzchak's words when he smells Yaakov dressed in Eisav's garments. The Alter Rebbe refers to his maamar on this verse in Parshas Toldos, where the same theme was explained.

וַיִּגַּשׁ וַיִּשַּׁק לוֹ וַיָּרַח אֶת רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרְכוֹ ה׳

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

EXPLANATION The paragraph lays the Kabbalistic foundation for the whole maamar: Yaakov is rooted in Tikkun and Eisav in Tohu, and although Eisav below is wicked because of Tohu's broken vessels, his deepest root in Tohu's encompassing lights is higher than Yaakov's.

DEEPER According to the Kehot note, the pairing of Yaakov with Tikkun and Eisav with Tohu follows the Arizal's Likkutei Torah at the end of Parshas Vayishlach. The Rebbe remarked (in the maamar Vayishlach 5743, cited in the note) that this maamar is unusual in explaining verse after verse in order within a single discourse.

2

וְהִנֵּה יַעֲקֹב חָשַׁב שֶׁעֲשָׂו נִתְבָּרֵר כְּבָר וְחָזַר לְשָׁרְשׁוֹ הַנַּעֲלֶה בְּחִי׳ הַמַּקִּיפִים דְּתֹהוּ שֶׁלִּפְנֵי הַתִּקּוּן. לְכָךְ שָׁלַח יַעֲקֹב מַלְאָכִים לְפָנָיו מַמָּשׁ

2.1 Now, Yaakov thought that Eisav had already been refined and had returned to his lofty root, the level of the encompassing [lights] of Tohu that precede the Tikkun. Therefore Yaakov sent messengers "before him": literally before him,

Yaakov believed that Eisav had already been refined, so that he was no longer the wicked Eisav of the broken vessels but had returned to his lofty source in Tohu's encompassing lights. Plainly, "before him" (lefanav) means that the messengers went ahead of Yaakov on the road; the Alter Rebbe reads it "literally": to what stands before him, Tohu, which came before Tikkun and is higher than his own level.

THE REBBE ON THIS PARAGRAPH

The Rebbe explains

In a sicha of Shabbos Vayishlach 5725 that starts from Rashi's "angels: actual angels (mamash)", the Rebbe brings the reading the Rebbe Rayatz relates in the name of the Maggid of Mezritch, that Yaakov sent Eisav only the "mamash" of the angels, their tangible side, while their spirituality stayed with him; further on, after explaining Yaakov's gift as an offering to Tohu (הֲעָלָאַת מ"ן לבחי' עוֹלָם), he turns to which of the brothers is truly the firstborn.

The Rebbe reads the Alter Rebbe's "לְפָנָיו מַמָּשׁ" ("before him, literally (mamash) before him") two ways. Plainly it is praise: Yaakov sent "אֶל בחי' שֶׁלְּמַעְלָה מִמָּנּוּ בְּמַדְרֵגָה" (to a level above his own). But read as the Maggid read Rashi's "mamash", it also limits it: Eisav, Tohu, is "before" Yaakov only in "mamash", in externality, while inwardly Yaakov, Tikkun, is higher, as Chassidus explains that Eisav is the firstborn "נָאוֹר בְּחִיצוֹנִיּוּת" (only outwardly). By refining Tohu's fallen sparks, Yaakov draws not only from Tohu, which came before Tikkun, but also from the place where Tikkun is higher.

THE ALTER REBBE: לְכָךְ שָׁלַח יַעֲקֹב מַלְאָכִים לְפָנָיו מַמָּשׁ דְּהַיְינוּ אֶל בחי' שֶׁלְּמַעְלָה מִמָּנּוּ בְּמַדְרֵגָה

THE REBBE: דְּאַף וואָס עֲשָׂו (דְּתֹהוּ) אִיז „לְפָנָיו" — הֶעָבְער פּוֹן יעקבן, אִיז עַס בְּלוֹיז אַין „מַמָּשׁ", אַין חִיצוֹנִיּוּת, אֲבָער בִּפְנִימִיּוּת אִיז יַעֲקֹב הֶעָבְער

Likkutei Sichos, vol. ה, p. 402-403 (the sicha begins p. 389; section יח: 'only outwardly' and note 105 citing Torah Ohr, Vayishlach 24c, on p. 402; the reading of לְפָנָיו מַמָּשׁ' and the quote on p. 403) · ש״פ וישלח ה'תשכ״ה

The Rebbe explains

Tikkun, as will be explained later, with G-d's help, on the verse "And he took from what had come into his hand a gift," etc.; and as was also explained in Parshas Toldos on the verse "See, the fragrance of my son," etc.

Yet Eisav's ultimate source is the withdrawn lights of Tohu themselves, and these are higher than the lights of Tikkun. The later maamar on "And he took from what had come into his hand" (Torah Ohr, Vayishlach 4:15–16) explains that what is higher cannot be enclothed below except by falling, and that Eisav, the firstborn, comes from the kings who reigned "before a king reigned," like the afterbirth that surrounds the child and comes before it; the maamar in Toldos (Torah Ohr, Toldot 5:4) explains that Eisav's "head," his encompassing root, remains in Yitzchak's embrace, within holiness.

THE REBBE ON THIS PARAGRAPH

The Rebbe explains

In the maamar dibbur hamaschil Im Lavan Garti of Shabbos Vayishlach 5742 (unedited), built mainly on the Or HaTorah maamar of that name, which the Rebbe takes to be the Alter Rebbe's with the Tzemach Tzedek's glosses, the Rebbe asks why Yaakov would tell Eisav "ותרי"ג מִצְוֹות שָׁמַרְתִּי" (that he kept the 613 mitzvos), and on the way explains why Yaakov, once he had rectified himself, could receive "מְאוֹרוֹת הַמַּקִּיפִים דְּעָשָׂו" (Eisav's encompassing lights).

Here the Rebbe says that Eisav's being the firstborn is not only "קְדִימָה בַּזְּמַן" (precedence in time) but "קְדִימָה בְּמַעֲלָה" (precedence in rank): his root is in Tohu, which comes before Tikkun in rank. On the contrary, because Tohu (Eisav) is above Tikkun (Yaakov), Eisav was also born first. Tohu is higher because "בְּעוֹלָם הַתּוֹהוּ הָיוּ אוֹרוֹת מְרוּבִּים וְכֵלִים מוּעָטִים" (its lights are many and its vessels few), and "few" is relative: against Tohu's encompassing lights, even the broadest vessels are few.

THE ALTER REBBE: אֲבָל מִצַּד שֶׁרֹשׁ שָׁרְשׁוֹ בַּמַּקִּיפִים דְּתֹהוּ חֲרֵי הָאוֹרוֹת דְּתֹהוּ הֵם לְמַעְלָה מֵהָאוֹרוֹת דְּתִקּוּן

THE REBBE: וְזֶהוּ ג״כ מַה שֶׁעָשׂוּ הוּא הַבְּכוֹר, שֶׁהוּא לֹא רַק קְדִימָה בַּזְּמַן, שֶׁנּוֹלַד קוֹדֶם, אֶלָּא גַּם קְדִימָה בְּמַעֲלָה, שֶׁשָּׁרְשׁוֹ מֵעוֹלָם הַתּוֹהוּ שֶׁקָּדַם (בְּמַעֲלָה) לְעוֹלָם הַתִּיקּוּן

Toras Menachem 5742 (unedited), vol. א, p. 469 (the same text: Sefer HaMaamarim, bilti mugah, new edition, Derushei Chasunah, pp. רכג-רכו; the site's sikum cites Sefer HaMaamarim 5742 p. 72) · ט״ז כסלו ה'תשמ״ב, ש״פ וישלח (הנחה בלתי מוגה)

Background from the Rebbe

At the farbrengen that opened the international gathering of shluchim (Shabbos Toldos, Mevarchim Kislev 5751), the Rebbe asks why Yaakov's birth and his very name are bound up with "וְיָדוֹ אוֹחֶזֶת בַּעֲקֵב עֵשָׂו" ('his hand holding Eisav's heel'), and answers by tracing Yaakov's whole life as one mission of refinement from the highest level to the lowest.

Quoting this paragraph (his note: Torah Ohr, start of Vayishlach; at length Torah Chaim), the Rebbe says Yaakov's work is to reveal Eisav's root, Tohu's abundant lights, "הָאוֹרוֹת דְּתֹהוּ הֵם לְמַעְלָה מֵהָאוֹרוֹת דְּתִקּוּן" (that are higher than Tikkun's), and draw them into Tikkun's many vessels. But the refining itself goes in Tikkun's orderly way ("בְּאוֹפָן שֶׁל סֵדֶר מְסוּדָּר"): it begins at "עֵקֶב עֵשָׂו" ('the heel of Eisav'), the lowest level of Tohu's lights, and climbs step by step, through the birthright, the blessings taken in "בִּגְדֵי עֵשָׂו בְּנָה הַגָּדוֹל הַחֲמוּדוֹת" (Eisav's garments) and the twenty years in Charan, and only then come the messengers to Eisav, whom Yaakov by then counted as refined.

THE ALTER REBBE: אֲבָל מִצַּד שֶׁרֹשׁ שָׁרְשׁוֹ בַּמַּקִּיפִים דְּתֹהוּ חֲרֵי הָאוֹרוֹת דְּתֹהוּ הֵם לְמַעְלָה מֵהָאוֹרוֹת דְּתִקּוּן

THE REBBE: אֲבָער בָּזֶה גּוּפָא - אִיז דְּעֵר בֵּירור בְּאוֹפָן שֶׁל סֵדֶר מְסוּדָּר (פּוֹן עוֹלָם הַתִּיקּוּן שֶׁל יַעֲקֹב), אֲנהויבנדיק פּוֹן דֶּעם בֵּירור פּוֹן „וְיָדוֹ אוֹחֶזֶת בַּעֲקֵב עֵשָׂו"

Sefer HaSichos 5751, vol. א, p. 146 (edited; the transcript: Toras Menachem 5751 vol. 1 p. 326) · מבה״ח כסלו ה'תשנ״א, ש״פ תולדות

From the Rebbe's maamar ד"ה עם לבן גרתי ותרי"ג מצוות שמרתי, 5742

The Alter Rebbe states that Tohu's lights are higher and could not enclothe in vessels. The Rebbe draws from this that Eisav's being the firstborn is precedence in rank, not only in time, and that his earlier birth is itself a result of his higher root. He also defines "כֵּלִים"

In the maamar dibbur hamaschil Vayishlach Yaakov 5747, said at the same farbrengen (unedited transcript), after retelling the drush of Torah Ohr, Torah Chaim and Or HaTorah on the whole passage (the sending and the gift, the messengers' reply, the divided camp and the embrace), the Rebbe raises a 'general question' on Yaakov's being ready for the redemption and „וְחָשַׁב שֶׁכְּבָר נִתְבָּרֵר עֵשָׂו" ('thinking that Eisav had already been refined'): the 400-year debt, the seventy nations, and Egypt, which the Arizal's writings call the head and source of all exiles.

His answer in the maamar: there are two counts of the nations, seventy and seventy-two, the seventy-two being the seventy plus their source and root, Yishmael and Eisav, Chesed and Gevurah. Once Yaakov had finished refining Lavan (Chesed) and thought Eisav (Gevurah) refined, all the nations were, in his view, refined at their root.

THE ALTER REBBE: וְהִנֵּה יַעֲקֹב חָשַׁב שֶׁעָשׂו נִתְבָּרֵר כְּבָר וְחָזַר לְשָׁרְשׁוֹ הַנַּעֲלֶה

THE REBBE: כִּי לְאַחַר שֶׁגָּמַר בֵּירוּרוֹ שֶׁל לָבָן, חֶסֶד, וְחָשַׁב שֶׁכְּבָר נִתְבָּרֵר עֵשָׂו, גְּבוּרָה, חֲרֵי כְּבָר נִתְבָּרְרוּ כָּל הָאוּמּוֹת

Sefer HaMaamarim 5747 (unedited, old edition), p. מג-מב (= Toras Menachem 5747 vol. 1 p. 591) · י"ח כסלו ה'תשמ"ז, ש"פ וישלח

A question the Rebbe raises

At the farbrengen of Shabbos Vayeishev, 21 Kislev 5745, the third of the days of redemption (19 Kislev fell on Thursday; unedited), the Rebbe reads Rashi's „בִּיקֵּשׁ יַעֲקֹב לֵישֵׁב בְּשַׁלְוָה" ('Yaakov sought to dwell in tranquility') as a wish for the full peace of the redemption, for which Yaakov from his side was already ready ('as explained in the drushim of Parshas Vayishlach' in the Hebrew transcript, 'as the Midrash says' in the Yiddish); later in the talk he takes up the difficulty this raises.

In this talk (unedited; two transcripts) the Rebbe asks how Yaakov could think the full redemption could come at once, when he knew of „גְּזֵירַת בְּרִית בֵּין הַבְּתָרִים" (the decree of the Covenant Between the Parts), „וַעֲבָדוּם וְעִנּוּ אוֹתָם" ('they will enslave them and afflict them'). In the Hebrew transcript (Toras Menachem) he puts the question on what is explained here, „שֶׁיַּעֲקֹב חָשַׁב שֶׁעָשׂו נִתְבָּרֵר כְּבָר" ('that Yaakov thought Eisav had already been refined'); in the Yiddish (Sichos Kodesh) he puts it on 'the Midrash' that Yaakov was already ready for Moshiach. In both he answers from the Alter Rebbe's Torah Ohr (start of Shemos): „עִנְיַן הַשִּׁעְבּוּד יָכוֹל לִהְיוֹת גַּם ע"י הָעֲבוֹדָה דְּלִימּוּד הַתּוֹרָה" (the servitude can also be fulfilled through the toil of Torah study), as the Zohar reads „בְּחוֹמֶר דָּא ק"ו וּבִלְבֵנִים דָּא לִיבּוּן הִלְכָתָא" ('with mortar (chomer)' as kal vachomer and 'with bricks (leveinim)' as clarifying the halachah (libun hilchesa).

THE ALTER REBBE: וְהִנֵּה יַעֲקֹב חָשַׁב שֶׁעָשׂו נִתְבָּרֵר כְּבָר וְחָזַר לְשָׁרְשׁוֹ הַנַּעֲלֶה

THE REBBE: חֲרֵי שֶׁאָלָה זוֹ הִיא בְּתָקְפָּה גַּם בְּנוֹגֵעַ לְהַמְבוֹאָר שֶׁיַּעֲקֹב חָשַׁב שֶׁעָשׂו נִתְבָּרֵר כְּבָר, וּבְמִילָּא יְכוֹלִים כְּבָר לָקָבֶת לַגְּאוּלָה הָעֲשִׁלֵּימָה

Toras Menachem 5745 (unedited), vol. ב, p. 903 (§16; the drushim of Vayishlach are named in §7, p. 894; the talk begins p. 887). The Yiddish transcript: Sichos Kodesh 5745 vol. 2 p. צז, §22 · כ"א כסלו ה'תשמ"ה, ש"פ וישב

From the Rebbe's maamar דה"ח וישלח יעקב מלאכים לפניו, 5731

The Alter Rebbe presents the sending as based on what Yaakov 'thought' about Eisav. That could be read as a mistaken assumption that was later corrected. The Rebbe rejects this reading because the Avos are a 'merkavah.' Both the ascent to Tohu and the refinement of Eisav below were true, simultaneous modes of avodah, as Rashi hints: gift, prayer and war. On this basis he reconciles the opposing midrashim about the sending and the bowing. The refiner must enclothe himself in the garments of the refined, which is lofty in essence but outwardly a descent that needs correction.

THE ALTER REBBE: וְהִנֵּה יַעֲקֹב חָשַׁב שֶׁעָשׂו נִתְבָּרֵר כְּבָר וְחָזַר לְשָׁרְשׁוֹ הַנַּעֲלֶה

THE REBBE: וְאֵין הַכַּוָּונָה בְּהַדְּרוּשִׁים הנ"ל שְׁמָהּ שֶׁשָּׁלַח יַעֲקֹב מַלְאָכִים וכו', ה"י רַק לְהַסַּלְקָא דַּעְתֵּהּ שֶׁלּוֹ

From the Rebbe's maamar דה"ח וישלח יעקב מלאכים לפניו, 5731

The Alter Rebbe explains 'before him' as an ascent to the level above Yaakov but does not link the sending to the previous verse. The Rebbe connects Machanayim with a prior arousal from above: for an arousal from below there first had to be an arousal from above, as represented by the angels of G-d at Machanayim, whose 'two camps' are Tohu and Tikkun.

THE ALTER REBBE: לְכָךְ שָׁלַח יַעֲקֹב מַלְאָכִים לְפָנָיו לְפָנָיו מַמָּשׁ

In the edited sicha of Shabbos Vayishlach 18 Kislev 5747, about to ask how Yaakov could have thought the redemption was at hand, the Rebbe first shows in a note that „כֵּן מַשְׁמַע בתו"א ותו"ח" (this is indeed what Torah Ohr and Torah Chaim mean), though Torah Ohr speaks only of makifim and Tikkun.

This paragraph never mentions the redemption. The Rebbe notes that it is implied here, and „מוּכָח לְכאוֹרָה" ('apparently proven') by this very sentence: „יַעֲקֹב חָשַׁב שֶׁעָשׂו כְּבָר נִתְבָּרֵר" (Yaakov thought Eisav was already refined), and „הַגְּאוּלָה תלוי' בְּשְׁלֵימוּת הַבֵּירוּרִים" (the redemption depends on the completion of the refinements) (Etz Chaim, Shaar Mayin Nukvin; Tanya ch. 37). Torah Chaim says it outright: Yaakov was already complete in his service „כְּמוֹ שיהי' לֶעָתִיד לָבֹא" ('as he will be in the Time to Come'), and sent to Eisav 'as he is above, after complete refinement'. The Rebbe suggests the basis is the Midrash that 'donkey' in Yaakov's „וְיֵשׁ לִי שׁוֹר וַחֲמוֹר" ('I have oxen and donkeys') is the King Moshiach („חֲמוֹר זֶה מֶלֶךְ הַמָּשִׁיחַ").

THE ALTER REBBE: וְהִנֵּה יַעֲקֹב חָשַׁב שֶׁעָשׂו נִתְבָּרֵר כְּבָר וְחָזַר לְשָׁרְשׁוֹ הַנַּעֲלֶה

THE REBBE: וְכֵן מוּכָח לִכְאוֹרָה מִזֶּה שֶׁיַּעֲקֹב חָשַׁב שֶׁעָשׂו כְּבָר נִתְבָּרֵר (תו"א שָׁם), כִּי הַגְּאוּלָּה תלוי' בְּשְׁלֵימוּת הַבֵּירוּרִים

Sefer HaSichos 5747, vol. א, p. 132, note 80 (= Likkutei Sichos vol. 25 p. 368; that printing of the sicha begins p. 360) · ח"י כסלו ה'תשמ"ז, ש"פ וישלח

The Rebbe explains

In the edited sicha of Shabbos Vayishlach, 18 Kislev 5747, the eve of 19 Kislev, the Rebbe asks how „הֲפָצַת הַמַּעְיָנוֹת חוּצָה" (the spreading of the wellsprings 'outward') is hinted in 'Vayishlach', and first lays out the order of Yaakov's service in the parsha as Chassidus explains it.

Retelling why Yaakov sent, the Rebbe sets out two levels. In the first (his note 36: Torah Chaim, start of the parsha) Yaakov let Eisav know that he had finished the refinements of the World of Tikkun in exile with Lavan, and also „דַּי נִיצוֹצוֹת שֶׁנָּפְלוּ ע"י שְׁבִירַת הַכֵּלִים בָּעוֹלָם הַתֹּהוּ" (the sparks that fell in the shattering of Tohu's vessels) into Beriah, Yetzirah and Asiyah („וְיֵשׁ לִי שׁוֹר וַחֲמוֹר", 'I have oxen and donkeys'), and could now refine Eisav himself, whose root is in that shattering. „וּלְמַעְלָה מִזֶּה" ('And higher than this'), quoting our paragraph (note 37: Torah Ohr, start of the parsha): „יַעֲקֹב חָשַׁב שֶׁעָשׂו נִתְבָּרֵר כְּבָר וְחָזַר לְשָׁרְשׁוֹ הַנַּעֲלֶה" (Yaakov thought Eisav already refined and returned to his root), and sent „לְהַמְשִׁיךְ בְּחֵי הַמַּקִּיפִים דְּתֹהוּ אֵלָיו לְמַטָּה בְּתִקּוּן" (to draw Tohu's makifim down into Tikkun).

THE ALTER REBBE: וְהִנֵּה יַעֲקֹב חָשַׁב שֶׁעָשׂו נִתְבָּרֵר כְּבָר וְחָזַר לְשָׁרְשׁוֹ הַנַּעֲלֶה בְּחֵי הַמַּקִּיפִים דְּתֹהוּ שֶׁלְּפָנֵי הַתִּקּוּן

THE REBBE: אָזֵן אִיצְטַעֲר קָעֵן עֵר (אָזֵן עֵר וַויל) אוּיךְ מְבָרֵר זַיין עשׂוי וואָס שָׁרְשׁוֹ אִיז מִבְּחֵי שְׁבִירַת הַכֵּלִים דְּתֹהוּ, וּלְמַעְלָה מִזֶּה

Sefer HaSichos 5747, vol. א, p. 127, §4, notes 36-37 (= Likkutei Sichos vol. 25 p. 363; that printing of the sicha begins p. 360) · ח"י כסלו ה'תשמ"ז, ש"פ וישלח

A question the Rebbe raises

At the farbrengen of Shabbos Vayishlach 18 Kislev 5747, in both edited write-ups of it, the Rebbe asks how Yaakov could think the redemption had come, when the decree „וַעֲבָדוּם וְעִנּוּ אוֹתָם אַרְבַּע מֵאוֹת שָׁנָה" ('they will enslave them and afflict them four hundred years') was still unpaid (Eisav himself left the land „מִפְּנֵי שֶׁטַּר חוֹב שֶׁל גְּזֵירָת" ('because of the debt of the decree'), as Rashi says) and most nations worshipped idols, as Yaakov had seen on his way from Charan.

His answer: since „מִדָּתוֹ שֶׁל יַעֲקֹב הִיא מִדַּת הָאֱמֶת" (Yaakov's attribute is truth), what he announced must really have been so; „שֶׁאָכֵן הָיְתָה יְכוֹלָה לָבוֹא הַגְּאוּלָה הָעֲתִידָה תֵּיכֶף וּמִיָּד" (the future redemption could truly have come at once), as „וַיֵּשֶׁב יַעֲקֹב" ('Yaakov dwelt') in tranquility shows, only later „הִתְעָרְבוּ עִנְיָנִים אֲחֵרִים" (other matters intervened). In the Yiddish sicha he adds that G-d had given Yaakov one mission, to refine Eisav, and had not told him to deal with the other nations; that itself showed he could fulfil it and bring the redemption whatever was around him. The lesson is for every shliach: to be wholly given to his own mission.

THE ALTER REBBE: וְהִנֵּה יַעֲקֹב חָשַׁב שֶׁעָשׂו נִתְבָּרֵר כְּבָר וְחָזַר לְשָׁרְשׁוֹ הַנַּעֲלֶה

THE REBBE: וּמִכָּיוָן שֶׁמִּדָּתוֹ שֶׁל יַעֲקֹב הִיא מִדַּת הָאֱמֶת - חֲרֵי בְּוַדַּאי שֶׁכֵּן הוּא בֶּאֱמֶת, הַיְינוּ, שֶׁאָכֵן הָיְתָה יְכוֹלָה לָבוֹא הַגְּאוּלָה הָעֲתִידָה תֵּיכֶף וּמִיָּד

Sefer HaSichos 5747, vol. א, p. 143 (Hebrew sicha, §9; the sicha begins p. 137); the Yiddish sicha of the same day, pp. 132–134 (§9–10, note 85 on p. 133); also in Likkutei Sichos vol. 25 (the sicha from p. 360; §9 p. 368) · ח"י כסלו, ש"פ וישלח ה'תשמ"ז

A question the Rebbe raises

כְּדֵי לְהַמְשִׁיךְ בְּחֵי' הַמַּקִּיפִים דְּתֹהוּ אֵלָיו לְמַטָּה בְּתִקּוּן שֶׁהוּא בְּחֵי' הַאו"פ [האור פנימי] וְיָאִיר הַמַּקִּיף בַּפְּנִימִי וְיִתְיַיחֲדוּ יַחַד.

2.3 in order to draw the encompassing [lights] of Tohu down to him, below, into Tikkun, which is the level of the inner light (or pnimi), so that the encompassing [light] will shine into the inner [light] and they will be united together.

The goal of the mission was to draw Tohu's encompassing light down into Tikkun, which is inner light that fits within vessels. Then the encompassing and the inner light would be united, and Tikkun would gain Tohu's great power.

THE REBBE ON THIS PARAGRAPH

From the Rebbe's maamar ד"ה עם לבן גרתי ותרי"ג מצוות שמרתי, 5742

The Alter Rebbe describes the goal as uniting the encompassing light with the inner light. Following Or HaTorah, the Rebbe frames Yaakov's going to Eisav as the union of Mah and Ban, accomplished through mitzvos (the union of Kudsha Brich Hu and His Shechinah). Using the maamar Mehera 5652, he distinguishes two stages. Now the kallah is subordinate and receives everything from the chasan ("מְשַׁמֵּחַ חָתָן וְכַלָּה"). In the future she will have her own voice and even predominate ("גָּבְרָא מְשַׁמֵּחַ חָתָן עִם הַכַּלָּה", נָקְבָה תְּסוֹבֵב גְּבְרָא).

THE ALTER REBBE: וְיָאִיר הַמַּקִּיף בַּפְּנִימִי וְיִתְיַיחֲדוּ יַחַד

THE REBBE: כְּלֻלּוּת הָעִנְיָן מַה שֶּׁיַּעֲקֹב הָלַךְ לְעַשְׂו הו"ע הַחִיבּוּר דמ"ה וב"ן

From the Rebbe's maamar ד"ה וישלח יעקב מלאכים לפניו, 5743

In the Alter Rebbe's maamar, what Yaakov seeks from Eisav is the encompassing lights of Tohu, to shine into the inner light of Tikkun. The Rebbe adds that Yaakov also wanted the bittul that belonged to the vessels of Tohu to be in himself. This connects the opening of the sequence to Yaakov remaining alone.

THE ALTER REBBE: כְּדֵי לְהַמְשִׁיךְ בְּחֵי' הַמַּקִּיפִים דְּתֹהוּ אֵלָיו לְמַטָּה בְּתִקּוּן

THE REBBE: וְזֶה רָצָה יַעֲקֹב שֶׁיִּהְיֶה בּוֹ (בְּיַעֲקֹב) אוֹתוֹ הַבִּיטּוּל שֶׁבַּכֵּלִים דְּתֹהוּ

EXPLANATION Reading "before him" literally, the paragraph explains Yaakov's mission as an attempt to draw the higher, encompassing lights of Tohu (Eisav's root) into the settled inner light of Tikkun, so that the two would unite.

DEEPER The union of makif and pnimi, the encompassing light shining within the inner light, is the goal the maamar sets. Tikkun supplies the vessels that can hold the light, and Tohu supplies the intensity that Tikkun on its own lacks.

3

וְלָבָן צִוָּה אוֹתָם כֹּה תֹאמְרוּן לַאדֹנִי לְעֵשָׂו כו' עִם לָבָן גַּרְתִּי וַיְהִי לִי שׁוֹר וַחֲמוֹר כו' דְּהַיְינוּ שֶׁהוֹדִיעוּ שֶׁכְּבָר נִגְמַר וְנִשְׁלַם כָּל סֵדֶר הַתִּקּוּן דאצי' בְּתַכְלִית הַשְּׁלֵימוּת

3.1 And therefore he commanded them, "So shall you say to my lord, to Eisav," etc., "I have sojourned with Lavan… and I have oxen and donkeys," etc. That is, they informed him that the whole order of the Tikkun of Atzilus had already been finished and completed in utter perfection,

The message Yaakov gave the messengers told Eisav that the work of Tikkun was complete. His years with Lavan and the wealth he gained there stand for finishing the rectification of the World of Atzilus.

THE REBBE ON THIS PARAGRAPH

The Rebbe explains

In an edited sicha on Rashi's comments in Vayishlach (from the kings of Edom back to the parsha's opening), the Rebbe asks how Yaakov could call Eisav "לאדוני" ('my lord') and himself "עבדך" ('your servant'), bow seven times and send tribute, when Yitzchak's 'be a lord over your brothers' and the prophecy 'the elder shall serve the younger' are, by Rashi, permanent and unconditional for Yaakov and Eisav as individuals.

THE REBBE: דְּמַחֲנַיִם (שְׁתֵּי מַחֲנוֹת) הוּא בחי' תֹּהוּ וְתִיקּוּן וכו'

From the Rebbe's maamar ד"ה עם לבן גרתי ותרי"ג מצוות שמרתי, 5742

The Alter Rebbe frames the mission in terms of Eisav's lofty root. The Rebbe insists that the refining concerns Eisav as he is below, so Lavan too must be read literally as a kelipah to be refined. That raises a question of order: why Lavan first and then Eisav? Answering that birurim proceed in an orderly progression from the closer world to the more distant one (Lavan as kelipas nogah) is not enough, since Lavan too is of the three impure kelipos. The Rebbe resolves it: Lavan is the keser of kelipah and Eisav its z"a, so the head is refined before the body.

THE ALTER REBBE: יַעֲקֹב חָשַׁב שֶׁעָשׂוּ נִתְבָּרֵר כְּבָר וְחָזַר לְשָׁרְשׁוֹ הַנַּעֲלֶה

THE REBBE: וְלָכֵן צָרִיךְ לִהְיוֹת תְּחִלָּה הַבֵּירוּר דְּלָבָן, בחי' הָרֹאשׁ דְּקִלִּיפָּה

דְּהַיְינוּ אֶל בחי' שֶׁלְּמַעְלָה מִמֶּנּוּ בְּמַדְרֵגָה אֶל עֵשָׂו אָחִיו שֵׂעִירָה שֶׁהוּא בחי' מַלְכִין קַדְמָאִין דְּתֹהוּ[5] בחי' מַקִּיפִים כנ"ל

2.2 that is, to the level that is above him in rank, "to Eisav his brother… to Seir," which is the level of the primordial kings (malchin kadmain) of Tohu, the level of encompassing [lights], as mentioned above,

Yaakov sent to a level higher than his own, to Eisav in Seir, which stands for the "primordial kings" of Tohu. These are the kings of Edom who reigned "before a king reigned over the children of Israel," which the Kabbalah reads as the worlds of Tohu that came before Tikkun.

THE REBBE ON THIS PARAGRAPH

The Rebbe explains

In the same sicha of Shabbos Toldos 5751, continuing the story of Yaakov's orderly refinement to the point where, after twenty years in Charan, he sends messengers „אֶל עֵשָׂו אָחִיו אַרְצָה שֵׂעִיר" ('to Eisav his brother, to the land of Seir').

The Rebbe explains why Yaakov later says „עַד אֲשֶׁר אָבוֹא אֶל אֲדוֹנִי שֵׂעִירָה" ("until I come to my lord, to Seir") (Bereishis 33:14): Yaakov wanted to receive from "my lord" the abundant lights of Tohu of the level of "Seirah", from se'aros, hairs, in the good sense („שְׂעָרוֹת לְמַעְלְיוּתָא"): the hairs of the beard of „י"ג תִּיקּוּנֵי דִּיקְנָא" ("the thirteen tikkunei dikna), the level of Keser, a flow above the mochin that can come down only through the contraction of hair. It was to be drawn into Tikkun's large vessels, until even the harm that comes from the external forces drawing on the hair is reversed, „נָגַע" (nega, affliction) into „ענג" (oneg, delight). For hair "in the good sense" his note points to the Alter Rebbe's explanation of hair in Likkutei Torah, Emor.

THE ALTER REBBE: אֶל עֵשָׂו אָחִיו שֵׂעִירָה שֶׁהוּא בחי' מַלְכִין קַדְמָאִין דְּתֹהוּ בחי' מַקִּיפִים

THE REBBE: בְּכֵדֵי מָקֹבֶל וְיֵין (מ„אֲדוֹנִי") דַּי אוֹרוֹת מְרוּבִּים (אֲדוֹנִי) דְּתֹהוּ, פּוֹן בחי' שְׂעִירָה, בחי' שְׂעָרוֹת לְמַעְלְיוּתָא

Sefer HaSichos 5751, vol. א, p. 147 (edited; the transcript: Toras Menachem 5751 vol. 1 p. 327) · מבה"ח כסלו ה'תשנ"א, ש"פ תולדות

From the Rebbe's maamar ד"ה וישלח יעקב מלאכים לפניו, 5743

The Alter Rebbe reads "Eisav his brother" as the level above Yaakov, the primordial kings of Tohu. The Rebbe reads "his brother" as a sign that Yaakov had already refined the lofty elements of Tohu, its abundant lights, out of Eisav. So from Yaakov's side Eisav too was already prepared for the redemption.

THE ALTER REBBE: אֶל עֵשָׂו אָחִיו שֵׂעִירָה שֶׁהוּא בחי' מַלְכִין קַדְמָאִין דְּתֹהוּ

THE REBBE: וּמִצַּד יַעֲקֹב הי' עֵשָׂו בבחי' אָחִיו, הַיְינוּ שֶׁבֵּירֵר מִמֶּנּוּ אֶת הָעִנְיָנִים הַנַּעֲלִים שֶׁבָּעוֹלָם הַתּוֹהוּ

[5] אֶל בחי' שֶׁלְּמַעְלָה . . בחי' מַלְכִין קַדְמָאִין דְּתֹהוּ רֹאשׁ לקו"ש ח"ה ע' 402. חט"ו ע' 299 ובְּהַעֲרָה 46.

THE SOURCES

Genesis 32:4 The verse sends the messengers "to Eisav his brother, to the land of Seir, the field of Edom." The Alter Rebbe reads Eisav in Seir as the primordial kings of Tohu, the kings who reigned in Edom (Genesis 36:31).

וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים לְפָנָיו אֶל עֵשָׂו אָחִיו אַרְצָה שֵׂעִיר שְׂדֵה אֱדוֹם

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

THE REBBE ON THIS PARAGRAPH

The Rebbe explains

In the maamar dibbur hamaschil Vayishlach Yaakov, Shabbos Vayishlach 18 Kislev 5743 (unedited), which recalls that the drushim of Torah Ohr and Torah Chaim explain the whole passage verse by verse and retells them, the Rebbe comes to Yaakov's list of possessions after reading „גרתי" ("garti") as „גרמטריא תרי"ג" (613).

Yaakov lists every possession, the Rebbe says, because, as the Rebbe Rashab writes in Kuntres HaAvodah, „שֶׁאֵינוֹ מַסְפִּיק הֲעֲבוֹדָה בְּאוֹפָן" (general service is not enough), even from the soul's yechidah or chayah; there must be „עֲבוֹדָה פְּרָטִית וְהִתְבּוֹנְנוּת פְּרָטִית" (detailed service and detailed contemplation), and Yaakov had refined each detail. Over all of them he says "li", "to me": „בְּיִרּוּר בְּתַכְלִית הַשְּׁלֵימוּת" (a refinement in full perfection), and lasting, since „כָּל מָקוֹם שֶׁנֶּאֱמַר לִי, אֵינוֹ זָז לְעוֹלָם" ("wherever li is said, it never moves") (as explained in Likkutei Torah, Bamidbar).

THE ALTER REBBE: כִּי כָּל הַבחי' וּמַדְרֵגוֹת שֶׁבָּעוֹלָם הֵאצי' בחי' שׁוֹר וַחֲמוֹר צֹאן וְעֶבֶד וְשִׁפְחָה כו'. כּוּלָּם נִתְבָּרְרוּ וְנִתַּקְּנוּ ע"י שֵׁם מ"ה

THE REBBE: וְזֶהוּ מַה שֶּׁאָמַר יַעֲקֹב וַיְהִי לִי שׁוֹר וַחֲמוֹר גו', הַיְינוּ שֶׁמּוֹנָה אֶת כָּל פְּרָטֵי הַבֵּירוּרִים, שֶׁבְּכוּלָּם פָּעַל הַבֵּירוּר בִּבְּרָטִיּוּת

Toras Menachem 5743 (unedited), vol. א, p. 553 (the maamar begins on this page; Sefer HaMaamarim 5743 p. נ has a gap here, as the site's sikum notes) · י"ח כסלו ה'תשמ"ג, שיח וישלח

EXPLANATION The paragraph reads the content of Yaakov's message as an announcement that the Tikkun of Atzilus is complete, with each of his possessions standing for a level that has been rectified.

4

וְזֶהוּ וַיְהִי לִי כו'. וכ"ז [וכל זה] **בָּא מִפְּנֵי שֶׁעִם לָבָן גַּרְתִּי. פי' בחי' לוֹבָן הָעֶלְיוֹן שֶׁמִּשָּׁם הי'** [היה] **עִיקַּר כֹּחַ הַשֶּׁפַע לְיַעֲקֹב בַּעַל עוֹלָם הָאֲצִילוּת לְבָרֵר וּלְתַקֵּן הַכֹּל**

4.1 And this is "and I have," etc. And all this came about because "I have sojourned with Lavan ['White']," meaning the level of the supernal whiteness (loven), from which came the main power of the flow to Yaakov, the master of the World of Atzilus, to refine and rectify everything.

> Yaakov's success came from "Lavan," a name that means "white," read as loven, the supernal whiteness, a very high level that gave him the power to refine and rectify all of Atzilus. The maamar calls Yaakov "the master of the World of Atzilus": its Tikkun was his work.

THE REBBE ON THIS PARAGRAPH

From the Rebbe's maamar ד"ה וישלח יעקב מלאכים לפניו, 5731

The Alter Rebbe reads Lavan as the supernal whiteness, the source of Yaakov's power to refine. The Rebbe reads Lavan as kelipas nogah, the easier refinement, which is why it took only twenty years. He sets this against Eisav, the three wholly impure kelipos, whose refinement is far harder and continues until now. This adds a second, lower stage of birur that the Alter Rebbe's maamar does not describe.

THE ALTER REBBE: וכ"ז בָּא מִפְּנֵי שֶׁעִם לָבָן גַּרְתִּי. פי' בחי' לוֹבָן הָעֶלְיוֹן

THE REBBE: שֶׁלְּאַחַר גְּמַר הַבֵּירוּר בְּלָבָן שֶׁהוּא בחי' קְלִיפַּת נוֹגַהּ, הִנֵּה אח"כ מְבָרֵר גַּם בחי' עֶשָׂו

From the Rebbe's maamar ד"ה עם לבן גרתי ותרי"ג מצוות שמרתי, 5742

The Alter Rebbe identifies Lavan with the supernal whiteness, from which came the main flow of power to Yaakov to refine and rectify everything. The Rebbe adds the link through Rashi's ותרי"ג מִצְוֹת: the 613 mitzvos flow from loven ha'elyon, and through living with it Yaakov rectified himself. Since "זֹאת הַתּוֹרָה אָדָם", the Rebbe explains that the upper person has 248 limbs and 365 sinews, and correspondingly the lower person has 613 powers and limbs. This self-rectification through mitzvos precedes refining Eisav, in keeping with "קְשׁוֹט עַצְמְךָ ואח"כ קְשׁוֹט אֲחֵרִים". This also answers why Yaakov would announce his mitzvah-observance to Eisav.

THE ALTER REBBE: פי' בחי' לוֹבָן הָעֶלְיוֹן שֶׁמִּשָּׁם הי' עִיקַּר כֹּחַ הַשֶּׁפַע לְיַעֲקֹב

He answers from Chassidus (his note cites Torah Ohr and Torah Chaim on the parsha): in his root Eisav is higher than Yaakov, which is why he was born first, and when Yaakov refines Eisav, a lofty light from Eisav's root shines in him. So in sending messengers 'before him', in „כֹּה תֹאמְרוּן לַאדֹנִי גו' כֹּה אָמַר עַבְדְּךָ יַעֲקֹב" ('so shall you say to my lord, to Eisav… your servant Yaakov'), and in the gift, „יַעֲקֹב הָאַט מִיט דְּעם שׁוֹרֶשׁ פּוּן עֶשָׂו (בעיקר) דְּעם אֶלְטֶע גֶּעמְיינְט" (Yaakov meant chiefly Eisav's root), which is above him.

THE ALTER REBBE: וְלָכֵן צִוָּה אוֹתָם כֹּה תֹאמְרוּן לַאדֹנִי לְעֶשָׂו כו'

THE REBBE: אַז יַעֲקֹב הָאט מִיט דְּעם אַלְטֶע גֶּעמְיינְט (בְּעִיקָּר) דְּעם שׁוֹרֶשׁ פּוּן עֶשָׂו, וואָס אִיז הֶעֱפֶער פּוּן יִעקבִּין

Likkutei Sichos, vol. טו, p. 299 (the sicha begins p. 294; Kehot's note on ¶2 cites p. 299 and note 46) · ד"ה וישלח יעקב תשל"א, משיחת ש"פ וישלח תשל"ז

The Rebbe explains

In an edited sicha (compiled from Shabbos Vayishlach 5716–5718) the Rebbe asks three things about Rashi's „עִם לָבָן גַּרְתִּי ותרי"ג מִצְוֹת שָׁמַרְתִּי" ('I sojourned (garti) with Lavan, and kept the 613 (taryag) mitzvos'): how the derash fits the plain sense of garti, sojourning; why it mattered to tell Eisav; and what it teaches us.

The Rebbe reads the message's words in their plain sense. 'I sojourned (garti) with Lavan': all of Lavan's world, the „שׁוֹר וַחֲמוֹר צֹאן וְעֶבֶד וְשִׁפְחָה" ('oxen and donkeys, sheep, servants and maidservants'), was to Yaakov only a sojourn, something foreign, so it did not hinder him and he kept the 613 mitzvos; more, the spiritual was drawn into the physical until it became holy, 'li', 'to me', part of Yaakov's essence. Since the Midrash reads „חֲמוֹר זֶה מָלְכָּךְ הַמָּשִׁיחַ" ('donkey' as the King Moshiach), „בִּיאַת הַמָּשִׁיחַ אִיז אֲפְהֲעְנְגִיק פּוּן עֲבוֹדַת הַבֵּירוּרִים" (whose coming depends on refinement), Yaakov was ready for Moshiach, and so he sent to tell Eisav that „עַר הָאַט שָׁוִין דורכגעטאן אַלֶּע" (he had finished all the refinements), reckoning that Eisav too was refined (his note: Torah Ohr 24c, this maamar).

THE ALTER REBBE: עִם לָבָן גַּרְתִּי וַיְהִי לִי שׁוֹר וַחֲמוֹר כו' דְּהַיְינוּ שֶׁהוֹדִיעוֹ שֶׁכְּבָר נִגְמַר וְנִשְׁלַם כָּל סֵדֶר הַתִּקּוּן

THE REBBE: אָון צוֹלַיִב דְּעם הָאט עַר גֶּעשִׂיקְט מַלְאָכִים צו עשׂרוֹן, דֶּערְצַיילְן אִים, אַז עַר הָאט שָׁוִין דורכגעטאָן אַלֶּע בֵּירוּרִים, אָון אִיז גְּרֵייט צו משיחן

Likkutei Sichos, vol. א, p. 69, note 8 (the sicha begins p. 68) · מלוקט משיחות ש"פ תשי"ח–וישלח תשט"ז

From the Rebbe's maamar ד"ה וישלח יעקב מלאכים לפניו, 5743

For the Alter Rebbe, ¶3 says the Tikkun of Atzilus is complete, and ¶4 explains that the encompassing lights of Tohu can now be drawn down. The Rebbe adds a distinct redemption framing: he says Yaakov announced the completion of the birurim and his readiness for redemption. At the close he applies it to each individual of Yaakov's congregation, who is given angels and becomes their baal habayit, sending them to Eisav to say that the work of birurim is done and one may go greet Moshiach.

THE ALTER REBBE: שֶׁכְּבָר נִגְמַר וְנִשְׁלַם כָּל סֵדֶר הַתִּקּוּן דאצי' בְּתַכְלִית הַשְּׁלֵימוּת

THE REBBE: וְהוֹדִיעַ לוֹ שֶׁמְּצִדּוֹ כְּבָר גָּמַר אֶת כָּל עִנְיָן הַבֵּירוּרִים וְהוּא כְּבָר מוּכָן לְקִרְאַת הַגְּאוּלָה

THE SOURCES

Genesis 32:5 Yaakov instructs the messengers to tell Eisav that he has sojourned with Lavan and stayed until now. The Alter Rebbe reads this as the report that Tikkun is finished.

וַיְצַו אֹתָם לֵאמֹר כֹּה תֹאמְרוּן לַאדֹנִי לְעֵשָׂו כֹּה אָמַר עַבְדְּךָ יַעֲקֹב עִם לָבָן גַּרְתִּי וָאֵחַר עַד עָתָּה

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Genesis 32:6 Yaakov's list of oxen, donkeys, sheep, servants and maidservants. Here they are the levels of Atzilus, all now refined.

וַיְהִי לִי שׁוֹר וַחֲמוֹר צֹאן וְעֶבֶד וְשִׁפְחָה וָאֲשַׁלְּחָה לְהַגִּיד לַאדֹנִי לְמְצֹא חֵן בְּעֵינֶיךָ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

כִּי כָּל הַבחי' וּמַדְרֵגוֹת שֶׁבָּעוֹלָם הֵאצי' בחי' שׁוֹר וַחֲמוֹר צֹאן וְעֶבֶד וְשִׁפְחָה כו'. כּוּלָּם נִתְבָּרְרוּ וְנִתַּקְּנוּ ע"י שֵׁם מ"ה.

3.2 for all the levels and ranks in the World of Atzilus, the levels of "oxen and donkeys, sheep, and servants and maidservants," etc., have all been refined and rectified through the Name Mah.

> The oxen, donkeys, sheep and servants in the verse stand for all the different levels in Atzilus. Every one of them had now been refined and put right through the Name Mah, the power of Tikkun.

THE GARMENTS. R. Hiya quoted here the verse: For with thee is the fountain of life, in thy light we shall see light" (Ps. 36, 9). 'The fount
English: The Zohar; London, Soncino Press, 1933, Public Domain

אֲבָל עַכְשָׁיו שֶׁנִּגְמַר הַתִּקּוּן בְּתַכְלִית ה״ז [הרי זה] אֲתַר שְׁלִים שֶׁרָאוּי לְהִיוֹת בּוֹ הַמְשָׁכַת הַמַּקִּיפִים עֶלְיוֹנִים לָכֵן וָאֶשְׁלְחָה לְהַגִּיד לַאדֹנִי לִמְצֹא חֵן בְּעֵינֶיךָ.

4.3 But now that the Tikkun has been completed in full, this is a complete place, fit for the drawing down of the supernal encompassing [lights] into it. Therefore, "I have sent to tell my lord, to find favor in your eyes."

> Since Tikkun is now whole, it is a "complete place" able to receive the higher lights. This is why Yaakov sent to tell Eisav: he was ready "to find favor in your eyes."

THE REBBE ON THIS PARAGRAPH

From the Rebbe's maamar ד״ה וישלח יעקב מלאכים לפניו, 5731

For the Alter Rebbe, the completed Tikkun is already the 'complete place' fit for the makifim. The Rebbe distinguishes ordinary peace, which merely fills a lack, from 'great peace,' true perfection. He explains that this perfection requires refining Eisav's 'I have much' (יֶשׁ לִי רַב), the four hundred men, only after which the makifim of Tohu can be drawn down.

THE ALTER REBBE: אֲבָל עַכְשָׁיו שֶׁנִּגְמַר הַתִּקּוּן בְּתַכְלִית ה״ז אֲתַר שְׁלִים
THE REBBE: דְּשָׁלוֹם סְתָם ה״ז מִילּוּי הַחֶסְרוֹן בִּלְבַד, וְרַב שָׁלוֹם הו״ע הַשְׁלֵימוּת

THE SOURCES

Genesis 32:6 The end of Yaakov's message. The Alter Rebbe reads "finding favor" as the encompassing light of Tohu shining into Tikkun.

וַיְהִי לִי שׁוֹר וַחֲמוֹר צֹאן וְעֶבֶד וְשִׁפְחָה וָאֶשְׁלְחָה לְהַגִּיד לַאדֹנִי לִמְצֹא חֵן בְּעֵינֶיךָ
Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

דְּהַיְינוּ שֶׁתַּשְׁפִּיעַ וְתָאִיר אֶת הַמַּקִּיף שֶׁלְּךָ אֵלַי בְּעוֹלָם הַתִּקּוּן וְזֶהוּ מְצִיאַת חֵן.

4.4 That is, that you should bestow and shine your encompassing [light] upon me in the World of Tikkun, and this is the finding of favor.

> The "favor" Yaakov seeks is that Eisav, standing for the encompassing light of Tohu, should shine that light into Yaakov's world of Tikkun.

וְהַיְינוּ מִפְּנֵי כִּי וַיְהִי לִי שׁוֹר וַחֲמוֹר צֹאן כו'. דְּאִתְהַפְּכָא חֲשׁוֹכָא לִנְהוֹרָא בְּעוֹלָם הַתִּקּוּן וה״ז [והרי זה] אֲתַר שְׁלִים מַמָּשׁ א״כ רָאוּי אֲנִי לִמְצֹא חֵן בְּעֵינֶיךָ שֶׁהוּא הַשְׁרָאַת הַבְּרָכָה דבחי׳ המקיפי [המקיפים] כו׳:

4.5 And this is because "I have oxen and donkeys, sheep," etc.: for darkness has been turned into light in the World of Tikkun, and this is truly a complete place. If so, I am fit to find favor in your eyes, which is the resting of the blessing of the level of the encompassing [lights], etc.

> He is worthy of it because all his "possessions," the levels of Atzilus, are now rectified: in Tikkun darkness itself has been turned into light, so it is truly a complete place. That makes Yaakov fit to receive the blessing of the encompassing lights.

THE SOURCES

Genesis 32:6 Yaakov's possessions, read as the rectified levels of Atzilus, which make Tikkun a complete place.

וַיְהִי לִי שׁוֹר וַחֲמוֹר צֹאן וְעֶבֶד וְשִׁפְחָה וָאֶשְׁלְחָה לְהַגִּיד לַאדֹנִי לִמְצֹא חֵן בְּעֵינֶיךָ
Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

EXPLANATION The paragraph explains why the completed Tikkun makes it possible to receive the lights of Tohu: blessing rests only in a complete place, and a Tikkun in which darkness has been turned to light is such a place, so Yaakov asks to "find favor," meaning that the encompassing light shine into him.

DEEPER Elsewhere (Torah Ohr, Vayetzei 3:1) the Alter Rebbe explains that Lavan is the supernal whiteness, the source of kindness, all simple compassion, Atika (the Ancient One, the inner level of Keser), in which, as the Zohar says, there is no left side, the side of judgment,

THE REBBE: כִּי תרי״ג מִצְוֹות נִמְשָׁכִין מִבחי׳ לוֹבֶן הָעֶלְיוֹן

From the Rebbe's maamar ד״ה וישלח יעקב מלאכים לפניו, 5743

The Alter Rebbe reads "Im Lavan garti" as the supernal Whiteness (loven), the source of the power for Tikkun. The Rebbe brings the reading that "garti" equals 613. This turns the source of Yaakov's completed Tikkun into concrete avodah: refining the world through the 613 mitzvos while in Lavan's house.

THE ALTER REBBE: וכ״ז בָּא מִפְּנֵי שֶׁעִם לָבָן גַּרְתִּי. פי׳ בחי׳ לוֹבֶן הָעֶלְיוֹן
THE REBBE: הַיְינוּ שֶׁעֲבוֹדָתוֹ אֵצֶל לָבָן הָיְתָה בתרי״ג מִצְוֹות, עִנְיַן הַבֵּירוּרִים

וְכֵיוָן שֶׁכֵּן שֶׁנִּגְמַר וְנִשְׁלַם מְלֵאכֶת הַתִּקּוּן בִּשְׁלֵימוּת מֵעַתָּה רָאוּי וְיוֹכַל לִהְיוֹת הַשְׁרָאַת וְהַמְשָׁכַת הַמַּקִּיפִים דְּתהוּ שֶׁאִם לֹא הָיָה נִגְמַר הַתִּקּוּן בִּשְׁלֵימוּת לֹא הָיָה יָכוֹל לִהְיוֹת הַמְשָׁכַת הַמַּקִּיפִים כמ״ש בַּזוֹהַר דְּלֵית בִּרְכָתָא שָׁרְיָא[6] בַּאֲתַר רֵיקָנְיָא כו׳ אֶלָּא בַּאֲתַר שְׁלִים כו׳

4.2 And since it is so, that the work of the Tikkun has been finished and completed in perfection, from now on it is fitting and possible for there to be the resting and the drawing down of the encompassing [lights] of Tohu. For had the Tikkun not been completed in perfection, there could not have been the drawing down of the encompassing [lights], as it says in the Zohar that "blessing does not rest in an empty place," etc., "but only in a complete place," etc.

> Since the work of Tikkun is complete, the encompassing lights of Tohu can now come to rest in it; they could not while it was unfinished. The Zohar teaches that blessing rests only in a complete place, never in an empty one, and a Tikkun that was still unfinished would be such an empty place.

[6] דְּלֵית בִּרְכָתָא שָׁרְיָא זח״ב קָנָה, א. קנו, ב. זח״ג לד, א.

THE SOURCES

Zohar, Terumah 47:525-534 The Zohar (Terumah) says that the table in the Sanctuary was never left empty, "for blessing is not found in an empty place." The Alter Rebbe uses it to explain why the encompassing lights can come only once Tikkun is complete.

The other, the impure table, the table of emptiness, could have no place in the sanctuary. In the same manner, the table over which a man pronounces blessings for food must not be empty, for blessing cannot rest on emptiness. The bread which was set upon the Table of the Holy One took the form of twelve loaves, and the symbolism of them has already been explained in connection with the mystery of the Countenance- for it was called "the bread of the Countenance" because all the nourishment and sustenance of the world emanated from this supernal Countenance. The "Bread of the Countenance" is the food of that "Countenance", and all the nourishment and plenty that the world contains emanates from that Countenance, and rests on that Table. And because the nourishment which it receives comes from that august Countenance, and from that self-same Countenance supplies all the others with sustenanc
English: The Zohar; London, Soncino Press, 1933, Public Domain

Zohar, Terumah 52:565-53:572 The Zohar (Terumah) says a person's table should not be bare when he blesses, for the blessings from above rest "only in a complete place," and it brings Elisha's question to the widow, "What do you have in the house?" This is the second half of the phrase the Alter Rebbe quotes.

Also, when grace is recited, the table must not be empty, since "no blessing can rest on an empty table", as has been pointed out with reference to the words, "Tell me, what hast thou in the house?" (2 Kings 4, 2); in a word, the heavenly blessings come to rest only on a place that is complete. Esoterically this is expressed in the words: "In the hearts of all that are wise-hearted I have put wisdom" (Ex. 21, 6, i.e. "he who hath, to him it shall be given"), and also in the words, "He giveth wisdom to the wise" (Dan. 2, 21). The symbol for all this is the table of the "Bread of the Countenance", for it is written: "And thou shalt set upon the table bread of the Countenance before me always" (Ex. 25, 30).'1From here to 159a belongs to Ra'ya Mehemna.
English: The Zohar; London, Soncino Press, 1933, Public Domain

Zohar, Tzav 21:154-24:166 The Zohar (Tzav) learns from Elisha's question to the widow (2 Kings 4:2) that blessing does not rest on an empty table. A third place given in the Kehot note for the principle.

Another was that they thrust themselves forward in the place of their father. A third was that they were not married; for such are not meet to bring blessings into the world. And a fourth was that they were intoxicated with wine. THIS (Zoth) IS THE ANOINTING PORTION OF AARON AND OF HIS SONS. R. Jose said: 'Zoth (Shekinah) indeed is the anointing portion of Aaron, for he brought of the oil of the supernal anointing and caused it to flow below; and by the hand of Aaron Zoth was anointed with the holy anointing and drew blessing therefrom. From this oil blessings flow by the hand of the priest, and the priest causes it to flow below and anoints this Zoth; hence, "this (Zoth) is the anointing portion of Aaron, etc." TAKE AARON AND HIS SONS WITH HIM, AND

The four hundred shekels §3 The men's root is Avraham's four hundred shekels, the worlds of longing of supernal delight, which fell low and will be restored only in the Time to Come.

Yaakov's gift §4 Yaakov must draw the makif himself by raising mayin nukvin; his gift to Eisav, even the camels, was that arousal.

1

וַיָּשֻׁובוּ הַמַּלְאָכִים[1] אֶל יַעֲקֹב לֵאמֹר בָּאנוּ אֶל אָחִיךָ אֶל עֵשָׂו וְגַם הוֹלֵךְ לִקְרָאתְךָ וְאַרְבַּע מֵאוֹת אִישׁ עִמּוֹ.

1.1 "And the messengers returned to Yaakov, saying: We came to your brother, to Eisav, and he too is coming to meet you, and four hundred men are with him."

The maamar opens with the report of Yaakov's messengers after they went to Eisav. The Alter Rebbe reads their words not only as news of a threat but as an answer to what Yaakov was really seeking from Eisav.

[1] וַיָּשֻׁובוּ הַמַּלְאָכִים בְּרֵאשִׁית לֶךְ, ז.

THE SOURCES

Genesis 32:7 The messengers return and tell Yaakov that Eisav is coming toward him with four hundred men; plainly, news of a threat. The Alter Rebbe interprets it as their explanation of why the light Yaakov sought could not come from Eisav.

וַיָּשֻׁבוּ הַמַּלְאָכִים אֶל יַעֲקֹב לֵאמֹר בָּאנוּ אֶל אָחִיךָ אֶל עֵשָׂו וְגַם הֹלֵךְ לִקְרָאתְךָ וְאַרְבַּע מֵאוֹת אִישׁ עִמּוֹ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

פִּי' תְּשׁוּבַת הַמַּלְאָכִים הוּא כְּךָ שֶׁעִם הֱיוֹת שֶׁמַּחֲמָתְךָ רָאוּי וְנָכוֹן מְאֹד שֶׁיּוּמְשַׁךְ אֵלֶיךָ מִבחי' הַמַּקִּיף דְּתֹהוּ מֵאַחַר שֶׁנִּמְצָא בְּךָ הַשְׁלֵימוּת שֶׁל הַתִּקּוּן אֲבָל מָה לַעֲשׂוֹת שֶׁהַמְּנִיעָה הִיא מִצַּד עֵשָׂו אָחִיךָ שֶׁהוּא עֲדַיִן לְמַטָּה בבחי' שְׁבִירָה וְלֹא נִתְבָּרֵר עֲדַיִן כְּלָל

1.2 The explanation: the messengers' reply was as follows. Although, on your own account, it would be very fitting and proper that there be drawn down to you from the level of the makif (encompassing light) of Tohu, since the perfection of Tikkun is found in you, yet what can be done? The obstacle is on the side of Eisav your brother, who is still below, in the state of shevirah (breaking), and has not yet been refined at all.

Tohu (chaos) is the primordial world of intense, unrestrained lights that could not be held in vessels, and Tikkun (repair) is the ordered world of balanced lights and fitting vessels. Yaakov embodies the perfection of Tikkun, so in principle he deserves to receive the higher, encompassing light (makif) that is rooted in Tohu; the obstacle is on Eisav's side, for he is still in the broken state (shevirah) and not yet refined.

THE REBBE ON THIS PARAGRAPH

The Rebbe explains

In an edited sicha (compiled from Shabbos Vayishlach 5716-5718) on Rashi's 'I sojourned (garti) with Lavan and kept the 613 (taryag) mitzvos', the Rebbe explains Yaakov's message as an announcement that he was ready for Moshiach, and then the messengers' reply.

Yaakov sent to tell Eisav that „עַד הֲאַט שָׁוִין דורכגעטאן אַלַּע בֵּירוּרִים" (he had finished all the refinements) and was ready for Moshiach, reckoning that Eisav too was already refined (his note cites Torah Ohr), so that from Eisav's side as well the redemption could come. The messengers answered, „בָּאנוּ אֶל אָחִיךָ אֶל עֵשָׂו" ('We came to your brother, to Eisav'): from your side he is already 'your brother', „בְּיָסְט שָׁוִין גְּרֵייט צוּ דְּעַר גְּאוּלָה" (you are ready for the redemption); but from his own side he is still 'Eisav', „קוֹדֶם הַבֵּירוּר" (before refinement), so the redemption cannot yet come.

THE ALTER REBBE: שֶׁעִם הֱיוֹת שֶׁמַּחֲמָתְךָ רָאוּי וְנָכוֹן מְאֹד שֶׁיּוּמְשַׁךְ אֵלֶיךָ מִבחי' הַמַּקִּיף דְּתֹהוּ

THE REBBE: פּוֹן דַּיָּין זַייט אִיז עַר שָׁוִין „אָחִיךָ" — בְּיָסְט שָׁוִין גְּרֵייט צוּ דְּעַר גְּאוּלָה, אָבְער עַר פּוֹן זַיין זַייט אִיז נאָך „עֵשָׂו", קוֹדֶם הַבֵּירוּר

Likkutei Sichos, vol. א, p. 69 (the sicha begins p. 68) · מלוקט משיחות ש"פ וישלח תשי"ח-תשט"ז

but all is right; from there Yaakov drew the strength to rectify Atzilus. The principle that a makif can rest only on a complete vessel is why Tikkun has to be finished before the higher lights of Tohu can enter it.

THE BREAKDOWN

1. Why are the lights of Tohu higher than the lights of Tikkun, even though Tohu ended in shattering?
2. How can Eisav be wicked below and yet rooted in a level above Yaakov?
3. Why does the Alter Rebbe read "before him" (lefanav) as "to a level above him"?
4. Why must the Tikkun be complete before the encompassing lights can rest in it, and how does the Zohar's teaching about blessing and an empty place explain this?
5. What does it mean that darkness has been turned into light in the World of Tikkun?

FOR YOUNG READERS · AGES 9–13

Yaakov sends messengers to Eisav

When a person's world is complete and in order, it becomes a fitting place for even greater light and blessing to come in.

1. Why does a great light need a complete, orderly place before it can rest there?
2. What did Yaakov mean when he said "I have oxen and donkeys"?
3. What is one thing you can put in order this week so that it becomes a fitting place for blessing?

TORAH OHR · VAYISHLACH 2

וישובו המלאכים אל יעקב לאמר באנו

And the messengers returned to Yaakov, saying: We came…

Yaakov sought the lofty encompassing light of Tohu, rooted in Eisav, but Eisav is still fallen and cannot pass it on; so Yaakov must draw it down himself through an arousal from below, which was the meaning of his gift to Eisav.

The messengers' report to Yaakov is read as an explanation. Yaakov, who embodies the perfection of Tikkun, deserves to receive the encompassing light (makif) of Tohu, but Eisav, whose root is in Tohu, is still in the fallen state of the breaking and so cannot bestow it. The proof is the four hundred men with him: harsh judgments of the external forces. Their ultimate root is the four hundred shekels of silver Avraham gave Efron, which are the four hundred 'worlds of longing' of supernal delight prepared for the righteous. That delight comes from the essence of the Infinite Light, above even Keser, and passes through Keser, the 'socher' or encircler, as the phrase 'over lasocher' hints. Giving the silver to Efron was a descent for the sake of refinement, but in the meantime the light fell so low that it became Eisav's four hundred men, 'sak', a covering of sackcloth; only in the Time to Come will it return fully to holiness. Since Eisav cannot give Yaakov this light, Yaakov must draw it himself by raising mayin nukvin, for 'spirit brings spirit'. His gift to Eisav was that arousal, and it could include even impure camels, because before this light darkness is as light.

OUTLINE

The messengers' answer §1 Yaakov deserves the makif of Tohu, but Eisav, still in the breaking, cannot pass it on.

The four hundred men §2 Eisav's four hundred men are harsh judgments, proof that he is still in the state of breaking.

Toras Menachem 5746 (unedited), vol. ב, p. 112-113 (the question: vol. 1 p. 692; raw Yiddish: Sichos Kodesh 5746 vol. 2 p. 100) · ערב חנוכה, מבה"ח טבת, ש"פ וישב (the question: ש"פ וישלח ה'תשמ"ו ה'תשמ"ו)

וא"כ אֵיךְ יַשְׁפִּיעַ לְךָ מִשָּׁרְשׁוֹ הַמַּקִּיף דְּתֹהוּ הנ"ל מֵאַחַר שֶׁהוּא בְּעַצְמוֹ עֲדַיִין לְמַטָּה.

1.3 If so, how can he bestow upon you, from his root, the above-mentioned makif of Tohu, since he himself is still below?

> Eisav's root is in the lights of Tohu, but he himself is still down among the shattered vessels that fell, not yet refined and raised. One who is still below cannot pass on to Yaakov the lofty light of his own root.

EXPLANATION The messengers' report is read as an explanation: Yaakov deserves the encompassing light of Tohu, but it cannot come to him through Eisav, who is still in the fallen state of the breaking.

DEEPER The pairing of Eisav with Tohu and Yaakov with Tikkun underlies the whole maamar: the root of Eisav is higher than that of Yaakov, but while Eisav himself is still below and unrefined he cannot pass its light on, so Yaakov must draw it down himself.

2

והראי [והראיה] **ע"ז שֶׁהוּא בִּשְׁבִירָה הוּא כִּי וְגַם הוֹלֵךְ לִקְרָאתְךָ וְאַרְבַּע מֵאוֹת אִישׁ עִמּוֹ. פִּי' ד' מֵאוֹת אִישׁ הֵם דִּינִים קָשִׁים שֶׁל הַחִיצוֹנִים הַנִּמְשָׁכִים מִן ת' בָּתֵּי דִינִין קָשִׁין דְּמִשְׁתַּכְחִין כמ"ש באדר"ר** [באדרא רבא].

2.1 And the proof that he is in the state of breaking is that "he too is coming to meet you, and four hundred men are with him." That is: the four hundred men are the harsh judgments of the external forces, drawn from the four hundred houses of harsh judgment that are found, as is written in the Idra Rabba.

> The four hundred men accompanying Eisav show that he is still in the broken state. They stand for harsh judgments of the external forces (the forces opposed to holiness), drawn from the four hundred 'houses of harsh judgment' described in the Idra Rabba, a section of the Zohar.

THE REBBE ON THIS PARAGRAPH

The Rebbe explains

In the maamar dibbur hamaschil Vayishlach Yaakov 5747 (Shabbos Vayishlach, 18 Kislev; unedited), the Rebbe retells, in his own words from "the drushim of Torah Ohr, Torah Chaim and Or HaTorah", this maamar's reading of the messengers' report, before turning to Yaakov's remedy (the column references are the editors' notes).

After restating that the root of the 400 men is Avraham's 400 shekels, „ת' עָלְמִין דְּכִסּוּפִין" (the 400 worlds of longing), „עוֹבֵר לַסּוֹחֵר" ("over lasocher") above Keser, from which the 400 men came by descent, he says that Eisav as he is below is "coming toward you" to fight, „וְאַרְבַּע מֵאוֹת אִישׁ עִמּוֹ" ("and four hundred men with him"), harsh judgments from the 400 houses of judgment. The messengers were precise: „עִמּוֹ דַּיְיקָא" ("with him"): as he is below, in this world, the 400 men are with him. The remedy is what the verses go on to tell, the division into two camps („וַיַּחַץ גו' לִשְׁנֵי מַחֲנוֹת"), through which „נחי' הַבֵּירוּר שֶׁל עֶשָׂו כְּפִי שֶׁהוּא לְמַטָּה" (Eisav below is refined).

THE ALTER REBBE: והראי' ע"ז שֶׁהוּא בִּשְׁבִירָה הוּא כִּי וְגַם הוֹלֵךְ לִקְרָאתְךָ וְאַרְבַּע מֵאוֹת אִישׁ עִמּוֹ

THE REBBE: וְזֶהוּ מַה שֶּׁדַּיְיקוּ הַמַּלְאָכִים לוֹמַר וְאַרְבַּע מֵאוֹת אִישׁ עִמּוֹ, עִמּוֹ דַּיְיקָא, דִּכְמוֹ שֶׁהוּא לְמַטָּה בָּעוֹלָם הַזֶּה יֵשׁ עִמּוֹ ד' מֵאוֹת אִישׁ הנ"ל

Sefer HaMaamarim 5747 (unedited, old edition), p. מב-מא (= Toras Menachem 5747 vol. 1 p. 590) · י"ח כסלו ה'תשמ"ז, ש"פ וישלח

THE SOURCES

Genesis 32:7 The same verse's detail of the four hundred men is taken as the sign that Eisav's power still flows from harsh judgments.

וַיָּשֻׁבוּ הַמַּלְאָכִים אֶל יַעֲקֹב לֵאמֹר בָּאנוּ אֶל אָחִיךָ אֶל עֵשָׂו וְגַם הֹלֵךְ לִקְרָאתְךָ וְאַרְבַּע מֵאוֹת אִישׁ עִמּוֹ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

EXPLANATION The paragraph proves that Eisav is still in the state of breaking: the four hundred men with him are harsh judgments of the

A question the Rebbe raises

In the maamar dibbur hamaschil HaSam Nafsheinu BaChaim (Shabbos Korach, 3 Tammuz 5718), the Rebbe reads Korach's dispute („וְאִתְפַּלֵּג קֹרַח") as „רָקִיעַ הַמַּבְדִּיל" (the 'dividing firmament') of the second day, made to be refined on the third; as the drushim explain (his note 40: the Rebbe Maharash, Sefer HaMaamarim 5627 p. שכב), Moshe at first pursued Korach with words of peace because he thought he could refine him so; Korach, however, „לֹא רָצָה" (did not want it).

In a note he sets this beside our paragraph: when Yaakov wanted to refine Eisav, „שֶׁהַמְּנִיעָה הָיא מִצַּד עֵשָׂו כו' שֶׁהוּא עֲדַיִין לְמַטָּה בבחי' שְׁבִירָה" ("the obstacle was on Eisav's side ... he is still below, in the state of breaking"). Of Korach the maamar says he "did not want", which, the Rebbe infers, means that „גַּם מִצַּד דַּרְגָּתוֹ שֶׁל קֹרַח לֹא הי' מְנִיעָה שֶׁיִּתְבָּרֵר ע"י מֹשֶׁה" (Korach's level was no obstacle to his being refined by Moshe); only his will was. Set side by side, the obstacle in our paragraph is Eisav's state, not his unwillingness.

THE ALTER REBBE: אֲבָל מָה לַּעֲשׂוֹת שֶׁהַמְּנִיעָה הִיא מִצַּד עֵשָׂו אָחִיךָ שֶׁהוּא עֲדַיִין לְמַטָּה בבחי' שְׁבִירָה

THE REBBE: וְיֵשׁ לוֹמַר, דְּמִזֶּה שֶׁאוֹמֵר שֶׁקֹּרַח לֹא רָצָה מַשְׁמַע שֶׁגַּם מִצַּד דַּרְגָּתוֹ שֶׁל קֹרַח לֹא הי' מְנִיעָה שֶׁיִּתְבָּרֵר ע"י מֹשֶׁה, אֶלָּא שֶׁלֹּא רָצָה

Sefer HaMaamarim Melukat, vol. ג, p. רה, note 44 (new edition vol. 4 [אלול-תמוז] p. ה, note 43) · ג' תמוז ה'תשמ"י, ש"פ קרח (edited; published for 3 Tammuz 5749)

A question the Rebbe raises

In the Likkutei Sichos sicha on Yaakov's „לאדוני" ('my lord')... „עבדך" ('your servant'), at the point where the Rebbe says that the plain reading (Yaakov humbling himself before Eisav below, for which the Midrash says he was punished) also holds in inner terms, his note 46 takes up Torah Ohr's and Torah Chaim's account of the mission.

The Rebbe writes that one might conclude „מִשְׁטְחִיוּת הַלָּשׁוֹן" (from the surface wording) of Torah Ohr and Torah Chaim that the mission to Eisav's root was sent only „מִפְּנֵי שהי' סָבוּר שֶׁעָשׂוּ נִתְבָּרֵר כְּבָר" (because Yaakov believed Eisav refined); then, once the messengers reported that he was not yet refined, as explained here, „שוב אֵין מָקוֹם לְהַהַעְלָאַת מ"ן לְתֹהוּ" (there would be no more room for raising mayin nukvin to Tohu). He rejects this: „הָאָבוֹת הֵן הֵן הַמֶּרְכָּבָה חֲרִי אֵין שַׁיָּיךְ טָעוּת אֶצְלָם" (the Patriarchs are a 'chariot', no mistake applies to them) and all their acts are true; the mission to Eisav's root is „עֲבוֹדָה וְעִנְיָן בפ"ע" (a service in its own right). He adds from Torah Chaim (ch. 8) that „הוֹלֵךְ שֶׁעָשׂוּ לִקְרָאתְךָ" ('he is coming to meet you') carries two meanings: „בְּתָקְפּוֹ וְחָזְקוֹ" (Eisav in his strength), as in the plain sense, and the arousal of Eisav's supernal root.

THE ALTER REBBE: שֶׁהוּא עֲדַיִין לְמַטָּה בבחי' שְׁבִירָה וְלֹא נִתְבָּרֵר עֲדַיִין כְּלָל

THE REBBE: ולפ"ז לְאֲחָרֵי שֶׁאָמְרוּ הַמַּלְאָכִים שֶׁעֲדַיִין לֹא נִתְבָּרֵר (כַּמְבוֹאָר בתו"א ותו"ח שָׁם) שׁוּב אֵין מָקוֹם לְהַהַעְלָאַת מ"ן לְתֹהוּ

Likkutei Sichos, vol. טו, p. 299, note 46 · ד"ה וישלח יעקב, משיחת ש"פ וישלח תשל"ז תשל"א

A question the Rebbe raises

At the farbrengen of Shabbos Vayishlach 5746 the Rebbe raised a 'klotz kashya' on this paragraph, one that people pass over, and answered it at the next farbrengen, Shabbos Vayeishev, while explaining „בִּיקֵּשׁ יַעֲקֹב לֵישֵׁב בְּשַׁלְוָה" ('Yaakov sought to dwell in tranquility').

The question: „מִדָּתוֹ שֶׁל יַעֲקֹב אָבִינוּ הִיא מִדַּת הָאֱמֶת," (Yaakov's attribute is truth, the middle line) that runs unchanged from the highest level to the lowest; sending to Eisav „אַרְצָה שָׂעִיר" ('to the land of Seir'), he should have seen Eisav's true state below. How then could he think Eisav „נִתְבָּרֵר כְּבָר וְחָזַר לְשָׁרְשׁוֹ הַנַּעֲלֶה" ('had been refined and returned to his lofty root'), when in truth „שֶׁהוּא עֲדַיִין לְמַטָּה בבחי' שְׁבִירָה וְלֹא נִתְבָּרֵר עֲדַיִין כְּלָל" ('he is still below, in the state of breaking, and not refined at all')? The answer: from Yaakov's side, Eisav below really was refined, or the message 'I kept the 613 mitzvos' would only have enraged him; but G-d wanted a redemption incomparably higher, so the exile had to go on.

THE ALTER REBBE: שֶׁעִם הֱיוֹת שֶׁמַּחֲמָתְךָ רָאוּי וְנָכוֹן מְאֹד שֶׁיּוּמְשַׁךְ אֵלֶיךָ מבחי' הַמַּקִּיף דְּתֹהוּ מֵאַחַר שֶׁנִּמְצָא בְּךָ הַשְּׁלֵימוּת שֶׁל הַתִּקּוּן

THE REBBE: שָׁכֵן, מִצַּד בְּחִינָתוֹ וַעֲבוֹדָתוֹ שֶׁל יַעֲקֹב, נִפְעָל גַּם אֵצֶל עֵשָׂו דִּלְמַטָּה, שֶׁ"נִתְבָּרֵר כְּבָר וְחָזַר לְשָׁרְשׁוֹ הַנַּעֲלֶה"

Rebbe builds both the number and the phrase into his account of the lofty source of Eisav's four hundred men.

וַיִּשְׁמַע אַבְרָהָם אֶל עֶפְרוֹן וַיִּשְׁקֹל אַבְרָהָם לְעֶפְרֹן אֶת הַכֶּסֶף אֲשֶׁר דִּבֶּר בְּאָזְנֵי בְנֵי חֵת אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף עֹבֵר לַסֹּחֵר

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

שהדי׳ מֵאוֹת שֶׁקֶל הנ״ל הֵם ת׳ עָלְמִין דְּכְסוּפִין דְּיָרְתִי צַדִּיקַיָּיא לְעָלְמָא דְּאָתֵי דְּהַיְינוּ שֶׁהֵם בחי׳ אוֹרוֹת שֶׁפַּע עֹנֶג הָעֶלְיוֹן הַנִּמְשָׁכִים מבחי׳ עַתִּיקָא קַדִּישָׁא

3.2 For these four hundred shekels are the four hundred worlds of longing that the tzaddikim inherit in the World to Come; that is, they are lights of the flow of supernal delight (taanug), drawn from the level of Atika Kadisha (the Holy Ancient One),

The Zohar speaks of four hundred 'worlds of longing' (kisufin, from the same root as kesef, silver) that the righteous inherit in the World to Come, and the Idra Rabba links them to the verse's 'four hundred shekels of silver'. These are revelations of the highest divine delight, flowing from Atika Kadisha, the innermost level of Keser.

THE REBBE ON THIS PARAGRAPH

Background from the Rebbe

In an edited sicha on Rashi's 'with full silver: I will pay its full worth' (Avraham to Efron), in the section 'from the wine of Torah', the Rebbe brings the Zohar that mitzvos should not be done „בְּרֵיקָנְיָא וּבְמַגְנָא" ('empty and for nothing') but with effort and „בַּאֲגַר שְׁלִים" ('full pay').

Avraham, who could have taken the field for nothing, insisted on paying its full worth; the lesson is that refining one's portion of the world, so that it leaves the dominion of kelipah and becomes G-d's dwelling, comes only „ע״י הִשְׁתַּדְּלוּת עֲבוֹדָה וְיגִיעָה" (through effort and toil). 'Through this one reaches the level of „אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף עוֹבֵר לַסּוֹחֵר" ("four hundred shekels of silver over lasocher"), the four hundred worlds of longing „דְּיָרְתִי צַדִּיקַיָּיא לְעָלְמָא דְּאָתֵי" (that the tzaddikim inherit in the World to Come)', which he calls the revelation of sovev kol almin („הִתְגַּלּוּת בחי׳ סוכ״ע"), and his note points to this paragraph.

THE ALTER REBBE: שהדי׳ מֵאוֹת שֶׁקֶל הנ״ל הֵם ת׳ עָלְמִין דְּכְסוּפִין דְּיָרְתִי צַדִּיקַיָּיא לְעָלְמָא דְּאָתֵי

THE REBBE: וע״ז מַגִּיעִים לבחי׳ „אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף עוֹבֵר לַסּוֹחֵר", ת׳ עָלְמִין (דְּכְסוּפִין) „דְּיָרְתִי צַדִּיקַיָּיא לְעָלְמָא דְּאָתֵי"

Likkutei Sichos, vol. י, p. 64 (the sicha begins p. 60; note 48 cites TO 24c) · משיחות ש״פ חיי שרה תשכ״ט ותש״ל

THE SOURCES

Zohar, Idra Rabba 3:14-6:25 The Idra Rabba says that from the radiance of the whiteness of the supernal skull the righteous inherit four hundred worlds in the World to Come, and it reads them in the verse 'four hundred shekels of silver, current with the merchant'. This is the root of the maamar's identification of the shekels with the worlds of longing.

Zohar, Idra Zuta 1:23-29 The Idra Zuta says that from the white supernal skull the righteous inherit four hundred worlds of longing in the World to Come; the Kehot note gives it beside the Idra Rabba.

שֶׁהוּא בחי׳ מְמוּצָע בֵּין עַצְמִיּוּת הא״ס לְעוֹלָם האצי׳ כַּנּוֹדָע שֶׁהַכֶּתֶר הוּא מְמוּצָע[4] בֵּין הַמַּאֲצִיל לַנֶּאֱצָלִים וּמִשָּׁם נִמְשְׁכוּ הַשְׁפָּעוֹת עֹנֶג הָעֶלְיוֹן[5] לַצַּדִּיקִים לע״ל [לעתיד לבוא]**.**

3.3 which is the level intermediate between the essence of the Infinite One (Ein Sof) and the World of Atzilus (Emanation), as is known that Keser (the Crown) is intermediate between the Emanator and the emanated; and from there the flows of supernal delight are drawn to the tzaddikim in the Time to Come.

Keser stands between G-d's own essence (the Emanator) and the Sefiros of Atzilus (the emanated), belonging in a sense to both. Through this intermediate level the hidden supernal delight reaches the righteous in the Time to Come.

[4] כַּנּוֹדָע שֶׁהַכֶּתֶר הוּא מְמוּצָע ע״ח שמ״א פ״נ. נִסְמָן לְעֵיל לְדַף כב, ד. [5] וּמִשָּׁם נִמְשְׁכוּ הַשְׁפָּעוֹת עוֹנֶג הָעֶלְיוֹן בתו״ח נחַ מז, ג מְבֹאָר תי עָלְמִין דִּכְסוּפִין נקי יֵשׁ גְּמוּר שֶׁעוֹנֶג הַנַּעֲלָם בָּא בְּמוּרְגָּשׁ מִמֶּשׁ. וּרְאֵה שָׁם תּוֹלְדוֹת קפב, ד שֶׁנִּמְשָׁכִים מַעֲצְמוּת הַהֶעְנֵג שֶׁבְּשַׁעֲשׁוּעֵי הַמֶּלֶךְ ע״ש בַּאֲרוּכָּה, וּבְדַף קפג, ב.

external forces.

3

וְכַנּוֹדָע שֶׁשֹּׁרֶשׁ שָׁרְשָׁם שֶׁל ד׳ מֵאוֹת אִישׁ הנ״ל נִתְהַוָּה מִן ד׳ מֵאוֹת שֶׁקֶל כֶּסֶף[2] שֶׁנָּתַן אַבְרָהָם אע״ה [אבינו עליו השלום] **לְעֶפְרוֹן.**[3]

3.1 As is known, the root of the root of these four hundred men came into being from the four hundred shekels of silver that Avraham our father, peace be upon him, gave to Efron.

The Alter Rebbe traces the four hundred men back to a holy origin: the four hundred shekels of silver Avraham paid Efron for the Cave of Machpelah. The same number links the two, and the rest of the paragraph explains how something so lofty came to feed Eisav's camp.

THE REBBE ON THIS PARAGRAPH

The Rebbe explains

In the maamar dibbur hamaschil Vayishlach Yaakov 5743, after Yaakov's message ('from Yaakov's thought he was already ready for the redemption'), the Rebbe turns to the messengers' report.

He says that from Eisav's side things stood otherwise: „שָׁאֵינוֹ אָחִיו אֶלָּא עֵשָׂו" (he is not 'your brother' but 'Eisav'), and he is coming with 400 men. Yaakov had known of the 400 men before, but thought they were „בחי׳ ד׳ מֵאוֹת עָלְמִין דִּכְסוּפִין, דַּרְגָּא נַעֲלֵית בְּיוֹתֵר" (a very lofty level, the 400 worlds of longing), Avraham's 400 shekels „עוֹבֵר לַסּוֹחֵר" ('over lasocher'): socher is Keser, which „סָחוֹר סְחוֹר" ('goes around') as the makif, and the shekels are 'over', above even Keser; silver (kesef) is longing, delight, and 'over lasocher' its essence. But that was from Yaakov's side; in fact they told him that Eisav's 400 men are below, of the other side, so „צָרִיךְ לִהְיוֹת בֵּירוּרִם בְּאוֹפָן אַחֵר" (their refinement must take another path), as the drushim go on to explain.

THE ALTER REBBE: וְכַנּוֹדָע שֶׁשֹּׁרֶשׁ שָׁרְשָׁם שֶׁל ד׳ מֵאוֹת אִישׁ הנ״ל נִתְהַוָּה מִן ד׳ מֵאוֹת שֶׁקֶל כֶּסֶף שֶׁנָּתַן אַבְרָהָם אע״ה לְעֶפְרוֹן

THE REBBE: הוּא חָשַׁב שד׳ מֵאוֹת אִישׁ אֵלּוּ הֵם דַּרְגָּא נַעֲלֵית בְּיוֹתֵר, בחי׳ ד׳ מֵאוֹת עָלְמִין דִּכְסוּפִין שֶׁלְּמַעְלָה מִמַּעְלָה

Toras Menachem 5743 (unedited), vol. א, p. 554 (the maamar begins p. 553; Sefer HaMaamarim 5743 p. נא has a gap here) · י״ח כסלו ה׳תשמ״ג, ש״פ וישלח

Background from the Rebbe

In an edited sicha of Shabbos Vayishlach, the eve of 19 Kislev 5750, asking what ties 19 Kislev, the New Year of Chassidus, to Parshas Vayishlach, the Rebbe reads the parshiyos of Bereishis as the order of our service, in which Vayishlach, the refinement of Eisav, „תַּחְתּוֹן שֶׁאֵין תַּחְתּוֹן לְמַטָּה מִמֶּנּוּ" ('the lowest of which there is none lower'), is the end and completion of the work through which the whole intent of creation is fulfilled; note 61 is on that sentence.

In the note the Rebbe adds that the intent of creation fulfilled through Vayishlach includes the intent of the world of Tohu: that Tohu's makifim, Eisav's root, which are above Tikkun, be drawn down and revealed in the world of Tikkun. That is the fulfillment of Yaakov's mission „אֶל בחי׳ שֶׁלְּמַעְלָה מִמֶּנּוּ בְּמַדְרֵגָה, לְכָנָיו מַמָּשׁ" ('before him', to the level above him), to draw Tohu's makifim down into Tikkun. It comes about, he says, through the completion of the refinement of Eisav below, „כּוֹלֵל גַּם הַבֵּירוּר דְּאַרְבַּע מֵאוֹת אִישׁ עִמּוֹ" ('including the refinement of the four hundred men with him'), whose root of root, in this paragraph's words, is Avraham's four hundred shekels, the four hundred worlds of longing, „עֹנֶג הָעֶלְיוֹן הַנִּמְשָׁכִים מבחי׳ עַתִּיקָא קַדִּישָׁא" (supernal delight from Atika Kadisha).

THE ALTER REBBE: שֶׁשֹּׁרֶשׁ שָׁרְשָׁם שֶׁל ד׳ מֵאוֹת אִישׁ הנ״ל נִתְהַוָּה מִן ד׳ מֵאוֹת שֶׁקֶל כֶּסֶף שֶׁנָּתַן אַבְרָהָם אע״ה לְעֶפְרוֹן

THE REBBE: ע״י שֶׁנִּשְׁלַם הַבֵּירוּר דְּעֵשָׂו שֶׁלְּמַטָּה, כּוֹלֵל גַּם הַבֵּירוּר דְּ״אַרְבַּע מֵאוֹת אִישׁ עִמּוֹ"

Sefer HaSichos 5750, vol. א, p. 178-179, note 61 (on §4; the note begins on p. 178) · ערב י״ט כסלו ה׳תש״נ, ש״פ וישלח

[2] שֶׁשֹּׁרֶשׁ . . שֶׁל ד׳ מֵאוֹת אִישׁ . . מִן ד׳ מֵאוֹת שֶׁקֶל כֶּסֶף רְאֵה זח״ג קכח, ב וְאֵילָךְ. רפח, א. ובאגהי״ק לְתִנְיָא סי׳ כט. ובביאוה״ז להצ״צ כְּרַךְ ב ע׳ תרמו. [3] שֶׁנָּתַן אַבְרָהָם אע״ה לְעֶפְרוֹן חַיֵּי שָׂרָה כג, טז.

THE SOURCES

Genesis 23:16 Avraham weighs out for Efron the four hundred shekels of silver for the field and cave of Machpelah, 'current with the merchant' (over lasocher). The Alter

sak [ש"ק, four hundred], as it is written (Isaiah 50), "I clothe the heavens in blackness, and make sackcloth (sak) their covering."

Before that recovery, the sparks fell so far that they became the strength of Eisav's four hundred men. The Hebrew word sak (sackcloth), whose letters have the numerical value four hundred, captures this: the lofty light became a covering of darkness, as in Isaiah's image of heaven clothed in sackcloth.

[9] ד' מַאוֹת אִישׁ לְעָשָׂו וְהוּא בחי' ש"ק . . אָז יַחֲזִיר עֶפְרוֹן מוּבָא באוה"ת נ"ך כֶּרֶךְ א ע' קצז ע"ש בְּשֵׁם לקו"ת מהארי"ז. ישע' עה"פ מ, יב מִי מָדַד.

THE SOURCES

Isaiah 50:3 G-d says through Isaiah that He clothes the heavens in blackness and makes sackcloth their covering, a sign of His power. The Alter Rebbe uses the word sak, whose letters add up to four hundred, for the fallen state of the four hundred shekels.

אַלְבִּישׁ שָׁמַיִם קַדְרוּת וְשַׂק אָשִׂים כְּסוּתָם {פ}

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

וְכֵן ארז"ל [אמרו רבותינו זכרונם לברכה] **(סַנְהֶדְרִין קא.) הַתּוֹרָה חוֹגֶרֶת שַׂק כו' דְּהַיְינוּ שֶׁנִּתְהַוָּוה בחי' לְבוּשׁ שַׂק שֶׁהַחִיצוֹנִים יוֹנְקִים מִמֶּנּוּ**

3.8 And so our Sages, of blessed memory, said (Sanhedrin 101a), "The Torah girds itself with sackcloth," and so on; that is, a garment of sackcloth came into being, from which the external forces draw nourishment.

The Sages say that when a verse of Song of Songs is sung as a common tune, the Torah girds itself in sackcloth and complains before G-d. The Alter Rebbe takes the image for the same concealment: holy light turned into a coarse garment from which the external forces draw their life.

THE SOURCES

Sanhedrin 101a The Sages say that when someone sings a verse of Song of Songs as a common tune, the Torah girds itself in sackcloth and complains before G-d. Here it illustrates holy light becoming a garment of sackcloth from which the external forces draw.

תנו רבנן: הקורא פסוק של שיר השירים ועושה אותו כמין זמר, והקורא פסוק בבית משתאות בלא זמנו - מביא רעה לעולם, מפני שהתורה חוגרת שק ועומדת לפני הקדוש ברוך הוא ואומרת לפניו: רבונו של עולם, עשאוני בניך ככנור שמנגנין בו לצים.

Hebrew: William Davidson Edition - Vocalized Aramaic

ולע"ל [ולעתיד לבוא] **בְּגִמְר כָּל הַבֵּירוּרִין כְּשֶׁיִּבּוֹלַע הַמָּוֶת לָנֶצַח (זְכַרְיָה יג) וְאֶת רוּחַ הַטּוּמְאָה אַעֲבִיר כו' אָז יַחֲזִיר עֶפְרוֹן הד' מֵאוֹת שֶׁקֶל כֶּסֶף לְשָׁרְשָׁם אֶל הַקְּדוּשָׁה בִּשְׁלֵימוּת.**

3.9 And in the Time to Come, at the completion of all the birurim, when death will be swallowed up forever, (Zechariah 13) "And I will remove the spirit of impurity," and so on, then Efron will return the four hundred shekels of silver to their root, to holiness, in completeness.

This lasts until the Time to Come, when all the sparks have been refined, death is swallowed up forever (Isaiah 25:8) and G-d removes the spirit of impurity (Zechariah 13:2). Then 'Efron' will return the four hundred shekels: the light that went down returns fully to its holy root.

THE SOURCES

Isaiah 25:8 Isaiah promises that G-d will swallow up death forever. The Alter Rebbe alludes to it to describe the completion of all the birurim in the Time to Come.

בִּלַּע הַמָּוֶת לָנֶצַח וּמָחָה אֲדֹנָי ה' דִּמְעָה מֵעַל כָּל פָּנִים וְחֶרְפַּת עַמּוֹ יָסִיר מֵעַל כָּל הָאָרֶץ כִּי ה' דִּבֵּר {פ}

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Zechariah 13:2 G-d says through Zechariah that on that day He will remove the prophets of falsehood and the spirit of impurity from the land. At that time the fallen light returns fully to holiness.

וְהָיָה בַיּוֹם הַהוּא נְאֻם ה' צְבָאוֹת אַכְרִית אֶת שְׁמוֹת הָעֲצַבִּים מִן הָאָרֶץ וְלֹא יִזָּכְרוּ עוֹד וְגַם אֶת הַנְּבִיאִים וְאֶת רוּחַ הַטֻּמְאָה אַעֲבִיר מִן הָאָרֶץ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

וּמַעֲתָּה יָדַע יַעֲקֹב שאי"א שֶׁיִּשְׁפַּיַּע לוֹ עֵשָׂו מִשָּׁרְשׁוֹ אֶת הַמַּקִּיף דְּתֹהוּ אֲשֶׁר הוּא מְבַקֵּשׁ מֵאַחַר שֶׁהוּא בְּעַצְמוֹ לְמַטָּה.

3.10 From this, Yaakov knew that it is impossible for Eisav to bestow upon him, from his root, the makif of Tohu that he seeks, since he himself is below.

וְזֶהוּ עִנְיָן ת' עֶלְמִין דְּכִסּוּפִין וְהֵם ד' מֵאוֹת שֶׁקֶל כֶּסֶף הנ"ל. ונק' עוֹבֵר לְסוֹחֵר[6] כִּי כֶּתֶר נק' סוֹחֵר לָשׁוֹן (שַׁבָּת יג.) סְחוֹר סְחוֹר שֶׁהוּא בחי' הַמַּקִּיף לְכָל הַהִשְׁתַּלְשְׁלוּת.

3.4 This is the meaning of the four hundred worlds of longing (kisufin), and they are the above-mentioned four hundred shekels of silver (kesef). And they are called "over lasocher" (current with the merchant), because Keser is called socher, from the expression (Shabbos 13a) "sechor sechor" (go around, go around), for it is the level of the makif of the whole chain of descending worlds (hishtalshelus).

The Torah describes the silver Avraham weighed out for Efron as 'over lasocher', plainly 'current with the merchant' (accepted money). The Alter Rebbe reads socher as 'encircling', from the Talmud's phrase 'go around, go around', and applies it to Keser, the encompassing light that surrounds the whole chain of worlds.

[6] עוֹבֵר לְסוֹחֵר בלקו"ת בְּרָכָה צט, ג מְצַיֵּין לְכָאן.

THE SOURCES

Shabbat 13a The Talmud quotes the saying 'Go around, go around, says the nazirite; do not come near the vineyard' (sechor sechor). The Alter Rebbe uses the word to read socher as encircling, and so 'over lasocher' as referring to Keser, the encompassing level.

מיתיבי: רבן שמעון בן גמליאל אומר, התינוקות של בית רבן היו מסדרין פרשיות וקורין לאור הנר. אי בעית אימא — ראשי פרשיותיו, ואי בעית אימא — שאני תינוקות, הואיל ואימת רבן עליהן לא אתי לאצלויי. כיוצא בו לא יאכל הזב. תניא: רבי שמעון בן אלעזר אומר: בוא וראה עד היכן פרצה טהרה בישראל, שלא שנינו "לא יאכל הטהור עם הטמאה", אלא לא יאכל הזב עם הזבה מפני הרגל עבירה. כיוצא בו: לא יאכל זב פרוש עם זב עם הארץ, שמא ירגילנו אצלו. וכי מרגילו אצלו מאי הוי? אלא אימא: שמא יאכילנו דברים טמאין. אטו זב פרוש לאו דברים טמאין אכיל? אמר אביי: גזירה שמא יאכילנו דברים שאינן מתוקנין. ורבא אמר: רוב עמי הארץ מעשרין הן, אלא שמא יהא רגיל אצלו ויאכילנו דברים טמאין בימי טהרתו. איבעיא להו: נדה מהו שתישן עם בעלה היא בבגדה והוא בבגדו? א

Hebrew: William Davidson Edition - Vocalized Aramaic

ות' עֶלְמִין דְּכִסּוּפִין[7] הנ"ל הֵם עוֹבֵר לַסּוֹחֵר שֶׁהֵם בָּאִים וְנִמְשָׁכִים מַעֲצְמוּת [אור אין סוף] **[8] שֶׁלְּמַעְלָה גַּם מֵהַכֶּתֶר וְעוֹבְרִין וְנִמְשָׁכִין בְּהַכֶּתֶר וּמִשָּׁם נֶהֱרִין לְצַדִּיקַיָּא לע"ל** [לעתיד לבוא].

3.5 And these four hundred worlds of longing are "over lasocher" [passing through the socher], for they come and are drawn from the essence of the Infinite Light (Or Ein Sof), which is higher even than Keser, and they pass and are drawn through Keser, and from there they shine to the tzaddikim in the Time to Come.

'Over lasocher' now also means 'passing through the encircler': the worlds of longing originate in the essence of the Infinite Light, above even Keser, and pass through Keser before shining to the righteous. Their source is therefore higher than any encompassing level.

[7] ת' עָלְמִין דְּכִסּוּפִין רְאֵה זח"א קכג, ב. [8] עוֹבֵר לַסּוֹחֵר שֶׁהֵם בָּאִים וְנִמְשָׁכִים מַעֲצְמוּת אוא"ס בלקו"ת עֵקֶב טז, ד. בְּרָכָה צט, ג מְצַיֵּין לְכָאן.

וְעִנְיַן הַנְּתִינָה לְעֶפְרוֹן הי' [היה] בְּדֶרֶךְ עִנְיַן יְרִידַת הַבֵּירוּרִים כְּדֵי לְהוֹצִיאָם אח"כ מִמֶּנּוּ בתוס' [בתוספת] בְּרָכָה כו'.

3.6 And the giving to Efron was in the manner of the descent of the birurim (the sparks to be refined), in order to bring them out of him afterward with added blessing, and so on.

Birurim are the sparks of holiness that fell into the lower realms and must be refined and raised. Avraham's giving of the silver to Efron was a deliberate descent of such holy sparks into a lower place, so that they could later be recovered with added blessing.

אַךְ בֵּינַי לְבֵינֵי הֵן שֶׁיָּרְדוּ כ"כ [כל כך] **לְמַטָּה מַטָּה וְנַעֲשׂוּ בחי' ד' מֵאוֹת אִישׁ לְעָשָׂו. וְהוּא בחי' ש"ק[9] כמ"ש (יְשַׁעְיָה נ) אַלְבִּישׁ שָׁמַיִם קַדְרוּת וְשַׂק אָשִׂים כְּסוּתָם.**

3.7 But in the meantime they descended so very far down that they became the four hundred men of Eisav. This is the level of

THE SOURCES

Zohar, Terumah 64:660-66:669 The Zohar teaches that 'spirit brings spirit': an arousal from below draws down a corresponding spirit from above. The Alter Rebbe uses it to explain why Yaakov had to raise mayin nukvin to draw down the makif.

Hence, “Thou shalt love” is the first outstretching of the right hand to love the Holy One, blessed be He, with that close attachment which the right hand symbolizes. If a man loves G-d, then G-d stretches out His right hand to him to receive and welcome him with love. Everything in the world depends on the will; spirit rouses spirit, and the spirit in man turned yearningly in love to Him brings down the Divine Spirit. When a man’s love to the Holy One is roused, the “right hand” is moved only by a threefold impulse, by “heart”, “soul”, and “might”, for it does not say, “with all thy heart or with all thy soul”, etc., but “and with all thy soul”, etc.: all three are essential and necessary. Then does the Holy One respond and stir up His Right Hand towards that man, and He stretches it out to receive him, and He does indeed receive him; concerning which it is written: “The utterance of th

English: The Zohar; London, Soncino Press, 1933, Public Domain

וְזֶהוּ עִנְיַן הַמִּנְחָה שֶׁשָּׁלַח יַעֲקֹב לְעֵשָׂו הוּא בְּחִי' הַעֲלָאַת מ"נ [מיין נוקבין] לְהַמְשִׁיךְ מ"ד [מיין דוכרין] דְּמַקִּיף דְּתֹהוּ הנ"ל.

4.3 This is the meaning of the gift that Yaakov sent to Eisav: it is the raising of mayin nukvin in order to draw down the mayin duchrin (the “masculine waters”) of the above-mentioned makif of Tohu.

Yaakov's gift to Eisav was this raising of mayin nukvin. It was meant to evoke the 'masculine waters' (mayin duchrin), the flow from above, of the encompassing light of Tohu.

THE REBBE ON THIS PARAGRAPH

The Rebbe explains

In an edited sicha of Shabbos Mikeitz 5752, the sixth day of Chanukah and the first day of Rosh Chodesh Teves, the Rebbe ties the parshiyos from Vayeishev to Vayechi to the redemption, „בִּיקֵּשׁ יַעֲקֹב לֵישֵׁב בְּשַׁלְוָה” (“Yaakov sought to dwell in tranquility”) meaning the tranquility of the days of Moshiach, “since from his side he was already ready for the redemption”; his note on that phrase (note 96) turns to Vayishlach.

In the note the Rebbe says Yaakov sent to tell Eisav that the refinements were done and it was „הַזְמַן לֵילֵךְ יַחְדָּיו אֶל הַגְּאוּלָה” (time to go together to the redemption), and so much so that even after the messengers told him Eisav was not refined at all, he „לֹא עָסַק בַּעֲבוֹדַת הַבֵּירוּרִים” (did not turn to “the work of refinements”) but sent a gift, an offering, „הַעֲלָאַת מ"ן לְהַמְשִׁיךְ מ"ד דְּמַקִּיף דְּתֹהוּ” (“raising mayin nukvin to draw down the mayin duchrin of the makif of Tohu”), quoting our paragraph. Its aim, he says, was „כְּדֵי שתהי' אֲצִילוּ הַשְּׁלֵימוּת דִּלְעָתִיד לָבוֹא” (to have the perfection of the Time to Come), Tohu’s makifim drawn down and revealed inwardly in Tikkun (citing Torah Ohr, start of Vayishlach).

THE ALTER REBBE: וְזֶהוּ עִנְיַן הַמִּנְחָה שֶׁשָּׁלַח יַעֲקֹב לְעֵשָׂו הוּא בְּחִי' הַעֲלָאַת מ"נ לְהַמְשִׁיךְ מ"ד דְּמַקִּיף דְּתֹהוּ הנ"ל

THE REBBE: לֹא עָסַק ב„עֲבוֹדַת הַבֵּירוּרִים”, „אֶלָּא שָׁלַח מִנְחָה שהו"ע הַקָּרְבָּן, „הַעֲלָאַת מ"ן לְהַמְשִׁיךְ מ"ד דְּמַקִּיף דְּתֹהוּ”, כְּדֵי שתהי' אֲצִילוּ הַשְּׁלֵימוּת דִּלְעָתִיד לָבוֹא

Sefer HaSichos 5752, vol. א, p. 202-203, note 96 (on §10; the note begins on p. 202; the sicha begins p. 194; the same in Toras Menachem 5752 vol. 2 pp. 35-36, note 96) · אדר"ח טבת ה'תשנ"ב, חנוכה (ו) שבת, ש"פ מקץ (edited)

וּלְכָךְ שָׁלַח גְּמַלִּים אַף שֶׁהֵם בְּהֵמוֹת טְמֵאוֹת כִּי לְגַבֵּי או"מ [אור מקיף] הנ"ל כַּחֲשֵׁכָה כָּאוֹרָה כו'. וכמשי"ת [וכמו שיתבאר] לְקַמָּן בעז"ה [בעזרת השם] בְּעָנְיַן וַיִּקַּח מִן הַבָּא בְּיָדוֹ מִנְחָה כו':

4.4 That is why he sent camels, even though they are impure animals: for in relation to this or makif (encompassing light), “darkness is as light,” and so on. As will be explained below, with G-d's help, on “And he took from what had come into his hand a gift,” and so on.

Camels are not kosher animals, yet Yaakov included them in his gift, because for so lofty an encompassing light the difference between darkness and light does not apply. There (Torah Ohr, Vayishlach 4:25) the Alter Rebbe explains that camels are impure for the offerings of Tikkun, but of the offerings of Tohu it is said, 'Who can bring the pure out of the impure?', for there darkness is as light.

This explains the messengers' message to Yaakov. Since Eisav himself is still below, Yaakov understood that Eisav could not bestow from his root the encompassing light of Tohu he was seeking.

EXPLANATION The paragraph traces Eisav's four hundred men to the four hundred shekels Avraham gave Efron, which are the lofty 'worlds of longing' of supernal delight, and shows that this light is still fallen and will be restored only in the Time to Come; therefore Yaakov cannot receive it from Eisav.

DEEPER The Kehot notes point to the Idra Rabba (Zohar 3:128b), where the righteous inherit four hundred worlds from the radiance of the whiteness of the supernal skull, and to Zohar 1:123b, on the four hundred worlds of longing; and to Etz Chaim, Sha'ar (Gate) 41, ch. 3, on Keser as the intermediate between Emanator and emanated (the same principle is stated in the first chapter of Sha'ar Derushei ABYA, Etz Chaim 42:1: an intermediate level close to both is needed, and that level is Keser). The same double reading of 'over lasocher', as coming from the essence of the Infinite Light above the makifim, recurs in Likkutei Torah, Eikev, which refers back to this maamar.

4

וְאֵין עֵצָה אֶלָּא רַק שֶׁיְּמַשִּׁיךְ יַעֲקֹב בְּעַצְמוֹ אֶת הַמַּקִּיף הנ"ל.

4.1 There is no recourse but that Yaakov himself draw down this makif.

Since the encompassing light cannot come through Eisav, Yaakov must draw it down by his own effort. This turns the discussion from Eisav's state to Yaakov's service.

THE REBBE ON THIS PARAGRAPH

The Rebbe explains

In the edited sicha of Shabbos Vayishlach 18 Kislev 5747, retelling the parsha as Chassidus explains it (his notes: Torah Chaim and Torah Ohr at the start of the parsha, and both on "וַיִּקַּח מִן הַבָּא בְּיָדוֹ"), as the basis for the lesson of shlichus.

When Yaakov heard from the messengers that Eisav was not yet ready (though Yaakov was) and was instead „הוֹלֵךְ לִקְרָאתְךָ וְאַרְבַּע מֵאוֹת אִישׁ עִמּוֹ” (“coming with four hundred men”), he understood „אֲז עֵר דְּאִתְרְפִּ עֵס אֵלַיְין מְמַשִּׁיךְ זַיין” (that he had to draw it down himself); hence the gift, „הַעֲלָאַת מ"ן לְשָׁרְשׁוֹ שֶׁל עֵשָׂו (בחי' תֹּהוּ)” (raising mayin nukvin to Eisav’s root, Tohu), „אֲוָן דּוֹרֵךְ דְּעם וְועט עֵר מְבַטֵּל אֲוָן מְבָרֵר זַיין עֲשָׂו דִּלְמַטָּה” (“and through this he will nullify and refine Eisav below”) and prepare the world for „וְעָלוּ מוֹשִׁיעִים בְּהַר צִיּוֹן” (“saviors will go up on Mount Zion”). For the gift and its effect the Rebbe’s notes point to the maamar on "וַיִּקַּח מִן הַבָּא בְּיָדוֹ", the one our paragraph itself points to. And since Eisav was not ready, Yaakov could not bring the gift himself; he sent it ahead with his servants, „וַאֲנִי אָבוֹא אַחֲרֵיכֶם” (“and I will come after you”).

THE ALTER REBBE: וְאֵין עֵצָה אֶלָּא רַק שֶׁיְּמַשִּׁיךְ יַעֲקֹב בְּעַצְמוֹ אֶת הַמַּקִּיף הנ"ל

THE REBBE: דְּעֵר עִנְיַן פּוּן הַעֲלָאַת מ"ן לְשָׁרְשׁוֹ שֶׁל עֵשָׂו (בחי' תֹּהוּ), אֲוָן דּוֹרֵךְ דְּעם וְועט עֵר מְבַטֵּל אֲוָן מְבָרֵר זַיין עֲשָׂו דִּלְמַטָּה

Sefer HaSichos 5747, vol. א, p. 127, §4 (= Likkutei Sichos vol. 25, pp. 362-363, §4; the sicha begins p. 360) · ח"י כסלו ה'תשמ"ז, ש"פ וישלח

וּלְזֹאת כְּשֶׁיֵּדַע שֶׁבְּעַצְמוֹ צָרִיךְ לְהַמְשִׁיךְ הַמַּקִּיף הנ"ל לָכֵן הוּצְרַךְ לְהַעֲלוֹת מ"ן [מיין נוקבין] כְּנֶגְדּוֹ כְּדֵי לְהַמְשִׁיךְ עי"ז אֶת הַמַּקִּיף כִּי רוּחַ אַיְיתִי רוּחַ[10] כו'.

4.2 Therefore, when he knew that he himself had to draw down this makif, he had to raise mayin nukvin (the “feminine waters”) toward it, in order thereby to draw down the makif, for “spirit brings spirit,” and so on.

'Mayin nukvin' (feminine waters) is the Kabbalistic term for an arousal from below that rises to evoke a response from above. As the Zohar says, 'spirit brings spirit': a stirring from below draws down a corresponding flow from above.

[10] רוּחַ אַיְיתִי רוּחַ זח"ב קסב, ב. רְאֵה לְעֵיל א, א וְאִילָךְ.

there were only two lines. This is because Tohu had intense lights in small vessels, like a narrow-minded judge who can see only acquittal or only guilt, while Tikkun has ample vessels, like a broad mind that holds both. Since the arousal from below must match the flow it seeks, Yaakov modeled himself on Tohu with two camps. The same explains his gift: unlike Torah sacrifices, which must be pure, slaughtered animals offered with many exact details because the Torah flows from contracted Tikkun, Yaakov sent impure, living animals, for the Infinite light of Tohu bears everything. Like the pig that will become pure in the future, and the camels whose root is lofty, this was possible only for Yaakov before Sinai; for us, the Torah's prohibitions are absolute.

OUTLINE

Yaakov's prayer §1 Yaakov asks for the Patriarchs' encompassing lights to help him draw down the light of Tohu and so be saved from Eisav.

Two lines and three §2-4 Tohu's separate attributes form two lines, Tikkun's integrated attributes three; the reason is the ratio of lights to vessels, and the arousal from below must match the flow it seeks.

The two camps §5 Yaakov divided into two camps to mirror Tohu and connect to its encompassing light.

The gift to Eisav §6-9 Unlike the precise sacrifices of Tikkun, Yaakov's gift of impure, living animals suited the Infinite light of Tohu.

Camels, the pig, and the limits after Sinai §10 The impure will be elevated in the future and camels have a lofty root, but after the Torah was given, what it forbids cannot be elevated.

1

וַיֹּאמֶר יַעֲקֹב אֱלֹהֵי אָבִי אַבְרָהָם[1] כו'. פִּי שֶׁהִתְפַּלֵּל שֶׁיּוּמְשַׁךְ אֵלָיו הַמַּקִּיפִים דְּקְדוּשָׁה שֶׁל הָאָבוֹת לַעֲזוֹר לוֹ שֶׁיּוּכַל לְהַמְשִׁיךְ הַמַּקִּיף דְּתֹהוּ הנ"ל שֶׁיִּתְגַּלֶּה לְמַטָּה וע"י ג"כ הַצִּילֵנִי נָא מִיַּד עֵשָׂו כו' שֶׁלְּמַטָּה.

1.1 "And Yaakov said: 'G-d of my father Avraham…'" This means that he prayed that the holy encompassing lights (makifim) of the Patriarchs be drawn down to him, to help him so that he could draw down the encompassing light (makif) of Tohu mentioned above, so that it be revealed below; and through this also [would come about] "Rescue me, please, from the hand of Eisav…", [the Eisav] who is below.

> Before meeting Eisav, Yaakov prays to "the G-d of my father Avraham and the G-d of my father Yitzchak." The maamar reads this as a request that the holy "encompassing lights" of the Patriarchs, levels of divine light too great to be absorbed inwardly, come to his aid, so that he could draw down the encompassing light of Tohu discussed in the previous maamar and reveal it in this world. Once that higher light was drawn down, his plea to be saved from Eisav, the Eisav of the lower world, would also be answered.

[1] וַיֹּאמֶר יַעֲקֹב אֱלֹהֵי אָבִי אַבְרָהָם בְּרֵאשִׁית לְב, י.

THE SOURCES

Genesis 32:10 Returning to the Land of Israel and told that Eisav is coming toward him with four hundred men, Yaakov prays to G-d, calling on the G-d of his fathers Avraham and Yitzchak. The maamar reads his calling on the Patriarchs as a request that their encompassing lights be drawn down to him.

וַיֹּאמֶר יַעֲקֹב אֱלֹהֵי אָבִי אַבְרָהָם וֵאלֹהֵי אָבִי יִצְחָק ה' הָאֹמֵר אֵלַי שׁוּב לְאַרְצְךָ וּלְמוֹלַדְתְּךָ וְאֵיטִיבָה עִמָּךְ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Genesis 32:12 In the same prayer Yaakov asks G-d to save him from his brother Eisav, whom he fears will attack. Here that rescue comes about through drawing down the light of Tohu.

הַצִּילֵנִי נָא מִיַּד אָחִי מִיַּד עֵשָׂו כִּי יָרֵא אָנֹכִי אֹתוֹ פֶּן יָבוֹא וְהִכַּנִי אֵם עַל בָּנִים

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

EXPLANATION The maamar opens by linking Yaakov's prayer to the theme of the preceding discourse: Yaakov's mission is to draw down

THE SOURCES

Psalms 139:12 The Psalmist says that before G-d darkness is as light. It explains why impure animals could serve in drawing down a light for which darkness and light are alike.

גַּם חֹשֶׁךְ לֹא יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָה

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Genesis 32:14 Yaakov took from what he had a gift for Eisav. The Alter Rebbe promises to explain this verse further in a later discussion.

וַיָּלֶן שָׁם בַּלַּיְלָה הַהוּא וַיִּקַּח מִן הַבָּא בְיָדוֹ מִנְחָה לְעֵשָׂו אָחִיו

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

EXPLANATION Since Eisav cannot pass on the encompassing light of Tohu, Yaakov must draw it himself by an arousal from below, and his gift to Eisav, including even impure camels, was that arousal.

DEEPER The principle that 'spirit brings spirit' (Zohar 2:162b) grounds the whole idea of mayin nukvin: the flow from above corresponds to, and is evoked by, the arousal from below. That the gift included impure animals reflects the teaching that the light of Tohu is rooted above the division between holy and unholy.

THE BREAKDOWN

AVODAH When a higher light cannot come to a person from outside, because its channel is still fallen, he must draw it down by his own effort, an arousal from below; and in that service even lowly things can be offered, since before the highest light darkness is as light.

1. Why would the light rooted in Eisav be higher than Yaakov's own, and why can it not reach Yaakov while Eisav is still fallen?
2. How does the maamar connect Eisav's four hundred men with the four hundred shekels Avraham paid Efron?
3. What two meanings of 'over lasocher' does the Alter Rebbe draw out, and what do they teach about the source of the supernal delight?
4. What is the relationship between raising mayin nukvin and drawing down the makif, and how was Yaakov's gift an example of it?
5. Why could Yaakov's gift include camels, impure animals, and what does that suggest about the nature of this encompassing light?

FOR YOUNG READERS · AGES 9–13

Yaakov's gift to Eisav

When the light we need cannot come to us from someone else, we must reach for it ourselves through our own effort.

1. Why did Yaakov have to draw the light down himself instead of waiting to receive it?
2. What do the four hundred shekels Avraham paid Efron stand for in the maamar?
3. What is one good thing you can start on your own this week, without waiting for someone to ask you?

TORAH OHR · VAYISHLACH 3

ויאמר יעקב אלהי אבי אברהם כו'.

"And Yaakov said: 'G-d of my father Avraham…'"

Yaakov's two camps and his unusual gift to Eisav were deliberate: to draw down the unlimited encompassing light of Tohu, his arousal from below had to take Tohu's own shape: two camps apart, like Tohu's two separate lines, and a gift free of the contractions and exact measures that belong to Tikkun and to the Torah.

Yaakov prays for the encompassing lights of the Patriarchs to help him draw down the light of Tohu, which will also save him from Eisav. Why did he divide his people into two camps? In the World of Tikkun the Sefiros form three lines, with Tiferes joining Chesed and Gevurah; in Tohu the attributes stood apart, so

In the second maamar Basi LeGani of Motzaei Shabbos Beshalach, 11 Shevat 5728, while explaining man's elevation as one who includes all levels, the Rebbe notes that a maamar of Torah Ohr (71b, on "He is not a man that He should regret") describes man as „ג׳ קַוִּין" ("three lines"), and shows why that too marks man's perfection.

Citing this passage (his note 60: Torah Ohr Vayishlach 24d), the Rebbe restates its contrast: in Tohu the Sefiros are in „ב׳ קַוִּין (יָמִין ושְׂמאל)" (two lines, right and left), and in Tikkun in three. With our paragraph he stresses that Tikkun's advantage is not only that a third line is added: through the middle line the right and left lines are joined and included in each other („חִיבּוּר וְהִתְכַּלְלוּת דב׳ הַקַּוִּין"). What he adds is the reason: the middle line can join Chesed and Gevurah because „שֶׁשָּׁרְשׁוֹ הוּא מאוא״ס" (its root is in the Infinite Light), „שְׁלֵימוּתָא דְּכוֹלָּא" ("the perfection of all"), which holds the perfection of both lines; for this he points to Iggeres HaKodesh 12 and Likkutei Torah Tazria.

THE ALTER REBBE: שֶׁהַקַּו הָאֶמְצָעִי הוּא הַמְחַבֵּר וּמְיַיחֵד ג׳׳כ ב׳ הַקַּוִּין דְּיָמִין וּשְׂמאל לִהְיוֹת מִתְכַּלְלִים יַחַד

THE REBBE: וְזֶה שֶׁקַּו הָאֶמְצָעִי מְחַבֵּר וּמְיַיחֵד ב׳ הַקַּוִּין חו״ג הוּא לְפִי שֶׁשָּׁרְשׁוֹ הוּא מאוא״ס שְׁלֵימוּתָא דְּכוֹלָּא שֶׁכּוֹלֵל הַשְּׁלֵימוּת דב׳ הַקַּוִּין

Sefer HaMaamarim Melukat (new edition), vol. 2 (Kislev-Shevat), vol. ב, p. שיא (old edition, vol. 2, p. רמד · ה׳תשכ״ח, (מאמר ב׳) י״א שבט, מוצש״ק פ׳ בשלח

וּלְכָךְ יִשְׂרָאֵל שֶׁהֵם בבחי׳ הַתְּקוּן אוֹמְרִים ג״פ [ג׳ פעמים] **קָדוֹשׁ דַּוְקָא וּכְתִיב בָּהֶם ג״כ וְהְיִיתֶם לִי סְגוּלָּה[4] שהסגו״ל הוּא ג׳ נְקוּדּוֹת בְּחִינַת יָמִין וּשְׂמאל וְאֶמְצַע כו׳**

2.4 Therefore Israel, who are on the level of Tikkun, say "Holy" three times specifically; and it is also written of them, "You shall be to Me a treasure (segulah)," for the segol [vowel] is three dots, the aspect of right, left and center….

Because the Jewish people belong to the order of Tikkun, their praise has a threefold pattern, the triple "Holy, holy, holy." The word segulah ("treasure") used of Israel hints at this too: the segol vowel is three dots, two side by side and one beneath between them, as right, left and center.

[4] וְהְיִיתֶם לִי סְגוּלָּה שְׁמוֹת יט, ה.

THE SOURCES

Isaiah 6:3 In Isaiah's vision the seraphim call to one another, "Holy, holy, holy is Havayah of Hosts," words Israel repeat in the Kedushah. Here the three repetitions reflect the three lines of Tikkun.

וְקָרָא זֶה אֶל זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה׳ צְבָאוֹת מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Exodus 19:5 At Sinai G-d tells Moshe to say to Israel: if you listen to My voice and keep My covenant, you shall be to Me a treasure (segulah) among all the peoples. The maamar hears in segulah the segol vowel, whose three dots stand for the three lines of Tikkun.

וְעַתָּה אִם שָׁמוֹעַ תִּשְׁמְעוּ בְקֹלִי וּשְׁמַרְתֶּם אֶת בְּרִיתִי וְהְיִיתֶם לִי סְגֻלָּה מִכָּל הָעַמִּים כִּי לִי כָל הָאָרֶץ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

אֲבָל בָּעוֹלָם הַתֹּהוּ שֶׁהָיוּ בבחי׳ פֵּירוּד זת״ז [זה תחת זה] **וְלֹא נִתְייַחֲדוּ יַחַד ה״ז** [הרי זה] **רַק בחי׳ ב׳ קַוִּין שֶׁהַחֶסֶד הוּא בפ״ע** [בפני עצמו] **והגבור׳** [והגבורה] **הוּא בפ״ע** [בפני עצמו].

2.5 But in the World of Tohu, where they were in a state of separation, one beneath the other, and were not united together, this is only the level of two lines: Chesed is by itself and Gevurah is by itself.

In Tohu, by contrast, the attributes stood apart and never merged, so there were in effect only two lines. Chesed acted purely as Chesed and Gevurah purely as Gevurah, with nothing to mediate between them.

EXPLANATION The paragraph poses the question of Yaakov's two camps and lays out its foundation: Tikkun is structured in three integrated lines, while Tohu consisted of isolated attributes, effectively two separate lines.

DEEPER The Arizal describes Tohu as "points" (nekudim) standing one below another, and Tikkun as full configurations arranged in the lofty light of Tohu, and his rescue from Eisav follows from it.

DEEPER In Chassidus Eisav is rooted in the World of Tohu, whose lights are greater than those of Tikkun; to overcome and refine him, Yaakov must connect to that root, and for this he calls on the makifim of the Patriarchs.

2

וַיִּירָא יַעֲקֹב מְאֹד וַיֵּצֶר לוֹ וַיַּחַץ אֶת הָעָם אֲשֶׁר אִתּוֹ וְאֶת הַצֹּאן וְאֶת הַבָּקָר וְהַגְּמַלִּים לִשְׁנֵי מַחֲנוֹת. יובן ע״פ הַקְּדָמָה הַיְדוּעָ שֶׁעִיקַּר הַהֶפְרֵשׁ בֵּין עוֹלַם הַתֹּהוּ[3] לְעוֹלָם הַתִּקּוּן.[2]

2.1 "And he divided the people… into two camps…." Now, the reason he divided [them] into two camps specifically will be understood on the basis of the well-known introduction: that the main difference between the World of Tohu (Chaos) and the World of Tikkun (Rectification) [is as follows].

Yaakov, fearing Eisav, divided his people and flocks into two camps. The maamar asks why specifically two, and answers with the basic distinction between Tohu (Chaos), the primordial world that collapsed, and Tikkun (Rectification), the ordered world that replaced it.

[2] הַהֶפְרֵשׁ בֵּין עוֹלַם הַתֹּהוּ לְעוֹלָם הַתִּקּוּן רְאֵה ע״ח שַׁעַר הַכְּלָלִים פי״א, פ״ב. שַׁעַר עֲגוּלִּים וְיוֹשֶׁר עֵנַף ד. ובכ״מ. לְקַמָּן נא, ד. וְאֵילָךְ. [3] הַתֹּהוּ . . זֶה תַּחַת זֶה . . בְּצִיּוּר קַוִּין רְאֵה לְעֵיל ט, ד. וּרְאֵה ד״ה וְהָאָרֶץ הָיְתָה תֹּוהוּ תקס״ח בְּתְחִלָּתוֹ. ובד״ה אַחֲרֵי מוֹת תרמ״ט סע״ י ג.

THE SOURCES

Genesis 32:8 Frightened by the report of Eisav's approach, Yaakov divides the people with him, and the flocks, into two camps, so that if Eisav strikes one the other may escape (32:9). The maamar finds in the number two an imitation of Tohu.

וַיִּירָא יַעֲקֹב מְאֹד וַיֵּצֶר לוֹ וַיַּחַץ אֶת הָעָם אֲשֶׁר אִתּוֹ וְאֶת הַצֹּאן וְאֶת הַבָּקָר וְהַגְּמַלִּים לִשְׁנֵי מַחֲנוֹת

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Sefer Etz Chaim, Shaar HaKlalim 1 The Kehot note cites Etz Chaim, Sha'ar HaKelalim chapters 1-2, and Sha'ar Igulim veYosher, branch 4 (Etz Chaim 1:4). The first chapter of Sha'ar HaKelalim describes the World of Tohu, the world of the "points" (Nekudim): its Sefiros came forth one after another, Keser, then Chochmah, then Binah, then the six emotive points, then Malchus, and then shattered.

כשעלה ברצונו יתברך שמו לברוא את העולם כדי להיטיב לברואיו ויכירו גדולתו ויזכו להיות מרכבה למעלה להדבק בו ית׳ האציל נקודה א׳ הכלולה מי׳ (והם י״ס של העקודים שהיו בכלי א׳) ולא היו נראים. דרך משל האדם מורכב מד׳ יסודות ואינם ניכרים בו כל א׳ וא׳ בפ״ע. וכן הענין בכאן נקודה זו היתה כלולה מעשר בתחלת אצילותה וזו היא למעלה מן הכתר [שהוא] עתה כי משם שואבים כל הי״ס שפע וחיות מנקודה זו. גם אור וחיות נקודה זו יורדת מן המאציל בתוכה ביחד שהיא הכלי עם נשמתו כהדין קמצא דלבושיה מניה וביה והיו בה י׳ אורות פנימים וי׳ אורות מקיפים ואור המקיף מבחוץ לכלי ונודע כי המקיף גדול מהפנימי כי אי״פ מצומצמת תוך הכלי משא״כ במקיף. וז״ס ודברתי אתך מבין ב׳ הכרובים שהיה מצומצמת שם השכינה ומנקודה זו נתפשטו י׳ נקודות מכתר עד המלכות ע

Hebrew: Sefer Etz Chaim

שֶׁבָּעוֹלָם הַתֹּהוּ הָיוּ הַסְּפִירוֹת מְפוֹרָדִים זֶה תַּחַת זֶה אֲבָל בָּעוֹלָם הַתִּקּוּן הֵם בְּצִיּוּר קַוִּין דְּהַיְינוּ ג׳ קַוִּין יָמִין וּשְׂמאל וְאֶמְצַע

2.2 In the World of Tohu the Sefiros were separate, one beneath the other; but in the World of Tikkun they are in the configuration of lines, that is, three lines: right, left and center.

In Tohu each Sefirah stood alone, stacked one below the other with no interaction. In Tikkun the Sefiros are arranged in three columns: the right line (headed by Chesed), the left line (headed by Gevurah), and the center line.

שֶׁהַקַּו הָאֶמְצָעִי הוּא הַמְחַבֵּר וּמְיַיחֵד ג״כ ב׳ הַקַּוִּין דְּיָמִין וּשְׂמאל לִהְיוֹת מִתְכַּלְלִים יַחַד כַּיָדוּעַ דת״ת [דתפארת] **הוּא הַמְמוּצָע בֵּין חו״ג** [חסד וגבורה] **וּמְחַבְּרָם יַחַד**

2.3 The center line is what joins and also unites the two lines of right and left so that they become merged together, as is known that Tiferes is the mediator between Chesed and Gevurah and joins them together.

The center line, headed by Tiferes, is what makes Tikkun work: it balances kindness and restraint so that each includes something of the other. This harmony of opposites is exactly what Tohu lacked.

THE REBBE ON THIS PARAGRAPH
Background from the Rebbe

the reverse. And this is what is called the level of two lines: Chesed is by itself and Gevurah is by itself.

> This is the meaning of "two lines": the lines are separated, so that when Chesed is active there is no room for judgment, and vice versa. Each attribute functions in isolation.

[5] וְזֶהוּ הנקי' בְּחִינַת ב' קַוִּין . . אֲבָל בְּתִקּוּן שהת"ת מַכְרִיעַ בֵּין חו"ג מוּבָא באוה"ת פ' וַיִּשְׁלַח רמד, א. רְאֵה תו"ח פ' בְּרֵאשִׁית ט, א.

אֲבָל בְּתִקּוּן שהת"ת [שהתפארת] **מַכְרִיעַ בֵּין חו"ג** [חסד וגבורה] **הֵיינוּ שֶׁגַּם בְּשָׁעַת הַדִּין יוּכַל לִהְיוֹת ג"כ נְטִיָּה לְזְכוּת וְכֵן לְהֵיפֶךְ לְפִי שֶׁבְּתִקּוּן הָאוֹרוֹת מוּעָטִים וְהַכֵּלִים מְרוּבִּים**

4.3 But in Tikkun, where Tiferes decides between Chesed and Gevurah, this means that even at the time of judgment there can also be a leaning toward acquittal, and likewise the reverse, because in Tikkun the lights are few and the vessels many.

> In Tikkun, Tiferes "decides" between Chesed and Gevurah, so even at a time of judgment there can be a leaning toward acquittal, and the reverse. This is possible because in Tikkun the lights are few and the vessels many.

נִמְצָא הַכְּלִי רָחָב לְקַבֵּל גַּם ב' הֲפָכִים וּכְמוֹ בְּאָדָם שֶׁדַּעְתּוֹ רְחָבָה יוֹכַל לְסָבוֹל ב' הֲפָכִים יַחַד וְיִשְׁכְּנוּ בְּמוֹחוֹ וְלִבּוֹ

4.4 It follows that the vessel is broad enough to receive even two opposites. It is like a person whose mind is broad: he can tolerate two opposites together, and they dwell [together] in his mind and heart.

> With ample vessels there is room to hold even opposites at once. The analogy is a broad-minded person, in whose mind and heart two opposing views can dwell together.

שֶׁמִּצַּד זֶה יֵשׁ סְבָרָא לְזְכוּת אע"פ [אף על פי] **שֶׁמִּצַּד אַחֵר יֵשׁ סְבָרָא לְחוֹב כו' וַהֲרֵי בְּתִקּוּן מִתְיַחֲדִים חו"ג** [חסד וגבורה] **יַחְדָּו וְזֶהוּ עִנְיָן ג' קַוִּין. (ועמ"ש מֵזֶה לְקַמָּן פ' יִתְרוֹ בד"ה לְהָבִין בֵּיאוּר עִנְיַן הָאָבוֹת הֵן הֵן הַמֶּרְכָּבָה)**

4.5 [He sees] that from this side there is reason to acquit, even though from another side there is reason to convict.... Thus in Tikkun Chesed and Gevurah are united together, and this is the idea of three lines. (And see what is written on this below, in Parshas Yisro, in the maamar beginning "To understand the explanation of the idea that the Patriarchs are themselves the Chariot.")

> Such a person sees a reason to acquit from one side even while there is a reason to convict from the other; this joining of Chesed and Gevurah is what "three lines" means. The maamar the Alter Rebbe points to, in Parshas Yisro (Torah Ohr, Yitro 9), explains that what joins two opposites is a light from a level above both, where they are nullified, and that Avraham is the right line, Yitzchak the left, and Yaakov the center line that joins them.

וְאַמְנָם בְּעוּבְדָּא זוֹ דְּיַעֲקֹב וְעֵשָׂו שָׁהָיָה יַעֲקֹב צָרִיךְ לְהַמְשִׁיךְ לוֹ הַמַּקִּיף דְּתוֹהוּ שֶׁהוּא בחי' הָאוֹר דְּתוֹהוּ שֶׁבְּלִי גְּבוּל כו' לְכָךְ הוּצְרַךְ לְהַעֲלוֹת מ"ן [מיין נוקבין] **לְשָׁם.**

4.6 However, in this episode of Yaakov and Eisav, where Yaakov needed to draw down to himself the encompassing light of Tohu, which is the level of the light of Tohu that is without limit..., therefore he needed to raise mayin nukvin (the "feminine waters") there.

> Yet Yaakov, in his encounter with Eisav, needed to draw down the encompassing light of Tohu, the unlimited light that no vessel can hold. For that he had to raise mayin nukvin ("feminine waters"), the Kabbalistic term for an arousal from below that elicits a flow from above.

וְיָדוּעַ שהמ"ן [שהמיין נוקבין] **צָרִיךְ לִהְיוֹת** [להיות] **לְפִי אוֹפֶן הַהַמְשָׁכָה שֶׁרוֹצֶה לְהַמְשִׁיךְ מִשּׁוּם שֶׁלְּפִי אוֹפֶן ההעלאה** [ההעלאה] **כָּךְ הִיא הַהַמְשָׁכָה.**

three columns; the three dots of the segol mirror the three columns of Tikkun.

3

וכמ"ש בֵּיאוּר הַדְּבָרִים במ"א שֶׁהָעִנְיָן הוּא לְפִי שֶׁבְּתִּחִלָּה הָיוּ הָאוֹרוֹת מְרוּבִּים וְהַכֵּלִים מוּעָטִים

3.1 And as the explanation of these matters is written elsewhere: the point is that in Tohu the lights were many and the vessels few.

> The Alter Rebbe now explains, as he has elsewhere, why Tohu had only separate lines. In Tohu the light was abundant and the vessels, the structures meant to hold and express it, were few.

וְלָכֵן מִצַּד קוֹטֶן הַכְּלִי לפ"ע [לפי ערך] **הָאוֹר ע"כ אֵין הַכְּלִי יְכוֹלָה לְהָכִיל ב' הֲפָכִים חו"ג** [חסד וגבורה] **יַחַד**

3.2 And therefore, because of the smallness of the vessel relative to the light, the vessel cannot contain two opposites, Chesed and Gevurah, together.

> Because the vessel was small relative to its light, it could not hold two opposing qualities, Chesed and Gevurah (kindness and restraint), at the same time.

עד"מ בְּאָדָם מִי שֶׁשִּׂכְלוֹ קָטָן לֹא יָכִיל ב' הֲפָכִים כְּלָל אֶלָּא אִם יֵשׁ שִׂכְלוֹ לִזְכוּת לֹא יִמְצָא אָז שׁוּם שֵׂכֶל לָחוֹב וְלֹא יִסְבּוֹל שׁוּם נְטִיָּה לָחוֹב בְּלִבּוֹ אֶלָּא רַק טוֹב וְחֶסֶד בִּלְבַד.

3.3 By way of analogy, in a person: one whose intellect is small cannot contain two opposites at all; rather, if he inclines his intellect toward acquittal, he will then find no reasoning at all toward guilt, and will not tolerate any leaning toward guilt in his heart, but only goodness and kindness alone.

> He illustrates this with a person of narrow intellect, who can never hold two opposite considerations together. Once he leans toward finding someone innocent, he sees no argument at all for guilt and cannot bear any leaning toward it; his heart holds only goodness and kindness.

EXPLANATION The two separate lines of Tohu are explained by its structure of intense lights in small vessels, illustrated by a narrow-minded judge who can see only one side at a time.

DEEPER "Many lights and few vessels" in Tohu and "few lights and many vessels" in Tikkun is a key principle of the Arizal's system; the vessels of Tohu shattered (shevirah) precisely because they could not contain their light.

4

וּבְהֵיפּוּךְ כַּאֲשֶׁר יַטֶּה לָחוֹב לֹא יִסְבּוֹל כְּלָל נְטִיָּה לִזְכוּת וְנִמְצָא אֵינוֹ אֶלָּא בְּקַו אֶחָד תָּמִיד פְּעָמִים בְּקַו הַיָּמִין לִזְכוּת וּפְעָמִים בְּקַו הַשְּׂמֹאל לָחוֹב

4.1 And conversely, when he inclines toward guilt, he will not tolerate any leaning toward acquittal at all. It follows that he is always in only one line: at times in the right line, toward acquittal, and at times in the left line, toward guilt.

> The same narrow-minded person, when he leans toward guilt, cannot tolerate any argument for acquittal. He is therefore always in one line only, sometimes entirely on the right (kindness) and sometimes entirely on the left (judgment).

וַהֲרֵי הַקַּוִּין מפורדי' שֶׁכְּשֶׁהוּא בבחי' חֶסֶד לֹא יוּכַל לִסְבּוֹל בחי' דִּין וְכֵן לְהֵיפּוּךְ וְזֶהוּ הנקי' בְּחִינַת ב' קַוִּין[5] שֶׁהַחֶסֶד הוּא בִּבְנֵי עֲצָמוֹ וְהַגְּבוּרָה בִּבְנֵי עֲצָמָהּ.

4.2 Thus the lines are separate, for when he is in the mode of Chesed he cannot tolerate the mode of judgment, and likewise

This is why he divided his people into two camps: to reproduce the structure of Tohu, whose attributes stood apart and were not arranged in three lines. By imitating it he connected himself to Tohu and could draw down its encompassing light.

THE REBBE ON THIS PARAGRAPH

Background from the Rebbe

In the maamar Katonti of Shabbos Vayishlach, 14 Kislev 5728 (an unedited transcript), whose explanation, the editors note, follows the Rebbe Rashab's Katonti of 5679 (Sefer HaMaamarim 5679, p. קיז ff.), the Rebbe reads Yaakov's "קָטַנְתִּי מִכֹּל הַחֲסָדִים" ("I am too small for all the kindnesses") through the Chesed of Tohu, called "greatness", and the Chesed of Tikkun, which comes from bittul, and says Yaakov made even Tohu's lights come only into a place of bittul.

The Rebbe brings this paragraph's reading: Yaakov divided his people into two camps „לִהְיוֹת דּוּגְמַת עוֹלַם הַתֹּהוּ" ("to be in the pattern of the World of Tohu"), which is in two lines and not three like Tikkun, and so could receive „הַמְשָׁכַת הַמַּקִּיפִים דְּתֹהוּ" (the drawing down of Tohu's encompassing lights), into himself, whose root is in Tikkun. The power for this, he says, is that although Tohu is above Tikkun, „הַשֹּׁרֶשׁ דְּתִיקּוּן הוּא לְמַעְלָה מִתֹּהוּ" (the root of Tikkun is higher than Tohu), a principle the Rebbe Rashab sets out in the maamar this one follows. He shows it from the known teaching that man is nourished by bread, whose sparks come from Tohu's greater lights, yet it is man, of Tikkun, who „הַמְבָרֵר וּמַעֲלֶה אֶת הַנִּיצוֹצוֹת" (refines and raises them).

THE ALTER REBBE: וְזֶהוּ וַיַּחַץ אֶת הָעָם כּוּ' לִשְׁנֵי מַחֲנוֹת לִהְיוֹת דּוּגְמַת עוֹלַם הַתֹּהוּ שֶׁלְּשָׁם הָיָה זת"ז וְלֹא בְּצִיּוּר ג' קַוִּין

THE REBBE: וע"ז יוּכַל לְקַבֵּל אֶת הַמְשָׁכַת הַמַּקִּיפִים דְּתֹהוּ. וְהִכֹּחַ לָזֶה הוּא מִפְּנֵי שֶׁהַשֹּׁרֶשׁ דְּתִיקּוּן הוּא לְמַעְלָה מִתֹּהוּ

Sefer HaMaamarim (unedited transcripts), 5728 (new edition), p. עז · ש"פ וישלח, ה'תשכ"ח, י"ד כסלו

THE SOURCES

Genesis 32:8 The division into two camps, here read as Yaakov's way of matching himself to the structure of Tohu.

וַיִּירָא יַעֲקֹב מְאֹד וַיֵּצֶר לוֹ וַיַּחַץ אֶת הָעָם אֲשֶׁר אִתּוֹ וְאֶת הַצֹּאן וְאֶת הַבָּקָר וְהַגְּמַלִּים לִשְׁנֵי מַחֲנוֹת

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

EXPLANATION The question of the two camps is answered: dividing into two imitated the two separate lines of Tohu, and so connected Yaakov to Tohu's encompassing light.

6

וּמִזֶּה הַטַּעַם עַצְמוֹ יוּבַן הַטַּעַם מַה שֶּׁהִקְרִיב יַעֲקֹב הַמִּנְחָה עִזִּים מָאתַיִם כּוּ'. שֶׁעֲנְיַן מִנְחָה זוֹ הֵיא הָעֲלָאַ' מ"ן [מיין נוקבין] לְהַמְשִׁיךְ הַמַּקִּיף הנ"ל

6.1 And from this very reason, the reason why Yaakov offered the gift (minchah) of "two hundred she-goats…" will be understood. For this gift is the raising of mayin nukvin to draw down the encompassing light mentioned above.

The same reasoning explains Yaakov's gift to Eisav of two hundred she-goats and the rest. The maamar says he "offered" it, and calls it a minchah, a word for both a gift and a meal-offering: it was his raising of mayin nukvin, meant to draw down the encompassing light of Tohu.

THE SOURCES

Genesis 32:15 Before meeting Eisav, Yaakov sends him a gift of goats, sheep, camels, cattle and donkeys to appease him. The maamar reads the gift as a raising of mayin nukvin.

עִזִּים מָאתַיִם וּתְיָשִׁים עֶשְׂרִים רְחֵלִים מָאתַיִם וְאֵילִים עֶשְׂרִים

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

וְהוּא ע"ד עִנְיַן הַקְרָבָנוֹת שֶׁהֵם הֲעָלָאַת מ"ן [מיין נוקבין] לְהַמְשִׁיךְ מ"ד [מיין דוכרין] כַּנּוֹדָע ואעפ"כ [ואף על פי כן] הָיְתָה מִנְחָתוֹ שֶׁלֹּא ע"ד אוֹפֶן וּמִשְׁפַּט הַקְרָבָנוֹת שֶׁבַּתּוֹרָה כּוּ'. בְּחִינוֹת שֶׁמַּעֲשֵׂה הַקְרָבָנוֹת הוּא מִבְּהֵמוֹת טְהוֹרִים וּשְׁחוּטִים דַּוְקָא. אַךְ הַמִּשְׁחָטָה כְּשֵׁרָה בָּזָר.[6]

6.2 And it is along the lines of the sacrifices, which are the raising of mayin nukvin to draw down mayin duchrin (the "masculine waters"), as is known. Nevertheless, his gift was not in the

4.7 And it is known that the mayin nukvin must be according to the manner of the drawing-down that one wishes to draw down, because as the manner of the ascent is, so is the drawing-down.

A principle of Kabbalah: the arousal from below must match the kind of flow one wants to draw down. The form of the ascent determines the form of the descent, and this principle explains Yaakov's two camps in the next paragraph.

EXPLANATION The paragraph completes the contrast between Tohu and Tikkun, then turns back to Yaakov: since he sought the light of Tohu, his arousal from below had to take a form that matches Tohu.

DEEPER Mayin nukvin and mayin duchrin are the Zohar's and the Arizal's terms for the reciprocal movement of ascent from the receiver and descent from the giver; the principle that the ascent shapes the descent underlies the whole maamar.

5

וְהוֹאִיל וְכֵן מֵאַחַר שֶׁבְּתֹהוּ הָיָה רַק ב' קַוִּין כנ"ל לָכֵן הוּצְרַךְ יַעֲקֹב לַעֲשׂוֹת עַצְמוֹ ג"כ בַּדּוּגְמָא זוֹ.

5.1 And since this is so, since in Tohu there were only two lines, as mentioned above, therefore Yaakov also needed to make himself in this pattern.

Since Tohu had only two lines and Yaakov sought to draw down its light, he had to shape himself in the same pattern. His form of arousal from below had to mirror the structure of the level he wanted to reach.

THE REBBE ON THIS PARAGRAPH

A question the Rebbe raises

In the maamar Vayishlach Yaakov of Shabbos Vayishlach, 18 Kislev 5747 (unedited), the Rebbe goes through the derush of Torah Ohr, Torah Chaim and Or HaTorah on the parsha, which, he remarks, explains it verse by verse, unusual in Torah Ohr, and comes to the two camps („לִשְׁנֵי מַחֲנוֹת") right after the messengers report that Eisav is coming with four hundred men.

The verse gives the two camps a military reason: „אִם יָבוֹא עֵשָׂו אֶל הַמַּחֲנָה הָאַחַת וְהִכָּהוּ והיה הַמַּחֲנָה הַנִּשְׁאָר לִפְלֵיטָה" ("If Eisav comes to the one camp and strikes it, the remaining camp will escape.") The Rebbe makes the camps the remedy for Eisav as he is below, coming to war with four hundred men, the means by which Eisav below is refined (so already Torah Chaim: Yaakov made the camps in Tohu's pattern „לְהַמְתִּיק הַגְּבוּרוֹת קָשׁוֹת שֶׁלָּהֶם" ("so that the judgments of the four hundred men be sweetened")). "Moreover," he adds, the camps belong to Eisav's root in Tohu, which is in two lines and not three, as the derushim explain; so although Yaakov knew Eisav was coming to war, „עֶצֶם מִלְחָמָה זוֹ הֵיא עִנְיַן שֶׁל בֵּירוּר הַתֹּהוּ ע"י הַתִּיקּוּן" (the war itself was the refinement of Tohu by Tikkun): he wanted to refine Eisav, and therefore divided into two camps, and its result was „וַיְחַבְּקֵהוּ גו' וַיִּשָּׁקֵהוּ" (the embrace and kiss), in which Tohu's light was drawn into Tikkun.

THE ALTER REBBE: לָכֵן הוּצְרַךְ יַעֲקֹב לַעֲשׂוֹת עַצְמוֹ ג"כ בַּדּוּגְמָא זוֹ

THE REBBE: הֲרֵי עֶצֶם מִלְחָמָה זוֹ הֵיא עִנְיַן שֶׁל בֵּירוּר הַתֹּהוּ ע"י הַתִּיקּוּן, שֶׁרָצָה לְבָרֵר אֶת עֵשָׂו, וְלָכֵן וְיָחַץ גו' לִשְׁנֵי מַחֲנוֹת

Toras Menachem – Hisvaduyos 5747, vol. 1 (unedited), vol. א, p. 590-591 (the same transcript in Sefer HaMaamarim 5747 (unedited), pp. מא-מב) · ש"פ וישלח, י"ח כסלו ה'תשמ"ז

וְזֶהוּ וַיַּחַץ אֶת הָעָם כּוּ' לִשְׁנֵי מַחֲנוֹת לִהְיוֹת דּוּגְמַת עוֹלַם הַתֹּהוּ שֶׁלָּשָׁם הָיָה זת"ז [זה תחת זה] וְלֹא בְּצִיּוּר ג' קַוִּין כנ"ל וע"ז יִתְקַשֵּׁר בָּעוֹלָם הַתֹּהוּ לְהַמְשִׁיךְ הָאוֹר"מ [האור מקיף] כּוּ'.

5.2 And this is [the meaning of] "And he divided the people… into two camps": to be in the pattern of the World of Tohu, where [the Sefiros] were one beneath the other and not in the configuration of three lines, as mentioned above; and through this he would connect with the World of Tohu, to draw down the encompassing light (or makif)….

אלא, אמר להן עלי: קראו כהן, ליתי ולשחוט. חזנהו שמואל דהוו מהדרי בתר כהן למישחט, אמר להו: למה לכו לאהדורי בתר כהן למישחט? שחיטה בזר כשרה! אייתוהו לקמיה דעלי. אמר ליה: מנא לך הא? אמר ליה: מי כתיב "ושחט הכהן"?! "והקריבו הכהנים" כתיב, מקבלה ואילך מצות כהונה, מכאן לשחיטה שכשרה בזר.

Hebrew: William Davidson Edition - Vocalized Aramaic

EXPLANATION Yaakov's gift to Eisav is compared to a sacrifice, an arousal from below, while the maamar notes how differently it was structured from the Torah's sacrificial laws.

DEEPER The point that slaughter is valid by a non-priest shows that slaughter is not part of the priestly service proper, yet it is still required: the sacrifice must be slaughtered.

7

וְלֹא מָצִינוּ קָרְבָּן בַּתּוֹרָה בְּחַי רַק בְּשָׂעִיר דַּעֲזָאזֵל וְגַם בַּקָּרְבָּנוֹת לֹא הָיוּ מַקְרִיבִים רַק הַחֵלֶב וְהַדָּם.

7.1 And we do not find a sacrifice in the Torah [offered] alive, except the goat [sent] to Azazel; and also in the sacrifices, they offered [on the altar] only the fat and the blood.

The Torah has no sacrifice offered while alive, except the goat sent to Azazel on Yom Kippur. And of a slaughtered offering the altar usually received only the blood and the fats, while the meat was eaten (Ezekiel 44:15 sums up the priests' service as offering "fat and blood"); the burnt offering (olah), burned whole, is the exception.

וְהַמִּנְחָה הַזֹּאת שֶׁשָּׁלַח יַעֲקֹב לְעֵשָׂו הָיוּ בְּהֵמוֹת טְמֵאוֹת ג"כ כמ"ש גְּמַלִּים מֵנִיקוֹת[7] כו'. וְגַם שֶׁהֵן חַיִּין וְלֹא שְׁחוּטִין

7.2 But this gift that Yaakov sent to Eisav included impure animals too, as it is written, "nursing camels..."; and also, they were alive and not slaughtered.

Yaakov's gift, however, included impure animals, such as the nursing camels named in the verse, and all of them were sent alive rather than slaughtered. These are exactly the features that the laws of sacrifice rule out.

[7] גְּמַלִּים מֵינִיקוֹת בְּרֵאשִׁית לָב, טז.

THE SOURCES

Genesis 32:16 Among the animals Yaakov sends Eisav are thirty nursing camels with their young, though the camel is not a kosher animal. The maamar cites them as the impure animals in his gift.

גְּמַלִּים מֵינִיקוֹת וּבְנֵיהֶם שְׁלֹשִׁים פָּרוֹת אַרְבָּעִים וּפָרִים עֲשָׂרָה אֲתֹנֹת עֶשְׂרִים וַעְיָרִם עֲשָׂרָה

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

וְהָעִנְיָן הוּא מִשּׁוּם שֶׁהַעֲלָאַת מ"ן [מיין נוקבין] שֶׁהִיא הַמִּנְחָה דְיַעֲקֹב הוּא לְהַמְשִׁיךְ מ"ד [מיין דוכרין] מבחי' הַמַּקִּיף דְּעוֹלָם הַתּוֹהוּ.

7.3 And the explanation is that the raising of mayin nukvin, which is Yaakov's gift, is in order to draw down mayin duchrin from the level of the encompassing light of the World of Tohu.

The reason is that Yaakov's arousal from below was meant to draw down a flow from the encompassing light of Tohu. A different target requires a different kind of offering.

EXPLANATION Yaakov's gift broke the patterns of sacrifice (impure, living animals) because it was aimed at the encompassing light of Tohu rather than at the order of Tikkun.

8

והמ"ן [והמיין נוקבין] דְּעוֹלָם הַתֹּהוּ הוּא מְשׁוּנֶּה וּבְאוֹפֶן אַחֵר מִן המ"ן [המיין נוקבין] ומ"ד [ומיין דוכרין] דְּעוֹלָם הַתִּקּוּן שֶׁהוּא עִנְיַן הַקָּרְבָּנוֹת שֶׁבַּתּוֹרָה שֶׁהַתּוֹרָה הִיא מבחי' עוֹלָם הַתִּקּוּן דַּאֲצִילוּת

8.1 And the mayin nukvin and mayin duchrin of the World of Tohu are different, and of another manner, from the mayin nukvin and mayin duchrin of the World of Tikkun, which is the matter of the sacrifices in the Torah, for the Torah is from the level of the World of Tikkun of Atzilus.

manner and law of the sacrifices in the Torah.... For the practice of the sacrifices is with pure animals, and slaughtered ones specifically. Yet the slaughtering is valid [when done] by a non-priest.

In this it resembles the sacrifices, which are also an arousal from below that brings down a flow from above (mayin duchrin, "masculine waters"). Yet Yaakov's gift did not follow the laws of sacrifices, which require pure (kosher) animals, and slaughtered ones; the maamar adds that the slaughtering itself may be done by a non-priest.

THE REBBE ON THIS PARAGRAPH

The Rebbe explains

In the maamar Vayishlach Yaakov of Shabbos Vayishlach, 18 Kislev 5747 (unedited), going through the explanation of the parsha in Torah Ohr, Torah Chaim and Or HaTorah, the Rebbe comes to Yaakov's gifts, which "the derushim" explain as „הַקָּרְבָּנוֹת הַשַּׁיָּכִים לְעוֹלָם הַתּוֹהוּ" (offerings belonging to the world of Tohu), so that he could send even „גְּמַלִּים מֵנִיקוֹת" (nursing camels).

Why were these offerings living animals? For the same reason, the Rebbe says: „שֶׁעִיקַּר עִנְיָנָם הוּא לְאַחַר שְׁחִיטָה, דְּלֹא כַּקָּרְבָּנוֹת בְּפַשְׁטוּת" (plain offerings are unlike them, for their main part comes after the slaughter), since slaughtering is valid by a non-priest and the priests' service begins only with receiving the blood; „קָרְבָּנוֹת דְּתוֹהוּ אוֹפָנָם הוּא בְּאוֹפֶן אַחֵר מִקָּרְבָּנוֹת דְּתִיקּוּן" (the offerings of Tohu follow another order than those of Tikkun). Perhaps (biur b'derech efshar) this is the point of the Alter Rebbe's aside here, „אַךְ הַשְּׁחִיטָה כְּשֵׁרָה בְּזָר" ("yet the slaughtering is valid by a non-priest"): the Torah's offering begins from a slaughtered animal, so a gift of living animals belongs to another order.

THE ALTER REBBE: בְּהֵיוֹת שֶׁמַּעֲשֵׂה הַקָּרְבָּנוֹת הוּא מִבְּהֵמוֹת טְהוֹרִים וּשְׁחוּטִים דַּוְקָא. אַךְ הַשְּׁחִיטָה כְּשֵׁרָה בְּזָר

THE REBBE: וּמִטַּעַם זֶה גַּם קָרְבָּנוֹת אֵלּוּ הָיוּ דְּבָרִים חַיִּים דַּוְקָא, דְּלֹא כַּקָּרְבָּנוֹת בְּפַשְׁטוּת, שֶׁעִיקַּר עִנְיָנָם הוּא לְאַחַר שְׁחִיטָה, דְּשְׁחִיטָה כְּשֵׁרָה בְּזָר

Sefer HaMaamarim - bilti mugah (old edition), vol. תשמ"ו, p. מא (the same transcript in Toras Menachem 5747 vol. 1, p. 590) · י"ח כסלו ה'תשמ"ו, ש"פ וישלח

Background from the Rebbe

In a sicha of Shabbos Mikeitz, Shabbos Chanukah 5752 (edited), linking Vayeshev, Mikeitz, Vayigash and Vayechi with the Redemption, the Rebbe says „בִּיקֵּשׁ יַעֲקֹב לֵישֵׁב בְּשַׁלְוָה" (Yaakov "sought to dwell in tranquility") because from his side he was already ready for the Redemption, and in note 96 shows how this stands out in Vayishlach. Elsewhere he reads Yaakov's gift the other way, as the means of refining Eisav; those readings are on Vayishlach 5 ¶14.

In that note the Rebbe says that even after the messengers reported that Eisav was not yet refined at all, Yaakov „לֹא עָסַק בַּעֲבוֹדַת הַבֵּירוּרִים" (did not turn to "the work of refinements"): he sent a minchah, an offering, to draw down Tohu's encompassing light, so that he would already have the perfection of the Time to Come, when Tohu's encompassing lights are revealed inwardly in Tikkun. A marginal note adds "but": quoting this paragraph and the ones after it (impure animals, living ones), with two phrases of Vayishlach 5 („קָרְבָּנוֹת אֲחֵרִים", "other offerings not written in the Torah"; "אֲשֶׁר לֹא כְתוּבִים בַּתּוֹרָה", "other measures"), the gift was „שֶׁלֹּא ע"ד אוֹפָן וּמִשְׁפָּט הַקָּרְבָּנוֹת שֶׁבַּתּוֹרָה" ("not in the manner and law of the sacrifices in the Torah"), "being offerings of Tohu, which are above the offerings of Tikkun".

THE ALTER REBBE: ואעפ"כ הָיְתָה מִנְחָתוֹ שֶׁלֹּא ע"ד אוֹפָן וּמִשְׁפָּט הַקָּרְבָּנוֹת שֶׁבַּתּוֹרָה

THE REBBE: לֹא עָסַק בְּ"עֲבוֹדַת הַבֵּירוּרִים", אֶלָּא שָׁלַח מִנְחָה שהו"ע הַקָּרְבָּן

Toras Menachem - Hisvaduyos 5752, vol. 2, vol. ב, p. 35-36 (note 96, p. 35; its marginal note continues on p. 36); the same in Sefer HaSichos 5752 vol. 1, pp. 202-203 · ה'תשנ"ב, שבת חנוכה, ש"פ מקץ

[6] הַשְּׁחִיטָה כְּשֵׁרָה בְּזָר בְּרָכוֹת לא, א ושו"נ.

THE SOURCES

Berakhot 31b The boy Shmuel saw people looking for a kohen to slaughter the bull his mother Chanah had brought, and ruled that slaughtering is valid by a non-priest, since the Torah gives the kohanim the service only from the receiving of the blood onward. The Kehot note gives 31a; the passage is on 31b.

אֲבָל יַעֲקֹב הֶעֱלָה מ״ן [מיין נוקבין] לִבְחִי׳ הַמַּקִּיף דְּתֹהוּ[8] כנ״ל שֶׁהוּא אוֹר גָּדוֹל בבחי׳ א״ס שֶׁלָּכֵן לֹא יָכוֹל הַכְּלִי לְהָכִילוֹ וְנִשְׁאַר בבחי׳ מַקִּיף

9.3 But Yaakov raised mayin nukvin to the level of the encompassing light of Tohu, as mentioned above, which is a great light on the level of the Infinite, so that the vessel therefore could not contain it, and it remained on the level of an encompassing light.

Yaakov, by contrast, directed his arousal from below to the encompassing light of Tohu. That light is so great, on the level of the Infinite, that no vessel can contain it, so it remains encompassing.

[8] אֲבָל יַעֲקֹב הֶעֱלָה מ״ן לבחי׳ הַמַּקִּיף דְּתֹהוּ בלקו״ת שָׁלַח נא, א כַּנִּרְאֶה שְׁמְצַיְּרִין לְכָאן "שֶׁהַמַּשְׂכִּיתָם הָיָה כְּמוֹ בַּתּוֹרָה שֶׁלְּמַעְלָה (ועמ״ש קְצָת כְּעֵין זֶה ע״פ וַיִּשְׁלַח יַעֲקֹב)". מוּבָא באוה״ת נ״ך כֶּרֶךְ א ע׳ תרנה. וּמְצַיְּרִין גַּם לקו״ת חֻקַּת ס, א.

(לְכָךְ שָׁלַח הַמִּנְחָה שֶׁהוּא הַעֲלָאַת מ״ן [מיין נוקבין] לְשָׁם) אַף בְּהֵמוֹת טְמֵאוֹת גְּמַלִּים מְנִיקוֹת כו׳. וְכוּלָּן הָיוּ חַיִּין וְלֹא שְׁחוּטִין כו׳.

9.4 (Therefore he sent the gift, which is the raising of mayin nukvin there,) even impure animals, "nursing camels…"; and all of them were alive and not slaughtered….

That is why his gift, his raising of mayin nukvin to that level, could include impure animals like nursing camels. All the animals were also sent alive, not slaughtered.

כִּי לִהְיוֹת הָאוֹר בבחי׳ א״ס לָכֵן אֵין שָׁם הַצְמָצוּמִים וְהַדְּקְדּוּקִים כִּי א״ס ב״ה הוּא כָּל יָכוֹל לִסְבּוֹל הַכֹּל אַף טְמֵאִין וְשֶׁיִּהְיוּ חַיִּין כו׳ שֶׁאֵין נִמְצָא שָׁם דְּקְדּוּקִים וְצִמְצוּמִים כְּלָל.

9.5 For since the light is on the level of the Infinite, therefore there are no contractions and precise details there; for the Infinite One, blessed be He, is all-capable, able to bear everything, even impure [animals], and that they be alive…, for no precise details and contractions are found there at all.

At the level of the Infinite there are no contractions or fine details. The Infinite One, being all-capable, can bear everything, even impure and living animals, since nothing there is limited or defined.

EXPLANATION The paragraph sums up the contrast: the Torah's precise sacrifices match the contracted light of Tikkun, while Yaakov's unrestricted gift matched the infinite encompassing light of Tohu.

DEEPER Likkutei Torah speaks of a "Torah above," revealed only to the Patriarchs, whose service drew down in a way outside the measures of the Torah given through Moshe; that is the background to this maamar's closing point that only Yaakov, before the Giving of the Torah, could bring such an offering.

10

וכמארז״ל [וכמאמר רבותינו זכרונם לברכה] גַּבֵּי חֲזִיר שֶׁעָתִיד לַחֲזוֹר וְלִיטָּהֵר[9] הַיְינוּ לעי״ל [לעתיד לבוא] שֶׁיְּבוּלַע הַמָּוֶת לָנֶצַח וְאָז יִתְגַּלֶּה עַצְמוּת א״ס וְיוּכַל גַּם חֲזִיר לְהִתְעַלּוֹת משא״כ עַתָּה.

10.1 And as our Sages, of blessed memory, said regarding the pig (chazir), that it is destined to return (lachazor) and become pure, that is, in the Time to Come, when "death will be swallowed up forever"; then the Essence of the Infinite One will be revealed, and even the pig will be able to be elevated, which is not so now.

The Sages interpret the name chazir (pig) as coming from lachazor, "to return": in the future it will become pure. That will happen when death is abolished and G-d's infinite Essence is revealed, so that even the pig can be elevated, which is not possible now.

THE REBBE ON THIS PARAGRAPH

Background from the Rebbe

The arousal from below and the flow from above of Tohu differ from those of Tikkun. The sacrifices belong to Tikkun, because the Torah itself flows from the World of Tikkun of Atzilus.

וְהַיְינוּ כִּי עוֹלָם הַתִּקּוּן הוּא בחי׳ אוֹר פְּנִימִי שֶׁהָאוֹרוֹת מִתְצַמְצְמִים ונתפסי׳ [ונתפסים] בְּתוֹךְ הַכְּלִי וּמֵאַחַר שֶׁהָאוֹר יָכוֹל לְהִתְיַישֵּׁב בְּתוֹךְ הַכְּלִי זֶהוּ הוֹרָאָה שֶׁכְּבָר נִתְצַמְצֵם הָאוֹר בְּצִמְצוּמִים רַבִּים וכמ״ש בע״ח [בעץ חיים] שֶׁבְּתִקּוּן הָאוֹרוֹת מוּעָטִים כו׳.

8.2 That is, the World of Tikkun is the level of inner light, where the lights are contracted and grasped within the vessel; and since the light can settle within the vessel, this is an indication that the light has already been contracted through many contractions, as is written in Etz Chaim that in Tikkun the lights are few….

Tikkun is the realm of "inner light," light contracted enough to be held inside a vessel. That the light can settle inside a vessel shows that it has already gone through many contractions, as Etz Chaim says that in Tikkun the lights are few.

לָכֵן הַתּוֹרָה שֶׁנִּמְשֶׁכֶת מִשָּׁם הִיא ג״כ בבחי׳ דְּקְדּוּקִים וְצִמְצוּמִים.

8.3 Therefore the Torah, which is drawn from there, is also in the mode of precise details and contractions.

Because the Torah flows from Tikkun, it too takes the form of precise details and exact measures.

EXPLANATION The paragraph explains why the Torah's service is so precise: it flows from Tikkun, where light is contracted into vessels, unlike the unlimited light of Tohu.

DEEPER Inner light (or pnimi) is light absorbed by a vessel, while encompassing light (or makif) is too intense to be absorbed and affects the vessel from beyond; Tikkun is characterized by the first, and Yaakov sought the second.

9

וְלָכֵן מְפוֹרָשׁ בַּתּוֹרָה סֵדֶר הַעֲלָאַת מ״ן [מיין נוקבין] דְּתִקּוּן הַכֹּל בְּדִקְדּוּקִים שֶׁהוּא מִשְׁפַּט מַעֲשֵׂה הַקָּרְבָּנוֹת שֶׁיִּהְיוּ מִבְּהֵמוֹת טְהוֹרִים ומג׳ מִינֵי בְּהֵמוֹת לְבַד וְשֶׁיִּהְיוּ שְׁחוּטִין דַּוְקָא וְיֵשׁ הַרְבֵּה דְּבָרִים שֶׁהַקָּרְבָּן נִפְסָל בּוֹ

9.1 Therefore the order of raising the mayin nukvin of Tikkun is set out in the Torah entirely with precise details, which is the law of the practice of the sacrifices: that they be from pure animals, and from three kinds of animals only, and that they be slaughtered specifically; and there are many things by which the sacrifice is disqualified.

Because the Torah's arousal from below belongs to Tikkun, the laws of sacrifices are full of precise details. The animal must be pure, from only three species (cattle, sheep and goats: "from the cattle and from the flock," Leviticus 1:2), slaughtered, and many flaws disqualify it.

וְכֵן בְּעִנְיַן הַהַקְרָבָה אֵיךְ וּמַה הַרְבֵּה דְּקְדּוּקִין כו׳ כִּי כָּל התורי׳ [התורה] הוּסְדָה בָּדָרְךְ זֶה בְּצִמְצוּמִים וּמְדִידוֹת מִפְּנֵי שֶׁהִיא מבחי׳ הַתִּקּוּן שֶׁהָאוֹרוֹת מְצוּמְצָמִים תּוֹךְ הַכֵּלִים וְלָכֵן מדקדק׳ ג״כ בְּכַמָּה מִינֵי צִמְצוּמִים וְדִקְדּוּקִים כו׳.

9.2 And likewise regarding the offering, how and what, [there are] many precise details…. For the entire Torah was founded in this way, with contractions and measures, because it is from the level of Tikkun, where the lights are contracted within the vessels; and therefore it is also exacting in many kinds of contractions and precise details….

The same exactness governs how and what is offered. The whole Torah is built on measures and limits because it comes from Tikkun, where lights are contracted into vessels, and so it is precise in many ways.

וכ״ז [וכל זה] **לֹא הָיָה יָכוֹל לַעֲשׂוֹת רַק יַעֲקֹב וְקוֹדֶם מ״ת** [מתן תורה] **אֲבָל אֲנַחְנוּ כְּבָר נִיתַּן לָנוּ הַתּוֹרָה מִבְּחִי׳ הַתִּקּוּן וּמַה שֶּׁהוּא טָמֵא וְאָסוּר ע״פ הַתּוֹרָה הוּא מְרוּחָק וְלֹא יוּכַל לְהִתְעַלּוֹת כְּלָל כו׳ וְהִכָּרֵת תִּכָּרֵת הַנֶּפֶשׁ בַּאֲכָלָהּ חֵלֶב כו׳ וְכַיּוֹצֵא:**

10.4 And all this none but Yaakov could do, and [only] before the Giving of the Torah. But as for us, the Torah has already been given to us from the level of Tikkun, and whatever is impure and forbidden according to the Torah is distant and cannot be elevated at all…; and "that soul shall be utterly cut off" for eating forbidden fat…, and the like.

Only Yaakov could send such a gift, and only before the Torah was given at Sinai. Now that we have received the Torah from the level of Tikkun, whatever it declares impure or forbidden is distant from holiness and cannot be elevated, as the penalty of karet (being cut off) for eating forbidden fat shows (Leviticus 7:25).

THE REBBE ON THIS PARAGRAPH

Background from the Rebbe

In a letter of 15 Iyar 5714 to a man who had taken on refraining from food and speech, to his wife's distress, the Rebbe writes that G-d does not desire such change „בכפי״ בְּדִבּוּר וּבְשׁוֹטִים" ("by force, by words and by whips"), recalls the Baal Shem Tov's, the Maggid's and the Alter Rebbe's insistence on „שְׁמִירַת בְּרִיאוּת הַגּוּף" (guarding the body's health), and then brings this teaching.

He cites as „יָדוּעַ הַמּוּבָא בדא״ח" ("known, brought in Chassidus") that Yaakov could choose even impure animals for his minchah, though it was like offering sacrifices, because „קוֹדֶם מַתַּן תּוֹרָה" (before the Giving of the Torah) there are many paths; but after Sinai what was forbidden is forbidden and there is no room for permissive rulings, except for a prophet who heard G-d's command as a temporary measure. He names no source, but the teaching, in its terms, is the closing point of this paragraph, and he uses it to set the bounds of a self-devised path of service.

THE ALTER REBBE: וכ״ז לֹא הָיָה יָכוֹל לַעֲשׂוֹת רַק יַעֲקֹב וְקוֹדֶם מ״ת אֲבָל אֲנַחְנוּ כְּבָר נִיתַּן לָנוּ הַתּוֹרָה מִבְּחִי׳ הַתִּקּוּן

THE REBBE: כִּי קוֹדֶם מַתַּן תּוֹרָה כַּמָּה דְּרָכִים יֶשְׁנָם אֲבָל לְאַחַר מַעֲמַד הַר סִינַי חֲרֵי מַה שֶּׁנֶּאֱסַר נֶאֱסַר וְאֵין מָקוֹם לְהוֹרָאַת הֶיתֵּר

Igros Kodesh, vol. ט, p. לט-לח (letter 2653) · תשי״ד, ט״ו אייר

EXPLANATION The maamar ends by tracing Yaakov's use of impure animals to the encompassing light of Tohu on the level of the Infinite, akin to the future revelation of the Infinite's Essence that will let even the pig be elevated, while stressing that for us, after Sinai, the Torah's prohibitions are absolute.

DEEPER The Kehot notes list the Shelah, Midrash Talpiyot citing Rabbeinu Bachya, and Sefer HaKanah as sources for the saying that the pig will in the future become pure.

THE BREAKDOWN

AVODAH A broad mind, like the vessels of Tikkun, can hold opposing considerations, such as kindness and judgment, together. And while the maamar shows that the loftiest light transcends all limits, it concludes that for us, after the giving of the Torah, the path to G-d runs through the Torah's precise laws: what the Torah forbids cannot be elevated.

1. Why does the arousal from below have to match the kind of flow one wishes to draw down?
2. How does the analogy of the narrow-minded and broad-minded judge explain the difference between Tohu and Tikkun?
3. Why are the Torah's laws of sacrifice so exact, according to this maamar?
4. What allowed Yaakov to send impure, living animals as his offering, and why can we not do the same?
5. What do the pig's future purity and the camel's lofty root teach about the relationship between the Infinite and the impure?

In a sicha of Shabbos Vayeitzei 5751 (edited), which goes from the angels who met Yaakov at the end of the parsha to the refinement of the nations, the Rebbe explains the four kingdoms of exile as the four animals with only one sign of purity, the pig standing for Edom.

Bringing the saying this paragraph quotes, „חֲזִיר שֶׁעֲתִיד לַחֲזוֹר וְלִיטָּהֵר" ("the pig is destined to become pure"), the Rebbe notes that it is "brought and explained" in Torah Ohr Vayishlach 25a, and takes up a difficulty the Tzemach Tzedek raises (and answers otherwise): the Meorei Or and the Tzemach Tzedek count the pig as kelipas nogah, the least severe kind, yet the pig is Edom, "the most wicked". Drawing on the Alter Rebbe's maamar of 5567, that the pig's split hoof is „פֶּתַח וּמָקוֹר לַחִיצוֹנִים" ("an opening and source for the outside forces"), he suggests that as „רֹאשׁ הַקְּלִיפּוֹת" ("head of the kelipos") it includes even the head of the three impure kelipos; in the Time to Come, when all of nogah is refined and the root from which the outside forces draw is cut away, the pig specifically will become pure, because it is of nogah.

THE ALTER REBBE: וכמארז״ל גַּבֵּי חֲזִיר שֶׁעֲתִיד לַחֲזוֹר וְלִיטָּהֵר הַיְינוּ לע״ל שֶׁיְּבוּטַּל הַמָּוֶת לָנֶצַח וְאָז יִתְגַּלֶּה עֲצְמוּת א״ס

THE REBBE: וּלְעָתִיד לָבוֹא יהי׳ הַבֵּירוּר דִּכְלָלוּת ק״נ, וְיוּבְדַּל וְיוּפְרַד שֹׁרֶשׁ יְנִיקַת הַחִיצוֹנִים, אֲזַי יִטְהַר חֲזִיר (דְּוָקָא), לִהְיוֹתוֹ מק״נ

Sefer HaSichos 5751, vol. 1, vol. א, p. 162-163 (notes 77-78) · ה׳תנשי״א, ש״פ ויצא

[9] וכמארז״ל גַּבֵּי חֲזִיר שֶׁעֲתִיד לַחֲזוֹר וְלִיטָּהֵר רְאֵה שליה פ׳ חיי שָׂרָה. מִדְּרַשׁ תַּלְפִּיּוֹת עֲנַף חֲזִיר בְּשֵׁם רַבֵּינוּ בְּחַיֵּי. ס׳ הַקָּנָה. לקו״ת ד״ה וְכָל בָּנֶיךָ ס״ג. וּרְאֵה הֶעָרַת כ״ק אדמו״ר זי״ע בְּהֶמְשֵׁךְ מַיִם רַבִּים תרל״ו ע׳ פד. ובכ״מ. סה״ש תנש״א ח״א ע׳ 162 ובמ״מ לְשָׁם.

THE SOURCES

Isaiah 25:8 Isaiah prophesies that in the time to come G-d will swallow up death forever and wipe away the tears from every face. The maamar places the pig's purification at that time, when the Essence of the Infinite One is revealed.

בִּלַּע הַמָּוֶת לָנֶצַח וּמָחָה אֲדֹנָי ה׳ דִּמְעָה מֵעַל כָּל פָּנִים וְחֶרְפַּת עַמּוֹ יָסִיר מֵעַל כָּל הָאָרֶץ כִּי ה׳ דִּבֶּר {פ}

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

לָכֵן יַעֲקֹב שֶׁשָּׁלַח הַמִּנְחָה לְעָשָׂו שֶׁהוּא הֶעָלְאַת מ״ן [מיין נוקבין] **לַמַּקִּיף דְּתֹהוּ שבבחי׳ א״ס שָׁלַח ג״כ דְּבָרִים טְמֵאִים וּלְכָךְ שָׁלַח ג״כ גְּמַלִּים מְנִיקוֹת**

10.2 Therefore Yaakov, who sent the gift to Eisav, which is the raising of mayin nukvin to the encompassing light of Tohu that is on the level of the Infinite, also sent impure things; and that is why he also sent nursing camels.

Because Yaakov's gift was aimed at the encompassing light of Tohu, on the level of the Infinite, he could include impure things, and that is why he also sent nursing camels.

כִּי אִדְּרַבָּה שָׁרְשָׁן שֶׁל גְּמַלִּים הוּא מְאֹד נַעֲלֶה כמ״ש בֶּאֱלִיעֶזֶר עֶבֶד אַבְרָהָם שֶׁלָּקַח יו״ד גְּמַלִּים מִגְּמַלֵּי אֲדֹנָיו[10] וְכָל טוּב אֲדֹנָיו בְּיָדוֹ וְהוּא עִנְיָן כְּגָמוּל עֲלֵי אִמּוֹ[11] כו׳

10.3 For, on the contrary, the root of camels (gemalim) is very lofty, as is written of Eliezer, the servant of Avraham, that he took ten camels of his master's camels, "with all his master's goods in his hand"; and this is the idea of "like a weaned child (gamul) upon his mother…."

Far from being lowly, camels have a very lofty root. The maamar shows it from Eliezer, Avraham's servant, who took ten of his master's camels "with all his master's goods in his hand," and from the word gamal (camel), which recalls gamul, "a weaned child upon his mother."

[10] י׳ גְּמַלִּים מִגְּמַלֵּי אֲדוֹנָיו בְּרֵאשִׁית כד, י. [11] כְּגָמוּל עֲלֵי אִמּוֹ תְּהִלִּים קלא, ב.

THE SOURCES

Genesis 24:10 Avraham's servant (Eliezer, in the tradition) sets out to find a wife for Yitzchak, taking ten of his master's camels "with all his master's goods in his hand." The maamar cites it to show the high root of camels.

וַיִּקַּח הָעֶבֶד עֲשָׂרָה גְמַלִּים מִגְּמַלֵּי אֲדֹנָיו וַיֵּלֶךְ וְכָל טוּב אֲדֹנָיו בְּיָדוֹ וַיָּקָם וַיֵּלֶךְ אֶל אֲרַם נַהֲרַיִם אֶל עִיר נָחוֹר

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Psalms 131:2 In a Song of Ascents David says he has stilled his soul "like a weaned child upon his mother." The maamar hears in gamul (weaned child) the word gamal (camel).

אִם לֹא שִׁוִּיתִי וְדוֹמַמְתִּי נַפְשִׁי כְּגָמָל עֲלֵי אִמּוֹ כַּגָּמָל עָלַי נַפְשִׁי

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

FOR YOUNG READERS • AGES 9–13

Two camps and a gift

Yaakov shaped his actions to match the light he wanted to receive, while we reach G-d through the Torah's exact laws.

MASHAL A person with a small mind can see only one side at a time: when he leans toward finding someone innocent, he cannot think of any reason for guilt, and when he leans toward guilt, he cannot think of any reason for innocence. A person with a broad mind can hold both sides together and see that there is a reason to acquit and also a reason to convict. Tohu is like the small mind, and Tikkun is like the broad one.

1. Why did Yaakov divide his people into two camps and not three?
2. What does the judge with a small mind and the judge with a broad mind teach us?
3. When you disagree with someone this week, how can you try to see both sides, like a broad mind?

Monday · יום שני

PARSHAS VAYISHLACH

Torah Ohr, Vayishlach 4 · Torah Ohr, Vayishlach 5 §1–9

1.1 "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.

[1] וַיָּקָם בַּלַּיְלָה הַנָּחָה אַחֶרֶת בסהי"מ תקס"ה ע' צ. צד. [2] וַיָּקָם בַּלַּיְלָה הוּא בְּרֵאשִׁית לֶךְ, כג.

THE SOURCES

Genesis 32:23 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.

וַיָּקָם בַּלַּיְלָה הוּא וַיִּקַּח אֶת שְׁתֵּי נָשָׁיו וְאֶת שְׁתֵּי שִׁפְחֹתָיו וְאֶת אַחַד עָשָׂר יְלָדָיו וַיַּעֲבֹר אֵת מַעֲבַר יַבֹּק

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Genesis 32:24 Yaakov takes his family and brings them across the stream. The Alter Rebbe quotes it as part of the opening verses he interprets.

וַיִּקָּחֵם וַיַּעֲבִרֵם אֶת הַנָּחַל וַיַּעֲבֵר אֶת אֲשֶׁר לוֹ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

פי' יב"ק [יחוד ברכה וקדושה] **הוּא יִחוּד בְּרָכָה וּקְדוּשָׁה.[3] וְהָעִנְיָן דְּהַנָּה כְּתִיב בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם[4] מֵעוֹלָם ופי' הַנָּהָר הוּא בחי' בִּינָה[5] כמ"ש וְנָהָר יֹצֵא מֵעֵדֶן[6] כוי**

1.2 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." Yehoshua'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.

[3] יִחוּד בְּרָכָה וּקְדוּשָׁה רֵאָה לִקו"ת בָּרְכָה צג, ד. [4] בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם יְהוֹשֻׁעַ ב, כד. [5] ופי' הַנָּהָר הוּא בחי' בִּינָה פי אֱמוֹר צח, ב. רְאֵה לְקַמָּן עה, ד. [6] וּנְהָר יָצָא מֵעֵדֶן בְּרֵאשִׁית ב, י.

THE SOURCES

Joshua 24:2 Before his death Yehoshua tells all the people, "Thus says Havayah, the G-d of Israel: Your fathers dwelt of old beyond the river," Terach and his sons, who served other gods; plainly the river is the Euphrates. The maamar reads "beyond the river" as above Binah, the Patriarchs' root in Keser.

וַיֹּאמֶר יְהוֹשֻׁעַ אֶל כָּל הָעָם כֹּה אָמַר ה' אֱלֹהֵי יִשְׂרָאֵל בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם תֶּרַח אֲבִי אַבְרָהָם וַאֲבִי נָחוֹר וַיַּעַבְדוּ אֱלֹהִים אֲחֵרִים

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Genesis 2:10 In the account of Eden, a river goes out of Eden to water the garden and from there divides into four. In Kabbalah the river is Binah, through which the flow from above is channeled.

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Zohar, Emor 35:171-38:188 The Zohar (Emor) asks what Yehoshua's words teach and answers that the Patriarchs were drawn out of the supernal river, "that river which is known." The Alter Rebbe refers the reader there for his reading of the verse.

Imagine a king who had an only son whom he united in marriage to a noble lady. What did his mother do? All that night she spent in her storeroom, and she brought forth therefrom a noble crown set with seventy precious stones to crown him with; she brought forth silken garments and clad him therewith and adorned him royally. Then she went to the bride and saw how her maidens were arranging her crown and her garments and her jewels. She said to them: I have prepared a bath with flowing water perfumed with all manner of sweet scents to purify my daughter-in-law. Let my daughter-in-law, the lady of my son, come with all her maidens that they may purify themselves in the place of flowing water which I have prepared for them, and then they can robe her with all her ornaments. To-morrow when my son comes to wed the lady he will prepare a palace for all and his abode shall be among you. So it is

English: The Zohar; London, Soncino Press, 1933, Public Domain

TORAH OHR · VAYISHLACH 4

ויקם בלילה הוא ויקח את שתי

And He Rose Up That Night

Yaakov, the level of Tiferes that joins opposites, sought to unite the encompassing light of Tohu with the inner light of Tikkun. In divine service this means a ratzo of fiery love that is always matched by an equal shov into Torah and mitzvos, like water mixed into wine.

The maamar reads Yaakov's crossing of the Yabbok, whose letters stand for the union of blessing and holiness, as crossing the "river" of Binah, through which every flow descends. The Patriarchs' root lies beyond that river, in Keser. Seeking the encompassing light of Tohu that precedes Atzilus, Yaakov crossed over and raised there all he had rectified, yet stayed behind alone to refine Eisav, still in the shattering. Why? Yaakov is Tiferes, the middle line that joins Chesed and Gevurah, so he sought to join two further opposites: the encompassing light of Tohu and the inner light of Tikkun. In divine service these are ratzo, a love so fierce it longs to leave the body, and shov, the settled arousal that draws G-dliness into Torah and mitzvos. Tohu was ratzo alone, so its lights left their vessels. Ben Azzai, rooted in Tohu, gazed and died; Rabbi Akiva, whose ratzo and shov were blended, entered and left the Pardes in peace and became the source of the Oral Torah. Yaakov's aim is ratzo always matched by shov, like the water he mixed into the wine; this makes him the perfection of the Patriarchs.

OUTLINE

Crossing the Yabbok §1–2 The Yabbok is the union of blessing and holiness, the river of Binah. The Patriarchs' root lies beyond it, in Keser; Yaakov crossed it toward the encompassing light of Tohu, raised there all he had rectified, and stayed behind to refine Eisav, still in the shattering.

Joining two opposites §3 Yaakov is Tiferes, the middle line that joins Chesed and Gevurah and reveals the Infinite Light; so he sought to join the encompassing light of Tohu with the inner light of Tikkun.

Ratzo and shov §4–5 One love burns like fiery flashes and longs to leave the body; another settles in the heart and draws G-dliness down into Torah and mitzvos. Tohu was ratzo, so its lights left their vessels; Tikkun is shov: "against your will you live."

The four who entered the Pardes §6–7 Ben Azzai, rooted in Tohu, would not return to shov, and he gazed and died. Rabbi Akiva's ratzo and shov were blended in the middle line, so he entered and left in peace and became the source of the Oral Torah, which also unites the opposites.

Water in the wine §8–9 Yaakov's aim is that ratzo always be matched by shov, as when he poured water into the wine; this makes him the perfection of the Patriarchs, unlike Avraham's unblended Chesed and Yitzchak's Gevurah.

1

וַיָּקָם בַּלַּיְלָה[1] הוּא[2] וַיִּקַּח אֶת שְׁתֵּי נָשָׁיו כוי וַיַּעֲבֹר אֵת מַעֲבַר יַבֹּק וַיִּקָּחֵם וַיַּעֲבִרֵם אֶת הַנָּחַל כוי.

וְשֹׁרֶשׁ הָאָבוֹת הוּא מֵעֵבֶר הַנָּהָר הַיְינוּ מבחי' הַכֶּתֶר שֶׁהוּא לְמַעְלָה מֵהַנָּהָר הנ"ל רַק שֶׁמִּשָּׁם נִמְשְׁכוּ הָאָבוֹת וְנִשְׁפְּלוּ לְמַטָּה בְּעֵבֶר הַשֵּׁנִי שֶׁל הַנָּהָר בז"א דַּאֲצִילוּת[7] (ועי' בַּזֹּהַר פ' אֱמוֹר[8] מ"ש ע"פ זֶה)

1.3 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. (And see in the Zohar, Parshas Emor, what is said on this [verse].)

The Patriarchs are rooted "beyond the river," in Keser, the level above Binah and above intellect altogether. From there they descended to the other side of the river, to Z'eir Anpin, the emotive attributes of Atzilus, which is where the Patriarchs are usually placed; the Zohar in Parshas Emor reads the verse this way.

THE REBBE ON THIS PARAGRAPH

Background from the Rebbe

In the maamar Vayomer Hashem el Avram Lech Lecha, said in his room on Motzaei Shabbos Lech Lecha 5738 (edited), the Rebbe explains two readings of „לֶךְ לְךָ מֵאַרְצְךָ גו'" ("Go for yourself from your land... to the land that I will show you"), „הילוך מלמעלה למטה והילוך מלמטה למעלה" (a going from above downward and a going from below upward), and ties them to two readings of „בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם" ("Your fathers dwelt of old beyond the river").

The Rebbe sets this paragraph's reading, which he calls the one „שבפנימיות התורה" ("in the inner dimension of the Torah") and cites from here (his note 43: Torah Ohr 25a, with Torah Ohr 75d and Derech Mitzvosecha 82b), beside the plain one; both readings, his note 42 says, are already brought in the Tzemach Tzedek's Or HaTorah. In the inner reading, "beyond the river" is above „וְנָהָר יוֹצֵא מֵעֵדֶן" ("the river that goes out of Eden"), Binah of Atzilus („בינה דאצילות"): the Patriarchs' root is there, above Atzilus, and from there they were drawn down to Z'eir Anpin and on to Malchus, „וְאוֹלֵךְ אוֹתוֹ בְּכָל אֶרֶץ כְּנָעַן" ("and I led him through all the land of Canaan"), so leaving "beyond the river" is a going from above downward. In the plain reading, "beyond the river" is „מְקוֹמוֹ שֶׁל תֶּרַח" (Terach's place) and is said „לגריעותא" (to their discredit), as in the Haggadah's „מִתְּחִילָּה עוֹבְדֵי ע"ז הָיוּ אֲבוֹתֵינוּ" ("at first our fathers were idol worshippers"), so the going is an ascent from below upward; since both readings are of the one word lech, "Lech Lecha" holds both.

THE ALTER REBBE: וְשֹׁרֶשׁ הָאָבוֹת הוּא מֵעֵבֶר הַנָּהָר הַיְינוּ מבחי' הַכֶּתֶר שֶׁהוּא לְמַעְלָה מֵהַנָּהָר הנ"ל

THE REBBE: וְהַפֵּירוּשׁ (כְּמוֹ שֶׁהוּא בְּפֶשְׁטוּת) שֶׁעֵבֶר הַנָּהָר הוּא מְקוֹמוֹ שֶׁל תֶּרַח, ומ"ש בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם גו' הוּא לְגְרִיעוּתָא

Sefer HaMaamarim Melukat (new edition), vol. 1 (Tishrei-Cheshvan), vol. א, p. רנג (section ד, notes 42-43; old edition vol. 1 pp. (רפד-רפה · בחדרו - מוצאי ש"פ לך לך - ה'תשל"ח

[7] וְשֹׁרֶשׁ הָאָבוֹת הוּא מֵעֵבֶר הַנָּהָר . . וְנִשְׁפְּלוּ . . בז"א דַּאֲצִילוּת וכ"כ בְּדֶרֶךְ מִצְוֹתֶיךָ פב, ב "אֲבָל עֵבֶר הַנָּהָר הַיְינוּ מַה שֶׁמֵּעֵלָה מהריב דַּאֲצִילוּת והוא בחי' הַמַּקִּיפִים שֶׁלְּמַעְלָה מֵהִשְׁתַּלְשְׁלוּת" ע"ש. רְאֵה סה"מ תרל"ט ח"א בַּהֲנָחַת כ"ק מהורש"ב ע' קעז. [8] ועי' בַּזֹּהַר פ' אֱמוֹר צח, ב: "בְּעֵבֶר הַנָּהָר יָשְׁבוּ וְאַפִּיק לוֹן מִגּוֹ נַהֲרָא עִילָּאָה כָּל הַנָּהָר הַהוּא דְּאִשְׁתְּמוֹדָע". ע"כ. מובָא גַּם לְקַמָּן עה, ד ובמ"מ. וּרְאֵה הַלָּשׁוֹן בְּאוֹהֵ"ת נ"ך בָּרוּךְ א ע' ה ע"פ זֶה וז"ל: "וא"כ מְפָרְשׁוֹ עַל וְנָהָר יוֹצֵא מֵעֵדֶן בְּינָה דאצי". בְּעִנְיַן עֵבֶר הַנָּהָר בָּרוּב הַדְּרוּשִׁים מְצִיַּין הצי"צ לְלִקּוּטֵי פִּי בְּחוּקוֹתַי דְּרוּשׁ הָרִאשׁוֹן מה, א.

וְיַעֲקֹב שֶׁרָצָה שֶׁיְּמַשִּׁיךְ לוֹ הַמַּקִּיף דְּתֹהוּ הנ"ל שֶׁלְּפָנֵי אֲצִילוּת הוּצְרַךְ מִתְּחִלָּה לַעֲבוֹר אֶת הַנָּהָר הנ"ל

1.4 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.

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.

וְזֶהוּ וַיַּעֲבֹר אֶת מַעֲבַר יַבֹּק כִּי בְּחִינַת יְחוּד בְּרָכָה וּקְדוּשָׁה הוּא הַכֹּל בחי' נָהָר הנ"ל שֶׁעַל יָדוֹ נִמְשְׁכוּ כָּל הַשְׁפָּעוֹת וְיִחוּד אוֹרוֹת עֶלְיוֹנִים כמ"ש וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגָּן כו'.

וְכִשֶּׁעָבַר אֶת הַנָּהָר וְהִגִּיעַ לבחי' שֶׁלְּמַעְלָה מֵהַנָּהָר הנ"ל אָז לֹא רָחוֹק הוּא מִן הַמַּקִּיף דְּתֹהוּ הנ"ל שֶׁלְּפָנֵי הָאֲצִילוּת וְזֶהוּ וַיַּעֲבֵר אֶת אֲשֶׁר לוֹ כָּל מַה שֶׁתִּיקֵּן הֶעֱלָה הַכֹּל לְשָׁם.

2.1 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.

THE SOURCES

Genesis 32:24 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.

וַיַּקְחֵם וַיַּעֲבִרֵם אֶת הַנָּחַל וַיַּעֲבֵר אֶת אֲשֶׁר לוֹ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

אַךְ הוּא בְּעַצְמוֹ נִשְׁאַר לְמַטָּה עֲדַיִין כמ"ש וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ[9] כִּי רָצָה לְבָרֵר אֶת עַצְמוֹ שֶׁהוּא עֲדַיִין בִּשְׁבִירָה כְּמוֹ שֶׁהוֹדִיעוּהוּ הַמַּלְאָכִים כו' וְהוּא עִנְיַן וַיֵּאָבֵק אִישׁ עִמּוֹ כַּנּוֹדָע:

2.2 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: the angels he had sent reported, "We came to your brother, to Eisav," still Eisav, as Rashi explains, still in his hatred (Genesis 32:7). His remaining below to refine Eisav is the inner meaning of the night-long wrestling with the "man," whom the Sages identify as Eisav's angel.

[9] וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ בְּרֵאשִׁית לֹב, כו.

THE SOURCES

Genesis 32:25 Yaakov remains alone on the far bank, and a man wrestles with him until dawn. Here his staying behind is for the sake of refining Eisav.

וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֵק אִישׁ עִמּוֹ עַד עֲלוֹת הַשָּׁחַר

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

EXPLANATION The paragraph shows that Yaakov raised all he had rectified toward the encompassing light of Tohu, but stayed below

EXPLANATION The paragraph interprets Yaakov's crossing of the Yabbok as an ascent beyond Binah, the "river," toward the Patriarchs' root in Keser, so that he can reach the encompassing light of Tohu that precedes Atzilus.

DEEPER The Zohar in Parshas Emor reads "beyond the river" as the Patriarchs being drawn out of the supernal river. The Kehot note cites the Tzemach Tzedek's Derech Mitzvosecha, which identifies "beyond the river" with the encompassing lights above Chochmah and Binah of Atzilus, above the whole chain of descent.

2

1.5 And this is "and he crossed the ford of the Yabbok," 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.

This is the inner meaning of his crossing the ford of the Yabbok: the union of blessing and holiness that the name Yabbok spells is itself the work of the river, Binah, through which all divine influence is channeled and the higher lights are joined. Crossing the Yabbok therefore means rising past the whole system of channeled flow.

Said R. Simeon: 'Blessed art thou, O Land (earth), that thy king is free (ben horin), and nourishes thee in plenty without fear of interference from the "other one" (Severity), all being nourished by that Supernal King. "And thy princes eat in due time", this "time" being that of which it is written: "In time it shall be said of Jacob and of Israel, What hath G-d wrought!" (Num. 23, 23). "Woe to thee, O land (earth), when thy king is a child", as the prophet threatened Israel with the words, "And I will give children to be their princes" (Isa. 3, 4); for, indeed, woe unto the earth when it imbibes nourishment from the Left Side, the attribute of Severity, which is the symbolism of the words, "and thy princes eat in the morning", that is, have to imbibe the vapours of that early blackness which reigns before the Light breaks and banishes all other rulers by the resplendence of its own maj

English: The Zohar; London, Soncino Press, 1933, Public Domain

EXPLANATION The paragraph grounds Yaakov's goal in his identity as Tiferes, the middle line that unites opposites; just as he joins Chesed and Gevurah, he seeks to join the encompassing light of Tohu with the inner light of Tikkun.

DEEPER The middle bar of the Tabernacle, which ran "from end to end," is read in the Zohar as the middle line, Yaakov, who joins the two sides. The Kehot note points to the Tzemach Tzedek's Or HaTorah, where the meaning of the "bar" is explained.

4

וּבְיאוּר הַדְּבָרִים הִנֵּה יֵשׁ ב' בחי' בַּעֲבוֹדַת ה'. הא' הָאַהֲבָה בְּרִשְׁפֵּי אֵשׁ בְּתִגְבּוֹרֶת מְאֹד לָצֵאת מִן הַגּוּף וְלִיפָּרֵד מִן הַפְּתִילָה כו'

4.1 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.

וְהוּא בחי' אה"ר [אהבה רבה] **שֶׁאֵין כֶּלִי הַלֵּב מְכִילָה אוֹתָהּ כִּי לֹא יְכִיל הַלֵּב הַהִתְפַּעֲלוּת הָעֲצוּמָה. לָכֵן לֹא יוּכַל לַעֲמוֹד בְּכֶלִי גּוּפוֹ וְחָפֵץ לָצֵאת מְנַרְתָּקָהּ חוֹמֶר הַגּוּף.**

4.2 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.

וחב' בחי' הִתְפַּעֲלוּת הַמִּתְיַישֵּׁב בִּכְלִי הַלֵּב וְעִיקַּר עִנְיָנָהּ הוּא בחי' הַמְשָׁכַת אֱלֹקוּת מלמעלמ"ט [מלמעלה למטה] **דַּוְקָא בִּכְלִים מְכֻלִּים שׁוֹנִים בתומ"צ** [בתורה ומצות]**. וְזֶהוּ עִנְיָן רָצוֹא וָשׁוֹב.**

4.3 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.

THE SOURCES

Esther 1:7 Describing King Achashverosh's feast in Shushan, the Megillah says the drinks were served in golden vessels, "vessels of diverse kinds." Chassidus uses the phrase for the many different mitzvos that serve as vessels for G-dliness.

וְהַשְׁקוֹת בִּכְלֵי זָהָב וְכֵלִים מִכֵּלִים שׁוֹנִים וְיֵין מַלְכוּת רָב כְּיַד הַמֶּלֶךְ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

EXPLANATION The paragraph defines the two modes of divine service, ratzo (a love that strains to leave the body) and shov (a settled emotion that brings G-dliness down through Torah and mitzvos).

himself in order to refine Eisav, who was still broken; this is the struggle with the angel.

3

וּלְהָבִין כְּלָלוּת עִנְיַן כַּוָּונַת יַעֲקֹב בְּהַמְשָׁכַת הַמַּקִּיף דְּתֹהוּ לְעוֹלָם הַתִּקּוּן וְגַם יוּבַן זֶה בַּעֲבוֹדַת ה'

3.1 To understand Yaakov's intention as a whole 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.

הִנֵּה יָדוּעַ דְּיַעֲקֹב הוּא בחי'[10] ת"ת [תפארת] **שֶׁמְּחַבֵּר ב' הֶפְכִּים שֶׁהֵן חו"ג** [חסד וגבורה] **כִּי ע"י הִתְכַּלְּלוּת ב' הֶפְכִּים יַחַד הוּא עִיקַּר הת"ת** [התפארת]

3.2 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.

[10] דְּיַעֲקֹב הוּא בחי' תִּפְאֶרֶת זֹהַר חָדָשׁ תשׁ"א (מד, ב). נִתְבָּאֵר באוה"ת וַיֵּחִי תתקצ, ב.

(כְּמוֹ בְּגָוָונִים כְּשֶׁמְּורְכָּבִים ב' וג' גְּוָונִים יַחַד הוּא עִיקַּר הַיּוֹפִי) וְהַמְשָׁכַת וְהִתְגַּלּוּת אוא"ס [אור אין סוף] **בְּקַו הָאֶמְצָעִי כו'**

3.3 (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.

לְכָךְ רָצָה ג"כ לְחַבֵּר וּלְיַיחֵד ג"כ הַמַּקִּיף דְּתֹהוּ עִם האו"פ [האור פנימי] **דְּתִקּוּן שֶׁהֵם ג"כ ב' הֶפְכִּים שֶׁיִּתְחַבְּרוּ יַחַד וְאָז יִהְיֶה גִּילּוּי אוא"ס** [אור אין סוף] **(וְעַיֵּין בַּזֹּהַר פ' תְּרוּמָה דקע"ה ע"ב ע"פ וְהַבְּרִיחַ הַתִּיכוֹן וְשָׁם דַּף קע"ו ע"א):**[11]

3.4 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.

[11] בְּזֹהַר פ' תְּרוּמָה . . קע"ו ע"א רְאֵה באוה"ת תְּרוּמָה ע' איתתקלכ שֶׁמְּפָרֵשׁ פי' "בְּרִיחַ". וּרְאֵה שָׁם ע' איתתקיז וע' איתתקיח וְאֵילָךְ. וְעִנְיַן "מִן הַקָּצֶה אֶל הַקָּצֶה" באוה"ת וַיֵּחִי שפה, ב.

THE SOURCES

Exodus 26:28 In the instructions for the Mishkan, G-d tells Moshe that the middle bar shall pass through the boards from end to end. The Zohar reads it as the middle line, Yaakov, who joins both sides.

וְהַבְּרִיחַ הַתִּיכֹן בְּתוֹךְ הַקְּרָשִׁים מַבְרִחַ מִן הַקָּצֶה אֶל הַקָּצֶה

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Zohar, Terumah 94:908-96:918 Rabbi Shimon says that the middle bar "from end to end" is the holy and perfect Yaakov, "a man who dwells in tents," two tents, holding this one and that one; on 176a Rabbi Elazar adds that there is no perfection until one holds both sides, like Yaakov.

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.

[13] ד׳ שֶׁנִּכְנְסוּ לַפַּרְדֵּס 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. [14] רַק ר״ע נִכְנַס בְּשָׁלוֹם כְּגִירְסַת הָעַיִן יַעֲקֹב שָׁם. יְרוּשַׁלְמִי שָׁם פ״ב ה״א.

THE SOURCES

Chagigah 14b The Gemara tells of four who entered the Pardes, Ben Azzai, Ben Zoma, Acher and Rabbi Akiva: Ben Azzai gazed and died, Ben Zoma gazed and was harmed, Acher "cut the plantings," and Rabbi Akiva left in peace. The Alter Rebbe explains the outcomes by ratzo and shov.

תנו רבנן: ארבעה נכנסו בפרדס, ואלו הן: בן עזאי, ובן זומא, אחר, ורבי עקיבא. אמר להם רבי עקיבא: כשאתם מגיעין אצל אבני שיש טהור, אל תאמרו "מים מים", משום שנאמר: "דובר שקרים לא יכון לנגד עיניי". בן עזאי הציץ ומת, עליו הכתוב אומר: "יקר בעיני ה׳ המותה לחסידיו". בן זומא הציץ ונפגע, ועליו הכתוב אומר: "דבש מצאת אכול דייך פן תשבענו והקאתו". אחר קיצץ בנטיעות. רבי עקיבא יצא בשלום.

Hebrew: William Davidson Edition - Vocalized Aramaic

Jerusalem Talmud Chagigah 2:1 The Jerusalem Talmud's telling of the story, in which Rabbi Akiva "entered in peace and left in peace," the wording the maamar uses.

רבי יודה בר פזי בשם רבי יוסי בירבי יודה. שלשה הרצו תורתן לפני רבן. רבי יהושע לפני רבן יוחנן בן זכיי. רבי עקיבה לפני רבי יהושע. חנניה בן חכיניי לפני רבי עקיבה. מיכן והילך אין דעתן נקייה. ארבעה נכנסו לפרדס. אחד הציץ ומת. אחד הציץ ונפגע. אחד הציץ וקיצץ בנטיעות. אחד נכנס בשלום ויצא בשלום. בן עזאי הציץ ונפגע. עליו הכתוב אומר דבש מצאת אכול דייך. בן זומא הציץ ומת. עליו הכתוב אומר יקר בעיני יי המותה לחסידיו. אחר הציץ וקיצץ בנטיעות. מני אחר. אלישע בן אבויה. שהיה הורג רבי תורה. אמרין. כל תלמיד חכם שהיה משבח באורייתא הוה קטיל ליה. ולא עוד אלא דהוה עליל לבית הבעדא והוה חמי טלייא קומי ספרא. והוה אמר. מה אילין יתבין עבדין הכא. אומנותיה דהן בנאי. אומנותיה דהן נגר. אומנותיה דהן צייד. אומנותיה דהן חייט. ו

Rebbi Jehudah bar Pazi in the name of Rebbi Yose ben Rebbi Jehudah: Three lectured their teachings41About the Work of the Chariot. in front of their teachers: Rebbi Joshua in front of Rabban Joḥana ben Zakkai, Rebbi Aqiba in front of Rebbi Joshua, Ḥananiah ben Ḥakhinai in front of Rebbi Aqiba. From there on their mind was not pure42Studies of Ez. 1 were no longer tolerated.. Four entered the Garden43Gnostic interpretations., One peeked and was hurt; one peeked and died; one peeked and cut saplings, one entered in peace and left in peace. Ben Azzai peeked and was hurt; about him the verse says44Prov. 25:16. The implication is that eating more than his fill is dangerous., if you found honey, eat your fill. Ben Zoma peeked and died, about him the verse says45Ps. 116:15., dear in the Eternal's eyes is the death of his pious. Aḥer peeked and cut saplings. Who is Aḥer? Elisha ben Abuya, who ki

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

כִּי בֶּן עַזַּאי הָיָה בבחי׳ רָצוֹא דאה״ר [דאהבה רבה] **הנ״ל בבחי׳ כְּלוֹת הַנֶּפֶשׁ וְלֹא רָצָה לִהְיוֹת נִשְׁפָּל בבחי׳ שׁוֹב לְכָךְ לֹא רָצָה לִישָׂא אִשָּׁה וְאָמַר אֶפְשָׁר לָעוֹלָם שֶׁיִּתְקַיֵּים ע״י אֲחֵרִים**

6.2 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. In the Talmud (Yevamos 63b), Ben Azzai himself taught that one who does not engage in having children is like one who sheds blood. When his colleagues said that he preached well but did not practice, he answered that his soul longed for Torah and that the world could be sustained through others. The maamar reads that longing as ratzo that would not return into the world as shov.

THE REBBE ON THIS PARAGRAPH

The Rebbe explains

In a sicha of Shabbos Acharei 5722 on the death of Aharon's two sons "in their drawing near before G-d", which Chassidus explains as ratzo with no shov, the Rebbe turns to "אַרְבָּעָה נִכְנְסוּ לַפַּרְדֵּס" (the four who entered the Pardes).

Ben Azzai's "רָצוֹא בְּאֵר אֵין שׁוּב" ("gazing and dying") was "הַצִּיץ וּמֵת" (ratzo with no shov at all), and the Rebbe notes that his whole service was ratzo: hence his "וּמָה אֶעֱשֶׂה כו׳" ("What shall I do? My soul longs for Torah") and his not engaging in having children, like Aharon's sons, who "had no wives". Yet he adds that the fault was not that conduct as such: Ben Azzai was occupied with Torah, which

DEEPER The terms ratzo and shov come from Yechezkel's vision of the chayos, which "ran and returned" (Ezekiel 1:14); in Chassidus they describe the soul's longing to rise and its commitment to return and serve within the body.

5

וְהִנֵּה בחי׳ עוֹלַם הַתֹּהוּ הנ״ל הָיָה בבחי׳ רָצוֹא לָכֵן נִסְתַּלְּקוּ הָאוֹרוֹת מִן הַכֵּלִים כְּמוֹ האה״ר [האהבה רבה] **לְיפָּרֵד מִן הַפְּתִילָה וְהַכֵּלִים כו׳.**

5.1 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.

אֲבָל הַתִּקּוּן הוּא בבחי׳ שׁוֹב וְהוּא בבחי׳ תומ״צ [תורה ומצות] **ובע״כ** [ובעל כרחך] **אַתָּה חַי[12] לִהְיוֹת בְּתוֹךְ הַגּוּף לְהַמְשִׁיךְ אא״ס** [אור אין סוף] **בְּכֵלִים מְכֻלָּלִים שׁוֹנִים.**

5.2 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.

[12] ובע״כ אַתָּה חַי אָבוֹת ד, כב.

THE SOURCES

Pirkei Avot 4:22 Rabbi Elazar HaKappar teaches that against your will you were formed, against your will you were born and against your will you live. The Alter Rebbe uses it for the soul's required return to life in the body.

הוא היה אומר, הילודים למות, והמתים להחיות, והחיים לדון. לידע להודיע ולהודע שהוא אל, הוא היוצר, הוא הבורא, הוא המבין, הוא הדיין, הוא עד, הוא בעל דין, והוא עתיד לדון. ברוך הוא, שאין לפניו לא עולה, ולא שכחה, ולא משוא פנים, ולא מקח שחד, שהכל שלו. ודע שהכל לפי החשבון. ואל יבטיחך יצרך שהשאול בית מנוס לך, שעל כרחך אתה נוצר, ועל כרחך אתה נולד, ועל כרחך אתה חי, ועל כרחך אתה מת, ועל כרחך אתה עתיד לתן דין וחשבון לפני מלך מלכי המלכים הקדוש ברוך הוא:

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 respect of persons, nor taking of bribes, for all is His. And know that all is according to the reckoning. And let not your impulse assure thee that the grave is a place of refuge for you; for against your will were you formed, against your will were you born, against your will you live, against your will you will die, and against your will you will give an account and reckoning before the King of the kings of kings, the Holy One, blessed be He.

Hebrew: Torat Emet 357 • English: Mishnah Yomit by Dr. Joshua Kulp, CC-BY

Esther 1:7 "Vessels of diverse kinds," used here for the many mitzvos in which the Infinite Light is drawn down.

וְהַשְׁקוֹת בִּכְלֵי זָהָב וְכֵלִים מִכֵּלִים שׁוֹנִים וְיֵין מַלְכוּת רָב כְּיַד הַמֶּלֶךְ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

EXPLANATION The paragraph maps the two modes of service onto the two worlds: Tohu is ratzo, whose lights fled their vessels, and Tikkun is shov, embodied in Torah and mitzvos performed within the body.

6

וְזֶה הָיָה הַהֶפְרֵשׁ ג״כ בְּאוֹתָן דִּי שֶׁנִּכְנְסוּ לַפַּרְדֵּס[13] בֶּן עַזַּאי הַצִּיץ וָמֵת. וב״ז [ובן זומא] **הֻצִּיץ וְנִפְגַּע. רַק ר״ע** [רבי עקיבא] **נִכְנַס בְּשָׁלוֹם[14] וְיָצָא בְּשָׁלוֹם.**

6.1 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.

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.

THE REBBE ON THIS PARAGRAPH

The Rebbe explains

In his notebook entry headed Simchas Beis HaShoevah 5692, explaining Yehudah ben Teima's "bold as a leopard, light as an eagle, run like a deer and mighty as a lion" as conditions for serving G-d, the Rebbe comes to "רָץ כִּצְבִי" ("run like a deer"): running to do a mitzvah.

Why a deer? Because "מֵה צְּבִי רָץ וּמַבִּיט לַאֲחוֹרָיו" (the deer runs and looks back) (he cites the Targum on Shir HaShirim and Likkutei Torah), so one's ratzo "צ"ל ע"ד הַשּׁוּב שאחי"כ" (must be in the manner of the shov that follows). He grounds it in this maamar: "שֶׁרַק ר"ע מִפָּנֵי, שֶׁנִּכְנַס בְּשָׁלוֹם שהי' הֲרָצוֹא ע"ד הַשּׁוּב יָצָא בְּשָׁלוֹם" ("as explained on the four who entered the Pardes, that only R' Akiva, because he entered in peace, his ratzo being in the manner of the shov, left in peace (Torah Ohr Vayishlach dibbur hamaschil Vayakam)".

THE ALTER REBBE: שֶׁהָיָה המ"ן ומ"ד שֶׁלּוֹ דְּהַיְינוּ בחי' הֲרָצוֹא וָשׁוֹב בְּמִדָּה וּמְזִיגָה נְכוֹנָה שלפ"ע הֲרָצוֹא כֵּן הָיָה הַשּׁוּב אח"כ

THE REBBE: שֶׁרַק ר"ע, מִפָּנֵי שֶׁנִּכְנַס בְּשָׁלוֹם, שהי' הֲרָצוֹא ע"ד הַשּׁוּב, יָצָא בְּשָׁלוֹם (תו"א וַיִּשְׁלַח ד"ה וַיָּקָם)

Reshimos (second edition), volume of Reshimos 158-187, vol. קפז-קנח, p. 93 (first edition: booklet 'Simchas Beis HaShoevah 5692', p. כ) · שמחת בית השואבה תרצ"ב

[16] הַיְינוּ בחי' הֲרָצוֹא וָשׁוֹב בְּמִדָּה וּמְזִיגָה נְכוֹנָה רֵאה באוה"ת אַחֲרֵי כַּרְךְ ב ע' תקמא: "שֶׁשָּׁרַשׁ נִשְׁמַת ר"ע הָיְתָה בְּמַעֲלָה וּמַדְרֵגָה גְּדוֹלָה לְקַבֵּל הַגִּילּוּי". וּרְאֵה בְּמַאֲמָרֵי אדה"ז — ענְיָנִים ע' תו: "ר"ע יָצָא בְּשָׁלוֹם מִפְּנֵי שֶׁיְּרִידָתוֹ הָיְתָה בְּקֶו הָאֶמְצָעִי".

EXPLANATION The paragraph illustrates ratzo and shov through the four who entered the Pardes: Ben Azzai's unbalanced ratzo led to his death, while Rabbi Akiva's ratzo was matched by an equal shov.

DEEPER Mayin nukvin (feminine waters) is the Kabbalistic term for the upward-reaching arousal of the recipient, and mayin duchrin (masculine waters) for the flow it draws from above. The Kehot note points out that "Rabbi Akiva entered in peace" follows the reading of the Ein Yaakov and the Jerusalem Talmud.

7

וְזֶהוּ נִכְנַס בְּשָׁלוֹם כו' הוּא בחי' קַו הָאֶמְצָעִי הַמְיַיחֵד וּמְחַבֵּר אֶת הב' קַוִּין יָמִין וּשְׂמֹאל שֶׁהֵם בחי' רו"ש [רצוא ושוב]

7.1 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.

"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.

THE REBBE ON THIS PARAGRAPH

The Rebbe explains

In the same sicha of Shabbos Acharei 5722, after explaining the sin of Aharon's sons as ratzo without shov, the Rebbe asks how a person in true, unbounded ratzo, which must be "בְּכָל מְאֹדֶךָ" ("with all your might"), can still come back to shov.

The safeguard, he says, citing what "is known" (his notes point to the Rebbe Rashab's Acharei Mos 5649, where R' Akiva's ratzo held the shov because all his will was the Supreme Will), must be there at the start: if the ratzo comes not from seeking one's own good in nearness to G-d but "בְּכַדֵּי צו דּוֹרְכַפִּירִין דְּעַם רָצוֹן הָעֶלְיוֹן" (from carrying out the Supreme Will), which wants the world to be settled ("לֹא תֹהוּ"), then from the outset it is a ratzo after which one holds to shov. From this he explains the Gemara's wording: the difference between R' Akiva and the others seems to lie only in leaving the Pardes, so why stress that he "נִכְנַס בְּשָׁלוֹם" ("entered in peace")? Because his very entering was to carry out the Supreme Will, to make "שָׁלוֹם בְּמָרְמֵיָא שֶׁל מַעְלָה וּבְמָרְמֵיָא שֶׁל מַטָּה" (peace above and below), draws down from above, and expounded it well, so that, as the Alter Rebbe rules in Hilchos Talmud Torah, one who does so bears no sin. Only, within the conduct of Tikkun itself, "הֲנָהָגָה דְּרָצוֹא" (it was the conduct of ratzo), "וְלֹא הֲנָהָגָה דְּקִיּוּם הָעוֹלָם" (not the conduct that sustains the world).

THE ALTER REBBE: וְלֹא רָצָה לִהְיוֹת נִשְׁפָּל בבחי' שוּב לָכָךְ לֹא רָצָה לְיַיֵּשׂ אִשָּׁה

THE REBBE: אֶלָּא שֶׁבְּהֲנָהָגָה דְּתִיקּוּן עַצְמוֹ — ה"ז הֲנָהָגָה דְּרָצוֹא, וְלֹא הֲנָהָגָה דְּקִיּוּם הָעוֹלָם

Likkutei Sichos, vol. ג, p. 990 (notes 11-12) · תשכ"ב, ש"פ אחרי

THE SOURCES

Yevamot 63b Told that he preaches having children but does not marry, Ben Azzai answers: "What shall I do? My soul longs for Torah; the world can be sustained through others."

אמרו לו לבן עזאי: יש נאה דורש ונאה מקיים, נאה מקיים ואין נאה דורש, ואתה נאה דורש, ואין נאה מקיים. אמר להן בן עזאי: ומה אעשה שנפשי חשקה בתורה, אפשר לעולם שיתקיים על ידי אחרים.

Hebrew: William Davidson Edition - Vocalized Aramaic

לָכֵן הֵצִיץ וָמֵת שֶׁנִּסְתַּלֵּק לְגַמְרֵי מִן הַכְּלִי כנ"ל כִּי עַזָּה כַמָּוֶת[15] אַהֲבָה כו' אֲכָן אֵין זֶה דֶּרֶךְ הַתּוֹרָה שֶׁהִיא בבחי' תִּקּוּן כִּי לָשֶׁבֶת יְצָרָהּ ובע"כ [ובעל כרחך] **אַתָּה חַי**

6.3 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 "fierce as death." But the Torah's way is Tikkun: G-d "did not create it for tohu; He formed it to be inhabited" (Isaiah 45:18), and the soul must go on living in the body.

[15] עַזָּה כַּמָּוֶת אַהֲבָה שהי"ש ח, ו.

THE SOURCES

Song of Songs 8:6 The beloved asks to be set as a seal upon her lover's heart, "for love is fierce as death." Here it describes a love of G-d so strong that it separates the soul from the body.

שִׂימֵנִי כַחוֹתָם עַל לִבֶּךָ כַּחוֹתָם עַל זְרוֹעֶךָ כִּי עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבְתְּיָה

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Isaiah 45:18 Isaiah says in G-d's name that the Creator "did not create it for tohu; He formed it to be inhabited." The verse sets tohu against settled life, and the maamar uses it to show that the Torah's way is Tikkun, life in the world.

כִּי כֹה אָמַר ה' בּוֹרֵא הַשָּׁמַיִם הוּא הָאֱלֹקִים יֹצֵר הָאָרֶץ וְעֹשֶׂהָ הוּא כוֹנְנָהּ לֹא תֹהוּ בְרָאָהּ לָשֶׁבֶת יְצָרָהּ אֲנִי ה' וְאַיִן עוֹד

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Pirkei Avot 4:22 "Against your will you live": the soul must return to live in the body.

הוּא הָיָה אוֹמֵר, הִילּוֹדִים לָמוּת, וְהַמֵּתִים לְהֶחָיוֹת, וְהַחַיִּים לָדוּן. לֵידַע לְהוֹדִיעַ וּלְהוֹדַע שֶׁהוּא אֵל, הוּא הַיּוֹצֵר, הוּא הַבּוֹרֵא, הוּא הַמֵּבִין, הוּא הַדַּיָּן, הוּא עֵד, הוּא בַעַל דִּין, וְהוּא עָתִיד לָדוּן. בָּרוּךְ הוּא, שֶׁאֵין לְפָנָיו לֹא עַוְלָה, וְלֹא שִׁכְחָה, וְלֹא מַשּׂוֹא פָנִים, וְלֹא מַקַּח שֹׁחַד, שֶׁהַכֹּל שֶׁלּוֹ. וְדַע שֶׁהַכֹּל לְפִי הַחֶשְׁבּוֹן. וְאַל יְבַטִּיחַ יִצְרֵךְ שֶׁהִשְׁאוֹל בֵּית מָנוֹס לָךְ, שֶׁעַל כָּרְחֵךְ אַתָּה נוֹצָר, וְעַל כָּרְחֵךְ אַתָּה נוֹלָד, וְעַל כָּרְחֵךְ אַתָּה חַי, וְעַל כָּרְחֵךְ אַתָּה מֵת, וְעַל כָּרְחֵךְ אַתָּה עָתִיד לִתֵּן דִּין וְחֶשְׁבּוֹן לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא:

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 respect of persons, nor taking of bribes, for all is His. And know that all is according to the reckoning. And let not your impulse assure thee that the grave is a place of refuge for you; for against your will were you formed, against your will were you born, against your will you live, against your will you will die, and against your will you will give an account and reckoning before the King of the kings of kings, the Holy One, blessed be He.

Hebrew: Torat Emet 357 • English: Mishnah Yomit by Dr. Joshua Kulp, CC-BY

לָכֵן ר"ע [רבי עקיבא] **שֶׁהָיָה מבחי' תִּקּוּן נִכְנַס בְּשָׁלוֹם וְיָצָא בְּשָׁלוֹם שֶׁהָיָה המ"ן** [המיין נוקבין] **ומ"ד** [ומיין דוכרין] **שֶׁלּוֹ דְּהַיְינוּ בחי' הֲרָצוֹא וָשׁוֹב בְּמִדָּה וּמְזִיגָה נְכוֹנָה[16] שלפ"ע** [שלפי ערך] **הֲרָצוֹא כֵּן הָיָה הַשּׁוּב אח"כ.**

6.4 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.

In a sicha of Shabbos Emor, Erev Lag BaOmer 5740, asking how the end of the dying of R' Akiva's students connects with the passing of R' Shimon bar Yochai on the same day, the Rebbe explains the service of R'Akiva's students.

The 24,000 students took from R' Akiva his longing for "מְסִירַת נֶפֶשׁ" (self-sacrifice), so all their service was ratzo, a great elevation but not the full intent, which is that the ratzo come down into shov, drawing G-dliness below through "עֲבוֹדָה מְסוּדָרָה" (ordered service) (note 20 cites Torah Ohr 25b). That, he says, is the inner sense of "והי' הָעוֹלָם שָׁמֵם" ("the world was desolate"): G-dliness had no settled dwelling below. The five later students "הֵם הֶעֱמִידוּ תּוֹרָה" ("established Torah"), the work of shov (note 22: as Torah Ohr says there, R' Akiva is "מְקוֹר כָּל הַתּוֹרָה שבע"פ" (the source of the whole Oral Torah) because Torah is of Tikkun), and in them the self-sacrifice was as in R' Akiva himself, whose ratzo "entered in peace" so as to bring him to "leave in peace" (note 23: Torah Ohr there, and Likkutei Sichos vol. 3 p. 990).

THE ALTER REBBE: וְלָכֵן הָיָה ר"ע מְקוֹר כָּל הַתּוֹרָה שבע"פ

THE REBBE: זַיִן "רָצוֹא" אִיז גְעַוּוען אִין אַן אוֹפֶּן פּוֹן "נִכְנַס בְּשָׁלוֹם (וּבְמֵילָא הָאט עַס געבראַכט צו) וְיָצָא בְּשָׁלוֹם"

Likkutei Sichos, vol. כב, p. 139-140 (notes 20-23 and the quote on p. 140) · ש"פ תשי"ם, ערב ל"ג בעומר, אמור

joining the world with G-dliness; since he entered in peace he left in peace, while Ben Azzai had no shov because his entering was not "in peace".

THE ALTER REBBE: וְזֶהוּ נִכְנָס בְּשָׁלוֹם כו' הוּא בחי' קַו הָאֶמְצָעִי הַמְיַחֵד וּמְחַבֵּר אֶת הב' קַוִּין יָמִין וּשְׂמֹאל שֶׁהֵם בחי' רו"ש

THE REBBE: אָבער ר"ע אִיז "יָצָא בְּשָׁלוֹם", ווייל "נִכְנַס בְּשָׁלוֹם", זַיִן כְּנִיסָה אִיז נָעוּעוֹן בְּכְדֵי צו דוּרכְפִּירֶן דָּעם רָצוֹן הָעֶלְיוֹן

Likkutei Sichos, vol. ג, p. 989-990 (the question on p. 989, the answer and 'entered in peace' on p. 990; note 15 on p. 991) · ש"פ אחרי תשכ"ב

לְכָךְ הָיָה הֲעָלָאַת מ"ן [מיין נוקבין] שֶׁלּוֹ שֶׁהוּא עִנְיַן שֶׁנִּכְנַס לַפַּרְדֵּס בְּמִדָּה וּמְזִיגָה נְכוֹנָה בבחי' רו"ש [רצוא ושוב] וְנִכְנַס בְּשָׁלוֹם בבחי' מ"ן [מיין נוקבין] וְיָצָא בְּשָׁלוֹם בבחי' הַמְשָׁכַת מ"ד [מיין דוכרין] בחי' שוֹב. (ועמ"ש פ' וַיֵּצֵא גַּבֵּי בְּשָׁלוֹם ב' בחי' שָׁלוֹם ע"ש בד"ה וְהָיָה)

7.2 Therefore his raising of mayin nukvin, 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. (And see what is written in Parshas Vayeitzei concerning "in peace," two levels of peace; see there, in the discourse beginning "Vehayah.")

> 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. The maamar the Alter Rebbe points to (Torah Ohr, Vayetzei 1:26) speaks of two kinds of peace: from below upward, when the far is brought near, and from above downward, when G-dliness is drawn down through Torah and mitzvos.

משא"כ בֶּן עַזַּאי שֶׁשָּׁרְשׁוֹ הָיָה מבחי' תֹּהוּ שֶׁשָּׁם הוּא בחי' שְׁנֵי קַוִּין כנ"ל בְּעִנְיַן וַיַּחַץ כו' לִשְׁנֵי מַחֲנוֹת

7.3 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…into two camps."

> Ben Azzai, by contrast, was rooted in Tohu, where the two lines stand apart, as the previous maamar explained on Yaakov's dividing his people into two camps.

THE SOURCES

Genesis 32:8 Yaakov, afraid of Eisav, divides his people into two camps. The previous maamar reads the two camps as the two separate lines of Tohu.

וַיִּירָא יַעֲקֹב מְאֹד וַיֵּצֶר לוֹ וַיַּחַץ אֶת הָעָם אֲשֶׁר אִתּוֹ וְאֶת הַצֹּאן וְאֶת הַבָּקָר וְהַגְּמַלִּים לִשְׁנֵי מַחֲנוֹת

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

לְכָךְ לֹא הי' [היה] הִתְחַבְּרוּת הרו"ש [הרצוא ושוב] בְּמִזְיגָה נְכוֹנָה וְהֵצִיץ וָמַת כו' הִתְגַּבְּרוּת הָרָצוֹא כו'

7.4 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.

וְלָכֵן הָיָה ר"ע [רבי עקיבא] מְקוֹר כָּל הַתּוֹרָה שבע"פ [שבעל פה][17] כִּי סָתָם מִשְׁנָה ר"מ [רבי מאיר][18] וְסָתָם סִפְרָא ר' [רבי] יְהוּדָה כו' וְכוּלְּהוּ אַלִּיבָּא דרי"ע [דרבי עקיבא].

7.5 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.

THE REBBE ON THIS PARAGRAPH

The Rebbe explains

[17] וְלָכֵן הי' ר"ע מְקוֹר כָּל הַתּוֹרָה שבע"פ רְאֵה לקו"ש חכ"ב ע' 140. [18] סָתָם מִשְׁנָה ר"מ סַנְהֶדְרִין פו, א.

THE SOURCES

Sanhedrin 86a Rabbi Yochanan says that an anonymous Mishnah is Rabbi Meir's, an anonymous Tosefta Rabbi Nechemiah's, an anonymous Sifra Rabbi Yehudah's and an anonymous Sifrei Rabbi Shimon's, and all of them follow Rabbi Akiva.

לא סלקא דעתך, דאמר רבי יוחנן: סתם מתניתין - רבי מאיר, סתם תוספתא - רבי נחמיה, סתם ספרא - רבי יהודה, סתם ספרי - רבי שמעון, וכולהו אליבא דרבי עקיבא.

Hebrew: William Davidson Edition - Vocalized Aramaic

וְהוּא לְפִי שֶׁהַתּוֹרָה ג"כ הִיא מבחי' הַתִּקּוּן וְיֵשׁ בָּהּ הִתְכַּלְּלוּת ב' הַהֲפָכִים דרו"ש [דרצוא ושוב] כמ"ש מִימִינוֹ אֵשׁ דָּת לָמוֹ[19] כו' לָכֵן הָיָה גִּילּוּי הַתּוֹרָה ע"י ר"ע [רבי עקיבא] שֶׁהָיָה בּוֹ בחי' זוֹ כנ"ל:

7.6 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, the fire of ratzo joined with the right hand of Chesed, which flows downward. It was fitting, then, that it be revealed through Rabbi Akiva, whose soul unites ratzo and shov.

[19] מִימִינוֹ אֵשׁ דָּת לָמוֹ דְּבָרִים לג, ב.

THE SOURCES

Deuteronomy 33:2 In his blessing before his death, Moshe describes G-d coming from Sinai with "a fiery law for them" from His right hand. The Alter Rebbe reads it as fire and right hand, opposites joined in the Torah.

וַיֹּאמַר ה' מִסִּינַי בָּא וְזָרַח מִשֵּׂעִיר לָמוֹ הוֹפִיעַ מֵהַר פָּארָן וְאָתָה מֵרִבְבֹת קֹדֶשׁ מִימִינוֹ (אשדת) [אֵשׁ דָּת] לָמוֹ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

EXPLANATION The paragraph identifies Rabbi Akiva's balance with the middle line of Tikkun, contrasts it with Ben Azzai's root in divided Tohu, and explains why the Oral Torah, itself a union of opposites, came through Rabbi Akiva.

8

וַעֲתָה יוּבַן עִנְיַן כַּוָּונַת יַעֲקֹב לְיַיחֵד וּלְחַבֵּר הַמַּקִּיף דְּתֹהוּ עִם האו"כ [האורות וכלים] דְּתִקּוּן הַיְינוּ שֶׁיִּהְיֶה תָּמִיד רו"ש [רצוא ושוב] בְּמִזְיגָה אַחַת שלפ"ע [שלפי ערך] הָרָצוֹא כֵּן הַשּׁוֹב דְּהַיְינוּ שֶׁיִּהְיֶה האה"ר [האהבה רבה] בְּרִשְׁפֵּי אֵשׁ לִיפָּרֵד מִן הַפְּתִילָה כו'.

8.1 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

Said R. Eleazar: 'Assuredly, it is so.' These are represented by the heth and the teth of hittah, and so wheat, in virtue of the he, is the most perfect of plants, and wheat is the plant with which Adam sinned.' Said R. Eleazar: 'Assuredly, it is so.' The boy proceeded: 'The Holy Land is under the control of the Holy One, blessed be He, and no other power can enter there. How was the land tested to see whether it remained faithful and did not attach itself to any other power? By the bringing of an offering of barley, like the suspected wife.'1Num. v. Said R. Abba: 'Of a surety thy sword is sharp.' The boy replied: 'I am prepared with shield and buckler to protect myself.' He said: 'There is no other power that can enter the Holy Land. Whence, then, come chaff and straw there?' The boy replied: 'It is written, "And G-d created man in his image... and G-d said to them, Be fruitful and multip

English: The Zohar; London, Soncino Press, 1933, Public Domain

כִּי יַיִן הוּא בְּחִי' רָצוֹא גְּבוּרוֹת וְרִשְׁפֵּי אֵשׁ מִמַּטָּה לְמַעְלָה. וְיַעֲקֹב אַרְמֵי מַיָּא בְּחִי' שׁוֹב.

8.4 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.

EXPLANATION The paragraph applies the model to Yaakov: his goal is a service in which intense ratzo is always matched by shov into Torah and mitzvos, symbolized by the water he mixed into the wine.

9

וְלָכֵן וַיָּבֵא לוֹ יַיִן[21] כוי הוּא בִּתְרֵי טַעֲמֵי שֶׁהוּא הִתְכַּלְלוּת הרוי"ש [הרצוא ושוב] **מַיִם וְיַיִן כוי[22]**

9.1 Therefore "and he brought him wine," etc., is with two te'amim (cantillation notes), which is the inclusion of ratzo and shov, water and wine, etc.

The Zohar says that the words "and he brought him wine" are drawn out with two te'amim, a word that means both cantillation notes and tastes, because Yaakov poured water into the wine. The Alter Rebbe reads the two as water and wine, shov and ratzo, joined together.

THE REBBE ON THIS PARAGRAPH

A question the Rebbe raises

In a sicha of Shabbos Matos-Masei, Shabbos Mevarchim Menachem Av 5746, connecting the study of "Matos" with the cantillation sign merchah kefulah, the "תְּרֵי טַעֲמֵי" ("two te'amim"), the Rebbe's note 51 cites the Pardes on that sign, and his marginal note takes it up.

The Pardes explains the sign's two strokes as Netzach and Hod "נוטי אֶל הַיָּמִין" ("leaning to the right"), on the Zohar's reading that "וְיָבֵא לוֹ יַיִן" ("and he brought him wine"), sung with the two te'amim, means "דַּאֲרְמֵי מַיָּא בְּהַהוּא יַיִן" (he poured water into that wine) "לְהַטּוֹת הַגְּבוּרָה לְצַד הָרַחֲמִים" ("to incline Gevurah toward mercy"). The Rebbe notes that elsewhere—Hagahos Maharchu, his father R' Levi Yitzchak's Likkutei Levi Yitzchak, and Torah Ohr Vayishlach 25b end, this paragraph—the point of the Zohar's words is not so much inclining Gevurah to the right as "הִתְכַּלְלוּת בִּי דְּרָגוֹת" (the inclusion of two levels). He then asks, on the Pardes's own reading, why in our printed signs the two strokes lean to the left.

THE ALTER REBBE: וְלָכֵן וְיָבֵא לוֹ יַיִן כוי הוּא בִּתְרֵי טַעֲמֵי שֶׁהוּא הִתְכַּלְלוּת הרוי"ש מַיִם וְיַיִן כוי

THE REBBE: הַדִּיּוּק בְּדִבְרֵי הַזֹּהַר (שֶׁאֲרְמֵי מַיָּא בְּהַהוּא יַיִן) הוּא לֹא (כ"כ) עַל הַטְּעָיָת הַגְּבוּרָה לְיָמִין . . כי"א עַל הִתְכַּלְלוּת בִּי דְּרָגוֹת

Likkutei Sichos, vol. כה, p. 283 (marginal note to note 51) · שיפ מבהי"ח, ש"פ מטו"מ תשמ"ו, מנ"א

[21] וְיָבֵא לוֹ יַיִן בְּרֵאשִׁית כז, כה. [22] ופי' בַּזֹּהַר וחי"ג קפט, א.

THE SOURCES

Zohar, Balak 6:78-86 The Zohar (Balak) says that because Yaakov mixed water into the wine, the verse draws the word out "with two te'amim," for it holds on two sides. The Alter Rebbe reads the two te'amim as ratzo and shov, wine and water.

Said R. Eleazar: 'Assuredly, it is so.' These are represented by the heth and the teth of hittah, and so wheat, in virtue of the he, is the most perfect of plants, and wheat is the plant with which Adam sinned.' Said R. Eleazar: 'Assuredly, it is so.' The boy proceed-

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 [ואף על פי כן] **יְהֶיֶה אח"כ בחי' שׁוֹב לְאֶחָד. ובע"כ** [ובעל כרחך] **אַתָּה חַי לְהַמְשִׁיךְ אא"ס** [אור אין סוף] **לְמַטָּה דַּוְקָא בתומ"צ** [בתורה ומצות][20] **(כמ"ש בְּתַנְיָא פי נג).**

8.2 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.

[20] לְהַמְשִׁיךְ אא"ס לְמַטָּה דַּוְקָא בתומ"צ רְאֵה ד"ה כָּתוּב באוה"ח בסה"מ אִתְּהַלֶּךָ לְאַוְנָיְא (ס"ע לג), וּבַאֲרוּכָה ד"ה וְכָל הַלָּבָבוֹת באוה"ת אַחֲרֵי (כרך ב ע' תקלה). ד"ה אַחֲרֵי מוֹת תרמ"ט. לקו"ש ח"ג ע' 988 וְאֵילָךְ. לקו"ש חכ"ב ע' 140.

THE SOURCES

Tanya, Part I; Likkutei Amarim 53 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.

והנה, כשהיה בית ראשון קיים, שבו היה הארון והלוחות בבית קדשי קדשים - היתה השכינה, שהיא מלכות דאצילות, שהיא בחינת גילוי אור אין סוף ברוך הוא, שורה שם, ומלובשת בעשרת הדברות, ביתר שאת ויתר עז, בגילוי רב ועצום יותר מגילויה בהיכלות קדשי קדשים שלמעלה בעולמות עליונים. כי עשרת הדברות הן כללות התורה כולה, דנפקא מגו חכמה עילאה, דלעילא לעילא מעלמא דאתגליא, וכדי לחקקן בלוחות אבנים נשמיים - לא ירדה ממדרגה למדרגה, כדרך השתלשלות העולמות עד עולם הזה הגשמי, כי עולם הזה הגשמי - מתנהג בהתלבשות הטבע הגשמי, "והלוחות - מעשה אלקים המה, והמכתב - מכתב אלקים הוא", למעלה מהטבע של עולם הזה הגשמי, הנשפע מהארת השכינה שבהיכל קדשי קדשים דעשיה, שממנה נמשך אור וחיות לעולם העשיה, שגם עולם הזה בכללו, אלא, בחינת חכמה עילאה דאציל

Hebrew: Kehot Publication Society

Pirkei Avot 4:22 "Against your will you live": the soul must return to live in the body and act there.

הוא היה אומר, הילודים לָמוּת, והמתים להחיות, והחיים לדון. לידע להודיע ולהודע שהוא אל, הוא היוצר, הוא הבורא, הוא המבין, הוא הדיין, הוא עד, הוא בעל דין, והוא עתיד לדון. ברוך הוא, שאין לפניו לא עוולה, ולא שכחה, ולא משוא פנים, ולא מקח שחד, שהכל שלו. ודע שהכל לפי החשבון. ואל יבטיחך יצרך שהשאול בית מנוס לך, שעל כרחך אתה נוצר, ועל כרחך אתה נולד, ועל כרחך אתה חי, ועל כרחך אתה מת, ועל כרחך אתה עתיד לתן דין וחשבון לפני מלך מלכי המלכים הקדוש ברוך הוא:

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 respect of persons, nor taking of bribes, for all is His. And know that all is according to the reckoning. And let not your impulse assure thee that the grave is a place of refuge for you; for against your will were you formed, against your will were you born, against your will you live, against your will you will die, and against your will you will give an account and reckoning before the King of the kings of kings, the Holy One, blessed be He.

Hebrew: Torat Emet 357 • English: Mishnah Yomit by Dr. Joshua Kulp, CC-BY

וה"ז [והרי זה] **יְחוּד וְהִתְחַבְּרוּת הַמַּקִּיף דְּתֹהוּ עִם כֵּלִים דְּתִקּוּן. וז"ש** [וזהו שכתוב] **בְּיַעֲקֹב וַיָּבֵא לוֹ יַיִן. ופי' בַּזֹּהַר דְּאַרְמֵי מַיָּא לְגוֹ חַמְרָא.**

8.3 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.

THE SOURCES

Zohar, Balak 6:78-86 The Zohar (Balak) brings the words of Chanoch-Metatron: "he brought him wine" means that Yaakov poured water into the wine, for without it Yitzchak could not have borne it. The Alter Rebbe reads it as tempering ratzo with shov.

DEEPER The discourse in Toldos to which the Kehot note refers describes Avraham as drawing G-dliness down from above and Yitzchak, the digger of wells, as revealing it from below upward, ratzo and shov in the Patriarchs themselves.

THE BREAKDOWN

AVODAH A person's love of G-d should burn like fiery flashes, longing to leave the body and cleave to Him; yet it must always be followed by an equal shov: to live on in the body, "against your will you live," and draw G-dliness down through Torah and mitzvos. A ratzo that refuses to return, like Ben Azzai's, is not the way of the Torah; the Torah's way is Rabbi Akiva's, entering in peace and leaving in peace.

1. Why did Yaakov have to cross the "river," Binah, to reach the encompassing light of Tohu, and why did he himself stay behind?
2. How does Yaakov's quality as Tiferes, which joins opposites, explain his wish to unite the encompassing light of Tohu with the inner light of Tikkun?
3. What distinguishes a love that the heart cannot contain from an arousal that settles in the heart, and why does the Torah require both?
4. Why was Ben Azzai's ratzo not the way of the Torah, and why did Rabbi Akiva's entering and leaving in peace make him the source of the Oral Torah?
5. What does Yaakov's pouring water into the wine teach about the balance of ratzo and shov, and why does it make him the perfection of the Patriarchs?

FOR YOUNG READERS · AGES 9–13

Running and returning

Our love for G-d may run upward like fire, but it should always return to bring G-dliness into the world through Torah and mitzvos.

MASHAL The verse says of Yaakov, "And he brought him wine," and the Zohar explains that he poured water into the wine. Wine is fiery and rises upward, like the running love of ratzo; water is the calm returning of shov. Yaakov mixed them so that neither would stand alone, and so every running should be matched by a returning.

1. What is the difference between ratzo, running, and shov, returning, and why do we need both?
2. Why did Yaakov pour water into the wine, and what does each one stand for?
3. After a moment when you feel close to G-d, like a heartfelt prayer, how can you bring that feeling into a mitzvah this week?

TORAH OHR · VAYISHLACH 5

ויקח מן הבא בידו מנחה לעשו

"And he took from what came to his hand"

Yaakov's gift to Eisav was a minchah, a raising of mayin nukvin beyond the soul's measure, offered to Eisav's lofty root in the encompassing light of Tohu. By refining the good in Eisav he drew that encompassing light into himself, so that Yaakov, the inner light of Tikkun, came to include the encompassing light as well.

Why is Yaakov's gift to Eisav called a minchah, the name of every offering? The worlds receive only a radiance of G-d that descends link by link, either as inner light, measured to its vessel, or as encompassing light, beyond any vessel. So in prayer: one love is as much as the soul can bear; another, born of G-d's being beyond all change and of the soul's distance from Him,

ed: 'The Holy Land is under the control of the Holy One, blessed be He, and no other power can enter there. How was the land tested to see whether it remained faithful and did not attach itself to any other power? By the bringing of an offering of barley, like the suspected wife.'1Num. v. Said R. Abba: 'Of a surety thy sword is sharp.' The boy replied: 'I am prepared with shield and buckler to protect myself.' He said: 'There is no other power that can enter the Holy Land. Whence, then, come chaff and straw there?' The boy replied: 'It is written, "And G-d created man in his image… and G-d said to them, Be fruitful and multip

English: The Zohar; London, Soncino Press, 1933, Public Domain

וְלָכֵן אִיתָא דְּיַעֲקֹב הוּא שְׁלִימוּ דַּאֲבָהָן[23] כִּי לֹא כְּאַבְרָהָם שֶׁיָּצָא מִמֶּנּוּ יִשְׁמָעֵאל.[24] מִפְּנֵי שֶׁהָיָה אַבְרָהָם מִדַּת הַחֶסֶד הַפָּשׁוּט בְּלֹא מְזִיגָה לְכָךְ נִתְפַּשֵּׁט יוֹתֵר מִדַּאי עַד שֶׁאָמַר לוּ יִשְׁמָעֵאל כו'

9.2 And therefore it is stated that Yaakov is the perfection of the Patriarchs, for [he was] not like Avraham, from whom Yishmael came forth. 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.

> This is why the Zohar calls Yaakov the perfection of the Patriarchs: the Sifrei says that unworthy offspring came from Avraham, Yishmael, but not from Yaakov. Avraham embodied Chesed in its pure form, unblended with restraint, so it spread too far, to the point that he pleaded, "If only Yishmael might live before You."

[23] דְּיַעֲקֹב הוּא שְׁלִימוּ דַּאֲבָהָן זח"א קעא, ב. וּרְאֵה לְעֵיל יז, ג. [24] לֹא כְּאַבְרָהָם שֶׁיָּצָא מִמֶּנּוּ יִשְׁמָעֵאל סִפְרֵי דְּבָרִים לב, ט.

THE SOURCES

Zohar, Vayishlach 7:115-9:125 The Zohar calls Yaakov the completion of the Patriarchs. The Alter Rebbe explains it as his combining of opposites.

AND HE HIMSELF PASSED OVER BEFORE THEM, AND BOWED HIMSELF TO THE GROUND SEVEN TIMES, UNTIL HE CAME NEAR TO HIS BROTHER. Said R. Eleazar: It is written, "For thou shalt bow down to no other god, for the L-rd, whose name is Jealous, is a jealous G-d" (Ex. 34, 14). Now, Jacob was the consummation of the patriarchs, who was selected as the choicest portion of the Almighty, and was brought specially near to Him and was perfected above and below. How came it, then, that such a man should bow down to the wicked Esau, who was of the side of another god, so that bowing down to him was the same as bowing down to another god? The proverb, it is true, says, "When a fox is in honour, bow down to him." This, however, could not apply to Esau, who was like another god, belonging to that side and that portion to whom Jacob would in no way bow down.

English: The Zohar; London, Soncino Press, 1933, Public Domain

Sifrei Devarim 312 On "Yaakov is the lot of His inheritance," the Sifrei says that from Avraham came refuse, Yishmael, and from Yitzchak, Eisav, but all Yaakov's sons were worthy.

(דברים לב ט) כי חלק ה' עמו, משל למלך שהיה לו שדה ונתנה לעריסים. התחילו עריסים גונבים אותה, נטלה מהם ונתנה לבניהם. התחילו להיות רעים מן הראשונים, נטלה מבניהם ונתנה לבני בניהם. חזרו להיות רעים יותר מן הראשונים, נולד לו בן, אמר להם: צאו מתוך שלי, אי אפשי שתהיו בתוכה, תנו לי חלקי שאהא מכירו. כך כשבא אברהם אבינו לעולם יצאה ממנו פסולת, ישמעאל וכל בני קטורה. בא יצחק לעולם יצאה ממנו פסולת, עשו וכל אלופי אדום. 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 נחלתו, ואומר (תהלים קלה ד): "כי יעקב בחר לו יה". ועדין הדבר תלוי בדלא תלוי, ואין אנו יו

Hebrew: Vocalized Edition

Genesis 17:18 When G-d promises Avraham a son from Sarah, Avraham answers, "If only Yishmael might live before You!" Here it shows Chesed spreading beyond its proper bounds.

וַיֹּאמֶר אַבְרָהָם אֶל הָאֱלֹקִים לוּ יִשְׁמָעֵאל יִחְיֶה לְפָנֶיךָ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

וְיִצְחָק הָיָה בבחי' גְּבוּרָה כו' אֲבָל יַעֲקֹב הוּא שְׁלִימוּ דַּאֲבָהָן הִתְפַּלְּלוּת הַהֲפָכִים רָצוֹא וָשׁוֹב כנ"ל:

9.3 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, also unblended; the Sifrei goes on to say that Eisav came from Yitzchak. Yaakov joins the opposites, ratzo and shov, and so he is the perfection of the Patriarchs.

EXPLANATION The paragraph explains why Yaakov is "the perfection of the Patriarchs": Avraham's unblended Chesed and Yitzchak's Gevurah were each one-sided, while Yaakov unites the opposites, as the water mixed into wine shows.

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.

[1] וַיִּקַּח מִן הַבָּא בְּיָדוֹ כ׳ הַנְּחוֹת אֲחֵרוֹת נִדְפְּסוּ בסהמ״צ תקס״ה ע׳ ס. רְאֵה בִּרְשִׁימוֹת הַמַּאֲמָרִים שבסהמ״צ תקס״ב ח״ב בְּסוֹפוֹ הָעָרָה 39. סֵפֶר הַשִּׂיחוֹת קַיִץ תרפ״ט ע׳ 50. רְאֵה לְעֵיל בַּצִּיּוּנִים לכ״ק אדמו״ר זי״ע. בסהמ״ם תרכ״ז (הוֹצָאַת תש״ס) ע׳ מט, חֵלֶק מַהַמַּאֲמָר עִם הוֹסָפוֹת וְקִיצּוּרִים שָׁם (הוֹצָאַת תש״ס) ע׳ נג וְאֵילָךְ. [2] וַיִּקַּח מִן הַבָּא בְּיָדוֹ בְּרֵאשִׁית לְב, טו. [3] וְהֶבֶל הֵבִיא גַּם הוּא מִבְּכוֹרוֹת צֹאנוֹ בְּרֵאשִׁית ד, ד.

THE SOURCES

Genesis 32:14 Yaakov takes from what he has a gift for Eisav. The maamar reads the gift as an offering that raises Tohu's sparks.

וַיָּלֶן שָׁם בַּלַּיְלָה הַהוּא וַיִּקַּח מִן הַבָּא בְּיָדוֹ מִנְחָה לְעֵשָׂו אָחִיו

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Genesis 4:4 Hevel's animal offering is called "his minchah," showing that the word applies to every offering.

וְהֶבֶל הֵבִיא גַם הוּא מִבְּכֹרוֹת צֹאנוֹ וּמֵחֶלְבֵהֶן וַיִּשַׁע ה׳ אֶל הֶבֶל וְאֶל מִנְחָתוֹ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

(וְגַם שֶׁהָיָה קָרְבַּן מִנְחָה[4] בפ״ע [בפני עצמו] **כְּמוֹ מִנְחַת סֹלֶת וּמַחֲבַת כו׳. אַךְ כָּל הַתּוֹרָה הִיא כְּלָל וּפְרָט וְכֵן תְּפִלָּה שֶׁכְּנֶגֶד קָרְבָּנוֹת[5] כָּל הַתְּפִלּוֹת בִּכְלָל נק׳ מִנְחָה וּתְפִלַּת מִנְחָה בפ״ע** [בפני עצמו] **הִיא פְּרָט וְעִיֵּין בתשו׳** [בתשובות] **אֱמוּנַת שְׁמוּאֵל[6] סי׳ כ׳)**

1.2 (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.

THE REBBE ON THIS PARAGRAPH

The Rebbe explains

On Shabbos Vayishlach, 16 Kislev 5725, the Rebbe gave a maamar-like talk opening with this verse, built on „מַאֲמְרֵי חֲסִידוּת הַנִּדְפָּסִים" ('the printed maamarim of Chassidus') on it (his note names this dibbur hamaschil in Torah Ohr, Torah Chaim and Or HaTorah) and on a booklet then newly published; he edited it for Likkutei Sichos vol. 5, and it opens with this paragraph's statement „כָּל הַקָּרְבָּנוֹת נק׳ בְּשֵׁם מִנְחָה" (that all offerings and prayers are called minchah).

The Rebbe explains why every offering and every prayer is called minchah. Torah study repeats G-d's own words („תַּעַן לְשׁוֹנִי אִמְרָתֶךָ") and a mitzvah carries out His command, both a drawing down from above; prayer, like an offering, is the person's own plea for what he lacks, „עֲבוֹדָה מִלְּמַטָּה לְמַעְלָה" (a service from below upward), and so it reaches higher, as in „לְמַעֲשֵׂה יָדֶיךָ תְּכַסּוֹף" ('You will long for the work of Your hands.') And since the afternoon prayer in particular bears the name Minchah, the heart of minchah is there: a person tears himself away from the thick of the day's business to pray („רַייסְט עֵר זִיךְ אָפ פּוֹן זַיי אוֹן דָאוונְט מִנְחָה").

THE ALTER REBBE: וְכֵן תְּפִלָּה שֶׁכְּנֶגֶד קָרְבָּנוֹת כָּל הַתְּפִלּוֹת בִּכְלָל נק׳ מִנְחָה וּתְפִלַּת מִנְחָה בפ״ע הִיא פְּרָט

THE REBBE: אוֹן וַוייל תְּפִלָּה אִיז עֲבוֹדָה מִלְּמַטָּה לְמַעְלָה, הָאט זִי דִי מַעְלָה פּוֹן "לְמַעֲשֵׂה יָדֶיךָ תְּכַסּוֹף", וואָס דערמַאנט "זִי הֶעֱבָּר וַוי עֲבוֹדַת הַמַּמָּשָׁה שֶׁמִּלְמַעְלָה לְמַטָּה

Likkutei Sichos, vol. ה, p. 400–401 · ט״ז כסלו ה׳תשכ״ה ,ש״פ וישלח

[4] שהי׳ קָרְבַּן מִנְחָה יְרוּשַׁלְמִי מְגִילָּה פ״א ה״א. [5] תְּפִלָּה שֶׁכְּנֶגֶד קָרְבָּנוֹת בְּרָכוֹת כו, ב. [6] בִּתְשׁוּבַת אֱמוּנַת שְׁמוּאֵל לְהָרַב אַהֲרֹן שְׁמוּאֵל בְּיר׳ יִשְׂרָאֵל קַאידְנוּבֶר, נִדְפַּס לַפַּעַם הָרִאשׁוֹנָה בספא״מ שָׁנַת תמ״ג. הַשְׁאֵלָה לָמָּה קוֹרִין תְּפִלַּת מִנְחָה מִנְחָה, וּמְבָאָר.

THE SOURCES

Jerusalem Talmud Megillah 1:11 The Kehot note cites the Jerusalem Talmud here for the minchah as a distinct kind of offering in its own right.

exceeds it. What is higher cannot be enclothed below: the lion, at the Chariot's right above, is in this world an impure beast, and Eisav, rooted in the encompassing light of Tohu, was born first, like the placenta before the child. Yaakov, yud eikev, receives the contracted light that enters within, through the mitzvos. Offerings raise mayin nukvin; what rises from the physical world is a novelty that moves the Above, like a talking bird before a king. To draw down the encompassing light, Yaakov raised mayin nukvin beyond measure, with an offering of Tohu not among the Torah's offerings of Tikkun, even camels. Bowing, he gathered the good in Eisav; Eisav ran to embrace him, the kiss revealed Chochmah, and they wept for joy, as is said of the Time to Come.

OUTLINE

Why every offering is a minchah §1–2 Hevel's firstlings were called minchah, as are all offerings. By way of introduction: G-d does not change and is beyond the worlds, which receive life only from His radiance, descending link by link, an illumination of an illumination.

Two ways the light descends §3–4 Light descends either as inner light, limited by its vessel, or as encompassing light beyond it. So in prayer: love from contemplating that He is the life of all worlds is as much as the soul can bear; love from His being beyond change, and from the soul's fall into the world of separation, exceeds it, "with all your might."

The lion, the ox and the firstborn §5–9 What is higher cannot be enclothed below, so the lion, at the Chariot's right above, is in this world an impure beast, touched only by encompassing light, levonah. So Eisav, from Tohu "before a king reigned," came first, like the placenta before the child; Yaakov, yud eikev, receives the contracted light that enters within, through the mitzvos, while above the idolaters G-d remains only encompassing.

Offerings as mayin nukvin §10–12 Offerings raise mayin nukvin, drawing G-dliness down into the soul. What rises from souls in bodies, whose very speech depends on food, is a novelty that moves the King, like a talking bird; hence the name minchah. The sparks fell among the peoples, and in the Time to Come Eisav's root in Tohu will be refined in holiness and included in Yaakov.

An offering to Tohu §13–16 To draw down the encompassing light, mayin nukvin must exceed the soul's measure. So Yaakov offered a minchah to Eisav his brother above, in Tohu, with offerings and measures not among the Torah's offerings of Tikkun, even camels, for there "darkness is like light."

Bowing and the embrace §17–18 Bowing seven times, Yaakov gathered the good in Eisav, his brother from one source; the power within Eisav ran up toward him like candles to a torch, and his embrace brought the supernal encompassing light into Yaakov.

The kiss and the weeping §19–21 The kiss revealed Chochmah, withdrawn in the shattering. Joy too great for its vessel turns to tears: the brothers, apart since the shattering, wept as the highest drew near to what had fallen lowest, as is said of the Time to Come, "With weeping they will come."

1

וַיִּקַּח מִן הַבָּא בְּיָדוֹ[1,2] מִנְחָה לְעֵשָׂו אָחִיו כו׳. הִנֵּה כָּל הַקָּרְבָּנוֹת נק׳ בְּשֵׁם מִנְחָה כמ״ש וְהֶבֶל הֵבִיא גַּם הוּא מִבְּכוֹרוֹת צֹאנוֹ[3] וּמֵחֶלְבֵהֶן וַיִּשַׁע ה׳ אֶל הֶבֶל וְאֶל מִנְחָתוֹ כו׳

1.1 "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 Havayah turned to Hevel and to his offering (minchaso)," etc.

משנה: אין בין במה גדולה לבמה קטנה אלא פסחים. זה הכלל כל שהוא נידר ונידב קרב בבמה. וכל שאינו לא נידר ולא נידב אינו קרב בבמה: הלכה: [אין בין במה גדולה לבמה קטנה כו']. רבי יוחנן עבד תלת שנין ופלג דלא נחת לבית וועדא מן צערא. בסופא חמא רבי אלעזר בחילמיה. למחר סיני נחת ומחדת לכון מילה. עאל ואמר קומיהון. מאיכן קשט הקושט הזה שתהא עבודה בבכורות. מן הדין קרייה. כי לי כל בכור ביום הכותי כל בכור בארץ מצרים וגו'. וכתוב ובכל אלהי מצרים אעשה שפטים וגו'. קודם לכן מה היו עושין. ותקח רבקה את בגדי עשו בנה הגדל החמודות אשר אתה בבית. מהו החמודות. שהיה משמש בכהונה גדולה. אמר רבי לוי. שבר יי מטה רשעים. אילו הבכורות שהקריבו לעגל תחילה. הכל קרב בבמה. בהמה וחיה ועופות גדולים וקטנים זכרים ונקיבות תמימין [אבל לא] (ו)בע

MISHNAH: The only difference between a public altar and a private altar was the Pesah sacrifice464The public altar is the one constructed for the Tabernacle at Sinai, which was the common altar for all tribes. The rules given in Deut. are interpreted to mean that if the altar and the Tabernacle were at one place, Shilo in the time of the Judges, and Jerusalem, private altars were forbidden, but when altar and Tabernacle were at different places, in the time between the destruction of Shilo and the building of the Temple when the Tent was in Nob, the Ark at Bet Shemesh, Qiryat Yearim, or Jerusalem and the altar at Gibeon, private altars were permitted since a place can be considered to be "selected by the Eternal" only if it is the place both of the altar and the complete Tent. Mishnah Zevaḥim14:4-10.. This is the principle: Anything which can be vowed or donated223Dedications of animals

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

Berakhot 26b The Talmud teaches that the prayers were instituted in place of the daily offerings.

תנו רבנן: טעה ולא התפלל מנחה בערב שבת — מתפלל בליל שבת שתים. טעה ולא התפלל מנחה בשבת — מתפלל במוצאי שבת שתים של חול. מבדיל בראשונה, ואינו מבדיל בשניה. ואם הבדיל בשניה ולא הבדיל בראשונה — שניה עלתה לו, ראשונה לא עלתה לו. למימרא דכיון דלא אבדיל בקמייתא כמאן דלא צלי דמי, ומהדרינן ליה? ורמינהו: טעה ולא הזכיר גבורות גשמים בתחיית המתים ושאלה בברכת השנים — מחזירין אותו. הבדלה בי"חונן הדעת" אין מחזירין אותו, מפני שיכול לאומרה על הכוס! קשיא. איתמר, רבי יוסי ברבי חנינא אמר: תפלות אבות תקנום. רבי יהושע בן לוי אמר: תפלות כנגד תמידין תקנום. תניא כוותיה דרבי יוסי ברבי חנינא, ותניא כוותיה דרבי יהושע בן לוי. תניא כוותיה דרבי יוסי ברבי חנינא: אברהם תקן תפלת שחרית, שנאמר: "וישכם אברהם בבקר אל המקום אשר עמד שם"

Hebrew: William Davidson Edition - Vocalized Aramaic

חֲרֵי שֶׁהָיוּ בְּכוֹרוֹת צֹאנוֹ נקׄ׳ בְּשֵׁם מִנְחָה. וְיוּבַן זֶה ע"פ הַקְדָּמָה כִּי נוֹדַע כִּי אֲנִי הוי"ה לֹא שָׁנִיתִי[7] כְּתִיב וּלְמַתִּ"ב [וולית מחשבה תפיסא ביה][8] **וְאֵינוֹ בְּגֶדֶר עָלְמִין כְּלָל ואעפ"כ** [ואף על פי כן] **כִּי מִמְּךָ הַכֹּל**[9] **כְּתִיב.**

1.3 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," 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.

[7] אֲנִי ה' לֹא שָׁנִיתִי מַלְאָכִי ג, ו. [8] ולמת"ב תי"ז בְּהַקְדָּמָה. [9] כִּי מִמְּךָ הַכֹּל דה"א כט, יד.

THE SOURCES

Malachi 3:6 "I, Havayah, have not changed." Creation brings no change in G-d Himself.

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי יַעֲקֹב לֹא כְלִיתֶם

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

I Chronicles 29:14 David's words, **"For all is from You."** Although G-d is beyond the worlds, everything comes from Him.

וְכִי מִי אֲנִי וּמִי עַמִּי כִּי נַעְצֹר כֹּחַ לְהִתְנַדֵּב כָּזֹאת כִּי מִמְּךָ הַכֹּל וּמִיָּדְךָ נָתַנּוּ לָךְ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

אַךְ הוּא ע"י זִיו וְהֶאָרָה הוֹדוֹ עַל אֶרֶץ וְשָׁמַיִם כו' וְגַם הֶאָרָה זוֹ עַצְמָהּ מֵעַצְמוּתוֹ יִתְ׳ לֹא הָיוּ הָעוֹלָמוֹת יְכוֹלִים לְקַבֵּל חַיּוּת וְשֶׁפַע לְהְיוֹתָן בבחי׳ גִּילּוּי עוֹלָמוֹת כ"א ע"י הִשְׁתַּלְשְׁלוּת דְּהַיְינוּ כְּשַׁלְשֶׁלֶת הָאָרָה וְהֶאָרָה דְּהֶאָרָה.

1.4 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.

THE SOURCES

Psalms 148:13 "His splendor is over earth and heaven." The worlds are sustained only by His radiance (hod, ziv), not His essence.

יְהַלְלוּ אֶת שֵׁם ה' כִּי נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל אֶרֶץ וְשָׁמָיִם

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

EXPLANATION The paragraph opens the second theme, Yaakov's minchah to Eisav, shows that minchah is the general name for any offering, and begins an introduction on how the worlds receive only a descending radiance of G-d.

DEEPER The phrase "no thought can grasp Him at all" is from Eliyahu's prayer in the introduction to Tikkunei Zohar. The word hishtalshelus comes from shalsheles, chain: each level receives only a diminished reflection of the level above it.

2

וְכָל מַה שֶּׁיּוֹרֵד וּמִשְׁתַּלְשֵׁל מַטָּה מַטָּה הוּא הֶאָרָה דְּהֶאָרָה מֵהָעֶלְיוֹן מְמַּנּוּ כו'. וְכָל מִינֵי מַדְרֵגוֹת בְּרִבּוּי הִתְחַלְּקוּת הָעוֹלָמוֹת וַעֲלִיּוֹת וִירִידוֹת הַכֹּל הוּא בבחי' זִיו וְהֶאָרָה אִם רַב וְאִם מְעַט.

2.1 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.

וְיֵשׁ בָּזֶה כַּמָּה מִינֵי מַדְרֵגוֹת זוֹ לְמַעְלָה מִזּוֹ כְּמוֹ עוה"ב [עולם הבא] **ותחה"מ** [ותחיית המתים] **וְאֶלֶף הזֹ׳ יוֹם שֶׁכּוּלּוֹ שַׁבָּת וּמְנוּחָה לְחַיֵּי הָעוֹלָם שֶׁהוּא עִילּוּי אַחַר עִילּוּי וְהַכֹּל הוּא בְּזִיו וְהֶאָרָה כו'.**[10]

2.2 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.

[10] וְהַכֹּל הוּא בְּזִיו וְהֶאָרָה כו' בסהי"מ תרכ"ז ע' נה יֵשׁ הנהי"ה לְכָאן.

THE SOURCES

Mishnah Tamid 7:4 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.

השיר שהיו הלוים אומרים במקדש, ביום הראשון היו אומרים (תהילים כ"ד:א'), לה' הארץ ומלואה תבל וישבי בה. בשני היו אומרים (שם מח), גדול ה' ומהלל מאד בעיר אלקינו הר קדשו. בשלישי היו אומרים (שם פב), אלקים נצב בעדת אל בקרב אלקים ישפט. ברביעי היו אומרים (שם צד), אל נקמות ה' אל נקמות הופיע וגו'. בחמישי היו אומרים (שם פא), הרנינו לאלקים עוזנו, הריעו לאלהי יעקב. 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:

Hebrew: Torat Emet 357

EXPLANATION The paragraph completes the introduction: every world and every future reward, however exalted, is only a greater or lesser degree of G-d's radiance, not His essence.

3

וְהִנֵּה יֵשׁ בִּי מִינֵי הִשְׁתַּלְשְׁלוּת. הִשְׁתַּלְשְׁלוּת[11] **הָאוֹרוֹת בַּכֵּלִים בבחי' פנימי׳ שֶׁהוּא לפ"ע** [לפי ערך] **הַכְּלִי שֶׁהַכְּלִי יָכוֹל לְהַגְבִּילוֹ.**

3.1 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.

EXPLANATION The paragraph distinguishes inner and encompassing light and illustrates them by two kinds of love in prayer: one measured by the soul's capacity, the other a longing to be wholly absorbed in G-d.

DEEPER In a gloss quoted in the Kehot note, the Tzemach Tzedek asks how the soul can be absorbed into "I, Havayah, have not changed," the Infinite Light above even the "life of life," and refers to Tanya chapter 19, on the soul's wish to be "nothing and naught" in G-d.

4

וְלָכֵן כַּאֲשֶׁר יָשִׂים אֶל לִבּוֹ ג"כ רִיחוּקוֹ מא"ס ב"ה אֲשֶׁר יָרְדָה הַנֶּפֶשׁ וַתֵּרֶד פְּלָאִים בְּעָלְמָא דִּפְרוּדָא כו'

4.1 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.

THE SOURCES

Lamentations 1:9 "She has fallen astonishingly." Here it describes the soul's descent into this world.

טָמְאָתָהּ בְּשׁוּלֶיהָ לֹא זָכְרָה אַחֲרִיתָהּ וַתֵּרֶד פְּלָאִים אֵין מְנַחֵם לָהּ רְאֵה ה' אֶת עָנְיִי כִּי הִגְדִּיל אוֹיֵב {ס}

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

תְּהִי הִתְגַּבְּרוּת הָאַהֲבָה בְּיוֹתֵר מֵאֲשֶׁר תּוּכַל שְׂאֵת עַד שֶׁאֵין כֹּחַ בַּנֶּפֶשׁ לְכִלּוֹא אֶת האה"ר [האהבה רבה] וְזֶהוּ בחי' בְּכָל מְאֹדֶךָ בְּחֵילָא יַתִּיר כו':

4.2 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.

THE SOURCES

Deuteronomy 6:5 "With all your might": in Chassidus, a love beyond the soul's natural measure.

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדֶךָ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

EXPLANATION The paragraph adds that awareness of the soul's distance from G-d intensifies the encompassing love beyond the soul's capacity, which is the love "with all your might."

5

וְהִנֵּה כְּתִיב[16] פְּנֵי אַרְיֵה אֶל הַיָּמִין[17] וּפְנֵי שׁוֹר מֵהַשְּׂמֹאל שבחי' פְּנֵי הַשּׁוֹר הוּא לְמַטָּה מִמַּדְרֵגַת הָאַרְיֵה בַּמֶּרְכָּבָה שבחי' פְּנֵי אַרְיֵה הוּא אֶל הַיָּמִין כו' ואעפ"כ [ואף על פי כן] לְמַטָּה בעוה"ז חֲרֵי הַשּׁוֹר הוּא בְּהֵמָה טְהוֹרָה וְהָאֲרִי הוּא חַיָּה טְמֵאָה.[18]

5.1 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.

[16] וְהִנֵּה כְּתִיב רְאֵה אוה"ת פ' בְּרֵאשִׁית יד, א. [17] פְּנֵי אריי אֶל הַיָּמִין יְחֻזְקאל א, י. רְאֵה תו"א לְקַמָּן צג, ג. לקו"ת שה"ש ט, ד. סה"מ תרכ"ז (הוֹצָאַת תש"ס) ע' נ. [18] ואעפ"כ לְמַטָּה בעוה"ז . . חי' שְׁמֵאָה רְאֵה אוה"ת וַיֵּרָא צג, ב. וַאֲרָא ע' קסד. נ"ך ע' תסו. כָּרֵךְ ב ע' אינו. מובָא באוה"ת וְאֶתְחַנַּן ע' תו. סה"מ תרכ"ז ע' נ. וּרְאֵה גַּם בלקו"ת שה"ש ט, ד.

THE SOURCES

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.

[11] הִשְׁתַּלְשְׁלוּת. הִשְׁתַּלְשְׁלוּת באוה"ת פ' פִּנְחָס ע' איקפה הִשְׁתַּלְשְׁלוּת, הָאֶחָד הִשְׁתַּלְשְׁלוּת. ע"ש הַגָּהוֹת עַל קָטָע זֶה.

וְיֵשׁ בבחי' מַקִּיף דְּהַיְינוּ שֶׁאֵינוֹ מוּגְבָּל בִּכְלִי. וְיוּבַן זֶה בַּעֲבוֹדַת[12] ה' שֶׁבַּלֵּב זוֹ תְּפִלָּה בְּרִשְׁפֵּי אֵשׁ

3.2 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.

> 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," whose love burns with "fiery flashes."

[12] וְיוּבַן זֶה בַּעֲבוֹדַת ה' רְאֵה אוה"ת פ' יִתְרוֹ ע' תשצא.

THE SOURCES

Taanit 2a The Talmud asks what "service of the heart" is and answers: prayer.

מאימתי מזכירין גבורות גשמים? רבי אליעזר אומר: מיום טוב הראשון של חג. רבי יהושע אומר: מיום טוב האחרון של חג. אמר לו רבי יהושע: הואיל ואין הגשמים אלא סימן קללה בחג, למה הוא מזכיר? אמר לו רבי אליעזר: אף אני לא אמרתי לשאול אלא להזכיר "משיב הרוח ומוריד הגשם" בעונתו. אמר לו: אם כן, לעולם יהא מזכיר! אין שואלים את הגשמים אלא סמוך לגשמים. רבי יהודה אומר: העובר לפני התיבה ביום טוב האחרון של חג — האחרון מזכיר, הראשון אינו מזכיר. ביום טוב ראשון של פסח — הראשון מזכיר, האחרון אינו מזכיר. גמ' תנא היכא קאי דקתני "מאימתי"? תנא התם קאי — דקתני: מזכירים גבורות גשמים בתחיית המתים, ושואלין בברכת השנים, והבדלה בחונן הדעת. וקתני: מאימתי מזכירים גבורות גשמים. וליתני התם! מאי שנא דשבקיה עד הכא?! אלא, תנא מראש השנה ס

Hebrew: William Davidson Edition - Vocalized Aramaic

Song of Songs 8:6 In the Song of Songs the beloved says that love is strong as death and "its flashes are flashes of fire." Chassidus borrows the phrase for the burning love of prayer.

שִׂימֵנִי כַחוֹתָם עַל לִבֶּךָ כַּחוֹתָם עַל זְרוֹעֶךָ כִּי עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָה

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

שֶׁכַּאֲשֶׁר הָאַהֲבָה בָּאָה מֵהִתְבּוֹנְנוּת כִּי הוּא חַיֶּיךָ וְחַיֵּי הַחַיִּים שֶׁל כָּל הָעוֹלָמוֹת[13] נִמְשָׁךְ מִזֶּה תְּשׁוּקַת הַנֶּפֶשׁ כַּאֲשֶׁר תּוּכַל שְׂאֵת לְפִי מִדָּתָהּ וּתְכוּנָתָהּ.[14]

3.3 When the love comes from contemplation 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.

[13] וְחַיֵּי הַחַיִּים שֶׁל כָּל הָעוֹלָמוֹת באוה"ת דְּבָרִים כָּרָךְ ו ע' בירסח וז"ל: "(ני"ב לְכָאוֹרָה חַיִּים חו"ב וְחַיֵּי הַחַיִּים כָּתֵר, וצ"ע, עכ"ה)", עכ"ל. בְּעִנְיַן הצ"ע רְאֵה גַּם אוה"ת כִּי תִשָּׂא ע' איתתסז. [14] לְפִי מִדָּתָהּ וּתְכוּנָתָהּ באוה"ת דְּבָרִים כָּרָךְ ו שָׁם וז"ל: "(ני"ב ע' בד"ה שְׂאֵלוּ תַּחַת לְרָאשֵׁי בפ' כִּי תִשָּׂא שֶׁאֵינוֹ הָאַהֲבָה דְּבֵכָל לְבָבְךָ, עכ"ה)", עכ"ל.

משא"כ כְּשֶׁהָאַהֲבָה בָּאָה מֵחֲמַת שֶׁיָּשִׂים אֶל לִבּוֹ וְיַעֲמִיק בְּעוּמְקָא דִּלְבָּא כִּי אֲנִי ה' לֹא שָׁנִיתִי כְּתִיב ולמ"ת [ולית מחשבה תפיסא ביה] כו'. אֲשֶׁר ע"כ תִּכְלֶה אֵלָיו נֶפֶשׁ כָּל חָי לְהִבָּטֵל בִּמְציאוּת וּלְהִתְכַּלֵּל בְּאֶחָד מַמָּשׁ.[15]

3.4 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 truly included in the One.

> 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.

[15] כִּי אֲנִי ה' לֹא שָׁנִיתִי . . וּלְהִתְכַּלֵּל בְּאֶחָד מַמָּשׁ באוה"ת שָׁם וז"ל: "(ני"ב, וְהֶגֶם שצ"ל אֵיךְ אֶפְשָׁר שֶׁהַנֶּפֶשׁ תִּכְלֶה בבחי' אֲנִי ה' לֹא שָׁנִיתִי שֶׁהוּא אוֹר א"ס שֶׁלְּמַעְלָה מֵחֵיֵי הַחַיִּים, מיהו במ"א בִּדְרוּשׁ הַמְיוּחָדִים כָּתַבְתִּי [אוּלַי הַכַּוָּונָה לְהַנִּדְפָּס באוה"ת-עֲנָיְנִים ע' רמ וְאֵילָךְ] שיש"ל עיי"ש עִנְיַן הַמְיוּחָדִים שֶׁל הַשָּׁמוֹת ועמ"ש בד"ה תִּקְעוּ בְּחֹדֶשׁ, דְּרוּשׁ הַשָּׁנִי פ"ב, וע' בסש"ס פ"ש חָגֵם שתחי' אֵין וְאֶפֶס כו' ע"ש, עכ"ה)", עכ"ל.

THE SOURCES

Malachi 3:6 "I, Havayah, have not changed": G-d as He is, beyond the worlds, the focus of the higher love.

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי יַעֲקֹב לֹא כְלִיתֶם

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

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. In the Torah's law of the meal-offering (Vayikra 2:1–2), the frankincense is placed on top of the flour and oil rather than mixed into them. That is why it is an image of a light that rests over a thing from above without entering it.

[20] כמ"ש במ"א לְעֵיל בפ' תּוֹלְדוֹת ד"ה רָאָה רֵיחַ בָּנָי. וּרְאֵה באוה"ת פ' פִּנְחָס ע' א'קפו.

EXPLANATION The paragraph answers the question: the lion is impure below because its source is too high to enter a vessel of holiness; it lives from sparks that fell through the shattering, while the lion's holiness itself touches it only as an encompassing light.

DEEPER "Mighty as a lion" is from the Mishnah in Avos. The 288 (רפ"ח) sparks are sparks of holiness from the World of Tohu that fell, together with its shattered vessels, into the kelipos and must be refined.

7

וְזֶהוּ שֶׁעָשָׂו הָיָה בְּכוֹר שֶׁהוּא מבחי' לִפְנֵי מְלָךְ מֶלֶךְ כו' בְּהַר שֵׂעִיר בְּאֶרֶץ אֱדוֹם כו'

7.1 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 Tikkun.

THE REBBE ON THIS PARAGRAPH

A question the Rebbe raises

In the same talk of Shabbos Vayishlach 5725 on 'וַיִּקַּח מִן הַבָּא בְיָדוֹ מִנְחָה', after explaining the gift as mayin nukvin to Eisav's root in Tohu, the Rebbe adds "נָאָה אֶן עִנְיָן" ('another point') about Eisav's being the firstborn.

This paragraph says Eisav was the firstborn because his root is in Tohu, "לִפְנֵי מְלָךְ מֶלֶךְ" ('before a king reigned.') The Rebbe adds, citing in his note the Mitteler Rebbe, the Tzemach Tzedek and the Rebbe Rashab, that Eisav's being first is "נָאָה בְּחִיצוֹנִיּוּת" (only outward), while "דְּעֵר בְּכוֹר (תִּיקּוּן) בִּפְנִימִיּוּת אִיז יַעֲקֹב" (inwardly Yaakov, Tikkun, is the firstborn). His own addition: by refining the sparks of Tohu, Yaakov draws not only from the Tohu that preceded Tikkun but from the place where Tikkun is higher, and so even then, before Eisav was refined, "וַיָּרָץ עֵשָׂו לִקְרָאתוֹ" (Eisav ran to him) and kissed him with all his heart.

THE ALTER REBBE: וְזֶהוּ שֶׁעָשָׂו הָיָה בְּכוֹר שֶׁהוּא מבחי' לִפְנֵי מְלָךְ מֶלֶךְ כו'

THE REBBE: דאָס ווּאָס עשו (תהו) איז דער בכור, איז עס נאָר בחיצוניות. בפנימיות איז יעקב (תיקון) דער בכור

Likkutei Sichos, vol. ה, p. 402–403 · ט"ז כסלו ה'תשכ"ה, ש"פ וישלח

THE SOURCES

Genesis 36:31 The kings who reigned in Edom before a king reigned over Israel. Kabbalah reads them as the World of Tohu.

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מְלָךְ מֶלֶךְ לִבְנֵי יִשְׂרָאֵל

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Genesis 36:8 Eisav settled in Mount Seir; Eisav is Edom.

וַיֵּשֶׁב עֵשָׂו בְּהַר שֵׂעִיר עֵשָׂו הוּא אֱדוֹם

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

וְעֵשָׂו הָיָה מְקוֹר הזו' מְלָכִים שֶׁמָּלְכוּ כו' וַיָּמָת וַיִּמְלוֹךְ וַיָּמָת וַיִּמְלוֹךְ כו' שֶׁהוּא בחי' שִׁלְיָא הַמַּקֶּפֶת עַל הַוָּלָד שֶׁקְּדָמָה לָוָלָד.

7.2 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.

Ezekiel 1:10 The faces of the chayos in Yechezkel's vision: a lion on the right and an ox on the left.

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי נֶשֶׁר לְאַרְבַּעְתָּן

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

EXPLANATION The paragraph raises a question: in the Chariot the lion outranks the ox, yet below the ox is pure and the lion impure.

6

וְהָעִנְיָן כִּי אַדַּרְבָּה[19] מָה שֶׁהוּא לְמַעְלָה בְּמַדְרֵגָה יוֹתֵר גָּבוֹהַ אֵין לוֹ הִתְלַבְּשׁוּת בִּכְלִי לְמַטָּה לִהְיוֹת גִּילּוּי בְּחִינָתוֹ כְּמוֹ שֶׁהוּא לְמַעְלָה בִּקְדוּשָּׁה

6.1 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.

[19] כִּי אַדַּרְבָּה באוה"ת פ' בְּרֵאשִׁית יד, א: כִּי הִנֵּה אַדַּרְבָּה. רְאֵה בֵּיאוּר הַתֵּירוּץ בביאוה"ז לאדה"א כו, רע"ד. ובאוה"ת בָּלָק ע' אימז.

וּכְמוֹ אַרְיֵה שֶׁהוּא בחי' גְּבוּרָה גִּבּוֹר כַּאֲרִי שֶׁהוּא הִתְגַּבְּרוּת הָאוֹר בְּמַאד מְאד עַד שא"א לִהְיוֹת שׁוֹרָה וּמִתְגַּלֶּה קְדוּשָּׁתוֹ לְמַטָּה בַּכְּלִי שֶׁנִּכְלָל בִּקְדוּשָּׁה וּכְמוֹ בְּהֵמָה טְהוֹרָה אֶלָּא ע"י דֶּרֶךְ נְפִילַת הָאוֹר ברפ"ח נִצּוֹצִין שבשבה"כ [שבשבירת הכלים] **בג' קְלִיפּוֹת הַטְּמֵאוֹת**

6.2 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, 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.

The lion is Gevurah, might, an intensity of light too great to rest openly in a vessel of holiness below, as holiness rests in a pure animal. It can reach this world only by falling, through the shattering of the vessels, into the 288 sparks trapped in the three impure kelipos. Tanya (ch. 37) distinguishes these three wholly impure kelipos, which have no ascent and can only be nullified, from kelipas nogah, which is sometimes included in holiness and gives life to pure and permitted things. So the lion draws its life from the wholly impure realm, while a pure animal like the ox is a vessel that can be included in holiness.

THE SOURCES

Pirkei Avot 5:20 The Mishnah urges one to be mighty as a lion to do G-d's will. Here the lion stands for Gevurah.

יְהוּדָה בֶן תֵּימָא אוֹמֵר, הֱוֵי עַז כַּנָּמֵר, וְקַל כַּנֶּשֶׁר, וְרָץ כַּצְּבִי, וְגִבּוֹר כָּאַרְיֵה, לַעֲשׂוֹת רְצוֹן אָבִיךָ שֶׁבַּשָּׁמַיִם. הוּא הָיָה אוֹמֵר, עַז פָּנִים לְגֵיהִנֹּם, וּבוּשֶׁת פָּנִים לְגַן עֵדֶן. יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹקֵינוּ שֶׁתִּבָּנֶה עִירְךָ בִּמְהֵרָה בְיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ:

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.

Hebrew: Torat Emet 357 • English: Mishnah Yomit by Dr. Joshua Kulp, CC-BY

וְאָז הוּא בחי' חַיָּה טְמֵאָה שֶׁמְּקַבֵּל חַיּוּת מִנְּפִילוֹת הַנִּצּוֹצִים מֵאוֹר דִּקְדוּשָּׁה.

6.3 And then it is the level of an impure beast, which receives life-force from the fallen sparks of the lion of holiness.

So the lion below is an impure beast: it lives from sparks that fell from the lion of holiness above.

אֲבָל לֹא בְּהִתְגַּלּוּת בחי' ארי' [אריה] בְּדֶרֶךְ הִשְׁתַּלְשְׁלוּת וְהִתְלַבְּשׁוּת כְּבְבְהֵמָה טְהוֹרָה רַק בחי' מַקִּיף מִלְּמַעְלָה וְהוּא בחי' לְבוּשָׁהּ כו' כמ"ש במ"א.[20]

6.4 But [this is] not through a revelation of the level of the lion by way of hishtalshelus and enclothement, as with a pure animal, but only as an encompassing [light] (makif) from above.

8.3 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.

EXPLANATION The paragraph contrasts the encompassing light that stands "high above" the nations with the contracted Yud of Yaakov, which enters within and kindles an inner love the heart can hold.

DEEPER This contrast describes the spiritual structure of light in Kabbalistic terms, as the tradition teaches it; it is not a statement about individuals. According to the Kehot note, Or HaTorah compares the Yud's brevity to the teaching that one should always teach a student concisely.

9

וְהַמְשָׁכַת אֱלקוּת מִלְמַעְלָה ג"כ ע"י הִתְלַבְּשׁוּת כֵּלִים אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו רמ"ח אִבְרִין דְמַלְכָּא. וּבִימֵי הָאָבוֹת שֶׁלֹּא נִיתְּנָה תּוֹרָה הָיוּ לָהֶם עוֹבְדוֹת אֲחֵרִים כְּמוֹ בְּאֵרוֹת וּמַקְלוֹת כו'.

9.1 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 [עובדי כוכבים ומזלות] **לְפִי שֶׁהוּא רָם וְנִשָּׂא עֲלֵיהֶם דְּהַיְינוּ בחי' הַמַּקִּיף בִּלְבַד אֵינוֹ נִכְנָס תּוֹךְ פְּנִימִיּוּתָם לִהְיוֹת בָּטֵל אֵלָיו רַק הוּא יֵשׁ וְנִבְדָּל בפ"ע** [בפני עצמו] **שֶׁאֵין לוֹ שַׁיָּיכוּת כְּלָל חֲגַם דְּקָרוּ לֵיהּ אלקא דְּאַלָּקָיָא:**[24]

9.2 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.

[24] דְּקָרוּ לֵי' אלקא דְּאַלָּקָיָא מְנָחוֹת קי, א.

THE SOURCES

Menachot 110a The Talmud says the nations call G-d "the G-d of gods," acknowledging Him as supreme while serving other powers.

ונשבעות להי צבאות". הלכו לאלכסנדריא של מצרים ובנו מזבח והעלו עליו לשם שמים, שנאמר: "ביום ההוא יהיה מזבח להי בתוך ארץ מצרים". "עיר ההרס יאמר לאחת", מאי "עיר ההרס יאמר לאחת"? כדמתרגם רב יוסף: "קרתא דבית שמש דעתיד למיחרב", איתאמר דהיא חדא מנהון. וממאי ד"עיר ההרס" לישנא דשימשא היא? דכתיב: "והאומר לחרס ולא יזרח". "הביאי בני מרחוק ובנותי מקצה הארץ" - "הביאי בני מרחוק", אמר רב הונא: אלו גליות של בבל, שדעתן מיושבת עליהן כבנים. "ובנותי מקצה הארץ" - אלו גליות של שאר ארצות, שאין דעתן מיושבת עליהן כבנות. אמר רבי אבא בר רב יצחק, אמר רב חסדא, ואמרי לה אמר רב יהודה, אמר רב: מצור ועד קרטיגני מכירין את ישראל ואת אביהם שבשמים, ומצור כלפי מערב ומקרטיגני כלפי מזרח אין מכירין את ישראל ולא את אביהן שבשמים. איתיביה

Hebrew: William Davidson Edition - Vocalized Aramaic

EXPLANATION The paragraph explains that inner light is drawn down through the mitzvos (and, before Sinai, through the Patriarchs' own acts), while for idolaters G-d remains only an encompassing light, "G-d of gods," who does not dwell within them.

DEEPER This passage describes, in the tradition's own terms, how idolatry relates to the divine: acknowledging a supreme deity while

> 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.

THE SOURCES

Genesis 36:33 Each Edomite king died and another reigned in his place, read as the lights of Tohu that shattered.

וַיָּמָת בָּלַע וַיִּמְלֹךְ תַּחְתָּיו יוֹבָב בֶּן זֶרַח מִבָּצְרָה

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

EXPLANATION The paragraph applies the principle to Eisav: as the root of the kings of Edom, Tohu, he preceded Yaakov, as the placenta precedes and surrounds the child.

DEEPER In the Zohar and the Arizal, the kings of Edom who "reigned and died" are the Sefiros of Tohu, whose vessels shattered. Tohu comes first in time, but Tikkun is the purpose.

8

וְהָעִיקָּר הוּא הַוָּלָד שֶׁנּוֹלַד וּבְצֵאתוֹ זוֹרְקִין הַשִּׁלְיָא כו' שֶׁאֵינוֹ מְקַבֵּל רַק בחי' מַקִּיף. לְפִיכָךְ עֲלֵיהֶם נֶאֱמַר רָם עַל כָּל גּוֹיִם[21] הוי"ה וְיַעֲקֹב יו"ד עֵקֶב[22] הוי"ה אֱלֹקֵינוּ וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ כו'

8.1 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 eikev (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 eikev (heel), meaning that Havayah is "our G-d," drawn within.

[21] רָם עַל כָּל גּוֹיִם ה' תְּהִלִּים קיג, ד. [22] וְיַעֲקֹב יו"ד עֵקֶב נִסְמָן לְעֵיל כא, א. קָטֵע מִכָּאן מוּבָא בְּאוהה"ת פ' כִּי תֵצֵא ע' תתעא.

THE SOURCES

Psalms 113:4 The psalmist praises G-d: "Havayah is high above all nations; His glory is above the heavens." The maamar reads "high above" as G-d relating to the nations only from above, as encompassing light, not entering within.

רָם עַל כָּל גּוֹיִם ה' עַל הַשָּׁמַיִם כְּבוֹדוֹ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Deuteronomy 6:4 Moshe's call, "Hear, O Israel, Havayah is our G-d, Havayah is One." The maamar reads "our G-d" as G-d drawn within Israel as an inner light.

שְׁמַע יִשְׂרָאֵל ה' אֱלקֵינוּ ה' אֶחָד

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Deuteronomy 6:5 The command to love G-d, cited for the inner love that the contracted light makes possible.

וְאָהַבְתָּ אֵת ה' אֱלקיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדֶךָ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

חֲגַם שיו"ד הִיא הָאָרָה מְצוּמְצֶמֶת[23] הֲלֹא מִצְעָר הִיא וְיכוֹלָה לְיכָנֵס בפנימי' וְאֵין הַכֵּלִי יְכוֹלָה לְקַבֵּל אֶלָּא ע"י צִמְצוּם כְּמוֹ יו"ד כו'

8.2 Although the Yud is a contracted illumination ("is it not a small one?"), it can enter within [as an inner light], and 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.

[23] שיו"ד הִיא הָאָרָה מְצוּמְצֶמֶת בְּאוהה"ת תְּבוֹא ע' תתרעב נוֹסָף "(ע"ד לְעוֹלָם יִלְמַד אָדָם לְתַלְמִידוֹ בְּדֶרֶךְ קְצָרָה, בבה"ז פ' אַחֲרֵי דע"ט ע"ב)". רְאֵה בְּאוהה"ת פ' רְאֵה ע' תשפה.

THE SOURCES

Genesis 19:20 Lot says of Tzoar, "Is it not a small one?" The phrase is borrowed for the smallness of the Yud.

הִנֵּה נָא הָעִיר הַזֹּאת קְרֹבָה לָנוּס שָׁמָּה וְהוא מִצְעָר אִמָּלְטָה נָּא שָׁמָּה הֲלֹא מִצְעָר הִוא וּתְחִי נַפְשִׁי

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

כְּדֵי שֶׁמִּזֶּה יִהְיֶה לוֹ רִשְׁפֵּי אֵשׁ וְהִתְלַהֲבוּת בִּתְפִלָּה וְכִיוֹצֵא בָּהּ שֶׁמִּפְּנֵי שֶׁהִיא הֶאָרָה מוּעֶטֶת יֵשׁ כֹּחַ בַּלֵּב לִהְיוֹת מְכִילָה.

denying that He is the only reality. It is a metaphysical category drawn from the Talmud, not a judgment on any group today.

Tuesday · יום שלישי

PARSHAS VAYISHLACH

Torah Ohr, Vayishlach 5 §10-21 · Torah Ohr, Vayishlach 6 §1-9

People speak far more intelligently, but that is nothing new; 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.

[26] לֵב מְלָכִים אֵין חֵקֶר מִשְׁלֵי כה, ג.

THE SOURCES

Proverbs 25:3 Shlomo's proverb: as the heavens for height and the earth for depth, so "the heart of kings is unsearchable." It is used for the king in the parable, who is moved only by something new.

שָׁמַיִם לָרוּם וָאָרֶץ לָעֹמֶק וְלֵב מְלָכִים אֵין חֵקֶר

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

EXPLANATION The paragraph explains that offerings raise "feminine waters" to draw G-dliness down into the soul, and illustrates why through the parable of a talking bird that moves the king by its novelty.

DEEPER Likkutei Torah on Bamidbar brings the same parable: nothing is lacking in the king's house, and no gold or silver matters to him, only something novel. The Kehot note reports that it appears in Likkutei Amarim in the name of the Maggid of Mezritch.

11

וְלָכֵן הַעֲלָאַת מ"ן [מיין נוקבין] **תָּלוּי באתעדל"ת** [באתערותא דלתתא] **דַּיְיקָא נַפְשׁוֹת יִשְׂרָאֵל הַמְּלוּבָּשִׁים בְּגוּף כו'. וְגַם שֶׁהַמַּלְאָכִים עוֹמְדִים בְּרוּם עוֹלָם וְתָמִיד מְשַׁבְּחִים** [ימי בראשית] **בְּלִי הֶפְסֵק אוֹמְרִים בְּיִרְאָה קָדוֹשׁ גַּם בְּדַעַת יוֹתֵר יְדַבְּרוּ שֶׁהַשָּׂגָתָם גְּדוֹלָה וַעֲצוּמָה וּמִתְעַנְּגִים עַל ה' לְאֵין קֵץ.**

11.1 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 לְמַטָּה שֶׁיֵּשׁ מַחֲשָׁבוֹת זָרוֹת רַבּוֹת הַטּוֹרְדוֹת וּמַפְּילוֹת לֵב הָאָדָם וְגַם הָאַהֲבָה שֶׁמְּעוֹרֵר חוֹלֶפֶת וְעוֹבֶרֶת וְיֵשׁ לָהּ הֶפְסֵק וכו'.

11.2 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.

אַךְ בִּשְׁבִיל הַחִדּוּשׁ שֶׁבָּזֶה שֶׁהֲרֵי כֹּחַ זֶה בָּאָדָם לְמַטָּה לִהְיוֹת מְדַבֵּר הוּא מֵאֲכִילָה וּשְׁתִיָּה.

11.3 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.

EXPLANATION The paragraph explains why the arousal from below must come from souls in bodies: their flawed service is a novelty, like the talking bird, that moves G-d more than the angels' constant praise.

Torah Ohr · Vayishlach 5, ויקח מן הבא בידו מנחה לעשו · continued from §10

10

וְהִנֵּה הַקְּרְבָּנוֹת הֵם הַעֲלָאַת מ"ן [מיין נוקבין] **לִהְיוֹת רֵיחַ נִיחוֹחַ דְּהַיְינוּ כְּמוֹ רֵיחַ שֶׁהוּא מֵשִׁיב אֶת הַנֶּפֶשׁ כָּךְ הַקְּרְבָּנוֹת הֵם מַעֲלִים מ"ן** [מיין נוקבין] **בבחי' רֵיחַ שֶׁיִּהְיֶה נִיחוֹחַ לְהוי"ה גִּילּוּי הַמְשָׁכַת וְהַשְׁרָאַת שְׁכִינָתוֹ שֶׁיִּהְיֶה שׁוֹרֶה וּמִתְגַּלֶּה בְּחֵי' אֱלֹקוּת בְּנַפְשׁוֹ**

10.1 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.

וְזֶהוּ נִיחוֹחַ לְשׁוֹן יְרִידָה דְּהַיְינוּ שֶׁיִּהְיֶה יְרִידָה וְהִשְׁתַּלְשְׁלוּת אֱלֹקוּת מֵעֵילָּה לְעֵילָּה עַד שֶׁיִּכָּנֵס וְיִתְגַּלֶּה בְּנֶפֶשׁ הָאָדָם בְּתוֹכוֹ וּבִכְנִימְיוּתוֹ מַמָּשׁ

10.2 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.

Nicho'ach, usually rendered "pleasing," is read here as a term of descent (as in nechisah, "coming down"): its aim is that G-dliness descend level by level until it is revealed in a person's innermost being.

וְהַטַּעַם כִּי הִנֵּה עִנְיַן הַעֲלָאַת מ"ן [מיין נוקבין] **הַיְינוּ כְּמוֹ שֶׁמְּבִיאִין לַמֶּלֶךְ דָּבָר חָדָשׁ בִּכְדֵי שֶׁיִּפְנֶה אֶל בַּקָּשָׁה הַקְּטַנָּה וְהַנְּמוּכָה לְגַבֵּי מַעֲלַת וּמַדְרֵגַת הַמֶּלֶךְ.**

10.3 And the reason is that 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.

The reason the offerings achieve this: raising feminine waters is like bringing a king something new, so that he will attend to a request that is tiny compared with his greatness.

שע"י דָּבָר חָדָשׁ הוּא מַמְשִׁיךְ לֵב הַמֶּלֶךְ כְּמוֹ ע"י צִפּוֹר הַמְדַבֶּרֶת[25]

10.4 For through something new one draws the king's heart, as through a talking bird.

A king who has everything is moved by novelty, such as a talking bird.

[25] ע"י צִפּוֹר הַמְדַבֶּרֶת בלקו"ת בַּמִּדְבָּר כ, א מביא זֶה וכמ"ש בלקו"א בְּשֵׁם הַמַּגִּיד נ"ע, וּרְאֵה במ"מ לְשָׁם. הַמָּשָׁל הֵזֶה מוּבָא גַּם בלקו"ת שה"ש לז, א. וּרְאֵה בדה"ח אם בְּחָקְתַי תרמ"ג ע' קלג. קָטֵע מִכָּאן מוּבָא בסה"מ תרכ"ז (הוֹצָאַת תש"ס) ע' רצד. תרכ"ט (הוֹצָאַת קה"ת תשנ"ב) ע' ג.

וְגַם שבנ"א [שבני אדם] **מְדַבְּרִים בְּבִינָה יְתֵירָה אַךְ מִצַּד הַחִידּוּשׁ שֶׁהַצִּפּוֹר תְּדַבֵּר ע"י יְמָשִׁיךְ וְיעוֹרֵר לֵב מְלָכִים אֵין חֵקֶר**[26] **שֶׁיִּפְנֶה לְבַקָּשַׁת הַהֶדְיוֹט.**

10.5 Although people speak with much greater understanding, 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.

Sefirah through which the worlds come into being, is therefore the heh. The word minchah is also related to nicho'ach.

THE REBBE ON THIS PARAGRAPH

The Rebbe explains

In the same talk of Shabbos Vayishlach 5725, having explained why prayer, a service from below, is called minchah, the Rebbe reads the word's letters ("מ"ן ח' ה'"), citing this paragraph (his note: TO 25d).

The Rebbe explains each letter of minchah as a stage of one movement: mem-nun, "מ"ן מַיִין נוּקְבִין" (mayin nukvin), the rise from below; ches, which reaches "מַוָּל הַשְּׁמִינִי שֶׁלְּמַעְלָה מֵהַשְּׁתַּלְשְׁלוּת" (the eighth mazal, above hishtalshelus); and heh, "ה' תַּתָּאָה סְפִירַת הַמַּלְכוּת שׁוֹרֶשׁ", (the lower heh, Malchus, root and source of created beings), through which what was reached comes down into Beriah, Yetzirah and Asiyah and into the physical, "רוֹפֵא חוֹלִים וּמְבָרֵךְ הַשָּׁנִים" ('to heal the sick and bless the years.') The service from below reaches above the whole order and brings its answer down into physical life.

THE ALTER REBBE: מְנָחָה ר"ת מ"ן מַיִין נוּקְבִין. ח' חָכְמָה וּמַוָּל הח' נוֹצַר חֶסֶד וּמַשְׁפִּיעַ בה' בה' בָּרָאָם הִיא בח' כנ"י

THE REBBE: ח' -- וואָס דערלאַנגט אין מזל השמיני שלמעלה מהשתלשלות; ה' -- און פון דאָרט וועלט עס נמשך אין ה' תתאה ספירת המלכות שורש ומקור הנבראים

Likkutei Sichos, vol. ה, p. 400-402 · ט"ז כסלו התשכ"ה, ש"פ וישלח

[28] ח' חָכְמָה וּמַוָּל הח' נוֹצַר חֶסֶד "וְאוּלַי י"ל שבמ"ש אדה"ז "מַוָּל הח' נוֹצַר חֶסֶד", מוֹסִיף רָמָז בר"ת דְּ"מְנָחָה", מַוָּל נוֹצַר חֶסֶד" (או מַוָּל נוֹצַר שֶׁהוּא מַוָּל הח') — סה"ש תשמ"ח כְּרַךְ ב ע' 521. [29] וּמַוָּל הח' נוֹצַר חֶסֶד רֹאשׁ זח"ג רפט, ד. ע"ח שַׁעַר הַכְּלָלִים פ"ח. וּרְאֵה גַּם לְקַמָּן מח, ד. סט, א. לקו"ת צו טו, ג. ובכ"מ.

THE SOURCES

Menachot 29b The Talmud reads בְּהָבָרְאָם ("when they were created") as "with a heh He created them": this world was created with the letter heh.

אימפסיקא ליה כרעא דהייי ד"יהעם" בניקבא, אתא לקמיה דרבי אבא. אמר ליה: אם (משתייר) [נשתייר] בו כשיעור אות קטנה - כשר, ואם לאו - פסול. ראמי בר תמרי, דהוא חמוה דרמי בר דיקולי, אימפסיקא ליה כרעא דויי"ו ד"ויהרג" בניקבא, אתא לקמיה דרבי זירא. אמר ליה: זיל אייתי ינוקא דלא חכים ולא טפש - אי קרי ליה "ויהרג" כשר, אי לא - "יהרג" הוא, ופסול. אמר רב יהודה, אמר רב: בשעה שעלה משה למרום, מצאו להקדוש ברוך הוא שיושב וקושר כתרים לאותיות, אמר לפניו: רבונו של עולם, מי מעכב על ידך? אמר לו: אדם אחד יש שעתיד להיות בסוף כמה דורות ועקיבא בן יוסף שמו, שעתיד לדרוש על כל קוץ וקוץ תילין תילין של הלכות. אמר לפניו: רבונו של עולם, הראהו לי, אמר לו: חזור לאחורך. הלך וישב בסוף שמונה שורות, ולא היה יודע מה הן אומרים, תשש כחו. כיון שה

Hebrew: William Davidson Edition - Vocalized Aramaic

וְהִנֵּה לע"ל [לעתיד לבוא] **כְּתִיב אָז אֶהְפֹּךְ[30] אֶל עַמִּים שָׂפָה בְרוּרָה כו'. וְכֵן דהע"ה** [דוד המלך עליו השלום] **אָמַר הוֹדִיעוּ בָעַמִּים עֲלִילוֹתָיו[31] וּכְתִיב הָבוּ לה' מִשְׁפְּחוֹת עַמִּים כו' וְיֹאמְרוּ[32] בַּגּוֹיִם כו'.**

12.5 Now, of the Time to Come it is written, "For then I will turn the peoples to a pure language," etc. And likewise King David, peace be upon him, said, "Make known His deeds among the peoples," and it is written, "Render to Havayah, O families of the peoples," etc., "And let them say among the nations," etc.

The Alter Rebbe turns to verses about the peoples: Tzefaniah's prophecy that in the future G-d will turn them to "a pure language," and David's calls to make His deeds known among the peoples and for their families to give Him glory.

[30] אָז אֶהְפֹּךְ אֶל עַמִּים צפני' ג, ט. באוה"ת נ"ך כְּרַךְ א ע' תקנ א ע' תקנ"ו. [31] דהע"ה אָמַר הוֹדִיעוּ בָעַמִּים עֲלִילוֹתָיו דה"א טז, ח. תְּהִלִּים קה, א. [32] הָבוּ לה' מִשְׁפְּחוֹת עַמִּים כו' וְיֹאמְרוּ הַגּוֹיִם כו' תְּהִלִּים צו, ז-י. דה"א טז, כח. לֹא.

THE SOURCES

Zephaniah 3:9 Through the prophet Tzefaniah G-d promises that in the end of days He will turn the peoples to a pure language, so that all of them call on the Name of Havayah and serve Him together. The maamar ties it to the refinement of the sparks among them.

כִּי אָז אֶהְפֹּךְ אֶל עַמִּים שָׂפָה בְרוּרָה לִקְרֹא כֻלָּם בְּשֵׁם ה' לְעָבְדוֹ שְׁכֶם אֶחָד

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Psalms 105:1 "Give thanks to Havayah, call on His Name; make known His deeds among the peoples." The same words open David's song when the Ark was brought to Jerusalem (I Chronicles 16:8).

הוֹדוּ לה' קִרְאוּ בִשְׁמוֹ הוֹדִיעוּ בָעַמִּים עֲלִילוֹתָיו

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Psalms 96:7 "Render to Havayah, O families of the peoples, render to Havayah glory and strength": a call to the nations to acknowledge G-d. The same words are in David's song in I Chronicles 16:28.

הָבוּ לה' מִשְׁפְּחוֹת עַמִּים הָבוּ לה' כָּבוֹד וְעֹז

12

וּמִי שֶׁאֵינוֹ אוֹכֵל ג' יָמִים[27] נַעֲשָׂה חָלוּשׁ וְאֵין לוֹ כֹּחַ הַדִּבּוּר בִּשְׁלֵימוּת וְכֵן כַּמָּה מְנִיעוֹת שֶׁתָּלוּי בַּגַּשְׁמִיּוּת כְּמוֹ מְנִיעַת הַקּוֹר כו'[33]

12.1 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.

[27] וּמִי שֶׁאֵינוֹ אוֹכֵל ג' יָמִים בסה"מ תרכ"ט שָׁם מֵבִיא מִגְּמָרָא שַׁבּוּעוֹת כה. וּנְדָרִים טו, א מַעֲנְיָן שְׁבוּעָה שֶׁלֹּא אֹישַׁן ג' יָמִים. [33] יַעֲקֹב ר' עֲקִבָּא נִסְמָן לְעֵיל כא, א. ובאוה"ת תֵּצֵא ע' תתעו מְצַיֵּין לְכָאן.

THE SOURCES

Shevuot 25a 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.

בחטאת קאמרינן. רבינא אמר: כי קתני, מידי דחייל אמידי דבר אכילה הוא; שבועה דחיילא אמידי דלאו בר אכילה הוא, לא קתני. והרי הקדש - דחייל נמי אעצים ואבנים! אלא כי קתני, מידי דחייל אמידי דאית בה משא; שבועה דחיילא אמידי דלית ביה משא, כגון "שאישן" ו"שלא אישן" - לא קתני. מתני' אחד דברים של עצמו ואחד דברים של אחרים, ואחד דברים שיש בהן ממש ואחד דברים שאין בהן ממש. כיצד? אמר "שבועה שאתן לאיש פלוני" ו"שלא אתן"; "שנתתי" ו"שלא נתתי"; "שאישן" ו"שלא אישן"; "שישנתי" ו"שלא ישנתי"; "שאזרוק צרור לים" ו"שלא אזרוק"; "שזרקתי" ו"שלא זרקתי". רבי ישמעאל אומר: אינו חייב אלא על העתיד לבא, שנאמר: "להרע או להיטיב". אמר לו רבי עקיבא: אם כן, אין לי אלא דברים שיש בהן הרעה והטבה; דברים שאין בהן הרעה והטבה מנין? אמר לו: מריבו

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חֲרִי כֹּחַ הַדִּבּוּר שֶׁלְּמַטָּה שֶׁחִיּוּתוֹ מִדְּבָרִים גַּשְׁמִיִּים דָּבָר זֶה יָקָר מְאֹד בְּעֵינֵי ה'. וְכִמְשָׁל צִפּוֹר הנ"ל. וְכֵן כָּל הַקָּרְבָּנוֹת כְּבָשִׂים וְעִזִּים הוּא מֵהִתְלַבְּשׁוּת בי"ע כו'.

12.2 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.

וְלָכֵן כְּשֶׁעוֹלֶה לְמַעְלָה הוּא דָּבָר חָדָשׁ מַה שֶּׁלֹּא נִרְאָה כֵּן בְּעוֹלָמוֹת עֶלְיוֹנִים וְלָכֵן הֵם הַמַּעֲלִים מ"נ [מיין נוקבין] **וְלָכֵן נקי' בְּשֵׁם מִנְחָה.**

12.3 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.

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.

מְנָחָה ר"ת [ראשי תיבות] **מ"ן** [מיין נוקבין] **מַיִין נוּקְבִין. ח' חָכְמָה וּמַוָּל הח' נוֹצַר חֶסֶד[28,29] וּמַשְׁפִּיעַ בה' בה' בָּרָאָם הִיא בח' כנ"י** [כנסת ישראל] **(גַּם לְשׁוֹן מְנָחָה מל' נִיחוֹחַ)**

12.4 [The word] minchah (מְנָחָה) [begins with] the initials of mayin nukvin (מ"ן). 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 Community of Israel). (Minchah is also a term related to nicho'ach.)

The letters of minchah carry the idea: its first two, mem and nun, are the initials of mayin nukvin; the ches is Chochmah and its source, the eighth of the thirteen tikkunim of mercy, mazal notzer chesed; and the heh, of which the Talmud says "with a heh He created them," is Knesses Yisrael, Malchus. The Gemara (Menachos 29b) reads the verse's word behibar'am, "when they were created," as "with a heh He created them," teaching that this world was created through the letter heh. Malchus, the

בחי' הַמַּקִּיף שֶׁהוּא בחי' וּמַדְרֵגָה יוֹתֵר עֶלְיוֹנָה שֵׁם ס"ג שֶׁהוּא גָּדוֹל מִשֵּׁם מ"ה וְאֵשֶׁת חַיִל כו':

12.9 And in the Time to Come Eisav, too, will be refined, who is from the World of 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.

> In the future Eisav, rooted in Tohu, will also be refined: 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.

THE SOURCES

Proverbs 12:4 "A woman of valor is the crown of her husband," hinting at the future elevation of the lower level to become an encompassing crown.

אֵשֶׁת חַיִל עֲטֶרֶת בַּעְלָהּ וּכְרָקָב בְּעַצְמוֹתָיו מְבִישָׁה

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

EXPLANATION The paragraph explains why offerings are called minchah: physical things rising from below are a novelty that raises feminine waters. It then explains why Scripture speaks of the peoples, since the sparks to be refined are there, and ends with the future refinement of Eisav, when Yaakov will receive the encompassing light of Tohu.

DEEPER The Names Mah (45) and Sag (63) are the Name Havayah spelled out with different letter-fillings; in the Arizal's system Mah is associated with Tikkun and Sag with a higher level. "A woman of valor is the crown of her husband" is read in Chassidus as the future elevation of Malchus, the recipient, above the giver.

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וְהִנֵּה כְּפִי הַהַמְשָׁכָה שֶׁלְּמַעְלָה כָּךְ צ"ל המ"ן [המיין נוקבין] שֶׁמִּלְמַטָּה וּכְדֵי לְהַמְשִׁיךְ בחי' הַמַּקִּיף עֶלְיוֹן דִּקְדוּשָׁה צ"ל הַעֲלָאַת מ"ן [מיין נוקבין] בבחי' מַקִּיף דְּהַיְינוּ לְמַעְלָה מִכְּדֵי שֶׁתּוּכַל נַפְשׁוֹ שְׂאֵת וכנ"ל.

13.1 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.

וּבִפְרָט כְּשֶׁרוֹאֶה בְּנַפְשׁוֹ הַפְחִיתוּת מְרֻבּוֹת מֵחְשָׁבוֹת הַמְעִיקִים וְטוֹרְדִים וּמַפִּילִים אֲזַי צָרִיךְ הוּא לְצָעוֹק אֶל ה' בַּצַּר לוֹ לְמַעְלָה מִכְּדֵי שֶׁתּוּכַל נַפְשׁוֹ שְׂאֵת.

13.2 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.

EXPLANATION The paragraph applies the principle to service: to draw the encompassing light, the arousal from below must itself exceed the soul's capacity, especially in a cry from one's own lowliness.

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

I Chronicles 16:31 "Let them say among the nations, Havayah reigns." The parallel verse is Psalms 96:10.

יִשְׂמְחוּ הַשָּׁמַיִם וְתָגֶל הָאָרֶץ וְיֹאמְרוּ בַגּוֹיִם ה' מָלָךְ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

וּלְהָבִין מַה לָּנוּ לְהַזְכִּיר אֶת עוֹבְדֵי כּוֹכָבִים. אַךְ הָעִנְיָן כִּי הִנֵּה כָּל הַבֵּירוּרִין הוּא מבחי' עַמִּים שֶׁשָּׁם נָפְלוּ רפ"ח הַנִּצוֹצִין

12.6 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.

> 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.

וְהוּא ע"י בחי' לְבוֹנָה שֶׁהוּא הַמַּקִּיף שֶׁעֲלֵיהֶם שֶׁהוּא יִתְבָּרֵר וְיַעֲלֶה לְמַעְלָה בְּקִדּוּשָׁה וְיִהְיֶה עֵשָׂו בְּמַדְרֵגָתוֹ הַגָּבוֹהַּ לִפְנֵי מָלְכָּא מָלְכָּא כו' מֵעוֹלָם הַתֹּהוּ בְּקִדּוּשָׁה

12.7 And this is 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."

כִּי יַעֲקֹב י' עֵקֶב הוּא בחי' פנימי' וַיָּקֶם עֵדוּת בְּיַעֲקֹב[34] וְתוֹרָה שָׂם בְּיִשְׂרָאֵל וְאַתֶּם קְרוּיִם אָדָם[35] אָדָם מ"ה [שם מ"ה] עוֹלָם הַתִּקּוּן

12.8 For Yaakov, yud eikev, 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.

> 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.

[34] וַיָּקֶם עֵדוּת בְּיַעֲקֹב תְּהִלִּים עח, ה. [35] וְאַתֶּם קְרוּיִם אָדָם יְבָמוֹת סא, א. וחי"א כ, כ. וחי"ב כה, כ.

THE SOURCES

Psalms 78:5 G-d established a testimony in Yaakov and set a Torah in Israel. Here it stands for Yaakov as the inner light of Tikkun.

וַיָּקֶם עֵדוּת בְּיַעֲקֹב וְתוֹרָה שָׂם בְּיִשְׂרָאֵל אֲשֶׁר צִוָּה אֶת אֲבוֹתֵינוּ לְהוֹדִיעָם לִבְנֵיהֶם

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Yevamot 61a Rabbi Shimon bar Yochai's teaching that Israel is called adam.

קברי גוים אינן מטמאין באהל, שנאמר: "ואתן צאני צאן מרעיתי אדם אתם". אתם קרויין אדם, ואין הגוים קרויין אדם. מיתיבי: "ונפש אדם ששה עשר אלף"! משום בהמה. "אשר יש בה הרבה משתים עשרה רבוא אדם אשר לא ידע בין ימינו לשמאלו (ובהמה רבה)"! משום בהמה. "כל הורג נפש וכל נוגע בחלל תתחטאו"! דלמא איקטיל חד מישראל. ורבנן: "לא נפקד ממנו אישׁ". ורבי שמעון בן יוחי: "לא נפקד ממנו אישׁ" — לעבירה. רבינא אמר: נהי דמעטינהו קרא מאטמויי באהל, דכתיב: "אדם כי ימות באהל", ממגע ומשא מי מעטינהו קרא? מתניי אירס את האלמנה ונתמנה להיות כהן גדול — יכנוס. ומעשה ביהושע בן גמלא שקדש את מרתא בת ביתוס, ומנהו המלך להיות כהן גדול, וכנסה. שומרת יבם שנפלה לפני כהן הדיוט, ונתמנה להיות כהן גדול, אף על פי שעשה בה מאמר — הרי זה לא יכנוס. גמ' תנ

Hebrew: William Davidson Edition - Vocalized Aramaic

Zohar, Bereshit 10:117-11:129 The Zohar also teaches that Israel is called adam, which the Alter Rebbe connects with the Name Mah, whose value equals adam.

On this (the fourth) day the kingdom of David was established, the fourth leg and support of the (divine) throne, and the letters (of the divine Name) were firmly fixed in their places. Yet withal until the sixth day, when the likeness of man was fully formed, the throne was not firmly fixed in its place; but then at last both the upper and the lower thrones were established, and all the worlds were settled in their places, and all the letters were fixed in their spheres by the extension of the primordial vapour. The fourth day was "rejected of the builders", because on it this luminary degraded itself and abated its radiance, and the outer shells were reinforced. All those radiating lights are suspended in that firmament of the heaven, that by them the throne of David may be established. Those lights are formative agents in the lower world to perfect the shape of all those who are inclu

English: The Zohar; London, Soncino Press, 1933, Public Domain

ולע"ל [ולעתיד לבוא] **יִתְבָּרֵר גַּם עֵשָׂו שֶׁמֵּעוֹלָם הַתֹּהוּ בחי' הַמַּקִּיף שיהי' בחי' מַקִּיף דִּקְדוּשָׁה וְיוּכְלַל הַכֹּל בְּיַעֲקֹב שיהי' לְיַעֲקֹב גַּם** [שיהיה]

(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.

וַאֲזַי יהי' [יהיה] עֲשָׂו שֶׁלְּמַטָּה מִמֵּילָא בָּטֵל וַאֲזַי יְקוּיִּם אָז אֶהְפֹּךְ אֶל עַמִּים כִּי מַעֲשֵׂה אָבוֹת סִימָן לְבָנִים[36] שֶׁהֵם עָשׂוּ הֶכָנָה לִבְנֵיהֶם לע"ל [לעתיד לבוא] בְּמַעֲשֵׂיהֶם.

14.3 And then Eisav who is below will be nullified of himself, and then "For then I will turn 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.

THE REBBE ON THIS PARAGRAPH

The Rebbe explains

In a talk of Shabbos Vayishlach, 18 Kislev 5747, on the eve of Yud-Tes Kislev, tracing in Yaakov's dealings with Eisav the order of every Jew's mission and of 'spreading the wellsprings outward', the Rebbe explains why the gift went by messengers.

When Yaakov heard that Eisav was not ready, the Rebbe says, he understood that "עֵר דְּארף עַס אַלַיין מַמְשִׁיךְ זַיין" (he had to draw it down himself), so he took a minchah, "הַעֲלָאַת מ"ן לְשָׁרְשׁוֹ שֶׁל עֲשָׂו" (raising mayin nukvin to Eisav's root in Tohu), through which he would "מְבַטֵּל אָוֶן מְבָרֵר זַיִין עֲשָׂו דִּלְמַטָּה" (nullify and refine Eisav below); here the Rebbe's note cites this paragraph. Since Eisav was not ready, Yaakov could not bring the gift himself: he sent his servants ahead with it, "וַאֲנִי אָבוֹא אַחֲרֵיכֶם" ('and I will come after you'), and once the messengers had prepared the way, his own coming refined Eisav "אויף א העכערן אופֶן" (on a higher level), as the embrace and kiss show.

THE ALTER REBBE: וַאֲזַי יהי' עֲשָׂו שֶׁלְּמַטָּה מִמֵּילָא בָּטֵל וַאֲזַי יְקוּיִּם אָז אֶהְפֹּךְ אֶל עַמִּים

THE REBBE: וֶהֱיוֹת אָז עֲשָׂו אִיז נאָך ניט גְּעוּוען מוּכָן לָזֶה (וְאַדְרַבָּה, כנ"ל), הָאָט יַעֲקֹב אַליין ניט גֶעעֶנְעט גִּיין בְּרֶעְנְגֶען דִּי מְנָחָה צו עשׂו

Likkutei Sichos, vol. כה, p. 363 (the sicha begins p. 360) · חי"י כסלו, ש"פ וישלח ה'תשמ"ז

[36] מַעֲשֵׂה אָבוֹת סִימָן לְבָנִים רְאֵה ב"ר פ"מ, ו: צֵא וְכִבּוּשׁ אֶת הַדֶּרֶךְ לִפְנֵי בָּנֶיךָ. רמב"ן בְּרֵאשִׁית יב, ו: כָּל מַה שֶּׁאֵירַע לָאָבוֹת סִימָן לַבָּנִים. לקו"ש חכ"ה ע' 123.

THE SOURCES

Zephaniah 3:9 The future turning of the peoples to a pure language, which Yaakov's deed prepares.

כִּי אָז אֶהְפֹּךְ אֶל עַמִּים שָׂפָה בְרוּרָה לִקְרֹא כֻלָּם בְּשֵׁם ה' לְעָבְדוֹ שְׁכֶם אֶחָד

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Ramban on Genesis 12:6 Ramban's principle that all that happened to the fathers is a sign for the children.

ויעבר אברם בארץ עד מקום שכם אומר לך כלל תבין אותו בכל הפרשיות הבאות בענין אברהם יצחק ויעקב, והוא ענין גדול הזכירוהו רבותינו בדרך קצרה ואמרו (תנחומא ט), כל מה שארע לאבות סימן לבנים. ולכן יאריכו הכתובים בספור המסעות וחפירת הבארות ושאר המקרים, ויחשב החושב בהם כאלו הם דברים מיתרים אין בהם תועלת, ולכלם באים ללמד על העתיד, כי כאשר יבוא המקרה לנביא משלשת האבות יתבונן ממנו הדבר הנגזר לבא לזרעו. ודע כי כל גזרת עירין כאשר תצא מכח גזרה אל פעל דמיון, תהיה הגזרה מתקימת על כל פנים. ולכן יעשו הנביאים מעשה בנבואות, כמאמר ירמיהו שצוה לברוך "והיה ככלותך לקרא את דברי הספר הזה תקשר עליו אבן והשלכתו אל תוך פרת ואמרת ככה תשקע בבל" וגו' (ירמיה נא סג סד), וכן ענין אלישע בהניחו זרועו על הקשת (מלכים ב יג טז-יז) "ויאמר

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:33-Tanchuma Lech Lecha, 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 useful purpose, but in truth they all serve as a lesson for the future: when an event happens to any one of the three patriarchs, that which is decreed to happen to his children can be understood. Concerning all decisions of "the guardians [angels],"34Daniel 4:14. know that when they proceed from a potential decree to a symbolic act, the decree will in any cas

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וְלָכֵן כְּשֶׁרָאָה יַעֲקֹב אֶת עֵשָׂו לְמַטָּה קָם עָלָיו הִקְרִיב מִנְחָה הִיא העלא' לְעֵשָׂו אָחִיו שֶׁלְּמַעְלָה מֵעוֹלָם הַתֹּהוּ שֶׁשָּׁם הוּא אָחִיו

14.1 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.

THE REBBE ON THIS PARAGRAPH

The Rebbe explains

At the farbrengen of Shabbos Chukas, 10 Tammuz 5748, when the daily Rambam had reached the meal-offerings, the Rebbe linked them with this maamar and explained its account of Yaakov's minchah at length; both transcripts (Toras Menachem, Sichos Kodesh) record it, and in the edited version of the talk (Sefer HaSichos 5748 vol. 2 pp. 520-521 note 43) he summarized the reading of the gift himself, adding 'explained at length at the farbrengen'.

The Rebbe asks why Yaakov exerted himself so over this gift: the 'real angels' had just told him that Eisav was still 'Eisav the wicked', coming with four hundred men, yet he sent 580 animals and, when Eisav refused, urged him until he took them. His answer, from this paragraph: Yaakov meant to bring about in Eisav the refinement and completion of the Time to Come, by "הַעֲלָאָה לְעֵשָׂו אָחִיו שֶׁלְּמַעְלָה מֵעוֹלָם הַתֹּהוּ" (raising mayin nukvin to Eisav's root above); and since "מזלי' חָזֵי" ('his mazal sees'), it acted on Eisav below too, until "וַיָּרָץ עֵשָׂו לִקְרָאתוֹ וַיְחַבְּקֵהוּ וַיִּשָּׁקֵהוּ" (Eisav ran, embraced and kissed him). Yet when Eisav proposed they travel on together, Yaakov put him off until the days of Moshiach, for building G-d's house is 'not for you and us' (Ezra 4:3).

THE ALTER REBBE: הִקְרִיב מִנְחָה הִיא העלא' לְעֵשָׂו אָחִיו שֶׁלְּמַעְלָה מֵעוֹלָם הַתֹּהוּ שֶׁשָּׁם הוּא אָחִיו

THE REBBE: ועכצ"ל שֶׁכַּוָּונָתוֹ הָיְתָה לִפְעוֹל בּוֹ הַבֵּירוּר וְהַשְׁלֵימוּת דִּלְעָתִיד לָבוֹא כו'

Toras Menachem – Hisvaduyos (unedited), vol. תשמ"ח ח"ג, p. 574-575 · י' שי"ם חוקת תמוז ה'תשמ"ח

The Rebbe explains

In a maamar of Shabbos Vayishlach, 14 Kislev 5731 (unedited), opening with questions on the parsha's verses that Torah Ohr and Torah Chaim explain, the Rebbe recalled their explanation of the gift (raising mayin nukvin to draw Tohu's makifim, hence the camels and the two hundred goats ("עִזִּים מָאתַיִם") that "רַק יַעֲקֹב אע"ה יָדַע" (only Yaakov knew how to offer)) and asked how it fits the angels' report; he later edited the answer into Likkutei Sichos vol. 15.

The Rebbe asks: if the angels had told Yaakov that Eisav was coming to war with four hundred men, why send him a gift that is like an offering, raising mayin nukvin to Tohu? He answers that two works were needed: "הֵן הֶעְנְיָן דְּהַעֲלָאַת מ"ן לְשָׁרְשׁוֹ שֶׁל עֵשָׂו בְּעוֹלָם הַתֹּהוּ" (raising mayin nukvin to Eisav's root in Tohu), to draw its makifim, and "וְהֵן עֲבוֹדָה קָשָׁה" (refining Eisav as he is below), "הַבֵּירוּר דְּעֵשָׂו כְּפִי שֶׁהוּא לְמַטָּה בְּיוֹתֵר" (a far harder work) that continues until our time. The first is wholly lofty; the second requires the refiner to put on the garments of what he refines, a descent that itself needs repair, and that is why "הַמִּדְרָשׁוֹת חֲלוּקוֹת" (the Midrashim disagree) over whether Yaakov's approach to Eisav was desirable.

THE ALTER REBBE: וְלָכֵן כְּשֶׁרָאָה יַעֲקֹב אֶת עֵשָׂו לְמַטָּה קָם עָלָיו הִקְרִיב מִנְחָה

THE REBBE: הֵן הֶעְנְיָן דְּהַעֲלָאַת מ"ן לְשָׁרְשׁוֹ שֶׁל עֵשָׂו בְּעוֹלָם הַתֹּהוּ שע"י תהי' הַמְשָׁכַת הַמַּקִּיפִים דְּעוֹלָם הַתֹּהוּ, וְהֵן הַבֵּירוּר דְּעֵשָׂו כְּפִי שֶׁהוּא לְמַטָּה

Toras Menachem – Hisvaduyos (unedited), vol. סב (תשל"א ח"א), p. 275-280 · ש"פ י"ד כסלו ה'תשל"א, וישלח

כִּי יַעֲקֹב יֵשׁ לוֹ ב' בחי' רו"ש [רצוא ושוב]. שׁוֹב בבחי' י' עֵקֶב וְרָצוֹא בבחי' בֵּיטוּל לְגַמְרֵי כו' לְהַמְשִׁיךְ בחי' הַמַּקִּיף עֶלְיוֹן.

14.2 For Yaakov has two levels, ratzo and shov: shov in the level of yud eikev, and ratzo in the level of complete self-nullification

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

וְכָךְ שָׁלַח קָרְבְּנוֹת עִזִּים מָאתַיִם כו' שֶׁהֵם קָרְבָּנוֹת אֲחֵרִים אֲשֶׁר לֹא כְּתוּבִים בַּתּוֹרָה בְּקָרְבָּנוֹת דְּתִקּוּן וְשִׁיעוּרִים אֲחֵרִים.

15.3 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.

> 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.

THE SOURCES

Genesis 32:15 Yaakov's gift to Eisav: two hundred she-goats, twenty he-goats and more, read as offerings of Tohu.

עִזִּים מָאתַיִם וּתְיָשִׁים עֶשְׂרִים רְחֵלִים מָאתַיִם וְאֵילִים עֶשְׂרִים

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

EXPLANATION The paragraph contrasts the known offerings of Tikkun with the unknown offerings of Tohu, which only Yaakov knew and which his gift to Eisav embodied.

16

וְלָכֵן הִקְרִיב גַּם גְּמַלִּים שֶׁהֵם טְמֵאִים בְּקָרְבָּנוֹת דְּתִקּוּן. אַךְ בְּקָרְבָּנוֹת דְּתֹהוּ כְּתִיב מִי יִתֵּן טָהוֹר מִטָּמֵא[39] כו'.

16.1 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. In Iyov the question ends "not one," meaning that no one can. The Sages read those words as "is it not the One?": only G-d, from a level above the distinctions of pure and impure, can do so.

THE REBBE ON THIS PARAGRAPH

The Rebbe explains

In the same talk of Shabbos Vayishlach 5725 on this dibbur hamaschil, after explaining why some hold that the Minchah prayer corresponds to the incense („כְּנֶגֶד קְטוֹרֶת"), the Rebbe returns to the verse.

Yaakov's gift, the Rebbe says, was „הַעֲלָאַת מ"ן לבחי' עוֹלַם הַתֹּהוּ (לְעָשָׂו כְּמוֹ שֶׁהוּא בְּשָׁרְשׁוֹ)" (raising mayin nukvin to Tohu, to Eisav as he is in his root), and that is why it included impure animals, unlike the offerings of Tikkun, which come only from pure ones. This is also why it is called minchah: „כְּמַעֲלַת תְּפִלַּת מִנְחָה עַל תְּפִלּוֹת שַׁחֲרִית וְעַרְבִית וּכְמַעֲלַת קְטוֹרֶת עַל קָרְבָּנוֹת" (it has the advantage of the Minchah prayer over Shacharis and Maariv, and of the incense over the offerings). The incense included even something impure, musk, and so refined the three wholly impure kelipos and reached higher than the offerings.

THE ALTER REBBE: וְלָכֵן הִקְרִיב גַּם גְּמַלִּים שֶׁהֵם טְמֵאִים בְּקָרְבָּנוֹת דְּתִקּוּן. אַךְ בְּקָרְבָּנוֹת דְּתֹהוּ כְּתִיב מִי יִתֵּן טָהוֹר מִטָּמֵא

THE REBBE: אֲוַן דֶּעְרְפָּאר רוּפְט מַעַן זִי "מִנְחָה" -- זִי אִיז כְּמַעֲלַת תְּפִלַּת מִנְחָה עַל תְּפִלּוֹת שַׁחֲרִית וְעַרְבִית וּכְמַעֲלַת קְטוֹרֶת עַל קָרְבָּנוֹת

Likkutei Sichos, vol. ה, p. 401-402 · ש"פ וישלח, ט"ז כסלו ה'תשכ"ה

[39] מִי יִתֵּן טָהוֹר מִטָּמֵא איוב יד, ד.

THE SOURCES

Job 14:4 Iyov asks, "Who can bring forth a pure thing from an impure one? Not one," lamenting man's frailty. The Midrash reads it, "Who? Not the One?": only G-d can. The maamar applies it to the offerings of Tohu, where even camels, impure in Tikkun, could be offered.

מִי יִתֵּן טָהוֹר מִטָּמֵא לֹא אֶחָד

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

שֶׁשָּׁם כַּחֲשֵׁכָה כָּאוֹרָה[40] כו' קָטֹן וְגָדוֹל שָׁם הוּא[41] כו' הַשָּׁוֶה וּמַשְׁוֶה כו'. וְזֶהוּ עִנְיַן וַיְחַבְּקֵהוּ. שֶׁעֲשָׂו חִיבֵּק אֶת יַעֲקֹב.

16.2 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.

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

EXPLANATION The paragraph reads Yaakov's gift to Eisav as an offering to Eisav's lofty root in Tohu, which draws down the encompassing light, subdues Eisav below and prepares the future transformation of the peoples.

15

וְהִנֵּה הַעֲלָאַת מ"ן [מיין נוקבין][37] **שֶׁל הַתִּקּוּן גָּלוּי וְיָדוּעַ לָנוּ ע"פ הַתּוֹרָה פָּרִים בְּנֵי בָקָר שְׁנַיִם[38] כו'. בְּפֶסַח כָּךְ. וּבְשָׁבוּעוֹת כָּךְ כו'**

15.1 Now, the raising of mayin nukvin of Tikkun is revealed and known to us through the Torah: "two young bulls," etc.; on Pesach thus, and on Shavuos thus, etc.

> The offerings of Tikkun are spelled out in the Torah, down to the number of bulls for each festival: so many on Pesach, so many on Shavuos.

[37] וְהִנֵּה הַעֲלָאַת מ"ן . . הַשָּׁוֶה וּמַשְׁוֶה כו' נִזְכַּר בְּאוה"ת נ"ך כָּרֵךְ א' ע' תרנה. נִתְבָּאֵר בלקו"ת חֻקַּת נט, ד. בלקו"ת בְּחֻקֹּתַי נ, ד. חֻקַּת ס, א. שה"ש לו, ב מְצֻיָּנִים לְכָאן. [38] פָּרִים בְּנֵי בָקָר שְׁנַיִם בְּמִדְבַּר כח, יט.

THE SOURCES

Numbers 28:19 The Torah commands the Musaf offering of Pesach: two young bulls, one ram and seven lambs, a count that recurs on other festivals. It is an example of the defined offerings of Tikkun.

וְהִקְרַבְתֶּם אִשֶּׁה עֹלָה לה' פָּרִים בְּנֵי בָקָר שְׁנַיִם וְאַיִל אֶחָד וְשִׁבְעָה כְבָשִׂים בְּנֵי שָׁנָה תְּמִימִם יִהְיוּ לָכֶם

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

משא"כ הַעֲלָאַת מ"ן [מיין נוקבין] **לָעוֹלָם הַתֹּהוּ אֵין אִתָּנוּ יוֹדֵעַ עַד מָה הַאֵיךְ וּמָה הֵם הַקָּרְבָּנוֹת וְאֵיזֶה שִׁיעוּר רַק יַעֲקֹב אע"ה** [אבינו עליו השלום] **יָדַע עִנְיָנָם**

15.2 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; only Yaakov our father, peace be upon him, knew their matter.

> But no one knows what offerings reach up to Tohu, of what kind or in what amount; only Yaakov knew them.

THE REBBE ON THIS PARAGRAPH

The Rebbe explains

At the farbrengen of Shabbos Vayishlach, 14 Kislev 5714 (unedited; two transcripts, Toras Menachem and Sichos Kodesh), at which the Rebbe also spoke of weddings and the customs of his own wedding, he turned to „הַמִּנְחָה שֶׁשָּׁלַח יַעֲקֹב לְעָשָׂו" ('the minchah Yaakov sent Eisav') as Torah Ohr explains it, naming Torah Ohr himself, and quoted this paragraph (the editors' note cites this maamar from 25b on).

The Rebbe sharpens this paragraph's point. The strange gift, with its two hundred goats and its camels, cannot be explained by saying „שֶׁקּוֹדֶם מ"ת שָׁאנֵי" (that before the giving of the Torah things were different): „נֹחַ הִקְרִיב מִן הַבְּהֵמָה הַטְּהוֹרָה דְּוָקָא" (Noach offered only pure animals), taking them into the ark „שִׁבְעָה שִׁבְעָה" (by sevens) for that purpose, and so did Avraham. These offerings belonged not to Tikkun but to Tohu, which „אֵין אִתָּנוּ יוֹדֵעַ עַד מָה" ('none of us knows'), and only Yaakov knew. And since the Torah tells us the order of Tohu's offerings, every Jew, even after Sinai, has a Tohu mode of service as well, but „אֶלָּא שֶׁעִנְיָן זֶה אֵינוֹ אֶלָּא הֲכָנָה וְהַקְדָּמָה לְסֵדֶר הָעֲבוֹדָה דְּתִיקּוּן" (only as a preparation for the service of Tikkun).

THE ALTER REBBE: רַק יַעֲקֹב אע"ה יָדַע עִנְיָנָם וְכָךְ שָׁלַח קָרְבָּנוֹת עִזִּים מָאתַיִם כו' שֶׁהֵם קָרְבָּנוֹת אֲחֵרִים אֲשֶׁר לֹא כְּתוּבִים בַּתּוֹרָה

THE REBBE: וְאֵין לְתָרֵץ שֶׁקּוֹדֶם מ"ת שָׁאנֵי, שֶׁהֲרֵי גַּם בְּקָרְבָּנוֹת שֶׁקּוֹדֶם מ"ת מָצִינוּ שֶׁנֹּחַ הִקְרִיב מִן הַבְּהֵמָה הַטְּהוֹרָה דְּוָקָא

Toras Menachem – Hisvaduyos (unedited), vol. י (תשי"ד ח"א), p. 201-202 · ש"פ י"ד כסלו ה'תשי"ד, וישלח

THE SOURCES

Psalms 74:9 The psalmist laments in exile: "We have not seen our signs; there is no longer a prophet, and none among us knows until when (ad mah)." The maamar reads ad mah as "what" and "how much": no one knows what the offerings of Tohu are, or in what measure.

אוֹתֹתֵינוּ לֹא רָאִינוּ אֵין עוֹד נָבִיא וְלֹא אִתָּנוּ יוֹדֵעַ עַד מָה

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 gishesh, "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.

EXPLANATION The paragraph explains Eisav's embrace of Yaakov as the encompassing light surrounding the inner light, and shows that Yaakov reached it through bowing and gathering the sparks of good in Eisav.

18

וַאֲזַי וַיָּרָץ עֵשָׂו לִקְרָאתוֹ. עֵשָׂו הוּא כֹּחַ הַמְלוּבָּשׁ בְּעֵשָׂו הַגַּשְׁמִי רָץ מִמַּטָּה לְמַעְלָה לִקְרָאתוֹ וְכִמְשֹׁל הַנֵּרוֹת שֶׁבְּטֵלִים לַאֲבוּקָה כַּאֲשֶׁר נִקְרְבוּ אוֹתָם לְאוֹר הָאֲבוּקָה כו'.

18.1 And then, "Eisav ran to meet him." Eisav [here] is the power enclothed 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.

THE SOURCES

Genesis 33:4 Eisav runs to meet Yaakov, embraces him, falls on his neck and kisses him, and they weep. The maamar reads each verb in turn.

וַיָּרָץ עֵשָׂו לִקְרָאתוֹ וַיְחַבְּקֵהוּ וַיִּפֹּל עַל צַוָּארָו וַיִּשָּׁקֵהוּ וַיִּבְכּוּ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

וְאַחַר שֶׁנִּבְרַר בְּחִי' הַטּוֹב שֶׁבּוֹ אֲזַי וְיַחְבְּקֵהוּ מִלְמַעְלָה לְמַטָּה שֶׁנִּכְנַס הַמַּקִּיף עֶלְיוֹן ג"כ בְּיַעֲקֹב.

18.2 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.

EXPLANATION The paragraph reads Eisav's running and embrace as two movements: the refined good in Eisav rising and being nullified in Yaakov, and then the higher encompassing light descending into Yaakov.

19

וְנִמְצָא שֶׁנִּכְלְלוּ בְּיַעֲקֹב כָּל הבחי' כנ"ל. וע"י וַיִּשָּׁקֵהוּ בחי' נְשִׁיקִין וְנָקוּד עָלָיו בחי' נְקוּדוֹת הוּא בחי' חָכְמָה וְהֵיינוּ לְפִי שֶׁבַּשְּׁבִירָה הָיָה הִסְתַּלְּקוּת חָכְמָה וְעַתָּה אַחַר הַבֵּירוּר הִנֵּה נִתְגַּלָּה.

19.1 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.

THE REBBE ON THIS PARAGRAPH

The Rebbe explains

In the edited talk of Shabbos Chukas, 10 Tammuz 5748, on how redemption brings something truly new (including the body's hidden

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

[40] שָׁשָׁם כַּחֲשֵׁכָה כָּאוֹרָה רְאֵה אוה"ת פ' פִּנְחָס ע' א'פא. [41] קָטֹן וְגָדוֹל שָׁם הוּא אִיּוֹב ג, יט.

THE SOURCES

Psalms 139:12 David says to G-d that darkness does not hide from Him: "darkness is like light." Here it is the level where opposites are alike.

גַּם חֹשֶׁךְ לֹא יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָה

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Job 3:19 Iyov describes the grave, where "small and great are there" and the servant is free of his master. Here it describes a level where distinctions fall away.

קָטֹן וְגָדוֹל שָׁם הוּא וְעֶבֶד חָפְשִׁי מֵאֲדֹנָיו

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Genesis 33:4 Eisav runs to meet Yaakov, embraces him and kisses him.

וַיָּרָץ עֵשָׂו לִקְרָאתוֹ וַיְחַבְּקֵהוּ וַיִּפֹּל עַל צַוָּארָו וַיִּשָּׁקֵהוּ וַיִּבְכּוּ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

EXPLANATION The paragraph explains why Yaakov's gift included camels: in the realm of Tohu, beyond Tikkun's distinctions, impure and pure, dark and light are alike, which leads to Eisav's embrace.

DEEPER "He equalizes and makes equal small and great" is from a liturgical hymn of the High Holidays.

17

ובכ"מ [ובכל מקום] **הַזָּכָר מְחַבֵּק וכמ"ש וִימִינוֹ תְּחַבְּקֵנִי[42] שֶׁהַמַּשְׁפִּיעַ מְחַבֵּק אֶת הַמְקַבֵּל וּמַקִּיפוֹ מִכָּל צַד לְהַגְבִּיהוֹ לְמַעְלָה כו'. וְהֵיינוּ לְפִי שֶׁעֲשָׂו שָׁרְשׁוֹ מִבְּחִי' מַקִּיף מֵעוֹלָם הַתֹּהוּ.**

17.1 And everywhere it is the male who 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.

[42] וִימִינוֹ תְּחַבְּקֵנִי שה"ש ב, ו.

THE SOURCES

Song of Songs 2:6 "And his right hand embraces me": the giver embraces the receiver.

שְׂמאלוֹ תַּחַת לְראשִׁי וִימִינוֹ תְּחַבְּקֵנִי

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

אַךְ הַדֶּרֶךְ שֶׁיַּגִּיעַ לָזֶה הוּא ע"י כִּי וְהוּא עָבַר לִפְנֵיהֶם[43] בחי' וְהוּא כו' ואח"כ וַיִּשְׁתַּחוּ אַרְצָה שֶׁבַע פְּעָמִים בחי' נפ"א [נפילת אפים] **לְלַקֵּט נִצוֹצִין.**

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

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.

[43] וְהוּא עָבַר לִפְנֵיהֶם בְּרֵאשִׁית לג, ג.

THE SOURCES

Genesis 33:3 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.

וְהוּא עָבַר לִפְנֵיהֶם וַיִּשְׁתַּחוּ אַרְצָה שֶׁבַע פְּעָמִים עַד גִּשְׁתּוֹ עַד אָחִיו

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

עַד גִּשְׁתּוֹ עַד אָחִיו. פִּי' עַד שֶׁגָּשַׁשׁ וּפָגַע בְּאָחִיו דְּהַיְינוּ שֶׁלִּיקֵּט אֶת הַטּוֹב שֶׁבְּעֵשָׂו בחי' לְבוּשָׁהּ שעי"ז הוּא אָחִיו שֶׁל יַעֲקֹב שֶׁהַמַּקִּיף וְהַפְּנִימִי נִלְקָחוּ מְמָקוֹם א'.

17.3 "Until he came near (gishto) to his brother": the meaning is, until he felt his way (gishesh) and encountered his brother, that is, until he gathered the good that is in Eisav, the level of

וע"י שִׂמְחָה הוּא כמ"ש בַּזּוֹהַר שהי"ש [שיר השירים][46] **גַּבֵּי ר"ע** [רבי עקיבא] **שֶׁזָּלְגוּ עֵינָיו כו'. וְהַיְינוּ לְפִי שֶׁהַשִּׂמְחָה הוּא הִתְפַּשְּׁטוּת הַחַיּוּת כמ"ש וּשְׁמוּעָה טוֹבָה[47] טוֹבָה תְּדַשֵּׁן עָצֶם.**

19.3 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 grasped the secrets of the Song of Songs, as the Zohar relates. Joy expands the life-force, as "good news fattens the bone."

[46] כמ"ש בַּזּוֹהַר שהי"ש רָאָה מִדְרָשׁ הַנֶּעְלָם בַּזֹּהַר וַיֵּרָא צח, ב. לקו"ת תֵּצֵא לו, ד. לקו"ש חי"ט ע' 208. [47] וּשְׁמוּעָה טוֹבָה תְּדַשֵּׁן עָצֶם מִשְׁלֵי טו, ל.

THE SOURCES

Zohar, Vayera 3:33-37 Kehot points to the Midrash HaNe'elam here for the account the maamar mentions: Rabbi Akiva's eyes flowed with tears over the Song of Songs. Here it illustrates weeping from joy.

Proverbs 15:30 Shlomo's proverb: "The light of the eyes gladdens the heart; good news fattens the bone." Joy expands the life-force.

מְאוֹר עֵינַיִם יְשַׂמַּח לֵב שְׁמוּעָה טוֹבָה תְּדַשֵּׁן עָצֶם

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

וּכְמַעֲשֶׂה דְּאַסְפַּסְיָינוּס[48] כו' הוּא הִילּוּךְ הַדָּם בָּעוֹרְקִים וְכֵן בְּרוּחַ הַחַיּוּת שֶׁבּוֹ וְכֵן בְּהַמְשָׁכוֹת מוֹחִין חֲדָשִׁים כִּי יֵשׁ בחי' עִבּוּר יניק' מוֹחִין.

19.4 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.

[48] וּכְמַעֲשֶׂה דְּאַסְפַּסְיָינוּס גיטין נו, ב.

EXPLANATION The paragraph interprets Eisav's kiss as the revelation of Chochmah after the refinement, and begins to explain the brothers' weeping as tears of joy, joy being an expansion of life-force.

DEEPER Ibbur, yenikah and mochin (gestation, nursing, mature intellect) are the Arizal's stages by which the Sefiros of Z'eir Anpin grow. New joy brings a new stage of mochin.

20

וְהִנֵּה כְּשֶׁיֵּשׁ כְּלִי לְמַטָּה לְקַבֵּל הַשִּׂמְחָה אָז הִיא מִתְפַּשֶּׁטֶת וְנוֹתֶנֶת מוֹחִין חֲדָשִׁים. וְכֵן עי"ז מִתְפַּשֵּׁט רוּחַ הַחַיִּים לְדַשֵּׁן עָצֶם כנ"ל. אֲבָל כְּשֶׁהַכְּלִי שֶׁלְּמַטָּה קָטָן מֵהָכִיל אֲזַי מִתְקַבֵּץ בַּמּוֹחַ וְדוֹחֶה הַמּוֹתָרוֹת בְּלֵיחוֹת הַדְּמָעוֹת.

20.1 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.

EXPLANATION The paragraph explains that tears of joy come when joy is greater than the vessel that must receive it.

21

וְעַנְיָן זֶה הָיָה ג"כ גַּבֵּי יַעֲקֹב וְעָשָׂו שהי' [שהיה] **הִתְגַּלּוּת בחי' כֶּתֶר לְמַעְלָה מַעְלָה כו' וְהָיָה רוֹב שִׂמְחָה שֶׁנִּתְקָרְבוּ כ"כ** [כל כך] **מַעְלָה מַעְלָה עִם מַה**

virtue), the Rebbe adds a note linking the day's Rambam (the meal-offerings) with this maamar; the reading of the dots is from the unedited account of the same farbrengen (Toras Menachem 5748 vol. 3, pp. 574-575; Sichos Kodesh 5748 vol. 3, p. 146).

The Rebbe reads the kiss as the fruit of the gift: through the minchah, drawing from "נוֹצֵר חֶסֶד" (notzer chesed) above hishtalshelus to receive the lights of Tohu from Eisav's root, came "וַיִּשָּׁקֵהוּ בְּכָל לִבּוֹ" ('and he kissed him' with all his heart), "עֲבוֹדַת הַתְּשׁוּבָה" (the service of teshuvah), the novelty brought about by the soul's descent into a body. At the farbrengen he added that although some read the dots over "וַיִּשָּׁקֵהוּ" as saying "לֹא נְשָׁקוֹ בְּכָל לִבּוֹ" (Eisav did not kiss wholeheartedly), a word in the Torah of truth is better read as a true kiss, and the dots mark a kiss beyond the ordinary, as "זְדוֹנוֹת נַעֲשׂוּ לוֹ כִּזְכֻיּוֹת" (sins become 'like merits'). The Alter Rebbe here also reads the dots as a gain: Chochmah, "עַתָּה אַחַר הַבֵּירוּר הִנָּה נִתְגַּלָּה" (revealed after the refinement).

THE ALTER REBBE: וע"י"ז וַיִּשָּׁקֵהוּ בחי' נְשִׁיקִין וְנָקוּד עָלָיו בחי' נְקוּדוֹת הוּא בחי' חָכְמָה

THE REBBE: וע"י"ז נַעֲשָׂה "וַיִּשָּׁקֵהוּ", בְּכָל לִבּוֹ -- עֲבוֹדַת הַתְּשׁוּבָה, שֶׁזֶּהוּ הַחִידּוּשׁ שֶׁנַּעֲשָׂה ע"י יְרִידַת הַנְּשָׁמָה בַּגּוּף בעוה"ז

Sefer HaSichos, vol. תשמ"ח, שי"ם חוקת · י תמוז ה'תשמ"ח, p. 520-521 (note 43)

The Rebbe explains

In the maamar "וַיִּשְׁלַח יַעֲקֹב מלאכים" of 18 Kislev 5747 (unedited), explaining how Yaakov's division into two camps and his gifts "נהר" הַבֵּירוּר שֶׁל עֵשָׂו כְּפִי שֶׁהוּא לְמַטָּה" (refined Eisav even as he was below), the Rebbe turns to the embrace and the kiss.

The Rebbe argues from the dots themselves: over "וַיְחַבְּקֵהוּ" there are none, so "שֶׁהַחִיבּוּק הי' בְּכָל לִבּוֹ לְכָל הַדֵּעוֹת" (by every view the embrace was wholehearted); over "וַיִּשָּׁקֵהוּ" there are dots, and by one reading that is "נָקוּד מִשּׁוּם שֶׁנְּשָׁקוֹ בְּכָל לִבּוֹ" (because Eisav kissed with all his heart), while even by the reading that he did not, there was still a kiss. Either way, he concludes, "הַמְשָׁכַת הַמַּקִּיף דְּתוֹהוּ" (the makif of Tohu was drawn down), in the embrace and even in the kiss: "שֶׁנִּמְשְׁכוּ אוֹרוֹת דְּתוֹהוּ בְּתִיקּוּן" (the lights of Tohu were drawn into Tikkun), until Eisav proposed that they travel on together to Seir.

THE ALTER REBBE: וְנִמְצָא שֶׁנִּכְלְלוּ בְּיַעֲקֹב כָּל הבחי' כנ"ל. וע"י"ז וַיִּשָּׁקֵהוּ בחי' נְשִׁיקִין

THE REBBE: דְּבָתְרֵיתָא וַיְחַבְּקֵהוּ לֹא נָקוּד עלי', וְהַיְינוּ שֶׁהַחִיבּוּק הי' בְּכָל לִבּוֹ לְכָל הַדֵּעוֹת

Sefer HaMaamarim - bilti mugah (old edition), vol. תשמ"ז, שי"ם וישלח · י"ח כסלו ה'תשמ"ז

THE SOURCES

Genesis 33:4 "And he kissed him": in the Torah the word bears dots above its letters.

וַיָּרָץ עֵשָׂו לִקְרָאתוֹ וַיְחַבְּקֵהוּ וַיִּפֹּל עַל צַוָּארָו וַיִּשָּׁקֵהוּ וַיִּבְכּוּ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Rashi on Genesis 33:4 Rashi notes that the word is dotted and brings the views on what the dots teach about Eisav's kiss.

ויחבקהו. נתגלגלו רחמיו, כשראהו משתחוה כל השתחואות הללו: וישקהו. נקוד עליו; ויש חולקין בדבר הזה בברייתא דספרי, יש שדרשו נקדה זו שלא נשקו בכל לבו, אמר רבי שמעון בן יוחאי, הלכה היא בידוע שעשו שונא ליעקב, אלא שנכמרו רחמיו באותה שעה ונשקו בכל לבו (ספרי במדבר):

וַיְחַבְּקֵהוּ AND EMBRACED HIM — His pity was aroused when he saw him prostrating himself so many times (Genesis Rabbah 78:8). וַיִּשָּׁקֵהוּ 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 (בְּהַעֲלוֹתְךָ) 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? But at that moment his pity was really aroused and he kissed him with his whole heart. (Sifrei Bamidbar 69.2)

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

ואח"כ וַיִּבְכּוּ הִנֵּה בְּכִיָּה[44] הִיא מִפְּנֵי שִׂמְחָה אוֹ מְרִירוּת שע"י כְּיוּץ בַּמּוֹחַ דּוֹחֶה הַמּוֹתָרוֹת בְּלֵיחוֹת הַדְּמָעוֹת.[45]

19.2 And afterwards, "and they wept." Now, weeping comes from joy or from bitterness; for through a contraction in the brain, it expels the superfluities 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.

[44] הִנֵּה בְּכִיָּה . . בִּבְכִי יְבוֹאוּ מוּבָא בסה"מ תרכ"ט (הוֹצָאַת תשנ"ב) ע' שג בְּשִׁינּוּיִים. [45] דּוֹחֶה הַמּוֹתָרוֹת בְּלֵיחוֹת הַדְּמָעוֹת רְאֵה באוהת"ת נ"ך כְּרָךְ א ירמ"י ע' שעב שֶׁכָּתַב שֶׁיֵּשׁ לְהָעִיר ממ"ש בְּסִידּוּר שַׁעַר הַסּוּכּוֹת בְּעִנְיַן וְיַעֲקֹב אָמַר אִי יִבָּקַע. וממ"ש בת"א בד"ה יָבִיאוּ לְבוּשׁ. ע"ש.

food, is a novelty precious to G-d, like a talking bird before a king. And to draw down the encompassing light, his love must go beyond his own measure: when he takes to heart how far the soul has fallen, and sees how distracting thoughts cast him down, he should cry out to G-d in his distress, beyond what his soul can bear.

1. Why does a love born of G-d's being beyond all change, and of the soul's distance from Him, exceed a love born of His being the life of all worlds?
2. How can the lion, at the Chariot's right, be an impure beast below, and how does this explain why Eisav was born first?
3. What does the parable of the talking bird teach about the worth of the prayer of a soul in a body, compared with the angels' constant praise?
4. Why did Yaakov's gift to Eisav include camels and other offerings that the Torah does not record?
5. Why did Yaakov and Eisav weep when they met, and what does weeping for joy teach about a revelation too great for its vessel?

FOR YOUNG READERS · AGES 9–13

A gift that rises from below

Our prayers and mitzvos, offered by a soul in a body with all its struggles, are something new and precious to G-d, like a talking bird brought before a king.

MASHAL A king hears people speak with great understanding every day. But when a bird is brought before him that can talk, the king is moved by something so new, and he turns to a plain person's small request. In the same way, the prayer of a soul in a body, whose very speech comes from eating and drinking, is something new that moves the King more than the angels' constant praise.

1. Why is the prayer of a person in a body, with all its distractions, so precious to G-d?
2. What does the talking bird before the king teach us about our own prayers?
3. This week, when your mind wanders during davening, what can you do instead of giving up?

TORAH OHR · VAYISHLACH 6

ויאבק איש עמו כו'. הנה נודע

"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.

The maamar asks how Samael, Eisav'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 dust, which grows only

שֶׁנִּפְעַל לְמַטָּה מִטָּה בְּרִיחוּק בשבה"כ [בשבירת הכלים].

21.1 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 joint 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.

עֵשָׂו וְיַעֲקֹב כְּמוֹ שְׁנֵי אַחִין שֶׁלֹּא רָאוּ זֶה"ז זְמַן רַב מֵאָז הָיָה שבה"כ [שבירת הכלים]. וז"ש [וזהו שכתוב] לע"ל [לעתיד לבוא] בְּבֶכִי יָבֹאוּ[49] שע"י בחי' בְּכִיָּה דַּוְקָא שֶׁהוּא ע"י הִתְגַּלּוּת מַדְרֵגוֹת הַגְּבוֹהוֹת כו'. וּבְתַחֲנוּנִים אוֹבִילֵם אֶל נַחֲלֵי מָיִם:

21.2 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.

THE REBBE ON THIS PARAGRAPH

Background from the Rebbe

In the maamar "לא היו ימים טובים לישראל" ('There were no days as festive for Israel as the Fifteenth of Av'), said on 15 Av 5747 and edited by the Rebbe, explaining how the Fifteenth of Av reveals the redemption that lay hidden in Tisha B'Av.

On the Fifteenth of Av, the Rebbe explains, the inner intent of the first Tisha B'Av's weeping is revealed: the night the people wept at the spies' report fixed weeping for generations, so that in the end the weeping would be for the good, "בְּבֶכִי יָבֹאוּ" ('with weeping they will come'), a weeping of joy at "הִתְגַּלּוּת מַדְרֵגוֹת הַגְּבוֹהוֹת" (the revelation of the higher levels), as Rabbi Akiva shed "דְּמָעוֹת שֶׁל שִׂמְחָה מִצַּד רִיבּוּי הָאוֹר" (tears of joy at the abundance of light). His note says this is the very wording of Torah Ohr here. The future weeping of this paragraph thus becomes the hidden purpose of the weeping of exile.

THE ALTER REBBE: וז"ש לע"ל בְּבֶכִי יָבֹאוּ שע"י בחי' בְּכִיָּה דַּוְקָא שֶׁהוּא ע"י הִתְגַּלּוּת מַדְרֵגוֹת הַגְּבוֹהוֹת

THE REBBE: שֶׁהֵיא בְּכָדֵי שתהי' הבכי לְמַעֲלָה דלע"ל, בְּבֶכִי יָבֹאוּ, בכי שֶׁל שִׂמְחָה מִצַּד הִתְגַּלּוּת מַדְרֵגוֹת הַגְּבוֹהוֹת

Sefer HaMaamarim Melukat (new edition), vol. אלול-תמוז, p. קפא-קפ · יום ב' פ' עקב, ט"ו באב ה'תשמ"ז

[49] בְּבֶכִי יָבֹאוּ ירמי' לא, ח.

THE SOURCES

Jeremiah 31:9 Yirmiyahu prophesies the exiles' return: "With weeping they will come, and with supplications I will lead them; I will bring them to streams of water." The maamar reads the weeping as tears of joy at a great revelation.

בְּבֶכִי יָבֹאוּ וּבְתַחֲנוּנִים אוֹבִילֵם אֶל נַחֲלֵי מַיִם בְּדֶרֶךְ יָשָׁר לֹא יִכָּשְׁלוּ בָהּ כִּי הָיִיתִי לְיִשְׂרָאֵל לְאָב וְאֶפְרַיִם בְּכֹרִי הוּא {פ}

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

EXPLANATION The paragraph concludes that the brothers' weeping was the overflowing joy of the revelation of Keser, uniting the highest and the lowest, and that the same weeping of joy will mark the future redemption.

THE BREAKDOWN

AVODAH A person should not lose heart because his prayer, unlike the angels' unbroken praise, is beset by alien thoughts and his love fades: the service of a soul in a body, whose very speech depends on

The Pardes Rimonim of Rabbi Moshe Cordovero teaches that the blow to Yaakov's thigh had a lasting effect: the thigh corresponds to 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.

[5] וְכַנּוֹדָע מִן הַפַּרְדֵּס שַׁעַר יז שַׁעַר יֶרֶךְ יַעֲקֹב. בְּאוֹתִיּוֹת שָׁם כֶּרֶךְ ה מְצַיֵּין שַׁעַר י״ז הוּא שַׁעַר יֶרֶךְ יַעֲקֹב שֶׁהֻכְּיָא בָּשָׁם הַזֹּהַר וז״ל: וְהוּא צוֹלֵע עַל יֶרְכּוֹ דָּא אִיהוּ נְצַח יִשְׂרָאֵל כו׳ דְּלָא אִתְנְבִּי מִתַּמָּן בַּר נַשׁ עַד דַּאֲתָא שְׁמוּאֵל נְבִיאָה וְעַל דָּא כְּתִיב וְגַם נְצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר כְּדֵין אִתְתַּקַּן דַּרְגָּא דָּא כו׳. בסהי״מ תקס״ו שָׁם ע׳ קכ: ״שֶׁפָּגַם בְּחֵי׳ הַנְּצַח דִּקְדוּשָּׁה שֶׁמִּשָּׁם אוֹר הַנְּבוּאָה שׁוֹפֵעַ לְמַטָּה בִּנְבוּאָה כו׳ וע״כ לֹא הָיְתָה הַנְּבוּאָה בְּיִשְׂרָאֵל״. [6] נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר שְׁמוּאֵל-א טו, כט.

THE SOURCES

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

שער י״ז הוא שער ירך יעקב: הנרצה בשער הזה לבאר ענין זר הנמצא בזהר בענין הנצח שהיה אל השמאל וכאשר נגע בכף ירך יעקב נפגם הנצח ואח״כ נהפך אל הימין. והדברים זרים תכלית הזרות וצריכים ביאור יפה וזה יהיה העסק בשער הזה: פרק ראשון: בפרק זה נערוך דברי הרשב״י בדרוש הזה ונעורר עליו מה שיאות להבנת דבריו וז״ל (בפ׳ בראשית דכ״א ע״ב) והוא צולע על ירכו, דא איהו נצח ישראל. על ירכו כתיב ולא ירכיו, דא דרגא רביעאה דלא אתנבי מתמן ב״נ עד דאתא שמואל ועליה כתיב וגם נצח ישראל לא ישקר, כדין אתתקן דרגא דא דהוה חלשא מכד אסתכן יעקב בממנא דעשו ונגע בכף ירכו. כד אתא לגבי דיעקב נטיל תוקפא מההוא פנות ערב בדינא תקיפא, ויעקב הוה אתכלייל ביה ולא יכיל ליה. וירא כי כו׳ ויגע בכף ירכו, ונטיל תוקפא דדינא מתמן, בגין דירכא איהו לבר מגופא

Hebrew: Pardes Rimonim

I Samuel 15:29 Shmuel tells Shaul that "the Eternal One of Israel will not lie." Read Kabbalistically, the word Netzach here shows that Shmuel repaired that attribute.

וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

EXPLANATION The maamar introduces its theme: Yaakov's night-long struggle with the angel was a real war between Samael and holiness, one whose damage reached as far as the source of prophecy.

DEEPER The Kehot note cites the Zohar's reading brought in the Pardes: "he was limping on his thigh" refers to Netzach of Israel, from which no one prophesied until Shmuel came, and then that level was repaired. The transcript in Sefer HaMaamarim 5566 adds that the blemish in Netzach of holiness is why prophecy ceased in Israel.

2

וְלִכְאוֹרָה אֵינוֹ מוּבָן אֵיךְ יִתָּכֵן לִהְיוֹת הס״מ [הסמאל] **נִלְחָם נֶגֶד הַקְּדוּשָּׁה וַהֲלֹא כָּל עִיקַּר חִיּוּת הַקְּלִיפּוֹת הוּא מֵהַקְּדוּשָּׁה וּכְעִנְיָן לֹא כְּאַבְרָהָם[7] שֶׁיָּצָא מִמֶּנּוּ יִשְׁמָעֵאל כו׳ מוֹתְרֵי הַחֶסֶד[8] כו׳.**

2.1 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.

[7] לֹא כְּאַבְרָהָם סִפְרֵי דְּבָרִים לֹב, ט. רְאֵה לְעֵיל יב, א. עִנְיָן זֶה לֹא נִזְכַּר בְּבֵי הַנְּחוֹת בסהי״מ תקס״ו. [8] מוֹתְרֵי הַחֶסֶד רְאֵה לְעֵיל כה, ב.

THE SOURCES

Sifrei Devarim 312 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.

(דברים לב ט) כי חלק ה׳ עמו, משל למלך שהיה לו שדה ונתנה לעריסים. התחילו עריסים גונבים אותה, נטלה מהם ונתנה לבניהם. התחילו להיות רעים מן הראשונים, נטלה מבניהם ונתנה לבני בניהם. חזרו להיות רעים יותר מן הראשונים, נולד לו בן, אמר להם: צאו מתוך שלי, אי אפשי שתהיו בתוכה, תנו לי חלקי שאהא מכירו. כך כשבא אברהם אבינו לעולם יצאה ממנו פסולת, ישמעאל וכל בני קטורה. בא יצחק לעולם יצאה ממנו פסולת, עשו וכל אלופי אדום. 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 נחלתו, ואומר (תהלים קלה ד): ״כי יעקב בחר לו יה״. ועדין הדבר תלוי בדלא תלוי, ואין אנו יו

Hebrew: Vocalized Edition

when sown, shows that Malchus of kelipah, too, was refined and raised through Yaakov's struggle, as in teshuvah.

OUTLINE

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.**

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."**

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.**

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.**

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.**

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.**

1

וַיֵּאָבֵק אִישׁ עִמּוֹ[1,2] כו׳. הִנֵּה נוֹדַע שֶׁמִּלְחָמָה זוֹ הִיא מִלְחֶמֶת הס״מ [הסמאל] **בְּסִטְרָא דִּקְדוּשָּׁה.[3] וּכְעִנְיָן מִלְחָמָה לה׳ בַּעֲמָלֵק[4]**

1.1 "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 "Havayah has war with Amalek."

The maamar opens with the verse describing the mysterious man who wrestled with Yaakov through the night, understood as the angelic minister of Eisav, 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.

[1] וַיֵּאָבֵק אִישׁ עִמּוֹ הִנָּחַת כ״ק אדמו״ר הָאֶמְצָעִי בסהי״מ תקס״ו ע׳ קָמָה. הִנָּחַת ר׳ מֹשֶׁה בֶּן כ״ק אדה״ז שָׁם ע׳ קסד. וּמַתְחִיל: ״בַּזֹּהַר פִּי׳ וַיִּשָּׁלַח וַיֵּאָבֵק אִישׁ עִמּוֹ״. רְאֵה לְעֵיל בַּצִּיּוּנִים לכ״ק אדמו״ר זי״ע. חֵלֶק מַהַמַּאֲמָר מֻנָּחַת כ״ק אדה״ז עִם הַגָּהוֹת בְּאוֹה״ת כָּרֶךְ ה תתעה, א. וּרְאֵה גַּם בְּכָרֶךְ ז תִּתְתַּל, א. חוּקַּת ע׳ תשסד וְאֵילָךְ. [2] וַיֵּאָבֵק אִישׁ עִמּוֹ בְּרֵאשִׁית לֶב, כה. [3] מִלְחֶמֶת הס״מ בְּסִטְרָא דִּקְדוּשָּׁה בסהי״מ תקס״ו ע׳ פא: ״לְכְאוֹרָה יִפָּלֵא מְאֹד אֵיךְ יִתָּכֵן לְמַעְלָה עִנְיַן הַמִּלְחָמָה שֶׁל יַעֲקֹב וְשָׂרוֹ שֶׁל עֵשָׂו שֶׁהוּא בְּחֵי׳ הַמִּלְחָמָה בֵּין סט׳ דִּקְדוּשָּׁה לְסט״א״. וּרְאֵה גַּם בְּאוֹה״ת וַיִּשָּׁלַח תתעה, א. כָּרֶךְ ז תִּתְתַּל, ב. [4] מִלְחָמָה לה׳ בַּעֲמָלֵק שְׁמוֹת יז, טז.

THE SOURCES

Genesis 32:25 Yaakov, left alone at night, wrestles with a man until dawn. The whole maamar is an explanation of this struggle.

וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֵק אִישׁ עִמּוֹ עַד עֲלוֹת הַשָּׁחַר

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Exodus 17:16 After the battle with Amalek, Moshe declares that Havayah has war with Amalek from generation to generation. The Alter Rebbe compares Samael's struggle with Yaakov to this lasting war between holiness and its opposite.

{פ} כִּי יָד עַל כֵּס יה*(בכתר ארם צובה היה כתוב כסיה בתיבה אחת) מִלְחָמָה לה׳ בַּעֲמָלֵק מִדֹּר דֹר

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

וְכַנּוֹדָע מִן הַפַּרְדֵּס[5] שֶׁמַּה שֶּׁנָּגַע בְּכַף יֶרֶךְ יַעֲקֹב. דְּפָגִים אֲתַר דְּנִבְוּאָה עַד דַּאֲתָא שְׁמוּאֵל וְתִקֵּן הַנֶּצַח כמ״ש וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר.[6]

1.2 And as is known from the Pardes, what he touched in the hollow of Yaakov's thigh 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."

ולע"ל [ולעתיד לבוא] כְּשֶׁיְּבוֹרַר אֲזַי כְּתִיב וְאֶת רוּחַ הַטּוּמְאָה אַעֲבִיר[9] כו'. חַיִל בָּלַע וַיְקִיאֶנּוּ.[10] בִּלַּע הַמָּוֶת לָנֶצַח.[11]

2.2 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.

[9] וְאֶת רוּחַ הַטֻּמְאָה אַעֲבִיר זכריי יג, ב. [10] חַיִל בָּלַע וְיקִיאֶנּוּ איוב כ, טו. [11] בִּלַּע הַמָּוֶת לָנֶצַח ישעי' כה, ח.

THE SOURCES

Zechariah 13:2 The prophet foretells that G-d will remove the spirit of impurity from the land, the future end of kelipah.

וְהָיָה בַּיּוֹם הַהוּא נְאֻם ה' צְבָאוֹת אַכְרִית אֶת שְׁמוֹת הָעֲצַבִּים מִן הָאָרֶץ וְלֹא יִזָּכְרוּ עוֹד וְגַם אֶת הַנְּבִיאִים וְאֶת רוּחַ הַטֻּמְאָה אַעֲבִיר מִן הָאָרֶץ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Job 20:15 The wicked man swallows wealth and is forced to vomit it up. Kelipah must likewise give back the holy sparks it has absorbed.

חַיִל בָּלַע וַיְקִאֶנּוּ מִבִּטְנוֹ יורישנו אֵל

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Isaiah 25:8 G-d will swallow up death forever. Death and impurity are the ultimate kelipah, which will be abolished.

בִּלַּע הַמָּוֶת לָנֶצַח וּמָחָה אֲדֹנָי ה' דִּמְעָה מֵעַל כָּל פָּנִים וְחֶרְפַּת עַמּוֹ יָסִיר מֵעַל כָּל הָאָרֶץ כִּי ה' דִּבֵּר {פ}

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

EXPLANATION The paragraph sharpens the question: since evil lives only on what it takes from holiness and will vanish once that is withdrawn, how can it wage war against holiness?

DEEPER The idea that kelipah is nourished by the overflow (mosarei) of the attributes of holiness appears in the previous maamar, where the Kehot note sends the reader. Yishmael from Avraham's Chesed and Eisav from Yitzchak's Gevurah are the classic examples.

3

וְהָיָה כְּלֹא הָיָה. וכתי' [וכתיב] עֵת אֲשֶׁר שָׁלַט הָאָדָם בָּאָדָם[12] לְרַע לוֹ. וְאֵיךְ יהי' [יהיה] יְכוֹלֶת בְּיָדוֹ לְהִלָּחֵם כו'.

3.1 "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?

[12] עֵת אֲשֶׁר שָׁלַט הָאָדָם בָּאָדָם קהלת ח, ט.

THE SOURCES

Obadiah 1:16 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.

כִּי כַאֲשֶׁר שְׁתִיתֶם עַל הַר קָדְשִׁי יִשְׁתּוּ כָל הַגּוֹיִם תָּמִיד וְשָׁתוּ וְלָעוּ וְהָיוּ כְּלוֹא הָיוּ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Ecclesiastes 8:9 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.

אֶת כָּל זֶה רָאִיתִי וְנָתוֹן אֶת לִבִּי לְכָל מַעֲשֶׂה אֲשֶׁר נַעֲשָׂה תַּחַת הַשָּׁמֶשׁ עֵת אֲשֶׁר שָׁלַט הָאָדָם בְּאָדָם לְרַע לוֹ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

אַךְ הָעִנְיָן הוּא כִּי הִנֵּה הַמַּאֲצִיל הָעֶלְיוֹן ב"ה הוּא סוֹכ"ע וּלְפָנָיו כְּחַשֵּׁכָה כָּאוֹרָה.[13] שְׁמָמִית בְּיָדַיִם תִּתָּפֵשׂ[14] וְהִיא בְּהֵיכְלֵי מֶלֶךְ שֶׁאֵינָהּ תּוֹפֶסֶת מָקוֹם וְיכוֹלָה לִהְיוֹת גַּם בְּהֵיכְלֵי מֶלֶךְ וְאֵינוֹ חוֹשֵׁשׁ.

3.2 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.

[13] כְּחַשֵּׁכָה כָּאוֹרָה רְאֵה באוהי"ת פ' וַיִּשְׁלַח כְּרֶךְ ה תתעה, א. [14] שְׁמָמִית בְּיָדַיִם תִּתָּפֵשׂ משלי ל, כה. בלקו"ת פ' ראה לא, א. סה"מ תרכ"ט (הוצאת תשנ"ב) ע' רצב — מציינים לכאן.

THE SOURCES

Psalms 139:12 "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.

גַּם חֹשֶׁךְ לֹא יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁכָה כָּאוֹרָהּ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Proverbs 30:28 Agur names four creatures that are small yet wise; the fourth: "The spider grasps with its hands, and it is in the king's palaces." Rashi, the Metzudos and the Ralbag identify the semamis as the spider, which holds on to the walls with its "hands" (Rashi) and spins its web with them (Ralbag, Metzudas David); small as it is, it gets even into a king's palace. The Alter Rebbe uses it for kelipah: so small that it takes up no place, it can be even in the king's palace, and he is not concerned. The Steinsaltz Tanakh identifies it as the gecko, a small lizard that grips smooth walls (context: Steinsaltz Tanakh).

שְׁמָמִית בְּיָדַיִם תִּתָּפֵשׂ וְהִיא בְּהֵיכְלֵי מֶלֶךְ {פ}

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

EXPLANATION The paragraph completes the question and gives the key to its answer: at the level where G-d encompasses all worlds, darkness is like light, so even kelipah can reach there.

DEEPER The Likkutei Torah passage cited by the Kehot note develops the same image: at the level where "all is as nothing before Him," the distinction that the flow reach only one who is nullified does not register, and therefore "the spider grasps with its hands."

4

וכמ"ש וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ[15] בְּאֶרֶץ אֱדוֹם לִפְנֵי מְלָךְ מֶלֶךְ לִבְנֵי יִשְׂרָאֵל. שֶׁלִּפְנֵי מְלָךְ מֶלֶךְ לבנ"י [לבני ישראל] הָיוּ מַלְכֵי אֶרֶץ אֱדוֹם ג"כ אֶלָּא דְּהַיְינוּ דַּוְקָא לִפְנֵי מְלָךְ מֶלֶךְ לבנ"י [לבני ישראל].

4.1 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.

[15] וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בִּרְאשִׁית לו, לא. בסה"מ תקס"ו (הוצאה ראשונה) ע' פג מבאר "שֶׁמֵּאַחַר הַשְּׁלֵימוּת מֶלֶךְ בְּיִשְׂרָאֵל הוּא הַתִּיקּוּן דאצי' לְכָךְ מָלְכוּ הֵזֶּה מְלָכִים קַדְמָאִין בְּאֶרֶץ אֱדוֹם שֶׁמִּשָּׁם יִנָּקוּ פנימי' הַשֶּׁפַע עֶלְיוֹנָה מֵאַחַר שֶׁשָּׁם כְּחַשֵּׁכָה כָּאוֹרָה שָׁוִים כו'".

THE SOURCES

Genesis 36:31 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."

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מְלָךְ מֶלֶךְ לִבְנֵי יִשְׂרָאֵל

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

אֲבָל אח"כ הֲרֵי כְּתִיב מֶלֶךְ אֵין בֶּאֱדוֹם[16] כו' לְפִי שֶׁנִּמְשַׁךְ לְהֶיוֹת צִמְצוּם באוא"ס [באור אין סוף] ב"ה שֶׁלֹּא יוּמְשַׁךְ הפנימי כ"א לְסִטְרָא דִּקְדוּשָׁה דַּוְקָא יָאֵר ה' פָּנָיו אִתָּנוּ סֶלָה.[17]

4.2 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 Havayah 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

From there it flows into the emotions: 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.

[20] וְאִינָן עֲצָמוּת הַבִּטּוּל מַמָּשׁ באוה"ת יֵשׁ הגי"ה לְכָאן.

ואח"כ לנו"ה [לנצח והוד] **שֶׁהֵן בחי' יְרִידָה יוֹתֵר גְּדוֹלָה שֶׁאֵין זֶה אֶלָּא בחי' הִתְפַּשְׁטוּת מִמֶּנּוּ וּלְזוּלָתוֹ לְהוֹצִיא מִכֹּחַ אֶל הַפּוֹעַל מַמָּשׁ לְהַשְׁפִּיעַ לְזוּלָתוֹ לְלַמֵּד לַאֲחֵרִים אוֹ לִיתֵּן צְדָקָה כו'.**

5.3 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.

EXPLANATION The paragraph maps the gradual descent of bittul from the intellect, to the emotions, to the practical attributes that act on others.

DEEPER In Or HaTorah the Tzemach Tzedek questions this ranking: in a person, love and awe that reach the heart seem more valuable than contemplation that stays in the mind, and he refers to Tanya chapter 16. He also adds a reference to the gloss in Tanya chapter 35.

6

ואעפ"כ [ואף על פי כן] **נִמְשָׁךְ בָּהֶן בחי' בִּטּוּל לאוא"ס** [לאור אין סוף] **ב"ה עַד שֶׁנִּמְשַׁךְ לְמַלְ' דַּעֲשִׂיָּה שֶׁהִיא סוֹף הַקְּדוּשָּׁה וְנִכְלֶלֶת בבחי' בִּטּוּל וּמִשָּׁם יִפָּרֵד לִהְיוֹת עָלְמָא דִּפְרוּדָא בבחי' יֵשׁ וְדָבָר בפ"ע** [בפני עצמו] **וְקָרוּ לֵי'**[22] **אֱלָהָא דֶּאֱלָהַיָּא שֶׁתּוֹפְסִים מָקוֹם לְעַצְמָם.**[21]

6.1 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.

[21] עַד שֶׁנִּמְשַׁךְ . . מָקוֹם לְעַצְמָם רֵאֵה אוה"ת וַיִּקְרָא כָּרֵךְ ב ע' תלז. [22] וְקָרוּ לֵי' אֱלָקָא דְּאֱלָקָיָא מְנָחוֹת קי, א.

THE SOURCES

Menachot 110a 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.

ונשבעות לה' צבאות". הלכו לאלכסנדריא של מצרים ובנו מובח והעלו עליו לשם שמים, שנאמר: "ביום ההוא יהיה מזבח לה' בתוך ארץ מצרים". "עיר ההרס יאמר לאחת", מאי "עיר ההרס יאמר לאחת"? כדמתרגם רב יוסף: "קרתא דבית שמש דעתיד למיחרב", איתמר דהיא חדא מנהון. וממאי ד"עיר ההרס" לישנא דשימשא היא? דכתיב: "האומר לחרס ולא יזרח". "הביאי בני מרחוק ובנותי מקצה הארץ" - "הביאי בני מרחוק", אמר רב הונא: אלו גליות של בבל, שדעתן מיושבת עליהן כבנים. "ובנותי מקצה הארץ" - אלו גליות של שאר ארצות, שאין דעתן מיושבת עליהן כבנות. אמר רבי אבא בר רב יצחק, אמר רב חסדא, ואמרי לה אמר רב יהודה, אמר רב: מצור ועד קרטיגני מכירין את ישראל ואת אביהם שבשמים, ומצור כלפי מערב ומקרטיגני כלפי מזרח אין מכירין את ישראל ולא את אביהן שבשמים. איתיביה

Hebrew: William Davidson Edition - Vocalized Aramaic

וְקִבָּלָתָם הוּא רַק מֵאֲחוֹרֵי הָעוֹר דְּנוּקְבָא דְּהַיְינוּ בחי' צִירוּפֵי אוֹתִיּוֹת דֶּרֶךְ נְקֻבֵי הָעוֹר דְּהַיְינוּ בָּחָלָל וּמָקוֹם רֵיוַח שֶׁבֵּין צֵירוּף לְצֵירוּף כו' כַּנּוֹדָע.

6.2 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.

Havayah make His face shine with us" expresses this: the "face," G-d's inner light, shines with us, Israel.

[16] מֶלֶךְ אֵין בֶּאֱדוֹם מְלָכִים-א כב, מח. [17] יָאֵר ה' פָּנָיו אִתָּנוּ סֶלָה תְּהִלִּים סז, ב. בְּהַנָּחַת כ"ק אדה"א בסה"מ תקס"ו מֵבִיא בְּמָקוֹמוֹ הַפָּסוּק "יָאֵר ה' פָּנָיו אֵלֶיךָ".

THE SOURCES

I Kings 22:48 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.

וּמֶלֶךְ אֵין בֶּאֱדוֹם נֹצֵב מֶלֶךְ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Psalms 67:2 The psalmist prays, "Elokim, be gracious to us and bless us; may He make His face shine with us, Selah." The maamar quotes the line with the Name Havayah; the face, G-d's inner light, is directed to Israel.

אֱלֹקִים יְחָנֵּנוּ וִיבָרְכֵנוּ יָאֵר פָּנָיו אִתָּנוּ סֶלָה

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

וְהַקְּלִיפּוֹת מְקַבְּלִים מִבחי' אֲחוֹרַיִם כְּמַאן דְּשָׁדֵי בָּתַר כְּתֵפּוֹי ונק' אֱלֹקִים אֲחֵרִים לְפִי שֶׁיִּשְׂרָאֵל מַמְשִׁיכִים כָּךְ לִהְיוֹת אוֹר א"ס שׁוֹרֶה דַּוְקָא בְּמִי שֶׁבָּטֵל כו'.

4.3 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" (elokim acherim), 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": acherim ("other") echoes achorayim ("back"), for they receive 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.

EXPLANATION Using the kings of Edom, the paragraph shows that the kelipos once had access to the inner light, but after the tzimtzum of Tikkun the inner light goes only to holiness and they receive only from the "back."

DEEPER The Sefer HaMaamarim 5566 transcript explains that because there was not yet a king in Israel, meaning the Tikkun of Atzilus, the seven primordial kings ruled in Edom, drawing on the inner flow, since there darkness and light were equal. The phrase "other gods" as those who receive from the back is developed in the Torah Ohr supplement on Vayechi, cited at paragraph 7.

5

וְהִנֵּה תְּחִלַּת הַבִּטּוּל[18] **הוּא בחב"ד** [בחכמה בינה ודעת] **שֶׁהֵם הֵם בחי' בִּטּוּל מַמָּשׁ**[19]

5.1 Now, the beginning of self-nullification (bittul) is in Chochmah, Binah and Daas, which are the very level of actual bittul.

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

[18] תְּחִילַּת הִבּוּשׁוּל . . כְּמוֹ חב"ד באוה"ת כָּאן תתעה, בְּ "זֶה צ"ע דְּבֶאֱדָם כְּשֶׁנִּמְשָׁךְ הַהִתְפַּעֲלוּת באהוי"ר בַּלֵּב חָשׁוּב יוֹתֵר מֵאֵלּוּ הַהִתְבּוֹנְנוּת רַק כְּמוֹחוֹ וְשִׂכְלוֹ וְלֹא נָגַע לַלֵּב וצ"ע בסש"ב פט"ו בְּעִנְיַן מַחֲשָׁבָה טוֹבָה הקב"ה מְצָרְפָהּ לְמַעֲשֶׂה" ע"ש. [19] שֶׁהֵם הֵם בחי' בִּטּוּל מַמָּשׁ באוה"ת נוֹסָף: (ע' בסש"ב פל"ה בהגי"ה).

ואח"כ נִמְשָׁךְ לְמִדּוֹת שֶׁהֵן נִמְשָׁכִין מחב"ד [מחכמה בינה ודעת] **ע"י הִתְבּוֹנְנוּת שֶׁנִּתְהַוּוה בחי' הִתְפַּעֲלוּת הַלֵּב באהוי"ר** [באהבה ויראה] **מִפְּנֵי שֶׁמִּתְבּוֹנְנִין בִּגְדוּלַּת א"ס ב"ה וְאֵינָן עֲצָמוּת הַבִּטּוּל מַמָּשׁ**[20] **כְּמוֹ חב"ד** [חכמה בינה ודעת]

5.2 And afterwards it is drawn into the emotive attributes (middos), which are drawn from Chochmah, Binah and Daas 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.

8

וְאִם צַדֶּקְתָּ[25] כו' וְגַם שְׁמָמִית הִיא בְּהֵיכְלֵי מֶלֶךְ וּמִשָּׁם יִהְיֶה לָהֶם יְנִיקָה שֶׁלֹּא יִצְטָרְכוּ לְקַבֵּל דֶּרֶךְ הַקְּדוּשָׁה דֶּרֶךְ נִקְבֵי הָעוֹר בבחי' שְׂעָרוֹת וְצִפָּרְנַיִם כו' רַק מִשָּׁם אוֹרִידְךָ נְאֻם הוי"ה.

8.1 "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 Ovadiah's verse concludes, "from there I will bring you down, says Havayah."

[25] וְאִם צָדַקְתָּ אֵיוֹב לה, ז.

THE SOURCES

Job 35:7 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.

אִם צָדַקְתָּ מַה תִּתֶּן לוֹ אוֹ מַה מִּיָּדְךָ יִקָּח

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Obadiah 1:4 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.

אִם תַּגְבִּיהַּ כַּנֶּשֶׁר וְאִם בֵּין כּוֹכָבִים שִׂים קִנֶּךָ מִשָּׁם אוֹרִידְךָ נְאֻם ה'

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

כִּי הוי"ה הוּא בחי' הִשְׁתַּלְשְׁלוּת צִמְצוּם וְהִתְפַּשְׁטוּת כו' בבחי' עֲקוּדִים נְקוּדִים כו' וּמִשָּׁם אוֹרִידְךָ שע"פ סֵדֶר הַהִשְׁתַּלְשְׁלוּת וְצִמְצוּם לִהְיוֹת נִמְשָׁךְ פנימי' כו' אֵין אוֹר א"ס ב"ה שׁוֹרֶה אֶלָּא בְּמִי שֶׁבָּטֵל כו'.

8.2 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.

EXPLANATION The paragraph answers the kelipos' ambition: G-d, as Havayah, established an order of descent in which the inner light rests only on bittul, and that order brings them down.

DEEPER Akudim ("bound") and Nekudim ("dotted") are, in the Arizal, stages of emanation in which the lights were first held in one vessel and then spread into separate ones. The Alter Rebbe links this structured unfolding to the Name Havayah, whose letters themselves express contraction and expansion.

9

וְהִנֵּה הַמְשָׁכָה זוֹ הִיא ע"י אִתְעָרוּתָא דִלְתַתָּא מבחי' יַעֲקֹב שֶׁהוּא הִמְשִׁיךְ עֲקוּדִים נְקוּדִים כו'.

9.1 Now, this drawing down comes through an arousal from below, from the level of Yaakov, who drew down Akudim, Nekudim ("streaked," "speckled"), 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.

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

EXPLANATION The paragraph shows where holiness ends and separation begins, and how what lies beyond holiness receives only an indirect trickle through its outer edges.

DEEPER The contrast between the letter-combinations themselves, which are holy, and the spaces between them, through which the external forces are fed, parallels the image of hair and nails that grow through the pores (paragraph 8). The Talmud's "they call Him the G-d of gods" is the standard proof that one can acknowledge a supreme G-d while ascribing independence to lesser powers.

7

וְהִנֵּה כְּתִיב אִם תַּגְבִּיהַּ כַּנֶּשֶׁר[23] כו' שֶׁהֵן מַגְבִּיהִים א"ע [את עצמו] בְּחוּצְפָּה וְגַסּוּת הָרוּחַ כו'.

7.1 Now, it is written, "Though you soar aloft like the eagle," etc.: they raise themselves up in brazenness and haughtiness of spirit, etc.

Ovadiah's prophecy against Edom, "though you soar like the eagle," describes the arrogance of the kelipos, who raise themselves up in brazenness and haughtiness.

[23] אִם תַּגְבִּיהַּ כַּנֶּשֶׁר עובדיי ד. בְּהַנָּחַת כ"ק אדה"א בסה"מ תקס"ו מְקֹשָׁה כָּאן: "לְכָאוֹרָה מַה שֶּׁאָמַר כַּנֶּשֶׁר דַּוְקָא, וְגַם אֵיךְ בֵּיכוֹלְתּוֹ לְהַגְבִּיהַּ א"ע כ"כ עַצְמוֹ". לְקַמָּן קב, ב. לקו"ת צו טו, ב מְצַיְּינִים לְכָאן. באוה"ת וַיִּשְׁלַח כרך ה תתעג, א מְצַיֵּין לְכָאן. וְגַם מְצַיֵּין לְכַמָּה מְקוֹמוֹת שֶׁמְּדַבֵּר מֵעִנְיַן נֶשֶׁר.

THE SOURCES

Obadiah 1:4 "Though you soar aloft like the eagle and set your nest among the stars, from there I will bring you down, says Havayah." Addressed to Edom, it is read here as kelipah's attempt to reach the highest levels.

אִם תַּגְבִּיהַּ כַּנֶּשֶׁר וְאִם בֵּין כּוֹכָבִים שִׂים קִנֶּךָ מִשָּׁם אוֹרִידְךָ נְאֻם ה'

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

וְעִנְיַן חוּצְפָּה זוֹ לְמַעֲלָה הִיא שֶׁרוֹצִים לִינֹק מאא"ס [מאור אין סוף] ב"ה שֶׁלֹּא ע"י הַקְּדוּשָׁה[24] שֶׁהִיא הַמְשָׁכַת הַבִּטּוּל הַנִּמְשָׁךְ ע"י יִשְׂרָאֵל כִּי מִזֶּה אֵין לָהֶם יְנִיקָה רַק מֵאֲחוֹרֵי הָעוֹר דְּנוּקְבָא אֶלָּא רוֹצִים שֶׁיּוּשְׁפַּע לָהֶם אוא"ס [אור אין סוף] מַמָּשׁ שֶׁלְּפָנָיו כַּחֲשֶׁכָה כְּאוֹרָה שֶׁאֵין בחי' הַבִּטּוּל תּוֹפֵס מָקוֹם כְּלָל לְפָנָיו.

7.2 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, 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.

Above, this brazenness means they want to be nourished directly from the Infinite Light, bypassing holiness, the channel of bittul that Israel draws down, since through holiness they get only the meager flow from "behind the skin." So they aim at the Infinite Light itself, where darkness is like light and bittul makes no difference, hoping to receive there without being nullified.

[24] שֶׁרוֹצִים לִינֹק מאא"ס ב"ה שֶׁלֹּא ע"י הַקְּדוּשָׁה רְאֵה אוה"ת פ' תְּצַוֶּה ע' א'תרצד.

EXPLANATION The paragraph identifies the aim of the kelipos: to rise above the order of holiness and draw directly from the Infinite Light, where their lack of bittul would not bar them.

DEEPER The transcript in Sefer HaMaamarim 5566 asks why the verse says "like the eagle" specifically, and how kelipah could raise itself so high. The Likkutei Torah passage on Tzav, which refers back to this maamar, refers back to this maamar's "from there I will bring you down" in a discussion of how sovev shines through memalei.

THE SOURCES

Genesis 32:25 The verse of the struggle, now explained as Samael's attempt to break the order that Yaakov established.

וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֵק אִישׁ עִמּוֹ עַד עֲלוֹת הַשָּׁחַר

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

EXPLANATION The paragraph answers the opening question: Samael fought Yaakov because Yaakov was the one who established the order by which the Infinite Light flows only through bittul.

DEEPER The flocks of Yaakov in Lavan's house, streaked, speckled and spotted (Genesis 30-31), are read throughout Chassidus as the worlds of Akudim, Nekudim and Berudim. The maamar returns to this in paragraph 11.

דְּהַיְינוּ שֶׁיִּהְיֶה צִמְצוּם אוא"ס [אור אין סוף] **דֶּרֶךְ הַקְּדוּשָּׁה דַּוְקָא ע"י בחי' בִּטּוּל כו' וְלָכֵן וַיֵּאָבֵק אִישׁ עִמּוֹ שֶׁרָצָה הס"מ** [הסמאל] **לְהַגְבִּיהַּ כַּנָּשֶׁר כו'.**

9.2 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.

Wednesday · יום רביעי

PARSHAS VAYISHLACH

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sponding to the seven lower [Sefiros], and not in the Heichal of the Holy of Holies, which includes Keser, 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 includes Keser, Chochmah, Binah and Daas.

[28] משא"כ בחב"ד . . שֶׁאֵין בָּזֶה לְעִנְיַן רְאָה אוהי"ת פִּי זָכוֹר עִנְיַן אִיתְּשָׁעָה: "וְעַיֵּין בהרמ"ז רֵישׁ וַיִּקְהֵל, וְצִיֵּע בְּת"א בד"ה וַיַּאֲבֵק שֶׁאֵין קְלִיפָּה רַק נֶגֶד זֵ"ת וְלֹא נֶגֶד נ"ה כו', מ"מ הרמ"ז בְּיאַר שֶׁהוּא נֶגֶד הֵיכַל הָרְצוֹן". בְּתוֹרַת שְׁמוּאֵל תרכ"ט (כְּהוֹצָאַת תשנ"ב) ע' יב מְצַיֵּין ע"ז וז"ל: אַךְ צ"ע מֵהַהֶגְהוֹת לד"ה תֵּעַר הַשְּׁכִינָה מהרמ"ז שֵׁשׁ בעשי' לע"ז גַּם נֶגֶד ע"ז, וּמֵהַהֶגְהוֹת לד"ה קְמִיפָּלְגִי בְּמִתִיבְתָּא דְּרַקִּיעַ מַעֲנִין ד"מ נִגְעִים שֶׁנִּגַּע הֵיפֶךְ הָעִנְגָ, וי"ל כִּי רַבִּינוּ זִיל חוֹלֵק בָּזֶה עַל הרמ"ז וצ"ע" עכ"ל שָׁם. וְעַיֵּין בְּמ"מ בסה"מ תרכ"ט שָׁם. [ד"ה תֵּעַר הַשְּׁכִינָה נִדְפַּס בְּאוהי"ת נ"ך כְּרֶךְ ב עִ' תשפג. ובסה"מ הַנְּחוֹת — תרט"ז (נִמְצָא בְּדִפּוּס). וּמֵהֶגְהוֹת לד"ה קְמִיפָּלְגִי, רְאֵה אוהי"ת פִּי תְּזְרִיעַ עִ'רנב, וְשָׁם כְּרֶךְ ב עִ' תקכח). [29] וְכַמְבוֹאָר מֵהַהֵיכָלוֹת . . בְּהֵיכַל קִיק רְאֵה בְּאוהי"ת עַל מְגִילַת אֶסְתֵּר ע' בִּירסה בְּהֵיכַל קדהי"ק הוּא כסהי"כ שְׁלִמְעָלָה, כמ"ש בעי"ח, וּמְבוֹאָר גַּי"כ בְּסִידּוּר בְּדַרְוִשׁ שֶׁאַחַר עָלֵינוּ לְשַׁבֵּחַ הַמַּתְחִיל בֵּיאוּר לְמ"ש בסש"ב בפנ"ב נ"ג. וּלְקַמָּן ק, ד. [30] רַק נֶגֶד זֵ"ת בְּאוהי"ת פִּי זָכוֹר עִ' אִיתְּשָׁעָה: "וְלֹא נֶגֶד ג"ר דְּהַיְינוּ שֶׁאֵין בָּהֶם הֵיכָל נֶגֶד הֵיכָל קִיק דְּקְדוּשָׁה" עַיֵּ"ש.

וְיוּבַן זֶה אֵצֶל הָאָדָם שֶׁאַחַר הַתְּפִלָּה חוֹלֶפֶת וְעוֹבֶרֶת הָאַהֲבָה כו' לְפִי שֶׁהָאַהֲבָה הִיא נַעֲשֵׂית פְּנִימִית (משא"כ הַהִתְבּוֹנְנוּת הוּא בחי' מַקִּיף כו') בַּתְּפִלָּה.

10.4 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.

וּשְׁעַת הַתְּפִלָּה שֶׁסּוֹגֵר עֵינָיו וְאֵינוֹ רוֹאֶה זֶה הָעוֹלָם מִתְעוֹרֵר אֶצְלוֹ הָאַהֲבָה הַהִיא משא"כ אַחַר הַתְּפִלָּה שֶׁרוֹאֶה עִנְיְנֵי הָעוֹלָם וְתַעֲנוּגָיו כו'.

10.5 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.

וְאֵין לְךָ שֶׁדּוֹחֶה אֶת הַחִיצוֹנִים אֶלָּא מָה שֶׁהוּא בבחי' מַקִּיף הֵיְינוּ שֶׁאֵינוֹ נִגְבָּל בִּכְלִי שֶׁהוּא דָּבָר קַיָּים לָעַד.

10.6 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 בפ' קְדֵשׁ וּלְזִכָּרוֹן בֵּין עֵינֶיךָ.[31] לְפִי שפ' קְדֵשׁ הִיא בחי' חָכְמָה[32] מוֹחִין דְּאַבָּא (שָׁם בחי' הַזְּכָרוֹן) שֶׁמִּתְלַבְּשִׁים בְּאִימָּא מְקוֹר הַמַּקִּיפִים.

10.7 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 enclothed 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

Torah Ohr · Vayishlach 6, ויאבק איש עמו כו'. הנה נודע · continued from §10

10

וְהִנֵּה יַעֲקֹב מוּבְחָר שֶׁבָּאָבוֹת[26] וְהָאָבוֹת הֵן הֵן הַמֶּרְכָּבָה[27] בחי' חג"ת [חסד גבורה תפארת]

10.1 Now, Yaakov is the choicest of the Patriarchs, and the Patriarchs are themselves the Chariot, the level of Chesed, Gevurah and Tiferes.

> 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, Yitzchak Gevurah and Yaakov Tiferes.

[26] יַעֲקֹב מוּבְחָר שֶׁבָּאָבוֹת נִסְמָן לְעֵיל יז, ג. [27] וְהָאָבוֹת הֵן הֵן הַמֶּרְכָּבָה נִסְמָן לְעֵיל ד, ג.

THE SOURCES

Bereshit Rabbah 47:6 Reish Lakish teaches that the Patriarchs are themselves the Chariot: they were wholly a vehicle for G-d's will, as a chariot is for its rider. Here they are the Chariot of Chesed, Gevurah and Tiferes.

ויכל לדבר אתו (בראשית יז, כב), תני הנפטר מחברו בין גדול בין קטן צריך לטל ממנו רשות, ממי את למד, מאברהם, פעם אחת היה אברהם מדבר עם הקדוש ברוך הוא באו מלאכי השרת לדבר עמו, אמר להן נפטר מן השכינה שהיא גדולה מכם תחלה, אחר כך אני מדבר עמכם, כיון שדבר עם הקדוש ברוך הוא כל צרכו, אמר לפניו רבון העולמים צריך אני לדבר, אמר לו הפטר בשלום, הדא הוא דכתיב (בראשית יז, כב): ויעל אלקים מעל אברהם. אמר ריש לקיש האבות הן הן המרכבה, שנאמר: ויעל אלקים מעל אברהם, (בראשית לה, יג): ויעל מעליו אלקים, (בראשית כח, יג): והנה ה' נצב עליו.

"He concluded speaking with him, and G-d ascended from upon Abraham" (Genesis 17:22). It is taught: One who departs from another person, whether of greater or lesser stature, must take his leave from him. From whom do you derive this? From Abraham. On one occasion,23Genesis 18:1-3. Abraham was speaking with the Holy One blessed be He, when the ministering angels came to speak with him. He said to them: 'Let me first take my leave from the Divine Presence, which is of greater stature than you, then I will speak with you.' When he finished saying to the Holy One blessed be He all that he needed [to say], he said before Him: 'Master of the universe, I must speak [with the angels].' He said: 'You may leave in peace.'24From this incident we learn that one must take his leave when departing from someone of greater stature. That is what is written: "[He concluded speaking with him,] and G-d asc

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שבבחי' בִּטּוּל עַצְמוֹ דְּהַיְינוּ בחי' חב"ד [חכמה בינה ודעת] **אֵין לָהֶם אֲחִיזָה כו' אֶלָּא בחג"ת** [בחסד גבורה תפארת] **שֶׁהֵן מִדּוֹת הַהִתְפַּעֲלוּת מִן הַבִּטּוּל כו' וְשָׁם הוּא אֲחִיזַת זלעו"ז** [זה לעומת זה] **דְּכַר דְּקְלִיפָּה נֶגֶד נ"א כו'**

10.2 For in the level of bittul itself, that is, the level of Chochmah, Binah and Daas, [the kelipos] have no hold, etc., 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.

> The kelipos have no foothold in the intellect, Chochmah, Binah and Daas, which is bittul itself; they can take hold only in the emotions, 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 [בחכמה בינה ודעת] **כַּנּוֹדָע שֶׁכָּל הַמַּקִּיפִים הֵם מִבִּינָה וְהַמַּקִּיף הוּא דּוֹחֶה הַחִיצוֹנִים וְכַמְבוֹאָר מֵהַהֵיכָלוֹת שֶׁאֵין בָּזֶה לעו"ז** [לעומת זה][28] **רַק נֶגֶד ז"ת** [ז' תחתונות][30] **וְלֹא בְּהֵיכַל ק"ק** [קדש הקדשים][29] **שֶׁהוּא כּוֹלֵל כחב"ד** [כחכמה בינה ודעת] **כו'.**

10.3 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 corre-

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 [וכמאמר רבותינו זכרונם לברכה] **צָרְכֵי עַמְּךָ יִשְׂרָאֵל מְרוּבִּים וְדַעְתָּם קְצָרָה**[35] **פיי שֶׁכְּשֶׁהַדַּעַת מִתְקַצֵּר וּמִתְצַמְצֵם בבחי' מוֹחִין דִּינִיקָה אֲזַי נַעֲשׂוּ צָרְכֵי עַמְּךָ מְרוּבִּים רַבִּים וְנִפְרָדִים.**

10.12 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 Sages' phrase "their knowledge is short," from a short prayer they taught, 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.

THE REBBE ON THIS PARAGRAPH

The Rebbe explains

In a sicha of Shabbos Tisa, Shushan Purim Katan 5717, which he edited for Likkutei Sichos, the Rebbe asks why the Talmud explains "וְטוֹב לֵב מִשְׁתֶּה תָּמִיד" ("the good-hearted feasts always") as "זֶה שֶׁדַּעְתּוֹ רְחָבָה" ("one whose mind is broad"), when joy would seem to depend on how one is treated from above.

The Rebbe answers with "the explanation of the Rebbe Maharash in the name of the Alter Rebbe" of the piyut "צָרְכֵי עַמְּךָ יִשְׂרָאֵל מְרוּבִּים וְדַעְתָּם קְצָרָה" ("many are the needs of Your people and their knowledge is short") (the Rebbe Maharash's source is this maamar, Torah Ohr dibbur hamaschil Vaye'avek): the needs are many because the knowledge is short, and with a broad mind they would not be many. He gives two reasons: a short mind misjudges its own spiritual standing, feels that everything is owed it and chases luxuries ("עֲנָיְנֵי מוּתָּרוֹת"); and in a broad mind physical things, narrow and bounded, take up no place at all, only Torah and mitzvos do. So one whose mind is broad ("דַּעְתּוֹ רְחָבָה") lacks nothing and is "good-hearted always".

THE ALTER REBBE: צָרְכֵי עַמְּךָ יִשְׂרָאֵל מְרוּבִּים וְדַעְתָּם קְצָרָה פיי שֶׁכְּשֶׁהַדַּעַת מִתְקַצֵּר וּמִתְצַמְצֵם בבחי' מוֹחִין דִּינִיקָה אֲזַי נַעֲשׂוּ צָרְכֵי עַמְּךָ מְרוּבִּים

THE REBBE: פַּארוואָס אִיז מְרוּבִּים צָרְכֵי עַמְּךָ — וַויִיל דַּעְתָּם קְצָרָה. אֶבער אוֹיב עס ווּאלְט גָּעווען אַ דַּעַת רְחָבָה, ווּאלְט ניט גָּעווען דָּעָר מְרוּבִּים צָרְכֵי עַמְּךָ

Likkutei Sichos (edited), vol. א, p. 175-178 · שושן פורים קטן ה'תשי"ז, ש"פ תשא

A question the Rebbe raises

At Simchas Beis HaShoevah 5717, explaining R' Yirmiyah's question about a fledgling found "רַגְלוֹ אַחַת בְּתוֹךְ חֲמִשִּׁים אַמָּה וְרַגְלוֹ אַחַת חוּץ מֵחֲמִשִּׁים אַמָּה" (with one foot within fifty cubits) of a dovecote, the Rebbe reads the dovecote as exile, which grips only "בְּכֹחוֹת הַגְּלוּיִים שֶׁל הַגּוּף הַחֹמֶר הַמְשַׁיְּכִים לְהַגּוּף" (the soul's powers that belong to the body).

At Simchas Beis HaShoevah 5717 the Rebbe first reads the phrase the other way round, "since the needs are many, therefore their knowledge is short", and then notes that "הַפֵּירוּשׁ הָרָגִיל" ("the usual explanation") is that the needs are many because the knowledge is short (the editors' note cites our paragraph and Mayim Rabbim). The short knowledge itself, he adds, is "shortness of spirit", as in "they did not listen to Moshe from shortness of spirit", and comes from the hard labor of exile; as the Rebbe Rayatz said, for a king's child even light work is crushing labor. In context it is a defense of Israel: "הַמַּעֲמָד וּמַצָּב דְּהַגָּלוּת הוּא רַק מִצַּד עִנְיְנֵי הַגּוּף" (their state in exile comes from the body's affairs), not from the soul.

THE ALTER REBBE: צָרְכֵי עַמְּךָ יִשְׂרָאֵל מְרוּבִּים וְדַעְתָּם קְצָרָה

THE REBBE: אֲבָל, הָא גּוּפָא שֶׁ"דַּעְתָּם קְצָרָה", שהו"ע "דִּיקּוּצֹר רוּחַ", כמ"ש "וְלֹא שָׁמְעוּ אֶל מֹשֶׁה מִקּוֹצֶר רוּחַ", חֲרִי זֶה מִצַּד הַ"עֲבוֹדָה קָשָׁה" שֶׁבְּזְמַן הַגָּלוּת

Toras Menachem - Hisvaduyos (unedited), vol. 18 (5717 vol. 1), p. 67-68 · שמחת בית השואבה ה'תשי"ז

[35] צָרְכֵי עַמְּךָ יִשְׂרָאֵל מְרוּבִּים וְדַעְתָּם קְצָרָה פִּיּוּט בְּתִפִּלַּת נְעִילָה ע"פ בְּרָכוֹת כט, ב. רְאֵה שִׁיחַת ש"פ תִּשָּׂא תשכ"ז.

THE SOURCES

Chochmah, the mochin of Abba, where memory resides. These mochin are enclothed in Imma (Binah), the source of the encompassing lights, and so are protected.

[31] בפ' קֹדֶשׁ וּלְזִכָּרוֹן בֵּין עֵינֶיךָ שְׁמוֹת יג, ט. [32] שפ' קֹדֶשׁ הי"א בחי' חָכְמָה רְאֵה לְקַמָּן פו, ג. כז, ב. צב, ד.

THE SOURCES

Exodus 13:9 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.

וְהָיָה לְךָ לְאוֹת עַל יָדְךָ וּלְזִכָּרוֹן בֵּין עֵינֶיךָ לְמַעַן תִּהְיֶה תּוֹרַת ה' בְּפִיךָ כִּי בְיָד חֲזָקָה הוֹצִאֲךָ ה' מִמִּצְרָיִם

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

וְלָכֵן כְּתִיב בִּמְלְחֶמֶת עֲמָלֵק לֹא תִּשְׁכָּח.[33] **שִׁכְחָה הִיא הִסְתַּלְקוּת הַמּוֹחִין דְּאַבָּא שֶׁכְּשֶׁמִּסְתַּלְקִין מוֹחִין דְּאַבָּא בבחי' הַמִּדּוֹת שֶׁאֵין לָהֶם אֶלָּא מוֹחִין דִּינִיקָה שָׁם יֵ"שׁ זלע"ז** [זה לעומת זה]**.**

10.8 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 only the mochin of nursing (yenikah), there is "one opposite the other."

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

[33] בְּמִלְחֶמֶת עֲמָלֵק לֹא תִּשְׁכַּח דְּבָרִים כה, יט.

THE SOURCES

Deuteronomy 25:19 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.

וְהָיָה בְּהָנִיחַ ה' אֱלֹקיךָ לְךָ מִכָּל אֹיְבֶיךָ מִסָּבִיב בָּאָרֶץ אֲשֶׁר ה' אֱלֹקיךָ נֹתֵן לְךָ נַחֲלָה לְרִשְׁתָּהּ תִּמְחֶה אֶת זֵכֶר עֲמָלֵק מִתַּחַת הַשָּׁמָיִם לֹא תִּשְׁכָּח {פ}

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

וְזֶהוּ וַיֵּאָבֵק שֶׁהוּא מִלְּשׁוֹן חִבּוּק שֶׁהַחִבּוּק הוּא בְּיָדַיִם חֶסֶד דְּרוֹעָא יַמִּינָא[34] **כו'.**

10.9 And this is vaye'avek ("he wrestled"), which is from the language of chibbuk (embrace); for embracing is with the arms: Chesed is the right arm, etc.

The Alter Rebbe reads vaye'avek, "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.

[34] חֶסֶד דְּרוֹעָא יַמִּינָא ת"ז בְּהַקְדָּמָה (פָּתַח אֱלִיָּהוּ).

THE SOURCES

Tikkunei Zohar 17a 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.

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.

Hebrew: Constantinople, 1740

כָּךְ סִיֵּבַב גּוּפוֹ בְּיָדָיו חו"ג [חסד וגבורה] **דְּהַיְינוּ שֶׁהִלְבִּישׁוֹ חו"ג** [חסד וגבורה] **שֶׁל ס"מ** [סמאל] **אֶת גּוּפָא דְּיַעֲקֹב כְּדֵי לְהַפִּילוֹ וּלְהַמְשִׁיךְ לִבּוֹ אַחֲרֵיהֶם**

10.10 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.

וּכְמוֹ הַמִּדּוֹת שֶׁל נה"ב [נפש הבהמית] **שֶׁמַּלְבִּישִׁין אֶת נֶפֶשׁ הָאלקי' וּמוֹנְעִין הַדְּבֵיקוּת כו' וְאֵין הִתְלַבְּשׁוּת זוֹ אֶלָּא בְּשָׁעָה שֶׁמִּסְתַּלְקִים מוֹחִין דְּאַבָּא**

10.11 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,

die"; therefore the refining of sparks is through him. The Hemshech Mayim Rabbim 5636 explains "one who is separated seeks desire": strong Daas is attachment, and one who is attached does not crave.

12

וּלְלָבָן שְׁתֵּי בָנוֹת לֵאָה וְרָחֵל וַיַּעֲקֹב הֶפְכָּם לִקְדוּשָׁה כו'. וְנִמְשַׁךְ גַּם בְּמִדּוֹתָיו בחי' בִּטּוּל מִמּוֹחִין דְּאַבָּא

12.1 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.

Lavan's daughters Leah and Rachel represent levels that were in the hands of kelipah, and Yaakov raised them to holiness by marrying them. Yaakov's emotions, too, were infused with bittul from the mochin of Abba.

THE SOURCES

Genesis 29:16 "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.

וּלְלָבָן שְׁתֵּי בָנוֹת שֵׁם הַגְּדֹלָה לֵאָה וְשֵׁם הַקְּטַנָּה רָחֵל

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

וְלֹא יָכוֹל לִנְגּוֹעַ רַק בְּכַף הַיָּרֵךְ שֶׁהִיא הַשְׁפָּעָה שֶׁמִּמֶּנּוּ וְלַחוּץ שָׁשָׁם הָאָרַת הַבִּטּוּל מוּעָטֶת כַּנּוֹדָע שכליו' [שכליות] מְבַשְּׁלִין הַזֶּרַע שֶׁנַּעֲשֶׂה גַּשְׁמִיּוּת כו'.

12.2 And he could not touch [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.

So Samael 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.

THE SOURCES

Genesis 32:26 The angel touched the hollow of Yaakov's thigh. The Alter Rebbe identifies it as the outward flow where bittul is weakest.

וַיַּרְא כִּי לֹא יָכֹל לוֹ וַיִּגַּע בְּכַף יְרֵכוֹ וַתֵּקַע כַּף יֶרֶךְ יַעֲקֹב בְּהֵאָבְקוֹ עִמּוֹ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

EXPLANATION The paragraph explains why Samael could strike only Yaakov's thigh: all of Yaakov's inner attributes were suffused with bittul, and only the outward flow was weak enough to be touched.

DEEPER This returns to paragraph 5: bittul is strongest in the intellect, weaker in the emotions, and weakest in Netzach and Hod, the outward extension to others. The thigh, Netzach, is therefore where Samael could strike, which is why prophecy, which flows from Netzach, was damaged (paragraph 1).

13

וּבָזֶה טָעָה הס"מ [הסמאל][39] **שֶׁכְּסָבוּר שֶׁיַּעֲקֹב אֵינוֹ אֶלָּא מֶרְכָּבָה לחג"ת** [לחסד גבורה תפארת] **אֲבָל בֶּאֱמֶת שֹׁרֶשׁ יַעֲקֹב וְיסוֹדָתוֹ בְּהַרְרֵי קֹדֶשׁ חכ'** [חכמה] **עִלָּאָה יְסוֹד אַבָּא מוֹחַ הַזִּכָּרוֹן כו'**

13.1 And in this Samael erred, for he thought that Yaakov was only a chariot for Chesed, Gevurah and Tiferes; but in truth Yaakov's root and "his foundation in the holy mountains" is 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.

[39] וּבָזֶה טָעָה הס"מ רָאָה אוהי"ת פִּי בָּלָק ע' א"ג.

THE SOURCES

Psalms 87:1 A psalm of the sons of Korach says of Zion, "His foundation is in the holy mountains." The Alter Rebbe applies "his foundation" to Yaakov, whose root is in su-

Berakhot 29b 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.

אחרים אומרים: "צרכי עמך ישראל מרובין ודעתם קצרה. יהי רצון מלפניך ה' אלקינו שתתן לכל אחד ואחד כדי פרנסתו, ולכל גויה וגויה די מחסורה, ברוך אתה ה' שומע תפלה".

Hebrew: William Davidson Edition - Vocalized Aramaic

EXPLANATION The paragraph explains where the kelipos can take hold: not in the intellect, protected by encompassing light, but in the emotions when the higher intellect departs. It reads Samael's wrestling as an embrace of his emotions around Yaakov.

DEEPER The Kehot notes record a discussion in Or HaTorah and Toras Shmuel: the Ramaz on the start of Vayakhel places kelipah even opposite the chamber of will, while this maamar says kelipah stands only opposite the seven lower Sefiros; they suggest the Alter Rebbe differs from the Ramaz here. Or HaTorah on Megillas Esther identifies the Heichal of the Holy of Holies with the supernal Throne, as in Etz Chaim.

11

וּלְתַאֲוָה יְבַקֵּשׁ נִפְרָד[36] כו'. ואעפ"כ [ואף על פי כן] **וַיַּרְא כִּי לֹא יָכוֹל לוֹ מִפְּנֵי שֶׁיַּעֲקֹב הוּא[37] יי עֵקֶב הַיְינוּ הָאָרַת יְסוֹד אַבָּא[38]**

11.1 "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.

[36] וּלְתַאֲוָה יְבַקֵּשׁ נִפְרָד מִשְּׁלֵי יח, א. וּרְאֵה בְּהֶמְשֵׁךְ מַיִם רַבִּים תרל"ו סעי' א ע' ב: "פִּי שָׁאִם הִיי לוֹ דַּעַת חָזָק וְנוֹדָע כִּי הַדַּעַת הוי"ע הַהִתְקַשְּׁרוּת, וא"כ לֹא הִיי נִפְרָד וּמַפְלִיגָא לֹא הִיי מִתְאַוֶּה תַּאֲוַת כָּלָל וְהַסִּיבָּה לָמָּה יִתְאַוֶּה לִדְבָרִים רַבִּים מִפְּנֵי הֱיוֹתוֹ נִפְרָד כו'. וְזֶהוּ עִנְיַן אוֹמְרוֹ לְתַאֲוָה יְבַקֵּשׁ נִפְרָד שֶׁהוּא הֵיפֶךְ הַדַּעַת וְלָכֵן מְרוּבִּים צְרָכָיו אֲשֶׁר יִתְאַוֶּה לָהֶם" עכ"ל ע"ש. וּרְאֵה בַּאֲרוּכָה בתקס"ו ע' פו. [37] שֶׁיַּעֲקֹב הוּא יי עֵקֶב רָאָה קְהִלַּת יַעֲקֹב עֶרֶךְ יִשְׂרָאֵל. וּמְסוּמָן לְעֵיל כה, ג. [38] הַיְינוּ הָאָרַת יְסוֹד אַבָּא בלקו"ת בָּלָק עב, ג מְצַיֵּין לְכָאן. וְזֶהוּ עִנְיַן הַתְּפִלָּה שֶׁהוּא הַמְשָׁכַת הַדַּעַת שמבחי' יְסוֹד אַבָּא — לקו"ת בָּלָק עא, ד.

THE SOURCES

Proverbs 18:1 Shlomo's proverb on one who cuts himself off from others: "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.

לְתַאֲוָה יְבַקֵּשׁ נִפְרָד בְּכָל תּוּשִׁיָּה יִתְגַּלָּע

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Genesis 32:26 The angel saw he could not prevail against Yaakov, and struck the hollow of his thigh. The maamar explains why.

וַיַּרְא כִּי לֹא יָכֹל לוֹ וַיִּגַּע בְּכַף יְרֵכוֹ וַתֵּקַע כַּף יֶרֶךְ יַעֲקֹב בְּהֵאָבְקוֹ עִמּוֹ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

שֶׁהוּא שֹׁרֶשׁ האצי' שֶׁיַּעֲקֹב הוּא שֶׁהִמְשִׁיךְ כָּל בחי' עֲקוּדִים נְקוּדִים כו' שֶׁהָיוּ תַּחְלָה תַּחַת מֶמְשֶׁלֶת לָבָן.

11.2 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.

THE SOURCES

Genesis 31:10 In Yaakov's dream the rams were streaked, speckled and spotted. In Kabbalah these name the stages of emanation, Akudim, Nekudim and Berudim.

וַיְהִי בְּעֵת יַחֵם הַצֹּאן וָאֶשָּׂא עֵינַי וָאֵרֶא בַּחֲלוֹם וְהִנֵּה הָעַתֻּדִים הָעֹלִים עַל הַצֹּאן עֲקֻדִּים נְקֻדִּים וּבְרֻדִּים

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

EXPLANATION The paragraph explains why Samael could not overcome Yaakov: Yaakov's root is in Yesod of Abba, the channel of supernal Chochmah, above the emotions where kelipah can take hold.

DEEPER The Likkutei Torah on Balak, citing this maamar, adds from Etz Chaim and Otzros Chaim that Yaakov was formed from the back of Abba, which did not fall in the Shattering, and so "Yaakov did not

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.

[42] הַכֹּל הָיָה מִן הֶעָפָר קֹהֶלֶת ג, כ. [43] וּמִן הֶעָפָר אֲשֶׁר יִהְיֶה בַּקַּרְקַע הַמִּשְׁכָּן בַּמִּדְבָּר ה, ז.

THE SOURCES

Ecclesiastes 3:20 "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.

הַכֹּל הוֹלֵךְ אֶל מָקוֹם אֶחָד הַכֹּל הָיָה מִן הֶעָפָר וְהַכֹּל שָׁב אֶל הֶעָפָר

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Numbers 5:17 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.

וְלָקַח הַכֹּהֵן מַיִם קְדֹשִׁים בִּכְלִי חָרֶשׂ וּמִן הֶעָפָר אֲשֶׁר יִהְיֶה בְּקַרְקַע הַמִּשְׁכָּן יִקַּח הַכֹּהֵן וְנָתַן אֶל הַמָּיִם

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

וּבְקִדּוּשָׁה הִיא בְּחִי' הִתְכַּלְלוּת וְנָעוּץ תְּחִלָּתָן בְּסוֹפָן דַּיְיקָא וְכַנּוֹדָע מ"ש אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן[44] שֶׁהַמלְ' הוּא בֶּחֱר אנ"י אוֹתִיּוֹת איי"ן[45] (וְהַחָכְמָה מֵאַיִן תִּמָּצֵא[46] כִּי איי"ן הוּא בְּחִי' כֶּתֶר)

14.3 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.

[44] אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן ישעי' מד, ו. [45] אֲנִי אוֹתִיּוֹת אַיִן רְאֵה מאו"א אַוִּא א סע"י ס. [46] וְהַחָכְמָה מֵאַיִן תִּמָּצֵא איוב כח, יב.

THE SOURCES

Isaiah 44:6 "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.

כֹּה אָמַר ה' מֶלֶךְ יִשְׂרָאֵל וְגֹאֲלוֹ ה' צְבָאוֹת אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן וּמִבַּלְעָדַי אֵין אֱלֹקִים

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Job 28:12 "Where (me'ayin) shall wisdom be found?" is read as "Chochmah comes from ayin," from Keser, the level of "nothing."

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

הוּא כֶּתֶר שֶׁהוּא הַמְמוּצָע בֵּין הַמַּאֲצִיל לַנֶּאֱצָלִים לִהְיוֹת מֵאַיִן יֵשׁ וְלָכֵן יֵשׁ כֹּחַ זֶה גַּם לְהַמלְ' הוּא בְּחִי' עָפָר לְהַצְמִיחַ כָּל צֶמַח הָאֲדָמָה בַּגַּשְׁמִיּוּת

14.4 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.

וְגַם בְּרוּחָנִיּוּת יֵשׁ כֹּחַ לְהַמלְ' שֶׁהוּא סוֹף הַמדרגוי' [המדרגות] מְקוֹר אתדל"ת [אתדלת] לִהְיוֹת אתדל"ע [אתערותא דלעילא] לְהַמְשִׁיךְ אוֹר הי"ס [הי' ספירות] כו'

14.5 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 אָבָק הוּא דְּאִשְׁתָּאַר מִן נוּרָא[47] כְּמִשֶּׁל הָעֵצִים שֶׁדּוֹלְקִים בָּאֵשׁ[48] שֶׁהָאֵשׁ שׁוֹאֵב יְסוֹד אר"מ [אש רוח מים] שֶׁבְּתוֹכוֹ

14.6 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 pernal Chochmah.

לִבְנֵי קֹרַח מִזְמוֹר שִׁיר יְסוֹדָתוֹ בְּהָרְרֵי קֹדֶשׁ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

וְהִנֵּה מִלְחָמָה זוֹ הָיְתָה בְּזלעו"ז [בזה לעומת זה] בִּבְחִי' דְּכַר דְּקַלִּיפָּה שֶׁכְּנֶגֶד זְ"א[40] וּבְחִי' יֵשׁ זלעו"ז [זה לעומת זה] בִּבְחִי' מל' דְּקַלִּיפָּה כו'.

13.2 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.

[40] בבחי' דכר דקליפה שכנגד זי"א ראה באוה"ת פי' זכור ע' אתשעה שזה נגד פי' הרמ"ז ר"פ ויקהל ע"ש.

EXPLANATION The paragraph sums up why Samael failed, he misjudged Yaakov's root, and introduces a second front of the battle, at the level of Malchus.

DEEPER The Or HaTorah note on Zachor observes that placing the male of kelipah opposite Z'eir Anpin differs from the Ramaz's explanation at the start of Vayakhel.

14

וְזֶהוּ הַהֶפְרֵשׁ שֶׁבֵּין עָפָר לַאֲבָק שנז' [שנזכר] בַּזּוֹהַר[41] כִּי הִנֵּה ד' יְסוֹדוֹת ארמ"ע [אש רוח מים עפר] הֶעָפָר הִיא תַּחְתּוֹנָה שֶׁבְּכוּלָּם וְאֵשׁ רוּחַ מַיִם הֵם הַגְּבוֹהִים יוֹתֵר

14.1 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.

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, and the other three are higher.

[41] הַהֶפְרֵשׁ שֶׁבֵּין עָפָר לַאֲבָק שנז' בַּזּוֹהַר ח"א קע, א. עָפָר דְּכֹל אִיהֵין נְפָקִין מִינָּהּ אֲבָל אָבָק אִינוּן מְצִמְיחָן, וְכֵן אֲפָר אִינוּן מַצְמִיחָן בְּטוּב, רַק מַעֲט מִזְּעִיר דְּאֲפָר הוּא מַה דְּאִשְׁתָּאַר מִנּוּרָא — ד"ה וְזֶה יִתְּנוּ תרנ"ח ע' קכח. רְאֵה בסה"מ תקס"ו (הוֹצָאָה הָרִאשׁוֹנָה) ע' פח. ובאוה"ת בְּרֵאשִׁית כְּרָךְ ג תקכו, ב. אוה"ת חֻקַּת כְּרָךְ ב ע' תשעא. שה"ש כְּרָךְ ב ע' תשיט וְאֵילָךְ. כְּרָךְ ג ע' תתעא. ובאוה"ת לְאִיּוֹב ע' תרנו שֶׁכֵּן מְיֻרָּמִז בְּבֵירוּר שֶׁמִּלְּמַעְלָה לְמַטָּה וְאָז הֶאָבָק הוּא הַפְּסוֹלֶת שֶׁנִּדְחָה לְמַטָּה, וּבְעִנְיַן הוֹצָאַת הַדֶּשֶׁן מֵהַקַּרְקָבָנוֹת ע"ש. עַיֵּן באוה"ת וַיִּשְׁלַח כְּרָךְ ז תתלא, ב. רְאֵה בסה"מ תרל"ט ע' נא. בלקו"ת שמע"צ עט, ד. אוה"ת חֻקַּת כְּרָךְ ג ע' תשס וְאֵילָךְ ע' תת. תתמ — מְצֻיָּרִים לְכָאן.

THE SOURCES

Zohar, Vayishlach 4:86-6:94 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.

Hence no one should ever go on a lonely road, even in a city, but only where people are about, nor should a man go out in the night-time, when people are no longer about. It is for a similar reason that it is written: "his body shall not remain all night upon the tree" (Deut. 21, 23), so as not to leave the dead body, which is alone, without the spirit, above ground in the night. The wicked Balaam, however, for that very reason went alone like the serpent, as already explained.' AND THERE WRESTLED (vaye'oveq) A MAN WITH HIM. R. Joshua the son of Levi said: 'From the word behe'ovqo (in his wrestling) we learn that they raised a dust with their feet which reached the Throne of Glory, as this word finds a parallel in the phrase "the dust ('abaq) of his feet" (Nahum 1, 3). The angel here mentioned was Samael, the chieftain of Esau, and it was right that his dust should rise to the Throne of

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ואעפ"כ כּוּלָּם אֵין מַצְמִיחִים פֵּרוֹת רַק הַכֹּל הָיָה מִן הֶעָפָר.[42] וְהַטַּעַם כִּי הֶעָפָר הוּא מבחי' מל'. וּמִן הֶעָפָר אֲשֶׁר יִהְיֶה בְּקַרְקַע הַמִּשְׁכָּן.[43]

14.2 And nevertheless none of them bring forth fruit, 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."

Yet none of the higher elements brings forth fruit: "all came from the earth," as Koheles says, because earth corresponds to Malchus, the last Sefirah, the source of all that comes into being

כָּךְ עד"מ מלי דְּקְלִיפָּה הִיא אַחַר גְּמַר כָּל הַבֵּירוּרִים שֶׁעִיקַּר הֶוָיוֹת הַקְּלִיפּוֹת הוּא ע"י שבה"כ [שבירת הכלים] וּמַה שֶּׁנִּבְרַר תְּחִלָּה הַיּוֹתֵר מוּבְחָר הוּא נַעֲשֶׂה אצי וְהַנִּשְׁאָר נַעֲשֶׂה בְּרִיאָה כו'

14.8 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.

עַד שֶׁהַמַּדְרֵגָה הַתַּחְתּוֹנָה סוֹף כָּל הַבֵּירוּרִים מַה שא"א עוֹד לְבָרֵר שָׁם הֵם הַקְּלִיפּוֹת

14.9 until the lowest level, the end of all the refinements, what can no longer be refined: there are the kelipos.

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

וְלֹא נִשְׁאַר בָּהֶם אֶלָּא חִיּוּת מוּעָט כְּמוֹ אָבָק שֶׁכְּשֶׁזּוֹרְעִין בּוֹ עכ"פ [על כל פנים] מַצְמִיחַ (ומ"מ אֵינוֹ כְּמוֹ עָפָר שֶׁמַּצְמִיחַ מֵעַצְמוֹ וְאִם זוֹרְעִים בּוֹ מַצְמִיחַ בּוֹ כָּהֵנָּה וְכָהֵנָּה)

14.10 And there remains in them 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.

וְחִיּוּת הַזֶּה הוּא ג"כ רַק בִּזְמַן הַגָּלוּת אֲבָל לע"ל [לעתיד לבוא] וְאֶת רוּחַ הַטֻּמְאָה אַעֲבִיר כו'. וְלֹא יִהְיֶה לָהֶם חִיּוּת מִכֹּל וָכֹל.

14.11 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 [אמרו רבותינו זכרונם לברכה] הֶעֱלוּ אָבָק עַד כה"כ [כסא הכבוד][50] הִיא מלי דאציי שֶׁגַּם בחי אָבָק נִתְכַּלֵּל לְמַעְלָה[51] ע"י הַבֵּירוּר שֶׁל יַעֲקֹב

14.12 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.

THE REBBE ON THIS PARAGRAPH

The Rebbe explains

At the farbrengen of Shabbos Vayishlach, 14 Kislev 5745, the Rebbe asks how opposite readings in the parsha stand together („רָאִיתִי אֱלֹקִים פָּנִים אֶל פָּנִים", "I have seen G-d face to face", said plainly of Eisav's angel, and by the Tzemach Tzedek of the highest service; "Eisav hates Yaakov" beside „נָשַׁקוֹ בְּכָל לִבּוֹ" ("he kissed him with all his heart")), and answers that the lowest state is what brings the highest ascent.

Following what is explained on vaye'avek (the editors' note: Torah Ohr, end of Vayishlach, and Or HaTorah), the Rebbe reads it as „אָבָק וְאֵפֶר" ("dust and ash"): Yaakov's war broke the power of kelipah un-

the elements of fire, air and water that are within it.

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 within it.

[47] דְּאִשְׁתָּאַר מִן נוּרָא וחי"א קע, א. [48] כְּמַשָּׁל הָעֵצִים שֶׁדּוֹלְקִים בָּאֵשׁ . . וְלֹא נִשְׁאַר אֶלָּא יְסוֹד הֶעָפָר רְאֵה אגה"ק סי' טו (קכא, ב) וּבְלִיקוּט פי' שָׁם.

THE SOURCES

Zohar, Vayishlach 4:86-6:94 The Zohar's definition of dust as what is left of the fire, which the Alter Rebbe illustrates with burning wood.

AND THERE WRESTLED (vaye'oveq) A MAN WITH HIM. R. Joshua the son of Levi said: 'From the word behe'ovqo (in his wrestling) we learn that they raised a dust with their feet which reached the Throne of Glory, as this word finds a parallel in the phrase "the dust ('abaq) of his feet" (Nahum 1, 3). The angel here mentioned was Samael, the chieftain of Esau, and it was right that his dust should rise to the Throne of Glory which is the seat of judgement.' R. Simeon said: 'This dust ('abaq) was not ordinary dust, but ashes, the residue of fire. It differs from dust proper in that it is sterile and unproductive, whereas dust ('afar) is that from which all fruit and vegetation spring and is common to the lower and higher existences.'

English: The Zohar; London, Soncino Press, 1933, Public Domain

וְלֹא נִשְׁאַר אֶלָּא יְסוֹד הֶעָפָר שֶׁהוּא הָאֵפֶר וְאֵפֶר זֶה הוּא אֵינוֹ מַצְמִיחַ כְּמוֹ עָפָר (שֶׁמַּצְמִיחַ מֵעַצְמוֹ אֶלָּא זוֹרְעִין בּוֹ וּמַצְמִיחַ שֶׁלָּכֵן הוּא כָּשֵׁר לְכִסּוּי הַדָּם)[49]

14.7 And there remains 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, [with ash] one sows in it and it grows, which is why it is fit for covering the blood).

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

THE REBBE ON THIS PARAGRAPH

The Rebbe explains

At the farbrengen of Shabbos Acharei, Mevarchim Iyar 5722, explaining Yosei ben Yoezer's teaching in Pirkei Avos (1:4), the Rebbe asks why the Mishnah says "mis'abek ba'afar ragleihem", joining avak (dust) to afar (earth), two different things.

Explaining why the Mishnah says "mis'abek ba'afar", joining two words for soil, the Rebbe sets out the difference between avak and afar „כְּפִי שֶׁמְּבָאֵר רַבֵּינוּ הַזָּקֵן" ("as the Alter Rebbe explains"): „שֶׁעָפָר יֵשׁ בּוֹ לַחְלוּחִית וּדְבֵיקוּת" (earth has moisture and cohesion), so it grows of itself; „אָבָק אֵין בּוֹ לַחְלוּחִית" (dust has no moisture), each grain apart from the next, so it grows nothing unless sown, „שֶׁלָּכֵן הוּא כָּשֵׁר לְכִסּוּי הַדָּם" (which is why it is still fit for covering blood). Avak thus means separateness („עִנְיַן הַפֵּירוּד"): Scripture uses it for Eisav's angel, "vaye'avek", while in holiness, among sages whose bittul makes everything about them cleave together, the word is afar.

THE ALTER REBBE: וְאֵפֶר זֶה הוּא אֵינוֹ מַצְמִיחַ כְּמוֹ עָפָר (שֶׁמַּצְמִיחַ מֵעַצְמוֹ אֶלָּא זוֹרְעִין בּוֹ וּמַצְמִיחַ שֶׁלָּכֵן הוּא כָּשֵׁר לְכִסּוּי הַדָּם)

THE REBBE: הַחִילּוּק בֵּין "אָבָק" לְ"עָפָר" — כְּפִי שֶׁמְּבָאֵר רַבֵּינוּ הַזָּקֵן שֶׁעָפָר יֵשׁ בּוֹ לַחְלוּחִית וּדְבֵיקוּת, וְלָכֵן מַצְמִיחַ מֵעַצְמוֹ, משא"כ אָבָק אֵין בּוֹ לַחְלוּחִית

Toras Menachem - Hisvaduyos (unedited), vol. 33 (5722 vol. 2), p. 391-394 · ש"פ מבח"ח אייר ה'תשכ"ב, אחרי

[49] שֶׁלָּכֵן הוּא כָּשֵׁר לְכִסּוּי הַדָּם חולין פח, ב. ובתוס' שָׁם בד"ה מָצִינוּ.

THE SOURCES

Chullin 88b The Talmud discusses which materials may be used to cover the blood of a slaughtered bird or wild animal, including ash. The Alter Rebbe explains that ash qualifies because seed sown in it grows.

ונסורת של חרשין דקה, וסיד, וחרסית לבנה ומגופה שכתשן? תלמוד לומר: "וכסהו". יכול שאני מרבה אף זבל הגס, וחול הגס, ושחיקת כלי מתכות, ולבנה ומגופה שלא כתשן, וקמה, וסובין, ומורסן? תלמוד לומר: "בעפר". ומה ראית לרבות את אלו ולהוציא את אלו? אחר שריבה הכתוב ומיעט, מרבה אני את אלו שהן מין עפר, ומוציא אני את אלו שאינן מין עפר. אימא: "וכסהו" - כלל, "עפר" - פרט, כלל ופרט - אין בכלל אלא מה שבפרט, עפר - אין, מידי אחרינא - לא! אמר רב מרי: משום דהוה כלל הצריך לפרט, וכל כלל הצריך לפרט - אין דנין אותו בכלל ופרט. דרש רב נחמן בר רב חסדא: אין מכסים אלא בדבר שזורעין בו ומצמיח. אמר רבא: האי בורכא! אמר ליה רב נחמן בר יצחק לרבא: מאי בורכתיה? אנא אמריתה ניהליה, ומהא מתניתא אמריתה ניהליה: היה מהלך במדבר, ואין לו אפר לכסה

Hebrew: William Davidson Edition - Vocalized Aramaic

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

כִּי כֵן דֶּרֶךְ הַמִּתְאַבְּקִים בַּמִּלְחָמָה וְכָךְ הוּא דֶּרֶךְ מִלְחֶמֶת הֵיצֶה"ר [היצר הרע] **כְּמַאֲרז"ל** [כמאמר רבותינו זכרונם לברכה] **לְעוֹלָם יַרְגִּיז[52] כּוֹ' וְלָכֵן גָּדוֹל כֹּחַ הַתְּשׁוּבָה (כִּי הַבֵּירוּר הֵיינוּ עִנְיַן תְּשׁוּבָה כּוֹ')**

14.15 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.

[52] לְעוֹלָם יַרְגִּיז בְּרָכוֹת ה, א. וח"א רב, א. וח"ג קיג, ב. וּרְאֵה הֶעָרַת כ"ק אדמו"ר זי"ע בְּסֵפֶר הַשִּׂיחוֹת תש"א ע' 59.

THE SOURCES

Berakhot 5a "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.

אם תלמיד חכם הוא — אין צריך. אמר אביי: אף תלמיד חכם מיבעי ליה למימר חד פסוקא דרחמי, כגון: "בידך אפקיד רוחי, פדיתה אותי ה' אל אמת". 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 — יקרא קריאת שמע, שנאמר: "על משכבכם". אם נצחו — מוטב, ואם לאו — יזכור לו יום המיתה, שנאמר: "ודמו סלה". ואמר רבי לוי בר חמא, אמר רבי שמעון בן לקיש, מאי דכתיב "יואתנה לך את לחת האבן והתורה והמצוה אשר כתבתי להורתם". "לחת" — אלו עשרת הדברות, "תורה" — זה מקרא, "והמצוה" — זו משנה, "אשר כתבתי" — אלו נביאים וכתובים, "להורותם" — זה תלמוד, מלמד שכולם נתנו למשה מסיני. אמר רבי יצחק: כל הקורא

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וּבְמָקוֹם שבעל"ת [שבעלי תשובה] **כּוֹ'[53] דְּמַשְׁכִּין לֵי' בְּחֵילָא יַתִּיר[54] כּוֹ' וְהֵיינוּ מִלְחֶמֶת זלעו"ז** [זה לעומת זה] **דז"א ועד"ז מִתְבָּרֵר גַּם הָאָבָק[55] בְּמִלְחֶמֶת זלעו"ז** [זה לעומת זה] **דנוק'** [דנוקבא]

14.16 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.

[53] וּבְמָקוֹם שבעל"ת כּוֹ' נִסְמָן לְעֵיל כא, ג. [54] דְּמַשְׁכִּין לֵי' בְּחֵילָא יַתִּיר וח"א קכט, ב. רְאֵה לְעֵיל ט, ג. כ, ד לְקַמָּן לט, ג "פִּי יַתִּיר עַל הַכְּלִי". [55] וְהָאָבָק . . עָלָה עַד כסה"כ רְאֵה אוהה"ת בְּשַׁלַּח ע' תְּלו. תנג.

THE SOURCES

Berakhot 34b "In the place where baalei teshuvah stand, the completely righteous cannot stand." It shows the greater power of teshuvah.

כהן גדול, בסוף כל ברכה וברכה. והמלך, תחלת כל ברכה וברכה וסוף כל ברכה וברכה. אמר רבי יצחק בר נחמני: לדידי מפרשא לי מיניה דרבי יהושע בן לוי: הדיוט, כמו שאמרנו. כהן גדול, תחלת כל ברכה וברכה. המלך — כיון שכרע שוב אינו זוקף, שנאמר: "ויהי ככלות שלמה להתפלל וגו' קם מלפני מזבח ה' מכרע על ברכיו". תנו רבנן: קידה — על אפים, שנאמר: "ותקד בת שבע אפים ארץ". כריעה — על ברכים, שנאמר "מכרע על ברכיו". השתחואה — זו פשוט ידים ורגלים, שנאמר: "הבוא נבוא אני ואמך ואחיך להשתחות לך ארצה". אמר רב חייא בריה דרב הונא: חזינא להו לאביי ורבא דמצלו אצלוי. תני חדא: הכורע בהודאה — הרי זה משובח. ותניא אידך: הרי זה מגונה! לא קשיא: הא בתחלה, הא לבסוף. רבא כרע בהודאה תחלה וסוף. אמרי ליה רבנן: אמאי קא עביד מר הכי? אמר להו: חזינא

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Zohar, Chayei Sara 16:121-17:127 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.

Happy are the penitent who in the space of one day, one hour, nay, one second, can draw near to the Holy One, as near as even the truly righteous in the space of many years. Abraham did not reach that high grade until he was old, as already said. So, too, David, of whom it is written, "and King David was old, he came into days" (I Kings 1, 1). But the penitent immediately finds entrance, and is brought close to the Holy One, blessed be He.' R. Jose said: 'We have been taught that the place assigned to the penitent in the next world is one where even the wholly righteous are not permitted to enter, as the former are the nearest of all to the King; they are more devoted and strive

til only ash, counted as nothing, was left; yet Yaakov also refined and raised that ash, "הֶעֱלוּ אָבָק עַד כִּסֵּא הַכָּבוֹד" ("they raised dust to the Throne of Glory"). Quoting our paragraph's "גַּם יַעֲקֹב נִתְחַזֵּק וּבֵירֵר מִמֶּנּוּ" ("Yaakov too was strengthened and refined from him"), he draws the point: "דּוֹרֵךְ דֶּשֶׁא בַּיְרוּז אִיז גְעווּאַרְן אָן עֲלִי' אוּיְךָ אִין יַעֲקֹב" (through the refining, Yaakov himself rose). He applies it to the close of that Shabbos's haftorah, "וְעָלוּ מוֹשִׁיעִים בְּהַר צִיּוֹן לִשְׁפּוֹט אֶת הַר עֵשָׂו" ("saviors will go up on Mount Zion to judge Mount Eisav"): Eisav's mountain will be neither reduced to dust nor uprooted but refined where it stands, and that adds an ascent to the refiners.

THE ALTER REBBE: שֶׁגַּם בְּחֵי' אָבָק נִתְכַּלֵּל לְמַעְלָה ע"י הַבֵּירוּר שֶׁל יַעֲקֹב כְּמוֹ שֶׁכָּאָשָׁר וַיֵּאָבֵק אִישׁ עִמּוֹ גַּם יַעֲקֹב נִתְחַזֵּק וּבֵירֵר מִמֶּנּוּ

THE REBBE: ד.ה. אָז דּוֹרֵךְ דֶּשֶׁא בַּיְרוּז אִיז גְעווּאַרְן אָן עֲלִי' אוּיְךָ אִין יַעֲקֹב

Sichos Kodesh 5745 (unedited, hanachas hatmimim), vol. ב (אדר-מרחשון), p. ל-כט · י"ד כסלו היתשמ"ה, ש"פ וישלח · סעיף כה

[50] הֶעֱלוּ אָבָק עַד כה"כ חולין צא, א. וח"א קע, א. [51] שֶׁגַּם בְּחֵי' אָבָק נִתְכַּלֵּל לְמַעְלָה רְאֵה לקו"ת תֵּצֵא לט, ד. ר"ה סא, ד.

THE SOURCES

Chullin 91a 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.

ורבנן, האי "בהאבקו עמו" מאי דרשי ביה? מבעי ליה לכאידך דרבי יהושע בן לוי, דאמר רבי יהושע בן לוי: מלמד שהעלו אבק מרגלותם עד כסא הכבוד, כתיב הכא "בהאבקו עמו", וכתיב התם "ויענן אבק רגליו".

Hebrew: William Davidson Edition - Vocalized Aramaic

כְּמוֹ שֶׁכָּאָשָׁר וַיֵּאָבֵק אִישׁ עִמּוֹ גַּם יַעֲקֹב נִתְחַזֵּק וּבֵירֵר מִמֶּנּוּ (וְהֶעֱלוּ לי' [לשון] **רַבִּים לְפִי שֶׁהַבֵּירוּר הָיָה ע"י שְׁנֵיהֶם יַעֲקֹב הוּא הַמְבָרֵר וס"מ** [וסמאל] **הוּא הַמִּתְבָּרֵר כּוֹ')**

14.13 just as, when "a man wrestled with him," Yaakov too was strengthened and refined [something] 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.

THE REBBE ON THIS PARAGRAPH

The Rebbe explains

Continuing the farbrengen of Yud-Tes Kislev 5721, after identifying this, on the Rebbe Rayatz's account, as the maamar of the Alter Rebbe's first seudas hoda'ah, the Rebbe sets out its theme and draws from it "הוֹדָאָה כְּלָלִית בְּנוֹגֵעַ לְכָל־לוּת עִנְיַן הֶעָבוֹדָה בְּמֶשֶׁךְ זְמַן הַגָּלוּת" (a directive for the whole service of exile).

The Rebbe takes up the Alter Rebbe's remark that the Sages' "הֶעֱלוּ לְשׁוֹן" ("they raised dust to the Throne of Glory") is "אָבָק עַד כִּסֵּא הַכָּבוֹד רַבִּים" (in the plural): not only Yaakov but the opposing side too was included above, in the Throne of Glory, a place where nothing of the other side belongs. That, he says, is the greatness of teshuvah, "כִּי הַבֵּירוּר הֵיינוּ עִנְיַן הַתְּשׁוּבָה" ("for the refinement is teshuvah"), through which "זְדוֹנוֹת נַעֲשׂוּ לוֹ כְּזְכִיּוֹת" (willful sins become like merits). Until "עֲלוֹת הַשַּׁחַר" (the "dawn") of the redemption, he concludes, the service is "וַיֵּאָבֵק אִישׁ עִמּוֹ" ("vaye'avek"): to embrace and raise everything below to the Throne, as the Baal Shem Tov taught of the body, which is to be refined, not broken.

THE ALTER REBBE: וְהֶעֱלוּ לי' רַבִּים לְפִי שֶׁהַבֵּירוּר הָיָה ע"י שְׁנֵיהֶם יַעֲקֹב הוּא הַמְבָרֵר וס"מ הוּא הַמִּתְבָּרֵר

THE REBBE: וְזֶהוּ הַדִּיּוּק "הֶעֱלוּ", לְשׁוֹן רַבִּים, שֶׁלֹּא רַק יַעֲקֹב, אֶלָּא גַּם הַצַּד שֶׁכְּנֶגְדּוֹ נִתְכַּלֵּל לְמַעְלָה, בבחי' כִּסֵּא הַכָּבוֹד, שֶׁשָּׁם לֹא שַׁיָּךְ עִנְיָנִים שֶׁל לְעו"ז

Toras Menachem - Hisvaduyos (unedited), vol. 29 (5721 vol. 1), p. 241-242 · י"ט כסלו היתשכ"א

וּכְמוֹ שֶׁחִבֵּק הס"מ [הסמאל] **יָדָיו חו"ג** [חסד וגבורה] **עַל גּוּפוֹ שֶׁל יַעֲקֹב כָּךְ חִבֵּק יָדָיו יַעֲקֹב חו"ג** [חסד וגבורה] **שֶׁלּוֹ עַל גּוּפוֹ שֶׁל ס"מ** [סמאל]

14.14 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 BREAKDOWN

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."

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"?

FOR YOUNG READERS · AGES 9–13

How Yaakov won the struggle

Yaakov's strength came from bittul, setting himself aside before G-d, and that is how we too can turn every inner struggle into a way of coming closer to G-d.

1. Why could the angel strike only Yaakov's thigh and not defeat him?
2. What does it mean that even the lowest "dust" was lifted up through Yaakov's struggle?
3. When you feel a struggle inside you this week, what good thing can you do to strengthen the good side?

LIKKUTEI TORAH · SHIR HASHIRIM 9

לסוסתי ברכבי פרעה דמיתיך רעיתי. כי

"To My Mare Among Pharaoh's Chariots I Have Likened You, My Beloved"

The "horse," the letters that carry without understanding, brings the divine light down to the lowest places and also carries the supernal Man upward, beyond the level of Man, to G-d who "is not a man"; its strength comes not from itself but from G-d's essence, and so Israel, through Torah and mitzvos, are likened to G-d's mare.

G-d has several "chariots": the Chayos of Yechezkel's vision, the horses of Zechariah's, the cherub on which He rides at night. All are defined in relation to the supernal Man on the throne, whose limbs and sinews are the 248 positive and 365 prohibitive commandments, and who is the descent of the Infinite Light through the six days of the week. That descent serves the ascent of Shabbos through the refinement of nogah, a work of conquest that needs a running horse to reach so far down. While the Temple stood, the prophets saw Chayos that carry and are carried, close to the light they bear; in exile the light descends through "letters," horses that run without grasping their rider. Yet the horse also carries upward: the soul yearns for G-d "in the night," beyond reason, and the horse runs above the Man on the throne to G-d who "is not a man." Its strength is G-d's own essence, "the dew from Atika Kadisha." So Israel, G-d's "beloved" and "sustainer," are likened to His mare: through Torah and mitzvos they draw life into the worlds and raise the supernal Man beyond itself.

more intently to draw near to the King. For there are many abodes prepared by the Holy One, blessed be He, for the righteous in the next world, each one according to his grade. It is written: "Happy is the man wh

English: The Zohar; London, Soncino Press, 1933, Public Domain

וכמ"ש בַּזֹּהַר ע"פ בְּכָל לְבָבְךָ[56] בְּבִי' יְצָרֶיךָ דָּא הוּא רָזָא כו'. וְהָאָבָק הוּא מִל' דְּקְלִיפָּה.[57]

14.17 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.

[56] וכמ"ש בַּזֹּהַר ע"פ בְּכָל לְבָבְךָ זח"ב כו, ב. כז, א לְאִכְלָא שְׁמָאלָא בִּימִינָא. [57] וְהָאָבָק הוּא מִל' דְּקְלִיפָּה בְּסֵפֶר הֶעָרְכִים-חב"ד כָּרֵךְ א בְּעָרֵךְ אָבָק טור סג הָעָרָה 5 מְצַיְּין שבלקו"ת תֵּצֵא לט, ד מְפוֹרָשׁ שֶׁהוּא עִנְיָן גקה"ט שֶׁלְּמַטָּה מִנּוֹגַהּ, ובאוה"ת שה"ש כָּרֵךְ ב ע' תשיט מְבָאר שֶׁאֲבָק הוּא מִל' דְּקְלִיפַּת נוֹגַהּ. וּרְאֵה גַּם באוה"ת פִּי' וַיֵּצֵא תתמד, ב. וּרְאֵה בְּסֵפֶר הַחֲקִירָה צג, ב עָרֵךְ אָבָק.

THE SOURCES

Zohar, Vaera 9:82-10:93 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.

AND THE L-RD SPAKE UNTO MOSES AND AARON AND GAVE THEM A CHARGE UNTO THE CHILDREN OF ISRAEL AND UNTO PHARAOH. According to R. Jose, the charge consisted in this, that they should speak gently to Israel and respectfully to Pharaoh. Gently to Israel, for, although for the time being they were slaves, yet they were of royal descent. For this reason the section dealing with the names of the heads of the tribal families comes immediately after this verse (vv. 14-25). R. Hiya says that this is to show that they did not change their customs nor intermarry with the natives. But according to R. Aha, the purpose is to introduce Moses and Aaron and to show that they were worthy to bring forth the people and to act as spokesmen before Pharaoh, for among the heads of the tribal families there were none like them. AND ELEAZAR, AARON'S SON, TOOK HIM ONE OF THE DAUGHTERS OF PUTIEL TO WIFE; AND SHE BARE H

English: The Zohar; London, Soncino Press, 1933, Public Domain

עָלָה עַד כסה"כ [כסא הכבוד] **מל' דִּקְדוּשָׁה שמבחי' מל' הוּא שֶׁמִּשָּׁתַלְשֵׁל מֵעוֹלָם וְעַד עוֹלָם עַד מל' דעשי'** [דעשיה] **לִהְיוֹת מְקוֹר הָאָבָק כִּי מִשָּׁם יִפָּרֵד כו'**

14.18 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.

כִּי ז"א ונוק' [ונוקבא] **דְּקְלִיפָּה נֶגֶד ז"א ונוק'** [ונוקבא] **דִּקְדוּשָׁה וְהַבֵּירוּר הוּא לִהְיוֹת מל' דְּקְלִיפָּה נִכְלֶלֶת במל' דִּקְדוּשָׁה וז"א בז"א דִּקְדוּשָׁה כו':**

14.19 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.

EXPLANATION The concluding paragraph uses the Zohar's contrast between fertile earth and dust, which grows only when sown, to describe Malchus of kelipah, and shows how Yaakov's wrestling, like the service of teshuvah, raised even that dust up to the Throne of Glory.

DEEPER Or HaTorah on Iyov, cited by the Kehot note, explains that this maamar speaks of refinement from above to below, in which the dust is the waste pushed down, like the removal of the ashes from the altar. Sefer HaErchim-Chabad notes that Likkutei Torah (Ki Seitzei) identifies dust with the three wholly impure kelipos below kelipas nogah, while Or HaTorah on Shir HaShirim explains it as Malchus of kelipas nogah.

an ox and others, while Zechariah saw chariots drawn by horses of different colors.

[5] וּמַרְכָּבוֹת זְכַרְיָה (סי׳ ו, ב). [כ]. רְאֵה סה״מ עתי״ר ע׳ ריט.

THE SOURCES

Ezekiel 1:10 Each of the Chayos in Yechezkel's vision had the face of a man, the face of a lion on the right, the face of an ox on the left, and the face of an eagle. This is "the chariot of Yechezkel."

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי נֶשֶׁר לְאַרְבַּעְתָּן

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Zechariah 6:2 Zechariah saw chariots, the first drawn by red horses and the second by black horses; white horses follow in the next verse. These are "the chariots of Zechariah."

בַּמֶּרְכָּבָה הָרִאשׁוֹנָה סוּסִים אֲדֻמִּים וּבַמֶּרְכָּבָה הַשֵּׁנִית סוּסִים שְׁחֹרִים

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

וְגַם אָמְרִינַן בגמי׳ [בגמרא] (ע״ז ג׳ ע״ב) וּבְלֵילְיָא מַאי קָעָבֵיד רוֹכֵב עַל כְּרוּב קַל שֶׁלּוֹ וְשָׁט כו׳.

1.3 We also say in the Gemara (Avodah Zarah 3b): "And at night, what does He do? He rides upon His swift cherub and soars, etc."

The Talmud says that at night G-d "rides upon His swift cherub" and soars through eighteen thousand worlds. This adds a further kind of chariot, the cherub, to the Chayos and the horses.

THE SOURCES

Avodah Zarah 3b One answer in the Talmud to what G-d does at night is that He "rides upon His swift cherub and soars through eighteen thousand worlds." It is cited as a further kind of divine chariot.

ובלילי׳א מאי עביד? איבעית אימא: מעין יממא, ואיבעית אימא: רוכב על כרוב קל שלו ושט בשמונה עשר אלף עולמות, שנאמר: "רכב אלקים רבתים אלפי שנאן", אל תקרי "שנאן" אלא "שאינן", ואיבעית אימא: יושב ושומע שירה מפי חיות, שנאמר: "יומם יצוה ה' חסדו ובלילה שירה עמי".

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וְכִמְשָׁל הַמֶּלֶךְ שֶׁיֵּשׁ לוֹ כַּמָּה מִינֵי מֶרְכָּבוֹת פַּעַם מִשְׁתַּמֵּשׁ בְּמֶרְכָּבָה זוֹ וּפַעַם בְּמֶרְכָּבָה זוֹ. וְהִנֵּה כָּל בחי׳ וּמַדְרֵיגוֹת הַמֶּרְכָּבָה הוּא לְגַבֵּי בְּחִינַת אָדָם הָעֶלְיוֹן

1.4 It is like the analogy of a king who has several kinds of chariots: at one time he uses this chariot, and at another time that chariot. Now, all the levels and grades of the chariot are in relation to the level of the supernal Man.

A king chooses among his carriages, and in the same way G-d is "carried" in different modes at different times. Every mode of the chariot is defined by its relation to the "supernal Man," the figure Yechezkel saw upon the throne.

וכמ״ש וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם[6] כו׳ שֶׁהוּא בְּחִינַת רמ״ח מִצְוֹת עֲשֵׂה רמ״ח פִּיקּוּדִין דְּמַלְכָּא ושס״ה לֹא תַּעֲשֶׂה שס״ה גִּידִים

1.5 As it is written, "and upon the likeness of the throne, a likeness as the appearance of a man, etc.": this is the level of the 248 positive commandments, "the 248 commandments, the 248 limbs of the King," and the 365 prohibitions, the 365 sinews,

Above the throne Yechezkel saw "a likeness as the appearance of a man." This Man is made of the commandments: the 248 positive commandments are called the 248 "limbs of the King," and the 365 prohibitions correspond to the 365 sinews of the body.

[6] וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם יְחֶזְקֵאל א, כו.

THE SOURCES

Ezekiel 1:26 Above the firmament over the Chayos Yechezkel saw a throne, and upon the likeness of the throne "a likeness as the appearance of a man." This is the supernal Man in relation to which every level of the chariot is defined.

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל רֹאשָׁם כְּמַרְאֵה אֶבֶן סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

שֶׁהֵם בחי׳ אוֹרוֹת וְכֵלִים ורמ״ח אֵבָרִים בְּחִינַת כֵּלִים ושס״ה גִּידִים בְּחִינַת אוֹרוֹת הַמַּמְשִׁיכִים הָאָדָם הוּא הַנֶּפֶשׁ[7] חַיּוֹת הָאֵבָרִים[8] וכמארז״ל [וכמאמר רבותינו זכרונם לברכה] **י״ה עִם שְׁמִי שס״ה.[9]**

OUTLINE

G-d's chariots and the supernal Man §1–2 **G-d rides several chariots, all defined by the Man on the throne, whose limbs and sinews are the positive and prohibitive commandments and who is the descent of the Infinite Light through the six days.**

A descent for the sake of an ascent §3–4 **The week's descent serves the ascent of Shabbos by refining nogah, a work of conquest that calls for the level of Man and for running horses to reach so far down.**

Chayos and horses §5 **In Temple times the prophets saw Chayos that carry and are carried; in exile the light descends through letters, horses without understanding, and the soul ascends through them in a yearning beyond reason.**

Higher than the Man on the throne §6 **In exile the horse runs above the Man to G-d who "is not a man"; its strength comes from G-d's essence, the dew of Atika on Shabbos, and its counterpart is the horse of Pharaoh's chariots, in which G-dliness only encompasses.**

"My beloved," my sustainer §7 **Through Torah and mitzvos Israel sustain the worlds as food sustains the body, and like a horse they raise the supernal Man to the level of "He is not a man."**

1

לְסוּסָתִי[1] בְּרִכְבֵי פַרְעֹה דִּמִּיתִיךְ רַעְיָתִי. כִּי הִנֵּה כְתִיב לֹא בִגְבוּרַת הַסּוּס יֶחָפָץ.[2] וְהָעִנְיָן כִּי הִנֵּה כְתִיב כִּי תִרְכַּב עַל סוּסֶיךָ[3] כו׳[4]

1.1 "To my mare among Pharaoh's chariots I have likened you, my beloved." For it is written, "He does not desire the strength of the horse." The explanation: it is written, "For You ride upon Your horses, etc."

The maamar opens with a verse from the Song of Songs in which the beloved, Israel, is likened to a mare among Pharaoh's chariots. To explain it, two other verses about horses are brought: "He does not desire the strength of the horse" (Psalms 147:10), and Habakkuk's words about G-d riding upon His horses.

[1] לְסוּסָתִי הִנְחָה אַחֶרֶת בסה״מ תקס״ד ע׳ כג. נִדְפַּס גַּם בתו״א לְעִמְבַּעְרג תרי״א כט, ג בְּלִי הַגָּהוֹת. הַגָּהוֹת באוה״ת שה״ש ע׳ קלה, ועי׳ קלט. וּרְאֵה סה״מ עתי״ר ע׳ ריט. רְאֵה לְהַלָּן בְּהוֹסָפוֹת לְהַעָרוֹת וְצִיּוּנִים הַשָּׁנוֹאָה לד״ה וָזֶה. [2] לֹא בִּגְבוּרוֹת הַסּוּס יֶחְפָּץ תְּהִלִּים קמז, י׳. [3] כִּי תִרְכַּב עַל סוּסֶיךָ חֲבַקּוּק ג, ח. [4] פֵּרוּשׁ בחי׳ מֶרְכְּבוֹת נִתְבָּאֵר בסה״מ תרל״ה ח״ב ע׳ שלט.

THE SOURCES

Song of Songs 1:9 "To my mare among Pharaoh's chariots I have likened you, my beloved." In the Song of Songs the beloved, read as G-d, says this to His bride, the Jewish people; plainly he compares her to a fine mare among Pharaoh's chariot horses. The whole maamar explains it.

לְסָסָתִי בְּרִכְבֵי פַרְעֹה דִּמִּיתִיךְ רַעְיָתִי

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Psalms 147:10 "He does not desire the strength of the horse, nor does He favor the legs of a man": the psalmist says that G-d delights not in might but in those who fear Him (the next verse). The maamar returns to this verse later to show where the horse's strength really comes from.

לֹא בִגְבוּרַת הַסּוּס יֶחְפָּץ לֹא בְשׁוֹקֵי הָאִישׁ יִרְצֶה

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Habakkuk 3:8 Habakkuk's prayer recalls G-d's wonders: "when You ride upon Your horses, Your chariots of salvation." Plainly ki here means "when"; the maamar reads it as "if," implying that horses are only one of His chariots.

הֲבַנְהָרִים חָרָה ה׳ אִם בַּנְּהָרִים אַפֶּךָ אִם בַּיָּם עֶבְרָתֶךָ כִּי תִרְכַּב עַל סוּסֶיךָ מַרְכְּבֹתֶיךָ יְשׁוּעָה

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

כִּי מִלְּשׁוֹן אִם תִּרְכַּב עַל סוּסֶיךָ שֶׁיֵּשׁ כַּמָּה בְּחִינַת מֶרְכָּבוֹת לְהקב״ה מָרְכָּבָה יְחֶזְקֵאל פְּנֵי אריי׳ [אריה] פְּנֵי שׁוֹר כו׳ וּמַרְכְּבוֹת זְכַרְיָה[5] סוּסִים שְׁחוֹרִים סוּסִים לְבָנִים כו׳.

1.2 For [the word ki here] has the sense of im, "if": "if You ride upon Your horses," [implying] that the Holy One, blessed be He, has several levels of chariots: the chariot of Yechezkel, "the face of a lion, the face of an ox, etc.," and the chariots of Zechariah, "black horses, white horses, etc."

Reading the word ki as "if" suggests that riding horses is only one of G-d's ways: He has several kinds of "chariots." Yechezkel saw a chariot of Chayos (holy creatures) with the faces of a lion,

ters of the Name, Yud-Hei, and the positive commandments from the lower ones, Vav-Hei.

וּבְחִינַת אָדָם זֶה שֶׁהוּא בְּחִינַת אוֹרוֹת וְכֵלִים הַמְּשָׁכַת אוֹר א"ס ב"ה וְהֶאָרָתוֹ בַּתַּחְתּוֹנִים בִּבְחִינַת יְרִידָה וְהִשְׁתַּלְשְׁלוּת בְּשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה יוֹם רִאשׁוֹן בְּחֶסֶד כו'.

2.2 And this level of Man, which is the level of lights and vessels, is the drawing down of the Infinite Light (Or Ein Sof), blessed be He, and its illumination in the lower realms, by way of descent and the chain of descending levels (hishtalshelus), in the six days of work: the first day in Chesed (kindness), etc.

This supernal Man, made of the commandments as lights and vessels, is the way the Infinite Light descends, step by step, into the lower worlds. The descent unfolds over the six days of the week, each governed by one attribute, beginning with Chesed (kindness) on the first day.

EXPLANATION The paragraph completes the link between the commandments and the letters of G-d's Name, and identifies the supernal Man with the descent of the Infinite Light through the six days of the week.

DEEPER The passage the Kehot note points to (Likkutei Torah on Shir HaShirim, 7a) explains that Vav-Hei is the revealed world and Yud-Hei the hidden world. The positive commandments are vessels in which the life-force is openly enclothed, while the prohibitions draw the Infinite Light only in a hidden way.

3

וְהִנֵּה תַּכְלִית יְרִידוֹת הַמַּדְרֵגוֹת וְהִשְׁתַּלְשְׁלוּת הֶאָרוֹת אוֹר א"ס ב"ה בְּשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה הוּא כְּדֵי שֶׁיִּהְיֶה עֲלִיָּה בְּיוֹם הַשַּׁבָּת כַּנּוֹדָע כִּי יְרִידָה לְצוֹרֶךְ עֲלִיָּה[10] הִיא כַּנּוֹדָע.

3.1 Now, the purpose of the descents of the levels and of the step-by-step descent (hishtalshelus) of the illuminations of the Infinite Light (Or Ein Sof), blessed be He, during the six days of work is that there be an ascent on the day of Shabbos, as is known; for it is a descent for the sake of an ascent, as is known.

During the six weekdays the divine light descends level by level, but the descent has a purpose: on Shabbos everything ascends. This follows the principle that a descent is "for the sake of an ascent," a phrase the Talmud uses in another context.

[10] יְרִידָה לְצוֹרֶךְ עֲלִיָּה מַכּוֹת (ז, ב). [כ].

THE SOURCES

Makkot 7b In the laws of exile for accidental killing, the Talmud speaks of "a descent that is for the sake of an ascent." The phrase is applied here to the descent of light during the week, whose purpose is the ascent of Shabbos.

תנו רבנן: "אם בפתע" – פרט לקרן זוית. "בלא איבה" – פרט לשונא. "הדפו" – שדחפו בגופו. "או השליך עליו" – להביא ירידה שהיא צורך עליה. "בלא צדיה" – פרט למתכוין לצד זה והלכה לה לצד אחר.

Hebrew: William Davidson Edition - Vocalized Aramaic

דְּהַיְינוּ ע"י בֵּירוּר מַלְבּוּשֵׁי נוֹגַהּ כו' בִּימוֹת הַחוֹל. וְלָכֵן צָרִיךְ הַמְשָׁכוֹת אוֹר א"ס ב"ה מִבְּחִינַת אָדָם דַּוְקָא כִּי הָאִישׁ דַּרְכּוֹ לִכְבּוֹשׁ[11] וְלַעֲשׂוֹת מִלְחָמָה לְאַכְפְּיָא כו'.

3.2 That is, through the refinement of the garments of nogah, etc., during the weekdays. Therefore drawings-down of the Infinite Light, blessed be He, are needed specifically from the level of Man, for "it is the way of a man to conquer" and to wage war, to subdue, etc.

During the week the descent refines the "garments of nogah": permitted, worldly things that belong to kelipas nogah, the translucent husk in which good and evil are mixed, so that their sparks can rise on Shabbos. This work calls for the quality of "man," whose way, as the Talmud says, is to conquer: to wage war and subdue the sitra achra (the other side).

[11] כִּי הָאִישׁ דַּרְכּוֹ לִכְבּוֹשׁ יְבָמוֹת סה, ב.

1.6 which are the level of lights and vessels: the 248 limbs are the level of vessels, and the 365 sinews are the level of lights, which convey the blood ("the blood is the soul"), the life-force of the limbs. As our Sages, of blessed memory, said: "Yud-Hei with Shemi ('My Name') is 365,

The limbs are vessels, and the sinews are lights, since they carry the blood, which the Torah calls "the soul," and so bring life to the limbs. The Sages' saying reads G-d's words to Moshe, "This is My Name (shemi) forever, and this is My remembrance (zichri)" (Exodus 3:15), by numerical value: Shemi is 350, and with Yud-Hei (15), the first two letters of the Name, it makes 365, the number of the prohibitions.

THE REBBE ON THIS PARAGRAPH

A question the Rebbe raises

In a sicha of Shabbos Parshas Yisro 5751 the Rebbe asks why the Ten Commandments were first said "in one utterance", joining the positive "I am" with the prohibitive "You shall have no other", and answers by showing what the prohibitions draw down that the positive commandments cannot; on the way he brings the correspondence of the 248 to the limbs and of the 365 to the sinews (כְּנֶגֶד שס"ה גִּידִים).

The Rebbe reads our paragraph's wording exactly: the 365 prohibitions correspond to the sinews that carry the blood, „גִּידֵי הַדָּם דַּיְיקָא, וְלֹא הַדָּם עַצְמוֹ כְּמוֹ תּוֹרָה" ("the sinews of the blood specifically, and not the blood itself, as Torah is"). In the same note he sets this against Tanya (Kuntres Acharon, 160a), which calls the prohibitions „בחי' הַדָּם המחי' הָאֲבָרִים" ("the blood that gives life to the limbs"), and leaves Tanya's wording as needing a little study („וצע"ק הַלָּשׁוֹן בְּתַנְיָא"). On this reading, the blood that our paragraph calls "the soul" and life of every limb answers to Torah, and the prohibitions are the channels that carry it.

THE ALTER REBBE: ורמ"ח אֵבָרִים בְּחִינַת כֵּלִים ושס"ה גִּידִים בְּחִינַת אוֹרוֹת הַמַּמְשִׁיכִים הַדָּם הוּא הַנֶּפֶשׁ חַיּוּת הָאֲבָרִים

THE REBBE: גִּידֵי הַדָּם דַּיְיקָא, וְלֹא הַדָּם עַצְמוֹ כְּמוֹ תּוֹרָה (רְאֵה לקו"ת וְשַׁעֲרֵי אוֹרָה שָׁבָהֶעָרָה 58. — וצע"ק הַלָּשׁוֹן בְּתַנְיָא

Sefer HaSichos 5751 (edited), vol. א, p. 308 (notes 58 and 62) · חיי שבט, ש"פ יתרו · ה'תנש"א

[7] הַדָּם הוּא הַנֶּפֶשׁ דְּבָרִים יב, כג. רְאֵה לְקַמָּן נז, ב. אוה"ת וַיִּקְרָא כְּרָךְ ב ע' תקלד. [8] חַיּוּת הָאֲבָרִים רְאֵה שַׁעֲרֵי אוֹרָה לכ"ק אדה"א צג, ב וְאֵילָךְ בְּעִנְיַן חַיּוּת מַהֲדָם. [9] י"ה עִם שְׁמִי שס"ה וְזִכְרִי עִם ו"ה רמ"ח נִסְמָן לְעֵיל ז, א.

THE SOURCES

Deuteronomy 12:23 "For the blood is the soul," the Torah's reason for forbidding the eating of blood. Here it explains why the sinews that carry the blood are "lights" that give life to the limbs.

רַק חֲזַק לְבִלְתִּי אֲכֹל הַדָּם כִּי הַדָּם הוּא הַנֶּפֶשׁ וְלֹא תֹאכַל הַנֶּפֶשׁ עִם הַבָּשָׂר

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

EXPLANATION The paragraph sets out the maamar's image: G-d has several "chariots," the Chayos of Yechezkel's vision, the horses of Zechariah's and the cherub of the Talmud. All of them are defined in relation to the supernal Man on the throne, whose limbs and sinews are the positive and prohibitive commandments, vessels and lights.

DEEPER A chariot (merkavah) is whatever is wholly given over to the will of its rider; Torah Ohr on Yisro says the Chayos are a chariot because they are nullified to G-d "like a horse to its rider." The Kehot note on the 365 and the 248 points back to Likkutei Torah on Shir HaShirim (7a), where the prohibitions are linked to Yud-Hei, the hidden world, and the positive commandments to Vav-Hei, the revealed world.

2

וְזִכְרִי עִם ו"ה רמ"ח ששס"ה מִצְוֹת לֹא תַּעֲשֶׂה מִבְּחִינַת י"ה ורמ"ח מ"ע [מצות עשה] מו"ה

2.1 and Zichri ('My remembrance') with Vav-Hei is 248": the 365 prohibitive commandments are from the level of Yud-Hei, and the 248 positive commandments from Vav-Hei.

The saying continues: Zichri ("My remembrance," 237) with Vav-Hei (11) makes 248. So the prohibitions come from the upper let-

EXPLANATION A running horse carries its rider where he could never go alone; so the Infinite Light, in order to descend into the lowest realms for the work of conquest, must travel by chariots of running horses.

5

וְלָכֵן יְשַׁעְיָה[13] וַיְחֶזְקֵאל שֶׁהָיוּ בִּזְמַן הַבַּיִת וְקָרוֹב לוֹ שֶׁאָז הָיוּ יִשְׂרָאֵל בְּמַעֲלָה עֶלְיוֹנָה

5.1 Therefore, as for Yeshayahu and Yechezkel, who lived in the time of the Temple and close to it, when Israel stood at a lofty level,

Yeshayahu prophesied while the First Temple stood, and Yechezkel close to that time. In that era the Jewish people stood at a high level.

[13] וְלָכֵן ישעי׳ וְיחֶזְקֵאל מוּבָא בְּאוֹהֲ״ת בְּרֵאשִׁית כְּרָךְ ב רפא, ב וְשָׁם מְצַיֵּין לְעֵיל בְּתוֹ״א פִּי יִתְרוֹ בְּדִ״ה הָאָבוֹת הֵן הֵן הַמֶּרְכָּבָה.

לֹא הָיָה אוֹר א״ס בְּ״ה בִּבְחִי׳ יְרִידָה וְהַשְׁפָּלָה כִּ״כ [כל כך] **שֶׁיְּמוֹת הַחוֹל אֵינָם רְחוֹקִים כִּ״כ** [כל כך] **מִיּוֹם הַשַּׁבָּת לְכָךְ רָאוּ אֶת הַמֶּרְכָּבָה בִּבְחִינַת פְּנֵי אַרְיֵה פְּנֵי שׁוֹר כּוּ׳**

5.2 the Infinite Light (Or Ein Sof), blessed be He, was not in such a state of descent and lowering, since the weekdays were not so distant from the day of Shabbos; therefore they saw the chariot in the form of "the face of a lion, the face of an ox, etc.,"

So the divine light had not descended very far: the weekdays were then not far from Shabbos. These prophets therefore saw the chariot as Chayos with the faces of a lion, an ox and the like; Yeshayahu describes seraphim, but the Talmud says that all that Yechezkel saw, Yeshayahu saw too (Chagigah 13b).

שֶׁהַחַיּוֹת נוֹשְׂאוֹת[14] וּמְנוּשָּׂאוֹת עִם הַכִּסֵּא שֶׁהַכִּסֵּא נוֹשֵׂא אוֹתָם גַּם כֵּן שֶׁאֵינָם בִּבְחִי׳ רִיחוּק מָקוֹם כִּ״כ [כל כך] **שֶׁיֵּשׁ לָהֶם אֵיזֶה שַׁיָּכוּת בְּצַד מַה לְּגַבֵּי הָאָרוֹת אוֹר א״ס בְּ״ה הָרוֹכֵב עֲלֵיהֶם.**

5.3 for the Chayos (the holy creatures) carry and are carried with the throne, since the throne carries them as well; for they are not so far removed in place, so that they have some relation, in some measure, to the illuminations of the Infinite Light, blessed be He, that rides upon them.

The Chayos both carry the throne and are carried by it, as Rabbeinu Bachya writes in the name of Pirkei DeRabbi Eliezer. This mutual bond shows that they are not far from the light that rides on them and have some connection with it.

[14] שֶׁהַחַיּוֹת נוֹשְׂאוֹת בְּחֵי׳ תְּרוּמָה כה, יו״ד בְּשֵׁם פדר״א. וּרְאֵה פדר״א סִפִּ״ד. שמ״ר ספכ״ג. לִי הַפֵּיּוּט ר״ה בָּמוֹסָף אַחַר קְדוּשַׁת כֶּתֶר דִּ״ה וְחַיּוֹת. [כ].

THE SOURCES

Rabbeinu Bahya, Shemot 25:10 Rabbeinu Bachya writes that the Chayos carry the Throne of Glory and it carries them, citing Pirkei DeRabbi Eliezer: they appear to carry it, but in truth they are carried. It shows here how close the Chayos are to the light that rides on them.

ויש לך להתבונן בנפלאות הארון כי כשם שכסא הכבוד נושאות אותו החיות והוא נושא אותם שכן דרשו רבותינו ז״ל בפרקי ר׳ אליעזר והחיות נושאות את הכסא פירוש נושאות נראות כאלו נושאות והן נשאות ומזה אמר הפייטן חיות נראות כנושאות והכ״ף בשוי״א, וכן הארון היה נושא הכהנים הנושאים אותו על כתפיהם, שכן דרשו רז״ל במסכת סוטה כשעברו ישראל את הירדן נשא ארון את נושאיו ועבר שנאמר (יהושע ד׳:י״א) ויהי כאשר תמו כל העם לעבור ויעבור ארון ה׳ והכהנים לפני העם, וכתיב (שם) נתקו כפות רגלי הכהנים אל החרבה וישובו מי הירדן למקומם, פירוש נתקו לאחוריהם אל השפה שהיו עומדים שם ומיד שבו מי הירדן למקומם, ואם כן היאך עבר הארון, אלא שמע מינה נשא הארון את נושאיו ועבר את הירדן זהו לשון ויעבור ארון ה׳ והכהנים ולא אמר ויעברו, וכשם שהכסא נושאים

One of the peculiarities of the Holy Ark which we must try and understand has been described in Pirke d'Rabbi Eliezer (chapter 4?) in connection with the Ark's uncanny ability to carry its carriers as we know from Joshua 4,11. According to Rabbi Eliezer, just as the chayot appeared to be carrying (supporting) the throne of G'd whereas in fact the throne carried them (supported them), so something similar occurred with the people assigned to transport the Holy Ark. Our sages in Sotah 35 explained Joshua 4,11: "when all the people finished crossing, the Ark of the L-rd carried its carriers and crossed with the priests ahead of the people." There is another verse (Joshua 4,18) "the soles of the feet of the priests carrying the Ark of the covenant were torn away onto dry

THE SOURCES

Yevamot 65b From "fill the earth and conquer it" the Talmud learns that the commandment to be fruitful is addressed to the man, since "it is the way of a man to conquer." Here it explains why the light that must "conquer" comes from the level of Man.

מתני׳ האיש מצווה על פריה ורביה, אבל לא האשה. רבי יוחנן בן ברוקה אומר: על שניהם הוא אומר: "ויברך אותם אלקים ויאמר להם [אלקים] פרו ורבו". גמ׳ מנא הני מילי? אמר רבי אילעא משום רבי אלעזר ברבי שמעון: אמר קרא: "ומלאו את הארץ וכבשוה". איש דרכו לכבש, ואין אשה דרכה לכבש.

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EXPLANATION The descent of the light through the six days serves the ascent of Shabbos, by refining the garments of nogah during the week. That work of conquest requires the light to come specifically from the level of Man.

DEEPER The Talmud derives "it is the way of a man to conquer" from the verse "fill the earth and conquer it." Here the phrase explains why the light drawn down during the week must come through the level of Man, the quality able to wage war against what opposes holiness.

4

וְהִנֵּה כְּתִיב סוּס מוּכָן לַמִּלְחָמָה[12] שֶׁבְּכָדֵי לֵירֵד לְמָקוֹם הַמִּלְחָמָה צ״ל בְּחִינַת סוּס רָץ כְּמוֹ עד״מ שֶׁהַסּוּס רָץ לְמָקוֹם שֶׁאֵין הָאָדָם מַגִּיעַ שָׁם מִפְּנֵי מֶרְחָק הַמָּקוֹם,

4.1 Now, it is written, "A horse is prepared for battle": in order to descend to the place of battle there must be the level of a running horse; just as, by way of analogy, a horse runs to a place that a person does not reach because of the distance of the place.

The verse says a horse is "prepared" for battle: to reach the battlefield one needs a running horse, which can carry its rider to a place too far for him to reach on foot. The verse itself (Proverbs 21:31) reads "for the day of battle."

[12] סוּס מוּכָן לַמִּלְחָמָה מִשְׁלֵי (כא, לא), וְשָׁם כְּתִיב "לְיוֹם מִלְחָמָה". [כ].

THE SOURCES

Proverbs 21:31 "A horse is prepared for the day of battle, but salvation is Havayah's": plainly, a horse may be readied for war, but victory comes from G-d. As the Kehot note observes, the verse says "for the day of battle"; it is applied here to the light that must descend to the place of battle.

סוּס מוּכָן לְיוֹם מִלְחָמָה וְלה׳ הַתְּשׁוּעָה

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

וְכָךְ עד״מ מִפְּנֵי הַיְרִידָה הַגְּדוֹלָה מֵאֵיגֶרֶא רָמָה כּוּ׳ לִהְיוֹת אוֹר א״ס בְּ״ה שֶׁכִּשְׁמוֹ כֵּן הוּא אוֹר א״ס וְאֵין תַּכְלִית כּוּ׳ שׁוֹרֶה וּמִתְגַּלֶּה בַּתַּחְתּוֹנִים צ״ל בִּבְחִינַת מֶרְכָּבוֹת סוּסִים רָצִים כּוּ׳.

4.2 So too, by way of analogy, because of the great descent, "from a lofty roof, etc.," for the Infinite Light (Or Ein Sof), blessed be He—which, as its name says, is a light without end and without limit, etc.—to rest and be revealed in the lower realms, it must be by way of chariots of running horses, etc.

So too the divine light must make a great descent, "from a lofty roof [to a deep pit]," as the saying goes, to reach the lower world. The Infinite Light is, as its name says, without end or limit, and for such a light to rest and be revealed in the lower worlds, it must be carried down by "chariots of running horses," which can cross the vast distance.

THE SOURCES

Chagigah 5b When the scroll of Lamentations fell from Rebbi's hand at the verse "He cast down from heaven to earth," he exclaimed, "From a lofty roof to a deep pit!" The phrase describes here the great descent of the Infinite Light to the lowest realms.

אינו מהם. אמרו ליה רבנן לרבא: מר לא בהסתר פנים איתיה, ולא ב״והיה לאכול״ איתיה! אמר להו: מי ידעיתו כמה משדרנא בצנעא בי שבור מלכא? אפילו הכי, יהבו ביה רבנן עינייהו. אדהכי שדור דבי שבור מלכא וגרבוהו. אמר: היינו דתניא, אמר רבן שמעון בן גמליאל: כל מקום ש״נתנו חכמים עיניהם״ — או מיתה או עוני. ״ואנכי הסתר אסתיר פני ביום ההוא״, אמר רבא, אמר הקדוש ברוך הוא: אף על פי שהסתרתי פני מהם — ״בחלום אדבר בו״. רב יוסף אמר: ידו נטויה עלינו, שנאמר: ״ובצל ידי כסיתיך״. רבי יהושע בן חנניה הוה קאי בי קיסר, אחוי ליה ההוא מינא: עמא דאהדרינהו מריה לאפיה מיניה. אחוי ליה: ידו נטויה עלינו. אמר ליה קיסר לרבי יהושע: מאי אחוי לך? עמא דאהדרינהו מריה לאפיה מיניה, ואנא מחוינא ליה ידו נטויה עלינו. אמרו ליה לההוא מינא: מאי אחויית

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self is clothed in them, as feeling grows out of understanding. The discourse the text cites, in Torah Ohr on Bereshis, explains that the letters, unlike the attributes, have no kinship with the intellect and are not drawn from it step by step, but come from a higher source (on Sefaria, Torah Ohr, Bereshit 4:17 and 4:24).

וְהִנֵּה כְּמוֹ שֶׁהַיְרִידָה הִיא בְּבְחִינַת סוּס כָּךְ הוּא עֲלִי׳ [עליה] ג״כ בְּבְחִינַת סוּס כמ״ש נַפְשִׁי אִוִּיתִיךְ בַּלַּיְלָה.[15]

5.7 Now, just as the descent is at the level of the horse, so too the ascent is also at the level of the horse, as it is written, "[With] my soul I have yearned for You in the night."

Just as the light descends through the "horse," the soul's ascent also comes through the horse. Yeshayahu's words, "[With] my soul I have yearned for You in the night," describe that ascent.

THE REBBE ON THIS PARAGRAPH

The Rebbe explains

In his maamar of 15 Av 5735, asking why „לֹא הָיוּ יָמִים טוֹבִים לְיִשְׂרָאֵל כַּחֲמִשָּׁה עָשָׂר בְּאָב" ("there were no festivals for Israel like the fifteenth of Av"), greater even than Pesach and Sukkos, the Rebbe sets out the Rebbe Rashab's explanation in Nachamu 5670 and the rule on which it rests.

Following the Rebbe Rashab's Nachamu 5670, the Rebbe explains that the full moon of Av surpasses every other because it comes after the greatest lack, by „הַכְּלָל בַּעֲלִיּוֹת וִירִידוֹת" ("the rule in ascents and descents"): דהעלי׳ שֶׁלְּאַחֲרֵי הַיְרִידָה הִיא עלי׳ לְמַעְלָה יוֹתֵר מֵהַדְּרָגָא שֶׁלִּפְנֵי „הַיְרִידָה" (the ascent after a descent rises above the level that preceded it), and the deeper the descent, the higher the ascent. Israel are likened to the moon, and in Av, with the Ninth, they fall furthest, so the ascent of the fifteenth is the highest of all. His note gives the source of the rule: the Rebbe Rashab's notes cite it from dibbur hamaschil Lesusasi, this maamar, and go straight on to its horses: as the horse runs down, so it runs "from low to high", with the verse our paragraph brings, „נַפְשִׁי אִוִּיתִיךְ בַּלַּיְלָה" ("my soul, I desired You in the night"). So in those notes our paragraph's "just as the descent is through the horse, so too the ascent" is read as a law: דלמ״ע הַיְרִידָה „כָּךְ הִיא העלי׳" (as the descent, so the ascent).

THE ALTER REBBE: וְהִנֵּה כְּמוֹ שֶׁהַיְרִידָה הִיא בְּבְחִינַת סוּס כָּךְ הוּא עֲלִי׳ ג״כ בְּבְחִינַת סוּס

THE REBBE: הַכְּלָל בַּעֲלִיּוֹת וִירִידוֹת, דהעלי׳ שֶׁלְּאַחֲרֵי הַיְרִידָה הִיא עלי׳ לְמַעְלָה יוֹתֵר מֵהַדְּרָגָא שֶׁלִּפְנֵי הַיְרִידָה, וְכֹל שֶׁהַיְרִידָה הִיא בְּיוֹתֵר, הָעלי׳ הִיא בְּיוֹתֵר

Sefer HaMaamarim Melukat (edited), vol. ג, p. רמא · חמשה עשר באב, יום ד׳ (note 9)
(first published in Kuntres 15 Av 5749) ה׳תשל״ה

[15] נַפְשִׁי אִוִּיתִיךְ בַּלַּיְלָה ישעי׳ כו, ט.

THE SOURCES

Isaiah 26:9 In the song that will be sung in the land of Yehudah, the prophet says: "[With] my soul I have yearned for You in the night; [with] my spirit within me I seek You," a longing for G-d through the dark. The maamar reads "night" as the time without the Temple, and "my soul" as a yearning beyond reason.

נַפְשִׁי אִוִּיתִךָ בַּלַּיְלָה אַף רוּחִי בְקִרְבִּי אֲשַׁחֲרֶךָּ כִּי כַאֲשֶׁר מִשְׁפָּטֶיךָ לָאָרֶץ צֶדֶק לָמְדוּ יֹשְׁבֵי תֵבֵל

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

פי׳ בִּזְמַן שֶׁאֵין בהמ״ק [בית המקדש] קַיָּים נַפְשִׁי אִוִּיתִיךְ בְּלֹא טַעַם וְדַעַת בבחי׳ נַפְשִׁי בבחי׳ אוֹתִיּוֹת כו׳.

5.8 That is, at the time when the Holy Temple is not standing, "[with] my soul I have yearned for You," without reason and understanding: at the level of "my soul," at the level of letters, etc.

"Night" is the time when the Temple is not standing. Then the soul yearns for G-d without reason or understanding, from the level of nefesh ("my soul"), which corresponds to the letters: the horse that carries upward without grasping.

EXPLANATION The visions of Yeshayahu and Yechezkel, Chayos that carry and are carried, differ from Zechariah's running horses because of the depth of the divine descent: in exile the light comes through "letters," not through ordered levels. The same "horse" also carries the soul's ascent, in a yearning beyond reason.

ground, and the waters of the Jordan resumed their flow." According to this the feet of the priests were torn away backwar

Hebrew: Midrash Rabbeinu Bachya [ben Asher]. Warsaw, 1878 • English: Torah Commentary by Rabbi Bachya ben Asher, trans. Eliyahu Munk, 1998., CC-BY

Shemot Rabbah 23:15 The Midrash speaks of "the Chayos that carry the Throne," who do not recognize the divine form and ask where His place is. The Kehot note cites it for the image of the Chayos carrying the throne.

דבר אחר, סוס ורכבו רמה בים. סוסיהם ורוכביהם לא נאמר, אלא סוס ורכבו, מלמד שנטל הקדוש ברוך הוא שר שלהם תחלה והשליכו לתוך הים. עזי וזמרת יה, עזי הוא ועטרה לראשי והוא כחי. ויהי לי לישועה, יהי לי אין כתוב כאן אלא ויהי לי לישועה, היה לי ויהיה לי. זה אלי ואנוהו. אמר רבי ברכיה בא וראה כמה גדולים יורדי הים, משה כמה נתחבט ונתחנן לפני המקום עד שראה את הדמות, שנאמר (שמות לג, יח): הראני נא את כבדך, אמר לו הקדוש ברוך הוא (שמות לג, כ): לא תוכל לראת את פני, ובסוף הראה לו בסימן, שנאמר (שמות לג, כב): והיה בעבר כבדי. החיות הנושאות את הכסא אינן מכירות את הדמות, ובשעה שמגיע זמן לומר שירה הן אומרים באיזה מקום הוא אין אנו יודעות אם כאן הוא אם במקום אחר הוא, אלא בכל מקום שהוא (יחזקאל ג, יב): ברוך כבוד ה׳ ממקומו, ו

Another matter, "the horse and his rider He cast into the sea" (Exodus 15:1) - "their horses and their riders" is not written, but rather, "the horse and his rider." This teaches that the Holy One blessed be He took their angel first and cast him into the sea. "The L-rd is my strength and song, and He has become my salvation; this is my G-d, and I will glorify Him; my father's G-d, and I will exalt Him (Exodus 15:2). "The L-rd is my strength [ozi] and song" - He is my strength, and a crown21The letters zayin and dalet can sometimes be interchanged, as is common for words that appear otherwise identically in Hebrew and Aramaic. Thus ozi can be rendered adi, which means ornament or crown (Midrash HaMevoar). on my head, and He is my might. "And He has become my salvation." "He will be [yehi] for me" is not written here, but rather, "he has become [vayhi] my salvation," - He was for me and w

Hebrew: Midrash Rabbah -- TE • English: The Sefaria Midrash Rabbah, 2022, CC-BY

משא״כ זְכַרְיָה רָאָה אֶת הַמֶּרְכָּבָה בִּבְחִינַת סוּסִים שֶׁהֵם רָצִים כו׳ וְאֵינָם מְנוּשָּׂאִים כְּלָל שֶׁאֵין לָהֶם עֵרֶךְ וְיִחוּס וְהַשָּׂגָה בַּמֶּה שֶׁרּוֹכֵב עֲלֵיהֶם כְּלָל שֶׁהַסּוּס הוּא בְּחִינַת אוֹתִיּוֹת כו׳ שֶׁאֵין בָּהֶם הַשְׂכָּלָה.

5.4 Zechariah, however, saw the chariot in the form of horses, which run, etc., and are not carried at all, for they have no proportion, relation or grasp at all of what rides upon them, since the horse is the level of letters, etc., in which there is no intellect.

Zechariah saw horses instead: horses run but are never carried, and a horse has no grasp of its rider. In the same way "letters," the words of speech, carry meaning without any understanding of their own.

(וְהַיְינוּ לְפִי שֶׁיְּרִידַת הַמַּלְכוּת בַּגָּלוּת הִיא בְּחִינַת הַיְרִידָה שֶׁלֹּא בְּדֶרֶךְ יְרִידַת וְסֵדֶר הַמַּדְרֵגוֹת רַק בבחי׳ אוֹתִיּוֹת שֶׁיָּרְדוּ מִלְמַעְלָה מַעְלָה וְנִתְלַבְּשׁוּ לְמַטָּה מַטָּה מ שא״כ יְשַׁעְיָה וִיחֶזְקֵאל רָאוּ הַמֶּרְכָּבָה פְּנֵי אַרְיֵה וּפְנֵי שׁוֹר כו׳

5.5 (That is, because the descent of Malchus (sovereignty) in exile is a descent that is not by way of the descent and order of the levels, but only in the mode of letters, which descended from the very highest heights and became enclothed in the very lowest depths. Yeshayahu and Yechezkel, by contrast, saw the chariot [as] "the face of a lion and the face of an ox, etc.,"

The parenthesis explains the link between horses and exile. In exile Malchus, the divine presence that animates the world, comes down not through the orderly chain of levels but by way of "letters," which descend from the very highest to the very lowest; the visions of Yeshayahu and Yechezkel were different.

שֶׁהֵן הַמְּשָׂכוֹת הַמִּדּוֹת שֶׁנִּגְלְקְחוּ מֵחָכְמָה דֶּרֶךְ יְרִידַת סֵדֶר הַמַּדְרֵגוֹת וְהִתְלַבְּשׁוּת הַחָכְמָה עַצְמָהּ הִיא בְּמִדּוֹת כו׳ ועמ״ש הַהֶפְרֵשׁ בֵּין קַבָּלַת הַמִּדּוֹת מֵהַשֵּׂכֶל וּבֵין הָאוֹתִיּוֹת בד״ה וַיִּיצֶר כו׳ אֶת הָאָדָם בפ׳ בְּרֵאשִׁית ע״ש).

5.6 which are drawings-down of the emotive attributes (middos) that were taken from Chochmah (wisdom) by way of the descent of the order of the levels, and Chochmah itself is enclothed in the attributes, etc. See what is written on the difference between the reception of the attributes from the intellect and [that of] the letters, in the discourse beginning "And He formed, etc., the man," in Parshas Bereshis; see there.)

The faces of the Chayos stand for emotive attributes that come from Chochmah through an orderly descent, so that wisdom it-

כְּדִכְתִיב ה' אִישׁ מִלְחָמָה[20] פִּי מַה שהויי נִקְרָא בְּשֵׁם אִישׁ הוּא בבחי' מִלְחָמָה לִהְיוֹת נִקְרָא בְּשֵׁם אִישׁ וְאָדָם.

6.4 As it is written, "Havayah is a man of war": that is, Havayah's being called by the name "man" is in the aspect of war, to be called by the names ish and adam ("man").

> In the Song at the Sea Havayah is called "a man of war": it is for the sake of war that Havayah takes on the names ish and adam, "man."

[20] ה' אִישׁ מִלְחָמָה שמות טו, ג. רְאֵה מְכִילְתָא ע"פ זֶה. ובאוה"ת בְּשַׁלַּח ע' תקלט. אוה"ת תֵּצֵא ע' תקעט.

THE SOURCES

Exodus 15:3 "Havayah is a man of war; Havayah is His Name," from the Song at the Sea. It is read here to say that G-d is called "man" only in relation to war.

ה' אִישׁ מִלְחָמָה ה' שְׁמוֹ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Mekhilta DeRabbi Yishmael, Tractate Shirah 4:1-17 On "Havayah is a man of war" the Mechilta says that at the sea G-d appeared as a warrior and at Sinai as an elder full of mercy, yet "with His Name He fights" and needs none of a warrior's weapons. The Kehot note cites it on this verse.

(שמות טו,ג) "יי איש מלחמה, יי שמו." רבי יהודה אומר: הרי זה מקרא עשיר במקומות הרבה: מגיד שנגלה עליהם המקום בכל כלי זין: נגלה עליהם כפרש, שנאמר: (תהלים יח,יא) "וירכב על כרוב ויעף וירא על כנפי רוח." נגלה עליהם כגבור חגור חרב, שנאמר: (תהלים מה,ד) "חגור חרבך על ירך, גבור!" נגלה עליהם בשרין וכובע כגבור, שנאמר: (ישעיה נט,יז) "וילבש צדקה כשריין, וכובע ישועה בראשו, וילבש בגדי נקם תלבשת ויעט כמעיל קנאה." נגלה עליהם בקשת ובחצים, שנאמר: (חבקוק ג,ט) "עריה תעור קשתך". (תהלים יח,טו) "וישלח חציו". נגלה עליהם בחנית, שנאמר: (חבקוק ג,יא) "לנגה ברק חניתך." (תהלים לה,ג) "והרק חנית וסגר לקראת רדפי,*הרק חנית: הוצא את החנית מן הנרתיק. אמר לנפשי ישעתך אני." נגלה עליהם בצנה ומגן, שנאמר: (תהלים צא,ד) "באברתו יסך לך, ות

(Exodus, Ibid. 3) "The L-rd is a man of war; the L-rd is His name." R. Yehudah says: This is a verse rich from (what is written) in many places. We are hereby apprised that He revealed Himself to them in the implements of war. He revealed Himself to them as a warrior girded with a sword, viz. (Psalms 45:4) "Gird Your sword upon Your thigh, O Hero. He revealed Himself to them as a rider, viz. (Ibid. 18:11) "And He mounted a cherub and flew, etc." He revealed Himself to them in mail and helmet, viz. (Isaiah 59:17) "He donned righteousness as mail, and a helmet of salvation on His head." He revealed Himself to them with a spear, viz. (Habakkuk 3:11) "by the light of the flash of Your spear," and (Psalms 35:3) "and draw spear and (don) buckler, etc." He revealed Himself to them with bow and arrows, viz. (Habakkuk 3:9) "The nakedness of Your bow will be revealed," and (II Samuel 22:15) "And H

Hebrew: Beeri Edition, Koren, Jerusalem, 2019 • English: Mechilta, translated by Rabbi Shraga Silverstein, CC-BY

אֲבָל בֶּאֱמֶת כִּי לֹא אָדָם הוּא לְהִנָּחֵם[21] כְּתִיב (ועמ"ש מִזֶּה בְּבֵיאוּר ע"פ זָכוֹר[22] אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ)

6.5 But in truth it is written, "for He is not a man, that He should relent." (See what is written about this in the explanation on "Remember the Shabbos day to keep it holy.")

> In truth, as Shmuel told Shaul, G-d "is not a man, that He should relent": in Himself He is beyond the level of Man. The text refers to a fuller treatment in the explanation on "Remember the Shabbos day" in Torah Ohr.

[21] כִּי לֹא אָדָם הוּא לְהִנָּחֵם ש"א טו, כט. [22] ע"פ זָכוֹר תו"א עב, ג.

THE SOURCES

I Samuel 15:29 Shmuel tells Shaul that "the Eternal One of Israel does not lie and does not relent, for He is not a man, that He should relent." Here it shows that in Himself G-d is beyond the level of Man.

וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

וְהַגַּם שֶׁהוּא בבחי' סוּס שֶׁאֵין בּוֹ הַשְׂכָּלָה לְהַשִּׂיג אֶת הָרוֹכֵב כּוֹ מ"מ יֵשׁ בּוֹ בחי' זוֹ לְהַעֲלוֹת אֶת הָרוֹכֵב מַעְלָה מַעְלָה כּוֹ.

6.6 And although it is at the level of a horse, which has no intellect to grasp the rider, etc., nevertheless it has this quality: to raise the rider higher and higher, etc.

> The horse has no understanding of its rider, yet it can carry him higher and higher. So the "horse" can raise the supernal Man beyond his own level.

(וְעַיֵּין מ"ש בד"ה יָבִיאוּ לְבוּשׁ מַלְכוּת[23] בְּעַנְיַן וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ שֶׁרִיצַת הַסּוּס גְּדוֹלָה מֵרִיצַת הַכְּרוּב כּוֹ ובד"ה וְקִבֵּל הַיְהוּדִים[24] ובפי' בְּשַׁלַּח בד"ה אָז יָשִׁיר מֹשֶׁה[25] ובד"ה אָשִׁירָה[26] כּוֹ כִּי גָאֹה גָּאָה)

DEEPER The idea that the Chayos are carried by the throne they seem to carry is quoted by Rabbeinu Bachya from Pirkei DeRabbi Eliezer, and the Kehot note adds that it is also the wording of the piyut "VeChayos" in the Rosh Hashanah Musaf, after the Kedushah. The note also records that this passage is quoted in Or HaTorah on Bereshis, which refers to the discourse in Torah Ohr, Yisro, on "the Patriarchs are the chariot."

6

וּכְתִיב עַד מְהֵרָה יָרוּץ דְּבָרוֹ[16] שֶׁהַסּוּס רָץ לְמָקוֹם שֶׁאֵין הָאָדָם יָכוֹל לֵילֵךְ בְּעַצְמוֹ בְּרַגְלָיו כָּךְ עד"מ כְּתִיב וְהָאָרֶץ הֲדוֹם רַגְלָי[17] וְהַסּוּס רָץ לְמָקוֹם שֶׁאֵין רַגְלָיו מַשִּׂיגִים

6.1 It is also written, "His word runs very swiftly": for the horse runs to a place where a person cannot go by himself on his feet. So too, by way of analogy, it is written, "and the earth is My footstool," and the horse runs to a place that His feet do not reach.

> Psalms says that G-d's word "runs," like a horse, and a horse runs where a person cannot go on his own feet. Isaiah calls the earth G-d's "footstool," so His "feet" stand for the level of G-dliness that reaches down to the world, and the horse runs to places those "feet" cannot reach.

[16] עַד מְהֵרָה יָרוּץ דְּבָרוֹ תְּהִלִּים קמ"ז, טו. [17] וְהָאָרֶץ הֲדוֹם רַגְלָי ישעי' סו, א.

THE SOURCES

Psalms 147:15 "He sends His command to the earth; His word runs very swiftly." The word "runs" is read here as the running of the horse, which reaches where a person cannot go on foot.

הַשֹּׁלֵחַ אִמְרָתוֹ אָרֶץ עַד מְהֵרָה יָרוּץ דְּבָרוֹ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Isaiah 66:1 G-d says through Yeshayahu: "The heavens are My throne, and the earth is My footstool." Here the "feet" are the level of G-dliness that reaches the earth, and the horse runs beyond them.

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי זֶה בַּיִת אֲשֶׁר תִּבְנוּ לִי וְאֵי זֶה מָקוֹם מְנוּחָתִי

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

וְהוּא דָּוְקָא בִּזְמַן שֶׁאֵין בהמ"ק [בית המקדש] קַיָּים שֶׁאֵין כֹּחַ בָּרַגְלַיִם לִהְיוֹת בחי' חַיּוֹת נוֹשְׂאוֹת וּמְנוּשָׂאוֹת וכו'

6.2 This is specifically at the time when the Holy Temple is not standing, when there is no strength in the feet to be the level of Chayos that carry and are carried, etc.

> This happens specifically when the Temple is not standing. Then the "feet" lack the strength to be Chayos that carry and are carried, as in the visions of the prophets of the Temple era.

אָז הַסּוּס רָץ לְמַעְלָה מַעְלָה עַד רוּם הַמַּעֲלוֹת מִבחי' אָדָם שֶׁעַל הַכִּסֵּא כִּי בְּחִינַת אָדָם הוּא אֲדַמֶּה לְעֶלְיוֹן[18] מִשא"כ עֶלְיוֹן מַמָּשׁ כּוֹ (ועמ"ש במ"א ע"פ אַתֶּם נִצָּבִים[19] מֵעִנְיַן פִּי עֶלְיוֹן כּוֹ)

6.3 Then the horse runs higher and higher, to the loftiest heights, above the level of the Man upon the throne. For the level of Man (adam) is "I will be like (adameh) the Most High (Elyon)," unlike the Most High itself, etc. (See what is written elsewhere, on the verse "You are standing," on the meaning of Elyon, etc.)

> In exile the horse runs higher still, above the Man upon the throne. The word adam (man) is read as adameh l'Elyon, "I will be like the Most High": Man is only a likeness of the Most High, not the Most High itself. For the meaning of Elyon the text refers to the discourse on "You are standing."

[18] אָדָם הוּא אֲדַמֶּה לְעֶלְיוֹן עַשָּׂרָה מַאֲמָרוֹת מַאֲמַר אִם כָּל חַי, ח"ב סל"ג. של"ה תושב"כ וַיֵּשֶׁב סוֹף הַדְּרוּשׁ צאן יוֹסֵף. עי"ש. וְעוֹד. [19] ע"פ אַתֶּם נִצָּבִים לְעֵיל פִּי נִצָּבִים מד, ג.

THE SOURCES

Isaiah 14:14 "I will ascend above the heights of the clouds; I will be like the Most High," the boast of the king of Babylon. The Kabbalistic works cited in the Kehot note connect adam ("man") with adameh: Man is a likeness of the Most High.

אֶעֱלֶה עַל בָּמֳתֵי עָב אֲדַמֶּה לְעֶלְיוֹן

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

6.7 (See what is written in the discourse beginning "Let them bring royal apparel," on the subject of "and the horse that the king has ridden upon," that the running of the horse is greater than the running of the cherub, etc.; and in the discourse beginning "And the Jews accepted"; and in Parshas Beshalach, in the discourse beginning "Then Moshe sang," and in the discourse beginning "I will sing, etc., for He is highly exalted.")

> The parenthesis lists other discourses on the horse: on the verse in Megillas Esther "and the horse that the king has ridden upon," which says the horse runs faster than the cherub; on "And the Jews accepted"; and two in Parshas Beshalach on the Song at the Sea.

[23] ועמ"ש בד"ה יָבִיאוּ לְבוּשׁ לְבוּשׁ מַלְכוּת רְאֵה תו"א צ, א וְאֵילָךְ. [24] ובד"ה וְקִבֵּל הַיְהוּדִים תו"א צו, ד. [25] בד"ה אָז יָשִׁיר מֹשֶׁה תו"א סב, ג. [26] ובד"ה אֲשִׁירָה תו"א סג, א.

THE SOURCES

Esther 6:8 Haman proposes: "Let them bring royal apparel that the king has worn, and the horse that the king has ridden upon." A discourse on this verse is cited for the horse that runs faster than the cherub.

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ בּוֹ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וַאֲשֶׁר נִתַּן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Exodus 15:1 "Then Moshe and the children of Israel sang this song… I will sing to Havayah, for He is highly exalted; the horse and its rider He cast into the sea." Two discourses on these words in Parshas Beshalach are cited.

אָז יָשִׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת הַשִּׁירָה הַזֹּאת לַה' וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַה' כִּי גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

אַךְ הַכֹּחַ שֶׁיֵּשׁ לְבְחִינַת סוּס כנ"ל. הִנֵּה כְּתִיב לֹא בִגְבוּרַת הַסּוּס[27] יֶחְפָּץ

6.8 But as for the power that the level of the horse has, as mentioned above: it is written, "He does not desire the strength of the horse,"

> Yet the horse's power is not its own. The text shows this from the verse "He does not desire the strength of the horse," which plainly says that G-d takes no delight in the might of horses.

[27] לֹא בִגְבוּרַת הַסּוּס תְּהִילִּים קמז, י.

THE SOURCES

Psalms 147:10 "He does not desire the strength of the horse": plainly, G-d takes no delight in military might. The verse is read here to say that the horse's strength is not its own; the next verse tells where it comes from.

לֹא בִגְבוּרַת הַסּוּס יֶחְפָּץ לֹא בְשׁוֹקֵי הָאִישׁ יִרְצֶה

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

שֶׁגְּבוּרַת הַסּוּס הנ"ל לֹא מֵצַד עַצְמוֹ הוּא כי"א רוֹצֶה ה' אֶת יְרֵאָיו אֶת הַמְיַחֲלִים לְחַסְדּוֹ חַסְדּוֹ שֶׁל הקב"ה בִּכְבוֹדוֹ וּבְעַצְמוֹ דְּהַיְינוּ מַהוּתוֹ וְעַצְמוּתוֹ שֶׁל אוֹר א"ס ב"ה נִמְשָׁךְ וְנִשְׁתַּלְשֵׁל לְמַטָּה לְהַעֲלוֹת בְּחִינַת סוּס הנ"ל.

6.9 meaning that the strength of the horse mentioned above is not from itself; rather, "Havayah desires those who fear Him, those who hope for His kindness": the kindness of the Holy One, blessed be He, in His glory and His essence, that is, the very being and essence of the Infinite Light (Or Ein Sof), blessed be He, is drawn down and descends, level by level, below, to raise up the level of the horse mentioned above.

> The verse is read to say that the horse's strength does not come from itself, and the next verse names its true source: "Havayah desires those who fear Him, those who hope for His kindness." That kindness is the very essence of the Infinite Light, drawn down level by level to raise the horse.

THE SOURCES

Psalms 147:11 "Havayah desires those who fear Him, those who hope for His kindness": plainly, G-d delights in those who trust Him rather than in strength. "His kindness" is read as G-d's own essence, which gives the horse its strength.

רוֹצֶה ה' אֶת יְרֵאָיו אֶת הַמְיַחֲלִים לְחַסְדּוֹ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

וְזֶהוּ בְּחִינַת טַלָּא דְּנָטִיף מֵעַתִּיקָא קַדִּישָׁא[28] בְּשַׁבָּת כוי שֶׁהוּא הִמָּשְׁכוּת אוֹר א"ס ב"ה מֵרֵישׁ כָּל דַּרְגִּין לְמַטָּה לִיתֵּן כֹּחַ וְעוֹז לַעֲלִיַּית הַסּוּס כוי

6.10 This is the level of "the dew that drips from Atika Kadisha (the Holy Ancient One)" on Shabbos, etc., which is the drawing down of the Infinite Light, blessed be He, from "the head of all levels" below, to give power and might for the ascent of the horse, etc.

> In the Zohar's imagery this is "the dew that drips from Atika Kadisha," the innermost level of Keser; on Shabbos this dew fills the head of Z'eir Anpin. It is light drawn from "the head of all levels," and it gives the horse the strength to rise.

[28] טַלָּא דְּנָטִיף מֵעַתִּיקָא קַדִּישָׁא זח"ג קכח, ב. קלה, ב. זח"ב (סא, ב. סב, ב). וע' שם (פח, א). ובח"ג (רפח, א) לי' כמ"ש כאן. [כ].

THE SOURCES

Zohar, Idra Rabba 3:14-6:25 In the Idra Rabba, dew drips from the skull of Atika and fills the head of Z'eir Anpin, and from that dew the dead will be revived. The text identifies this dew with the light that strengthens the horse.

Zohar, Yitro 26:441-27:453 The Zohar says that on Shabbos the head of Z'eir Anpin is filled with dew descending from Atika Kadisha, the most hidden of all. This is the dew "on Shabbos" of which the text speaks.

According to R. Eleazar, this also means that one should not utter the Holy Name by itself, but only after a preceding word, as in the Torah it only occurs for the first time after two words: Bereshit barah Elohim (In the beginning G-d created). Said R. Simeon: 'In the Torah the Holy Name is mentioned only in connection with a completed world: "On the day when TETRAGRAMMATON Elohim made the heavens and the earth" (Gen. 2, 4).' From all this it follows that one should not mention the Holy Name in vain, that is, in "emptiness". One should utter the Holy Name only within a blessing or a prayer. But he who takes the Name in vain, neither in a benediction nor in a prayer, will be punished when his soul will be leaving him: "for the L-rd will not hold him guiltless that taketh His Name in vain". R. Jose further remarks in our Mishnah: 'What is the nature of blessing? It is the presence of the

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(וְהַיְינוּ כְּעִנְיָן מ"ש בפ' בְּשַׁלַּח בד"ה לְסוּסָתִי[29] שֶׁיֵּשׁ סוּסִין נוּקְבִין וְסוּסִין דּוּכְרִין[30] אתעדל"ת [אתערותא דלתתא] **ואתעדל"ע** [ואתערותא דלעילא][31] **כו' אַךְ יֵשׁ עוֹד אתעדל"ע** [אתערותא דלעילא] **שֶׁהֵם אוֹתִיּוֹת זְכָרִים שֶׁהֵם בָּאִים שֶׁלֹּא עַל יְדֵי אתעדל"ת** [אתערותא דלתתא] **כְּלָל כו' וְהַיְינוּ הַמָּשְׁכוּת מִבְּחִינַת עַתִּיקָא כו' ע"ש**

6.11 (This is like what is written in Parshas Beshalach, in the discourse beginning "To my mare," that there are female horses and male horses, an arousal from below and an arousal from above, etc.; but there is also a further arousal from above: the male letters, which come without any arousal from below at all, etc., and these are drawings-down from the level of Atika, etc.; see there.

> The parenthesis cites the discourse "To my mare" in Torah Ohr, Beshalach: female horses stand for an arousal from below and male horses for an arousal from above. There is also a higher arousal from above, the "male letters," which comes with no human initiative at all and is drawn from Atika.

[29] בד"ה לְסוּסָתִי תו"א סג, ד. [30] סוּסִין נוּקְבִין . . דּוּכְרִין זח"ב (מו, סע"ב. מז, א). [כ]. [31] אתעדל"ת ואתעדל"ע זח"א (פח, א. קסד, א. רלה, א. רמד, א). זח"ב (רלב, ב). תיז (תס"ט) קי, ב. [כ].

THE SOURCES

Zohar, Beshalach 5:63-7:71 The Zohar explains "To my mare" through Pharaoh's tactics: he harnessed mares in front and stallions behind, and later reversed them. The Torah Ohr discourse cited here reads the female and male horses as arousals from below and from above.

AND PHARAOH DREW NEAR. Said R. Jose: It has been pointed out that the word hikrib (drew near, lit. brought near) is in the causative form, signifying that he brought the Israelites near to G-d by repentance. So the Scripture says elsewhere, "O L-rd, they have visited thee in trouble, they have poured out prayer when thy chastisement was upon them" (Isa. 26, 16), i.e. Israel do not turn to the Almighty when they are at ease, but only when they are "in trouble"; when He chastises them, then "they pour out prayer". They are like the dove in the story which took refuge from a hawk in the cleft of a rock and found a serpent there. They drew nigh unto the sea; but when they beheld how stormy it was, and how its waves roared and broke, fear overtook them. Then they looked back, and lo! there was Pharaoh with all his hosts and their manifold weapons! Their fear increased at this sight, and their

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וְהִנֵּה מִשָּׁם הוּא שֶׁנִּמְשָׁךְ הַכֹּחַ וְעוֹז לַעֲלִיַּית הַסּוּס דאתעדל"ת [דאתערותא דלתתא] **וע"ש עוֹד ע"פ וַיֹּאמֶר מֹשֶׁה אִכְלוּהוּ הַיּוֹם מֵעָנְיָן מוֹרִיד הַטַּל כו').**

7

וְלָכֵן קָרוּ לוֹ אֱלָקָא דְאֱלָקַיָּא[32] כו׳. כָּךְ דִּמְיָתִיךְ רַעְיָתִי פַּרְנָסָתִי שֶׁיִּשְׂרָאֵל מְפַרְנְסִין[33] וּמִתְפַּרְנְסִין כו׳ שֶׁהוּא עִנְיַן הַמְשָׁכַת חַיּוּת וְאוֹר א״ס ב״ה בְּתוֹךְ עָלְמִין עַל יְדֵי הַתּוֹרָה וּמִצְוֹת.[34]

7.1 Therefore "they call Him the G-d of gods," etc. So too, "I have likened you, my beloved": ra'yasi ("my beloved") [means] parnasasi ("my sustainer"), for Israel sustain and are sustained, etc. This is the drawing down of life-force and of the Infinite Light (Or Ein Sof), blessed be He, within the worlds through Torah and mitzvos.

> Because in kelipah G-dliness only encompasses from above, it is acknowledged there only from afar: the Talmud says that among the nations He is called "the G-d of gods." The text then turns to Israel: "so too, I have likened you, my beloved." Ra'yasi ("my beloved") is read as parnasasi ("my sustainer"), since its root also means to pasture and feed: through Torah and mitzvos Israel draw life and the Infinite Light into the worlds, and are themselves sustained.

[32] קָרוּ לֵי׳ אֱלָקָא דְאֱלָקַיָּא מְנָחוֹת קי, א. [33] רַעְיָתִי פַּרְנָסָתִי שֶׁיִּשְׂרָאֵל מְפַרְנְסִין הבי׳ צִיּוּנִים ע׳ בד״ה לְסוּסָתִי הבי׳ כָּאן. וש״נ. [כ]. [34] וְעַיֵּין סד״ה אֶת שַׁבָּתוֹתַי תִּשְׁמֹרוּ לָעֵיל בְּהַר מד, ד.

THE SOURCES

Menachot 110a Answering how G-d's Name can be "great among the nations," the Talmud says that they "call Him the G-d of gods." It is cited here to show that in kelipah G-dliness is acknowledged only as something above them.

ונשבעות לה׳ צבאות״. הלכו לאלכסנדריא של מצרים ובנו מזבח והעלו עליו לשם שמים, שנאמר: ״ביום ההוא יהיה מזבח לה׳ בתוך ארץ מצרים״. ״עיר ההרס יאמר לאחת״, מאי ״עיר ההרס יאמר לאחת״? כדמתרגם רב יוסף: ״קרתא דבית שמש דעתיד למיחרב״, איתאמר דהיא חדא מנהון. וממאי ד״עיר ההרס״ לישנא דשימשא היא? דכתיב: ״האומר לחרס ולא יזרח״. ״הביאי בני מרחוק ובנותי מקצה הארץ״ – ״הביאי בני מרחוק״, אמר רב הונא: אלו גליות של בבל, שדעתן מיושבת עליהן כבנים. ״ובנותי מקצה הארץ״ – אלו גליות של שאר ארצות, שאין דעתן מיושבת עליהן כבנות. אמר רבי אבא בר רב יצחק, אמר רב חסדא, ואמרי לה אמר מי יהודה, אמר רב: מצור ועד קרטיגני מכירין את ישראל ואת אביהם שבשמים, ומצור כלפי מערב ומקרטיגני כלפי מזרח אין מכירין את ישראל ולא את אביהן שבשמים. איתיביה

Hebrew: William Davidson Edition - Vocalized Aramaic

Shir HaShirim Rabbah 1:9 On this verse the Midrash reads ra'yasi as "my sustainers," who feed Me with the two daily offerings. Here "my sustainer" means that Israel draw life into the worlds through Torah and mitzvos.

לסוסתי ברכבי פרעה, דרש רבי פפיס (איוב כג, יג): והוא באחד ומי ישיבנו, דן יחידי לכל באי עולם ואין להשיב על דברי מי שאמר והיה העולם. אמר לו רבי עקיבא דיך פפיס שלא להשיב על דברי מי שאמר והיה העולם, לפי שהכל באמת והכל בדין, שכן כתיב (ישעיה ו, א): וראיה את ה׳ ישב על כסא רם ונשא. אמר רבי סימון כסא שמפריש בין מיתה לחיים, (מלכים א כב, יט): וכל צבא השמים עומדים עליו מימינו ומשמאלו, וכי יש שמאל למעלה, והלא הכל ימין, שנאמר (שמות טו, ו): ימינך ה׳ נאדרי בכח ימינך ה׳ תרעץ אויב, ומה תלמוד לומר מימינו ומשמאלו, אלא אלו מימינים ואלו משמאילים, אלו מכריעין לכף זכות ואלו מכריעין לכף חובה. רבי יוחנן בשם רבי אחא מייתי לה מן הדא (דניאל י, א): ואמת הדבר וצבא גדול, אמת הדבר כשנעשה צבא גדול, דכתיב (ירמיה י, י): וה׳ אלהי

"To a mare in Pharaoh's chariots I have likened you, my love" (Song of Songs 1:9). "To a mare in Pharaoh's chariots," Rabbi Papis expounded: "He is of one mind, and who can respond to Him?" (Job 23:13). He alone judges all creatures, and one may not challenge the words of the One who spoke and the world came into being. Rabbi Akiva said to him: 'Enough, Papis, one may not challenge the words of the One who spoke and the world came into being, because everything is true and everything is just,' as it is written: "I saw the L-rd sitting on a high and exalted throne" (Isaiah 6:1). Rabbi Simon said: It is a throne that distinguishes between death and life. "And all the host of the heavens attending Him on His right and on His left" (I Kings 22:19). Is there left On High? But is it not all right, as it is stated: "Your right, L-rd, is glorious in power; Your right, L-rd, smashes the enemy"

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כְּמוֹ שֶׁהַמַּאֲכָל מַמְשִׁיךְ חַיּוּת מֵהַמּוֹחַ לְשְׁאָר הָאֵבָרִים כו׳. נִמְשָׁל לְבְחִינַת סוּסָתִי בְּרִכְבֵי פַּרְעֹה שֶׁהוּא בְּחִינַת מַקִּיף לְפִי שֶׁהַתּוֹרָה וּמִצְוֹת מַעֲלִים אֶת הָאָדָם הָעֶלְיוֹן כְּמוֹ סוּס כו׳ (וְעַיֵּין בהרמ״ז [בהרב משה זכות] פִּי כִּי תֵצֵא (דער״ה סע״ב [סוף עמוד ב]))

7.2 [This is] just as food draws life-force from the brain to the rest of the limbs, etc. It is compared to the level of "my mare among Pharaoh's chariots," which is the level of the encompassing [light], because Torah and mitzvos raise up the supernal Man like a horse, etc. (See the Ramaz on Parshas Ki Seitzei) (at the end of 275b)

6.12 Now, it is from there that the power and might are drawn for the ascent of the horse of the arousal from below. See further there, on the verse "And Moshe said, 'Eat it today,'" on the subject of "He causes the dew to descend," etc.)

> From that higher source comes the strength of the human "horse," the arousal from below, to rise. The text also points to the discourse on the manna, "Eat it today" (Torah Ohr, Beshalach 7:12): the dew of the manna is an arousal from above, higher than any arousal from below, and from it the soul draws the power to arouse itself; "He causes the dew to descend" is a descent for the sake of raising the soul.

THE SOURCES

Exodus 16:25 "Moshe said: Eat it today, for today is a Shabbos to Havayah; today you will not find it in the field." A discourse in Torah Ohr, Beshalach opens with this verse, and the text refers to it on the subject of dew.

וַיֹּאמֶר מֹשֶׁה אִכְלֻהוּ הַיּוֹם כִּי שַׁבָּת הַיּוֹם לה׳ הַיּוֹם לֹא תִמְצָאֻהוּ בַּשָּׂדֶה

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

וְזֶהוּ לְסוּסָתִי בְּרִכְבֵי פַּרְעֹה דְּמִיתִיךְ רַעְיָתִי. פִּי׳ כְּמוֹ שֶׁיֵּשׁ זֶה לְעוּמַת זֶה בְּחִינַת סוּס בְּרִכְבֵי פַּרְעֹה דְּקִלִּיפָּה שֶׁהַחַיּוּת אֱלֹקוּת שֶׁיֵּשׁ בָּהֶם אֵינוֹ נִתְפָּס וּמוּשָׂג בָּהֶם לִהְיוֹת בָּהֶם בְּחִינַת בִּיטוּל כו׳ אֶלָּא בבחי׳ מַקִּיף עֲלֵיהֶם מִלְּמַעְלָה וְהִיא בְּחִינַת לְבוֹנָה זֶה שֶׁבַּקְּטוֹרֶת.

6.13 And this is [the meaning of] "To my mare among Pharaoh's chariots I have likened you, my beloved." That is: just as, "one opposite the other," there is the level of a horse among Pharaoh's chariots of kelipah (the husk), where the G-dly life-force that is in them is not grasped and apprehended within them, so as to bring about self-nullification (bittul) in them, etc., but is only in the mode of encompassing them from above; and this is the level of the pure frankincense in the incense.

> With this the text returns to the opening verse: opposite holiness there are horses too, in Pharaoh's chariots of kelipah, where the G-dly life-force is not grasped inwardly and produces no self-nullification, but only encompasses them from above. The text identifies this with the frankincense of the incense: as explained earlier in this book (on "I am black, yet comely"), ten of the incense's eleven spices stand for sparks exiled in the kelipos, while the eleventh, frankincense (levonah, from lavan, "white"), is the encompassing source of their life.

THE SOURCES

Ecclesiastes 7:14 "G-d has made the one opposite the other": plainly, Koheles says that G-d made the day of good and the day of adversity alike. Chassidus reads it to say that every level of holiness has its counterpart in kelipah; here, the horses of Pharaoh's chariots stand opposite the horses of holiness.

בְּיוֹם טוֹבָה הֱיֵה בְטוֹב וּבְיוֹם רָעָה רְאֵה גַּם אֶת זֶה עָשָׂה הָאֱלֹקִים עַל דִּבְרַת שֶׁלֹּא יִמְצָא הָאָדָם אַחֲרָיו מְאוּמָה

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Exodus 30:34 Among the spices of the incense G-d commands Moshe to take "pure frankincense" (levonah zakah). The text identifies it with the G-dliness that encompasses kelipah from above.

וַיֹּאמֶר ה׳ אֶל מֹשֶׁה קַח לְךָ סַמִּים נָטָף וּשְׁחֵלֶת וְחֶלְבְּנָה סַמִּים וּלְבֹנָה זַכָּה בַּד בְּבַד יִהְיֶה

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

EXPLANATION In exile the horse runs higher than the Man on the throne, toward G-d who "is not a man." Its power to raise its rider is not its own but comes from G-d's essence, "the dew from Atika Kadisha," and this leads back to the verse: Israel are likened to the horses of Pharaoh's chariots, in which G-dliness is only encompassing.

DEEPER The Kehot note gives several places in the Zohar for "the dew that drips from Atika Kadisha"; at 2:88a the Zohar says that on Shabbos the head of Z'eir Anpin is filled with dew descending from Atika Kadisha. For adam as adameh l'Elyon the note cites Asarah Maamaros and the Shelah, and for "Havayah is a man of war" it also points to the Mechilta on that verse.

וְעַיֵּין מ״ש מִזֶּה סד״ה אֶת שַׁבְּתוֹתַי תִּשְׁמֹרוּ גַּבֵּי וּמִקְדָּשִׁי תִּירָאוּ וּמְשָׁם יוּבַן מש״כ שהתומ״צ [שהתורה ומצות] **מַעֲלִים כוי כְּמוֹ סוס כוי**

7.4 And see what is written about this at the end of the discourse beginning "You shall keep My Shabbosos," at [the words] "and revere My Sanctuary"; from there one will understand what is written, that Torah and mitzvos raise up, etc., like a horse, etc.

The discourse on "You shall keep My Shabbosos" explains that the Torah is called "My Sanctuary" because the Talmud is drawn from the chamber of the Holy of Holies of Beriah. From this one can understand how Torah and mitzvos raise like a horse.

ועמש״ל [ועיין מה שכתוב לעיל] **מֵעַנְיַן אוֹתִיּוֹת הַתּוֹרָה בד״ה לְרֵיחַ שְׁמָנֶיךָ כמ״ש אֲשֶׁר יַעֲשֶׂה[35] אוֹתָם הָאָדָם וָחַי בָּהֶם פי׳ שֶׁעוֹשִׂין וּמְתַקְּנִין בְּחִינַת אָדָם שֶׁיִּתְעַלֶּה לְמַעְלָה מַעְלָה**

7.5 And see what is written above on the subject of the letters of the Torah, in the discourse beginning "For the fragrance of your oils." As it is written, "which the man shall do and live by them": that is, that they make and rectify the level of Man, so that it may ascend higher and higher,

The text refers back to an earlier discourse in this book, "For the fragrance of your oils," on the letters of the Torah. It then reads "which the man shall do (ya'aseh) and live by them" with ya'aseh in its other sense, "make": by doing the mitzvos one makes and perfects the supernal Man, raising him higher and higher.

[35] כמ״ש אֲשֶׁר יַעֲשֶׂה . . פי׳ שֶׁעוֹשִׂים וּמְתַקְּנִין בְּחִי׳ אָדָם וַיִּקְרָא יח, ה. באוה״ת שָׁלַח ע׳ תקכה מְבָאר: ״א״כ פי׳ וְחַי בָּהֶם הֵיינוּ הֶמְשֵׁכֶת הָאוֹר וְהַחַיּוּת מבחי׳ ע״ק שֶׁבּוֹ נֶאֱמַר כִּי עִמְּךָ מְקוֹר חַיִּים לוזי״א הנק׳ אָדָם״. באוה״ת וַיִּקְרָא כֶּרֶךְ א פִּי אַחֲרֵי ע׳ צט מַצִּיין לְכָאן וּמוסיף: ״מְבוֹאָר דְּמַפְרֵשׁ הָאָדָם קַאי עַל הָאָדָם שֶׁעַל הַכִּפֵּא״ וּרְאֵה שָׁם הפי׳ בתי׳ ״וְחַי״.

THE SOURCES

Leviticus 18:5 G-d tells Moshe to say to Israel: "You shall keep My statutes and My laws, which the man shall do and live by them": plainly, a person lives by keeping them. The maamar reads ya'aseh, "shall do," as "make": by doing the mitzvos one makes and raises the supernal Man.

וּשְׁמַרְתֶּם אֶת חֻקֹּתַי וְאֶת מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וָחַי בָּהֶם אֲנִי ה׳ {ס}

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

לְבְחִינַת כִּי לֹא אָדָם כוי וד״ל [ודי למבין] **(וַעֲיֵין עוֹד מֵעִנְיַן לְסוֹסָתִי בְּרַכּוֹת בשה״ש** [בשיר השירים] **בְּמְקוֹמוֹ ובפי׳ בְּשַׁלַּח ס״פ כ״ג נָשֹׂא רפ״ח וּבְזֹהַר ס״פ וַיִּגַּשׁ דרי״א ע״ב[36] ובפי׳ בְּשַׁלַּח דמ״ו סע״ב** [סוף עמוד ב]**):**

7.6 to the level of "for He is not a man, etc." This suffices for one who understands. (See further on the subject of "To my mare" in the Midrash Rabbah: on Shir HaShirim, in its place; on Parshas Beshalach, end of section 23; on Naso, beginning of section 8; and in the Zohar, end of Parshas Vayigash, 211b, and Parshas Beshalach, at the end of 46b.)

The goal of that ascent is the level of "He is not a man": G-d as He is beyond the figure of Man. The closing parenthesis lists further sources on "To my mare" in the Midrash Rabbah and the Zohar.

[36] וּבְזֹהַר ס״פ וַיִּגַּשׁ דרי״א ע״ב רְאֵה הַלָּשׁוֹן בסה״מ תרנ״א ע׳ קצז.

THE SOURCES

Shemot Rabbah 23:14 Expounding "for He is highly exalted," the Midrash brings "To my mare among Pharaoh's chariots": the waves of the sea were likened to mares and the Egyptians to stallions chasing them into the sea. The text refers to it for more on "To my mare."

דבר אחר, כי גאה גאה, הדא הוא דכתיב (שיר השירים א, ט): לססתי ברכבי פרעה, דרש רבי פפוס לססתי כתיב [כמו שכתוב בשיר השירים רבה]: עד יש לך רוח יש לך כנפים, מיד הסיטן הקדוש ברוך הוא והביאן מבין גלגלי המרכבה והסיטן על הים. מהו (שיר השירים א, ט): דמיתיך רעיתי, שנדמו גלי הים לסוסיות נקבות ומצריים הרשעים לסוסים זכרים מזהמים, והיו רצים אחריהם עד שנשתקעו בים, שנאמר: סוס ורכבו רמה בים. והיה המצרי אומר לסוסו אתמול הייתי מושכך להשקותך מים ולא היית בא אחרי, עכשו אתה בא לשקעני בים, והיה הסוס אומר לו: רמה בים, ראה מה בים, רומו של עולם אני רואה בים:

Another matter, "for He is exalted" - that is what is written: "[I have likened you my love] to a mare [lesusati] in Pharaoh's chariots" (Song of Songs 1:9). Rabbi Pappos expounded: Lesusati is written18Without a vav, and therefore it can be read lesisati, meaning My gladness. The Holy One blessed be He exalted over Pharaoh. Shir HaShirim Rabba 1:9> until: Do you have wind, do you have wings?19The midrash in Shir HaShirim Rabba describes Pharaoh as exalting over the sea as he pursues the children of Israel. G-d responds that He is incomparably more powerful than Pharaoh. Food enables the life-force in the brain to flow to the rest of the body; in the same way Torah and mitzvos draw G-d's light into the worlds. This is likened to "my mare," an encompassing level, because Torah and mitzvos carry the supernal Man upward like a horse; the text cites the Ramaz, R. Moshe Zacuto, in his glosses on the Zohar.

THE REBBE ON THIS PARAGRAPH

A question the Rebbe raises

In a letter of 27 Sivan 5706, answering a correspondent who had added to the Rebbe's article in Kovetz Lubavitch 3 that the Patriarchs, as G-d's chariot, felt their Rider while other people do not, the Rebbe weighs the claim.

The Rebbe allows the claim only as "שֶׁמַּרְגִּישִׁים רַק הַפְּלָאת הָרוֹכֵב וְרֵיחוּק, עֶרְכּוֹ מֵהַשָּׂגָתָם" **(a feeling of the Rider's wondrousness and of how far He is beyond their grasp), and even so finds it slightly difficult ("וצע״ק") from the end of both Lesusasi maamarim in Likkutei Torah, ours among them; our maamar ends with the horse that has no grasp of its Rider, who stays encompassing. He resolves that the service of a chariot is** "בִּיטּוּל לְגַבֵּי הָרוֹכֵב" **(self-nullification to its rider), though in truth it has an advantage over him, for** "מְבִיאָה אֶת הָרוֹכֵב לְמָקוֹם שֶׁאֵינוֹ יָכוֹל לָבוֹא בְּכֹחַ עַצְמוֹ" **(it brings him where he cannot go by his own power); understanding is only the road ("הֶסֵּיבָּה וְהַדֶּרֶךְ לָזֶה") that leads a person to that nullification. The letter cites our maamar only for that difficulty; perhaps (biur b'derech efshar) his answer is also how its close can hold for the Patriarchs: the chariot's service itself has no grasp of the Rider, and what they understood was the road that led them to it.**

THE ALTER REBBE: נִמְשָׁל לִבְחִינַת סוּסָתִי בְּרִכְבֵי פַּרְעֹה שֶׁהוּא בְּחִינַת מַקִּיף לְפִי שֶׁהַתּוֹרָה וּמִצְוֹת מַעֲלִים אֶת הָאָדָם הֶעָלְיוֹן כְּמוֹ סוּס

THE REBBE: וּבְוַדַּאי כַּוָּנָתוֹ שֶׁמַּרְגִּישִׁים רַק הַפְּלָאת הָרוֹכֵב וְרֵיחוּק עֶרְכּוֹ מֵהַשָּׂגָתָם. וצע״ק מלקו״ת סד״ה לְסוּסָתִי בְּרִכְבֵי פַּרְעֹה וְהַשֵּׁנִי

Likkutei Sichos, vol. טו, p. 498-499 (letters, Parshas Lech Lecha) · letter of Wednesday, 27 Sivan 5706

וְהִנֵּה הֵיכָל קה״ק [קדש הקדשים] **הוּא כוי הֲנָהָגָתוֹ ע״י הַסּוּסִים וְעַיֵּין בסש״ב** [בספר של בינונים] **פנ״ב גַּבֵּי וּמַהוּ הַלְּבוּשׁ כוי דִּלְעֵילָּא לְעֵילָּא כוי בְּהֵיכַל קה״ק** [קדש הקדשים]

7.3 Now, the chamber of the Holy of Holies is, etc.; it is conducted by means of the horses. And see Sefer Shel Beinonim, chapter 52, at [the words] "And what is the garment, etc., far, far above, etc.," in the chamber of the Holy of Holies.

The next words state that the chamber of the Holy of Holies is "conducted" by means of the horses. Tanya, chapter 52, asks what "garment" can clothe the Shechinah without being nullified in its light, and answers: G-d's will and wisdom, clothed in Torah and mitzvos, a wisdom "far, far above" the revealed world. The Shechinah is clothed in the chamber of the Holy of Holies of every world. Tanya there identifies this chamber as the Chochmah, Binah and Daas of each world, and in Beriah it is the source of the Talmud. So when the maamar says this innermost chamber is conducted by the "horses," it ties that chamber to the letters of Torah.

THE SOURCES

Tanya, Part I; Likkutei Amarim 52 Tanya asks what garment can clothe the Shechinah and answers that it is G-d's will and wisdom clothed in Torah and mitzvos, a wisdom "far, far above" the revealed world. It then explains that the Shechinah is clothed in the chamber of the Holy of Holies of each world.

ומהו הלבוש שיוכל להסתירה ולהלבישה, ולא יתבטל במציאות באורה? הוא רצונו יתברך וחכמתו וכו׳ המלובשים בתורה ומצותיה, הנגלית לנו ולבנינו, דיאורייתא מחכמה נפקת״, היא חכמה עילאה, דלעילא לעילא מעלמא דאתגליא, דאיהו חכים ולא בחכמה ידיעה וכו׳, וכמו שנתבאר לעיל, שאור אין סוף ברוך הוא מלובש ומיוחד בחכמה עילאה, והוא יתברך וחכמתו אחד. רק שירדה בסתר המדרגות ממדריגה למדריגה בהשתלשלות העולמות, עד שנתלבשה בדברים גשמיים, שהן תרי״ג מצות התורה. ובירידתה בהשתלשלות מעולם לעולם - גם השכינה ירדה ונתלבשה בה בכל עולם ועולם, וזהו היכל קדשי קדשים שבכל עולם ועולם, וכמו שכתוב בזהר ועץ חיים, שהשכינה, שהיא מלכות דאצילות [שהיא בחינת גילוי אור אין סוף ברוך הוא וחיות שמאיר לעולמות, ולכן היא נקראת ״דבר ה״י ו״רוח פיו״, כביכול על ד

Hebrew: Kehot Publication Society

of Atzilus is clothed. The earlier discourse on "For the fragrance of your oils" (Likkutei Torah, Shir HaShirim 3:3) says that letters are called horses because they lift very high: as a horse carries its rider to a far place he could not reach on foot, so the letters lift one who puts his whole mind into them; it refers ahead to this discourse.

THE BREAKDOWN

AVODAH In exile, the "night" when the Temple is not standing, the soul can yearn for G-d without reason or understanding, from the level of "my soul," the level of the letters. Through Torah and mitzvos a Jew becomes G-d's "mare" and His "sustainer," drawing life into the worlds and raising the supernal Man higher than intellect can reach; and the strength for this comes not from one's own power but from G-d's kindness to "those who fear Him."

1. Why does the maamar explain the difference between the visions of Yechezkel and Zechariah by how far the divine light had descended in their times?
2. How can a horse, which has no grasp of its rider, carry him higher than he could go himself, and how does this apply to the letters and to Torah and mitzvos?
3. What does it mean that adam is adameh l'Elyon, and how can the "horse" run above the Man on the throne?
4. If the horse's strength is not its own, where does it come from, and why is this connected with Shabbos and "the dew of Atika Kadisha"?
5. In what sense are Israel G-d's "sustainers," and why is this compared to a mare among Pharaoh's chariots?

The midrash cite the verse: "He rode upon a cherub and flew; He swooped down upon the wings of the wind" (Psalms 18:11). Immediately, the Holy One blessed be He diverted them20The cherub and the wind. and He brought them from between the wheels of the [divine] chariot and He diverted them to the sea. What is "I have like

Hebrew: Midrash Rabbah -- TE • English: The Sefaria Midrash Rabbah, 2022, CC-BY

Zohar, Beshalach 4:52-5:63 At the end of this page the Zohar begins its explanation of "To my mare among Pharaoh's chariots," through Pharaoh's mares and stallions. The text refers to it for more on the verse.

AND THE L-RD WALKED BEFORE THEM BY DAY. The expression "and the L-rd" means the Holy One, blessed be He, and His Council. 'This illustrates what we have been taught,' said R. Isaac, 'namely, that the Patriarchs were the Shekinah's chariot. Abraham is indicated by the words "walked before them by day"; Isaac by "in a pillar of cloud"; Jacob by "to lead them the way"; and David by the words "by night in a pillar of fire"; and all these four formed a supernal holy Chariot, for the assistance and guardianship of Israel, to the end that she might walk in harmony, completeness and peace, and that the Fathers might behold the redemption of their children. TO GO BY DAY AND BY NIGHT. Why had the children of Israel thus to go by night as well as by day like a pack of runaways? Had they not the Holy One Himself to protect and to lead them? The reason, however, was in order that the harmony of the w

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EXPLANATION Israel are G-d's "beloved" and His "sustainer," because through Torah and mitzvos they draw life into the worlds; and like a horse they carry the supernal Man beyond itself, to the level of "He is not a man."

DEEPER The Kehot note cites Or HaTorah, which explains "and live by them" as the drawing of light and life from Atika Kadisha, of which it is said "for with You is the source of life," into Z'eir Anpin, which is called Adam, and elsewhere reads "the man" as the Man upon the throne. In the Behar discourse referred to here, the Talmud is drawn from the chamber of the Holy of Holies of Beriah, in which Malchus

Thursday · יום חמישי

PARSHAS VAYISHLACH

Likkutei Torah, Shir HaShirim 10 §1-13

and mitzvos; this is the meaning of ra'yasi, "my sustainer," compared to a royal horse.

The horse and the bee §18-20 The horse is adorned for its rider's pleasure without grasping it; the "horses" of the divine chariot are letters, and the soul serves the supernal delight through self-nullification, its mitzvos the bride's ornaments, like a bee that gathers for its owner.

1

לְסוּסָתִי[1] בִּרְכְבֵי פַרְעֹה דִּמִּיתִיךְ רַעְיָתִי. פִּי רַעְיָתִי פַּרְנָסָתִי[3] כְּמַאֲמַר רז"ל [רבותינו זכרונם לברכה] יִשְׂרָאֵל מְפַרְנְסִין[4] כו'. וּלְהָבִין אֵיךְ הֵם מְפַרְנְסִין כו'.[2]

1.1 "To my mare among Pharaoh's chariots I have likened you, my beloved (ra'yasi)." Ra'yasi means "my sustainer" (parnasasi), as in the saying of our Sages, of blessed memory, "Israel sustain, etc." And [we need] to understand how they sustain, etc.

> The maamar opens with Song of Songs 1:9, where G-d likens the Community of Israel to a mare harnessed to Pharaoh's chariots. The Midrash reads ra'yasi, "my beloved," as if from the root "to feed," and the Sages say that Israel "sustain their Father in heaven"; the first question is how created beings can sustain G-d.

[1] לְסוּסָתִי הַנָּחֹת כ"ק אדמו"ר הָאֶמְצָעִי בסה"מ תקס"ד ע' רמט. וְעוֹד הַנָּחָה שָׁם ע' ג. [2] בֵּיאוּר עַל מַאֲמָר זֶה נִדְפַּס שָׁם ע' כז ועי' לב. (מַתְחִיל וְלֹא יָדַע אִישׁ אֶת קְבוּרָתוֹ). רְאֵה לְהַלָּן בְּהוֹסָפוֹת לְהַעֲרוֹת וְצִיּוּנִים הַשְׁוָואָה לד"ה זֶה. מַאֲמָר זֶה נֶאֱמַר עַל חֲתוּנַת כ"ק אדמו"ר הצ"צ, רְאֵה בסה"מ תקס"ד בְּרֵאשִׁיתַ הַמַּאֲמָרִים שָׁם. [3] רַעְיָתִי פַּרְנָסָתִי כ"כ בשהש"ר ע"פ לְסוּסָתִי. ועל"ק בד"ה הִנָּךְ יָפָה. ובוזח"ג (לג, ב). [כן]. [4] יִשְׂרָאֵל מְפַרְנְסִין וזח"ג ז, ב. שהש"ר א, ע"פ לְסוּסָתִי. יל"ש פְּקוּדֵי רְמָז תיח.

THE SOURCES

Song of Songs 1:9 The King, the lover of the Song, speaks to his beloved and likens her to a mare harnessed among Pharaoh's chariots, the finest and most richly adorned of horses. The Midrash reads ra'yasi, "my beloved," also as "my sustainer"; the whole maamar explains this verse and returns to it in its last section.

לְסַסְתִּי בִּרְכְבֵי פַּרְעֹה דִּמִּיתִיךְ רַעְיָתִי

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Shir HaShirim Rabbah 1:9 On this verse Rabbi Yonasan reads ra'yasi as "my sustainers," who "fed" G-d with the two daily offerings. The maamar takes this reading as its starting point.

לסססתי ברכבי פרעה, דרש רבי פפיס (איוב כג, יג): והוא באחד ומי ישיבנו, דן יחידי לכל באי עולם ואין להשיב על דברי מי שאמר והיה העולם. אמר לו רבי עקיבא דיך פפיס שלא להשיב על דברי מי שאמר והיה העולם, לפי שהכל באמת והכל בדין, שכן כתיב (ישעיה ו, א): וארא את ה' ישב על כסא רם ונשא. אמר רבי סימון כסא שמפריש בין מיתה לחיים, (מלכים א כב, יט): וכל צבא השמים עומדים עליו מימינו ומשמאלו, וכי יש שמאל למעלה, והלא הכל ימין, שנאמר (שמות טו, ו): ימינך ה' נאדרי בכח ימינך ה' תרעץ אויב, ומה תלמוד לומר מימינו ומשמאלו, אלא אלו מימינים ואלו משמאילים, אלו מכריעין לכף זכות ואלו מכריעין לכף חובה. רבי יוחנן בשם רבי אחא מייתי לה מן הדא (דניאל י, א): ואמת הדבר וצבא גדול, אמת הדבר כשנעשה צבא גדול, דכתיב (ירמיה י, י): והי אלהי

"To a mare in Pharaoh's chariots I have likened you, my love" (Song of Songs 1:9). "To a mare in Pharaoh's chariots," Rabbi Papis expounded: "He is of one mind, and who can respond to Him?" (Job 23:13). He alone judges all creatures, and one may not challenge the words of the One who spoke and the world came into being. Rabbi Akiva said to him: 'Enough, Papis, one may not challenge the words of the One who spoke and the world came into being, because everything is true and everything is just,' as it is written: "I saw the L-rd sitting on a high and exalted throne" (Isaiah 6:1). Rabbi Simon said: It is a throne that distinguishes between death and life. "And all the host of the heavens attending Him on His right and on His left" (I Kings 22:19). Is there left On High? But is it not all right, as it it is stated: "Your right, L-rd, is glorious in power; Your right, L-rd, smashes the enemy"

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Zohar, Vayikra 13:97-16:104 Explaining the offerings as the King's meal, the Zohar says, "as we have learned, Israel sustain their Father in heaven." The maamar asks how this can be.

But thenceforth "there shall no stranger eat thereof', that is, one who has not established the Holy Name below and who has no portion therein; such a one has no portion in the supernal delight wherein is true "eating", and which is still in the place where it was when the savour of the sacrifices used to ascend. For when there is food

LIKKUTEI TORAH · SHIR HASHIRIM 10

לסוסתי ברכבי פרעה דמיתיך רעיתי. פי'

To My Mare Among Pharaoh's Chariots

Israel "sustain" G-d as food sustains a person: through Torah and mitzvos, which flow from G-d's own delight, they let His infinite light reach the worlds as kindness. Like a royal horse that serves its rider's pleasure without grasping it, the soul does this through self-nullification before a delight beyond all understanding.

The maamar asks how Israel can be called ra'yasi, "my sustainer," and why this is likened to a mare among Pharaoh's chariots. It begins with the sun "like a bridegroom coming forth from his canopy": the Written Torah, which lights the Oral Torah, the moon. "A world of kindness will be built" teaches that kindness, which has no place in G-d's essence, is built continually through Israel's inner "saying," contemplation in the heart that draws a response from above. The "canopy" over all "glory" is the supernal delight, a light so high that it reaches the lowest levels and is enclothed in the physical Torah and mitzvos, so that they draw a light higher than the World to Come, hidden like a shadow. The mitzvos fall into three groups, fire, water and spirit, the letters of omer: prayer, kindness and Torah study. The Torah descends like a bridegroom to its bride, the Community of Israel, along a "sealed" path that the forces of evil cannot reach. Like food that binds soul to body, Israel let G-d's light flow into the worlds; like a royal horse, or a bee gathering for its owner, they serve a delight they cannot grasp.

OUTLINE

Two questions and the bridegroom §1 How can Israel "sustain" G-d, and why the comparison to Pharaoh's mare? The sun, "like a bridegroom," is the Written Torah, which gives light to the Oral Torah; the two are the general and the particular of one Torah.

A world of kindness is built §2-3 Kindness, absent from G-d's essence, is drawn down through many contractions and built continually through Israel's inner "saying," the contemplation of G-d's oneness; Binah, the fifty gates, brings it into the "heavens," and the Community of Israel, the kallah, receives it.

The canopy over all glory §4-10 The "canopy" is the encompassing light of supernal delight, which reaches the lowest levels and is enclothed in Torah and mitzvos; they draw a light higher than the World to Come, G-d's own "tefillin," which stays hidden like a shadow and is drawn by love, "your right hand."

Fire, water and spirit §11-13 All the mitzvos are prayer, kindness and Torah study, the letters of omer; this human "saying" draws G-d's "saying." The Torah descends like a bridegroom from the canopy toward its bride, and "the path of women" is the outflow on which the opposing forces feed.

The sealed path §14-15 The path of the righteous, unlike the path of women, gives the external forces nothing; the Torah must be "sealed" among its students, and yasis (620) alludes to the 620 pillars of light revealed through the Oral Torah.

Sustaining like food §16-17 As food lets the soul give life to the body, Israel draw G-d's encompassing light into the worlds through Torah

בְּכָל הָאָרֶץ יָצָא קַוָּם וּבְקֵצֶה תֵּבֵל מִלֵּיהֶם לַשֶּׁמֶשׁ שָׂם אֹהֶל בָּהֶם

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Zohar, Terumah 16:192-202 The Zohar on Terumah explains that the holy "sun" is a tent that gathers all the hidden lights; it goes forth "like a bridegroom" with their radiance, as a bridegroom longs to give his bride gifts.

And how far are they comprehended? "In them hath he set a tent for the sun" (Ibid.), because the holy sun1'Tifereth. is as a tabernacle of all those supreme grades, and is as a light which has taken into itself all the hidden lights and the whole current of their extension, whereby Faith is manifested in the whole world.

English: The Zohar; London, Soncino Press, 1933, Public Domain

וְהָרֶמֶז עַל תּוֹרָה שֶׁבִּכְתָב כִּי תשב"כ [תורה שבכתב] **נִקְרָא שֶׁמֶשׁ**[7] **וְתוֹרָה שֶׁבְּעַל פֶּה יָרֵחַ שֶׁכְּשֵׁם שֶׁהַיָּרֵחַ מְקַבֵּלֶת אוֹרָה מֵהַשֶּׁמֶשׁ שע"י כֵּן תּוֹרַת אוֹרָה כָּךְ תּוֹרָה שבע"פ** [שבעל פה] **הִיא הַמְקַבֶּלֶת מתשב"כ** [מתורה שבכתב].

1.4 And the allusion is to the Written Torah, for the Written Torah is called "sun" and the Oral Torah "moon." Just as the moon receives its light from the sun, through which its light shines forth, so the Oral Torah is what receives from the Written Torah.

The sun alludes to the Written Torah. The moon has no light of its own and shines only by reflecting the sun; in the same way the Oral Torah receives everything it has from the Written Torah and makes that light visible.

THE REBBE ON THIS PARAGRAPH

The Rebbe explains

In a sicha printed for Parshas Bereishis 5749 in Likkutei Sichos vol. 30, adapted from the second day of Shavuos 5747, the Rebbe takes up the Talmud's account (Chullin 60b) of the moon's complaint that 'two kings cannot use one crown' and asks whether it was a just claim; to answer, he turns to "שְׁנֵי הַמְּאוֹרוֹת הַגְּדוֹלִים" (the two luminaries) as they are in the Torah.

The Rebbe quotes this paragraph: the Oral Torah is the 'small luminary' because it receives from the Written Torah, as the Gemara keeps asking 'From where do we know this? For it is written'. He then qualifies it: the Oral Torah is a 'receiver' "רַק מִצַּד בְּנֵי יִשְׂרָאֵל מְקַבְּלִי" "הַתּוֹרָה" (only from the side of Israel, who receive the Torah) and derive its laws by the rules of interpretation. From the side of G-d, the Giver, the mitzvos were given with their explanation, and both are "הַמְּאוֹרוֹת הַגְּדוֹלִים" ('great luminaries').

THE ALTER REBBE: כָּךְ תּוֹרָה שבע"פ הִיא הַמְקַבֶּלֶת מתשב"כ. וּכְמוֹ שֶׁאָמַר בגמ' מִנַּלָּן דִּכְתִיב כו'

THE REBBE: זֶה שתושבע"פ הִיא "מְקַבֵּל" מתושב"כ, הוּא רַק מִצַּד בְּנֵי יִשְׂרָאֵל, מְקַבְּלִי הַתּוֹרָה

Likkutei Sichos, vol. ל, p. 8-15 (our paragraph quoted pp. 10-11, notes 24 and 27; the qualification p. 11) · משיחת יום ב' דחג השבועות תשמ"ז (נדפס לפי בראשית תשמ"ט)

[7] תושב"כ נִקְרָא שֶׁמֶשׁ ותושבע"פ נק' יָרֵחַ רְאֵה שלי"ה טז, א. קצא, א.

THE SOURCES

Zohar, Vaetchanan 12:75-14:87 The Zohar says that the Written Torah and the Oral Torah are "general" and "particular": the general needs the particular and the particular the general, and they unite so that all is one. The Kehot note cites it for this passage.

וּכְמוֹ שֶׁאָמַר בגמ' [בגמרא] **מִנַּלָּן דִּכְתִיב כו' אוֹ מְנָא הָנֵי מִילֵּי כו'. אַךְ תּוֹרָה שֶׁבִּכְתָב הִיא בחי' כְּלָל ותשבע"פ** [ותורה שבעל פה] **בחי' פְּרָט**

1.5 As it says in the Gemara, "From where do we know this? For it is written, etc.," or "From where are these words [derived]? etc." But the Written Torah is the level of the general (klal) and the Oral Torah the level of the particular (prat).

The Talmud constantly asks "From where do we know this?" and answers with a verse, showing that the Oral Torah draws on the Written. The text then calls the Written Torah "general" (klal) and the Oral Torah "particular" (prat), terms from the rules by which the Torah is interpreted.

THE REBBE ON THIS PARAGRAPH

Background from the Rebbe

In Likkutei Sichos vol. 17 (Avos), from the sicha of Shabbos Acharei-Kedoshim 5724, the Rebbe asks why the Mishnah of Rabbi

below there is food above; it is as though a king were to prepare a banquet for himself and another for his servants, but were not to eat till his servants ate. Hence the expression "sweet savour" (lit. savour of pleasantness)- savour for the servants, pleasantness for the L-rd. Hence we have learnt that Israel feed their Father in heaven. And who are they that eat of the banquet of the King? Who if not the souls of the righteous? R. Abba further discoursed on the verse: "Behold how good and how pleasant it is for brethren to dwell together in unity" (Ps.

English: The Zohar; London, Soncino Press, 1933, Public Domain

Zohar, Tzav 20:145-22:156 In the Raaya Mehemna on Tzav, cited in the Kehot note, the Zohar reads "my sister, my beloved" as prayer: "ra'yasi means only parnasasi, my sustainer," for through it the dishes of the King's offerings are prepared, with the "bread" of the Torah.

and had it not been for the misfortune of the sons of Aaron, there would have been no day when G-d was more pleased with Israel from the time they left Egypt. And the death of the sons of Aaron was deserved for many reasons. One was that they offered incense at the wrong time-at a time when oil and incense were not together (i.e. not when the lamp was lit, v. Ex. 30, 7). Another was that they thrust themselves forward in the place of their father. A third was that they were not married; for such are not meet to bring blessings into the world. And a fourth was that they were intoxicated with wine.

English: The Zohar; London, Soncino Press, 1933, Public Domain

וְגַם לְהָבִין דִּמְיוֹן הַכָּתוּב בְּחִינַת רַעְיָתִי לְסוּסָתִי כו'. הָעִנְיָן הוּא כִּי הִנֵּה כְּתִיב וְהוּא כְּחָתָן יוֹצֵא מֵחוּפָּתוֹ[5] **כו'.**

1.2 Also, [we need] to understand the verse's likening of the level of ra'yasi to "my mare," etc. The matter is this: it is written, "And he is like a bridegroom coming forth from his canopy (chuppah), etc."

The second question is why this "sustaining" is compared to a horse in Pharaoh's chariots. The answer begins with Psalms 19:6, which pictures the sun as a bridegroom coming out from under his wedding canopy.

[5] וְהוּא כְּחָתָן יוֹצֵא מֵחוּפָּתוֹ תְּהִלִּים יט, ו.

THE SOURCES

Psalms 19:6 David's psalm on the heavens pictures the sun coming out each morning like a bridegroom from his wedding canopy, and running its daily course with a hero's joy: "And he is like a bridegroom coming forth from his canopy; he rejoices like a mighty man to run a path." The maamar reads the sun as the Written Torah and its "path" as its flow toward the Oral Torah.

וְהוּא כְּחָתָן יֹצֵא מֵחֻפָּתוֹ יָשִׂישׂ כְּגִבּוֹר לָרוּץ אֹרַח

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Zohar, Beha'alotcha 1 At the beginning of Parshas Beha'aloscha (3:148b), Rabbi Yehudah opens with this verse and speaks of the Torah, the tree of life, and of the sun whose light begins at the tree's head and spreads through it; "his canopy" is "the crown with which his mother crowned him," and "to run a path" is to light up the moon.

AND THE L-RD SPOKE UNTO MOSES, SAYING: SPEAK UNTO AARON, AND SAY UNTO HIM: WHEN THOU LIGHTEST THE LAMPS…. R. Judah discoursed here on the verse: "Which is as a bridegroom coming out of his chamber", etc. (Ps. 19, 6). 'Happy is the portion of Israel', he said, 'in whom the Holy One, blessed be He, delights and to whom He gave the Torah of truth, the Tree of Life, whoever takes hold of which achieves life in this world and in the world to come.

English: The Zohar; London, Soncino Press, 1933, Public Domain

Zohar, Ki Teitzei 14:70-17:79 The Zohar on Ki Seitzei applies the verse to the joy of the central pillar, the bridegroom above, when he comes to redeem his bride, whose garments in exile are dark.

פִּי' וְהוּא קָאֵי עַל הַשֶּׁמֶשׁ הַנִּזְכָּר לְמַעְלָה לַשֶּׁמֶשׁ שָׂם אֹהֶל בָּהֶם שֶׁהוּא כְּחָתָן וכו' (עַיֵּין בַּזֹּהַר ר"פ בְּהַעֲלוֹתְךָ קמ"ח ב' תְּרוּמָה דקל"ז א' בְּרֵאשִׁית ח' ע"א פִּי' תֵּצֵא דרע"ט ב')[6]

1.3 That is, "and he" refers to the sun mentioned above, "For the sun He has set a tent in them": it is like a bridegroom, etc. (See the Zohar, at the beginning of Parshas Beha'aloscha, folio 148b; Terumah, folio 137a; Bereishis, folio 8a; Parshas [Ki] Seitzei, folio 279b.)

In Psalms 19 the verse before speaks of the tent G-d set for the sun, so "and he" is the sun. The parenthesis lists Zohar passages that expound this image.

[6] (עיין בַּזֹּהַר . . דרע"ט ב') כָּל הַמַּרְאֵי מְקוֹמוֹת נֶעְתָּקוּ בְּיִחֵל אוֹר ע' סה וְאֵילָךְ עה"פ. אוה"ת ני"ך עֶרֶךְ-ב ע' תתקכז. וּרְאֵה סה"מ תרס"ו ע' רנו.

THE SOURCES

Psalms 19:5 "For the sun He has set a tent in them," in the heavens. This is the sun to which "and he" in the next verse refers.

built forever (olam, "forever"); the maamar reads olam as "world" and "kindness will be built" as an ongoing process that depends on Israel's "saying." (context: Steinsaltz Tanakh)

כִּי אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה שָׁמַיִם תָּכִן אֱמוּנָתְךָ בָהֶם

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Zohar, Vayechi 42:427-43:439 The Zohar on Vayechi says that when G-d created the world He saw it could not stand until He stretched His right hand, kindness, over it, as it says, "A world of kindness will be built"; the heavens too were established through kindnesses.

G-d made known to Abraham the true principle of faith, and he thereupon realized that he was the foundation and support of the universe. For when G-d created the universe, He saw that it could not endure unless He stretched forth His right hand to it. For this world was created under the aegis of justice, and it was not established save by the right hand.

English: The Zohar; London, Soncino Press, 1933, Public Domain

Zohar, Introduction 17:170-18:178 The Zohar has G-d say that He made the world only for kindness, "a world of kindness will be built," and that the world stands on it; the passage urges gladdening the poor on festivals.

The members of the heavenly Academy then present themselves before Him and plead: "O L-rd of the universe, Thou art called gracious and merciful, let Thy compassion be moved upon Thy children." The L-rd makes answer: "Verily I have made the world only on the foundation of mercy, as it is written: 'I have said, the world is built on mercy' (Ps. 89, 3), and the world is established on it." Then the heavenly angels proceed: "O Master of the universe, behold so-and-so, who eats and drinks and is in a position to give charity but neglects to do so." Then the Accuser comes and, having claimed and obtained permission, sets out in pursuit of that man.

English: The Zohar; London, Soncino Press, 1933, Public Domain

Zohar, Terumah 74:734-76:742 The Zohar on Terumah teaches that the world could not stand on any single day without the primordial light of the right side, as it says, "A world of kindness will be built"; that light is sown constantly and keeps bearing fruit.

Yesh, substance, indicates the three hundred and ten worlds (numerical value of Yesh) which are stored away under the world to come. The two hundred and seven (numerical value of "or", light), which are of the Right Hand, are called "the primordial light", as the Left is also called "light", but not "primordial". The primordial light is destined to produce issue for the world to come. And not only in the world to come, but even now every day; for this world would not be able to exist at all if it were not for this light, as it is written, "For I have said, Mercy shall be built up for ever" (Ps. 89, 3).

English: The Zohar; London, Soncino Press, 1933, Public Domain

Zohar, Yitro 14:246-256 The Zohar on Yisro reads behibar'am, "when they were created," as be'Avraham, "through Avraham," citing "For I said, A world of kindness will be built."

Said R. Simeon: 'What he said was perfectly true. All the applications signify one and the same thing, since they all have their root and fulfilment in the Holy One, and they are all practically equivalent.' R. Jesse was deeply impressed by these words and said: 'Now I see that this is indeed so. And I have also heard it on another occasion from the mouth of the Master.

English: The Zohar; London, Soncino Press, 1933, Public Domain

Zohar, Achrei Mot 59:362-61:369 The Zohar on Acharei Mos explains that at the very beginning, marriage between brother and sister was permitted as "kindness" in order to build the world, as it says, "A world of kindness will be built"; afterwards it was forbidden.

We have learnt that when Cain and Abel were removed, Adam returned to his wife and was clothed with a fresh spirit and begat Seth, with whom commenced the generations of righteous men in the world. G-d showed lovingkindness to the world, and with each one a female was born to populate the world, after the supernal pattern. For so we have affirmed in the secret doctrine of the Mishnah, that "if a man taketh his sister, his father's daughter or his mother's daughter, it is hesed" (lit. Iovingkindness); truly so, and after hesed had appeared, roots and stocks came forth from beneath the highest, and branches spread and that which was near receded afar. This was at the beginning, in the hidden development of the world, but subsequently human beings who behave so "shall be cut off before the eyes of the children of their people".1The first 3 lines of the Hebrew text are not found in our trans

English: The Zohar; London, Soncino Press, 1933, Public Domain

Zohar, Nasso 13:137-15:145 The Zohar on Naso teaches that kindness dwells in one who is called "man" (adam), male and female together, as it says, "A world of kindness will be built"; it cannot be built unless male and female are both present.

Said R. Judah: 'But there is a teaching that the term "Adam" signifies the conjunction of male and female?' R. Eleazar in reply said: 'Assuredly so. He who achieves for himself the union of male and female is called Adam, and in this way has the fear of sin. He attains, moreover, to the virtue of humility, and even the degree of grace. Contrariwise, he who remains without that union possesses neither fear nor humility nor the state of grace. So Scripture says: "For I have said: The world is built by Grace" (Ibid. 89, 3), to wit, by Adam, who denotes the union of male and female.

English: The Zohar; London, Soncino Press, 1933, Public Domain

וּכְמַאֲמַר הַמְחַדֵּשׁ בְּטוּבוֹ בְּכָל יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית וְטוּבוֹ וְהִתְהַוּוּתוֹ שֶׁל חֶסֶד זֶה הוּא מִבְּחִינַת חֶסֶד עֶלְיוֹן

2.2 as in the saying, "Who in His goodness renews each day, continually, the work of creation." And the goodness and com-

Chananya ben Akashya, said after each chapter of Avos, says 'the Holy One wished to refine (lezakos) Israel, therefore He gave them much Torah and mitzvos', while the verse it quotes says 'Havayah desires, for the sake of His righteousness, to make the Torah great and glorious'.

The Rebbe builds on this paragraph's 'the Written Torah is the general, the Oral Torah the particular' (citing it): in the Written Torah one hears the Torah as it is above, "בבחי' כְּלָל הֶעָבֵר פְּאֵר רִיבּוּי וְהִתְחַלְּקוּת" (in the mode of the 'general', beyond multiplicity), which is why there the mitzvos are "סְתוּמוֹת וְלֹא מְפוֹרָשׁוֹת" ('closed', not spelled out); in the Oral Torah their multiplicity is revealed. So the Mishnah, Oral Torah, speaks of 'much', the many mitzvos that refine each power of a person, while the verse, Written Torah, speaks of "מַגְדִּיל תּוֹרָה וַיַּאְדִּיר" ('great and glorious'), the Torah in its root.

THE ALTER REBBE: אַךְ תּוֹרָה שֶׁבִּכְתָב הִיא בחי' כְּלָל ותשבע"פ בחי' פֶּרֶט וְאֵין בַּכְּלָל אֶלָּא מַה שֶּׁבַּפֶּרֶט

THE REBBE: אֵין תושב"כ הֶעְרֵט זִיךְ דֵּי תּוֹרָה שֶׁלְּמַעְלָה וַיו זִי אִיז בבחי' כְּלָל, הֶעָבֵר פְּאֵר רִיבּוּי וְהִתְחַלְּקוּת

Likkutei Sichos, vol. יז, p. 409 ff. (p. 415, note 56) · משיחת ש"פ אחוי"ק תשכ"ד

וְאֵין בַּכְּלָל אֶלָּא מַה שֶּׁבַּפֶּרֶט שֶׁגַּם בתשב"כ [בתורה שבכתב] הוּא עִנְיַן התרי"ג מִצְוֹת בִּכְלָלָם שֶׁפְּרָטֵיהֶם מְבוֹאָרִים בַּתּוֹרָה שֶׁבְּעַל פֶּה וְהַכֹּל בחי' אַ' יֵחָשֵׁב.

1.6 And there is nothing in the general except what is in the particular: for in the Written Torah, too, there are the 613 mitzvos in their general form, whose particulars are explained in the Oral Torah; and all is reckoned as one level.

> The rule of interpretation says that the general contains only what its particulars spell out. The Written Torah states the 613 mitzvos in general terms, and the Oral Torah spells out their details; since the general holds nothing beyond its particulars, the two are really a single Torah.

EXPLANATION The opening poses two questions: how Israel can "sustain" G-d, and why this is likened to a horse in Pharaoh's chariots. It introduces the sun as a bridegroom, an image of the Written Torah, whose light the Oral Torah, the "moon," receives; the two are the general and the particular of one Torah.

DEEPER According to the Kehot notes, this discourse was said at the wedding of the Tzemach Tzedek, and a transcript by the Mitteler Rebbe is printed in Sefer HaMaamarim 5564. The Zohar (3:264a), cited in the notes, likewise calls the Written Torah and the Oral Torah "general" and "particular," each needing the other until the two become one.

2

וּלְהָבִין אֵיךְ הוּא כְּחָתָן יוֹצֵא כו'. הִנֵּה כְּתִיב כִּי אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה.[8] פֵּירוּשׁ חֶסֶד יִבָּנֶה שֶׁהַחֶסֶד הוּא נִבְנָה וּמִתְהַוֶּה וְיִבָּנֶה לְשׁוֹן הֹוֶה שֶׁתָּמִיד הוּא נִבְנָה[9]

2.1 And to understand how he is "like a bridegroom coming forth, etc.": it is written, "For I said, A world of kindness will be built." The meaning of "kindness will be built" is that the kindness is built and comes into being; and yibaneh ("will be built") expresses the present, [meaning] that it is constantly being built,

> In its plain sense Psalms 89:3 says that G-d's kindness is built up forever (olam can mean "forever" or "world"). The Alter Rebbe reads it as "a world of kindness will be built" and stresses the verb: the kindness itself is continually built and comes into being, and yibaneh, though a future form, describes an ongoing process, not a single future event.

[8] כִּי אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה תְּהִלִּים פט, ג. [9] תּוֹרָה . . כְּלָל . . פֶּרֶט זח"ג (רסד, א). [כ].

THE SOURCES

Psalms 89:3 "For I said, A world of kindness will be built; in the heavens You establish Your faithfulness." In its plain sense the psalmist declares that G-d's kindness stands

THE REBBE ON THIS PARAGRAPH

Background from the Rebbe

In the maamar Zeh HaYom Techilas Maasecha, said on the night of Erev Rosh HaShanah 5742 (29 Elul, the Tzemach Tzedek's birthday), the Rebbe takes up the Tzemach Tzedek's question on the Rosh HaShanah prayer: how can the day be both 'the beginning of Your works' and only „זִכָּרוֹן לְיוֹם רִאשׁוֹן" ('a remembrance of the first day')?

As the Tzemach Tzedek explains, the Rebbe says, on the first day of creation there was no one to arouse G-d, so His flow came from His kindness, „כִּי חָפֵץ חֶסֶד הוּא" ('for He desires kindness'), while now it comes through the arousal from below (his notes cite this paragraph). He explains that this first-day kindness is „לֹא חֶסֶד אֶלָּא חֲפֵץ" (not kindness itself but chafetz chesed), G-d's desire and delight that there be kindness, from which kindness is built and from it the world. Israel's service draws this very desire down, and even higher than at creation, because Israel's root is above it.

THE ALTER REBBE: נוֹדַע שֶׁתְּחִלַּת בְּרִיאַת הָעוֹלָמוֹת הי' מִפְּנֵי כִּי חָפֵץ חֶסֶד הוּא מֵאֵלָיו וּמִמֵּילָא וַעֲכְשָׁיו בְּאִתְעָרוּתָא דִּלְתַתָּא תלי"

THE REBBE: כִּי עִנְיָנוֹ הוּא (לֹא חֶסֶד אֶלָּא) חֲפֵץ חֶסֶד, עִנְיַן הַחֲפֵץ (תַּעֲנוּג), אֶלָּא שֶׁהַחֲפֵץ הוּא שיהי' חֶסֶד

Sefer HaMaamarim Melukat, vol. ג, p. ז-ה (secs. ה-ד; notes 28 and 34) · ליל ערב ר"ה התשמ"ב

[12] הִנֵּה נוֹדַע שֶׁתְּחִלַּת בְּרִיאַת הָעוֹלָמוֹת קָטֵן בְּיֶהָלֹ אוֹר ע' שטו עִם הַנְּהָה.

וַעֲכְשָׁיו בְּאִתְעָרוּתָא דִּלְתַתָּא תלי' אִתְעָרוּתָא דִּלְעֵילָּא שיהי' [שיהיה] נְמְשָׁךְ אוֹר א"ס לְהָיוֹת חֵפֶץ חֶסֶד שֶׁיִּהְיֶה חֶסֶד יִבָּנֶה[13]

2.7 And now the arousal from above depends on the arousal from below, for the Infinite Light to be drawn down so as to be "He desires kindness," so that "kindness will be built."

Since creation, further revelation of G-d's light as kindness depends on human initiative, an "arousal from below"; only then does the "arousal from above," G-d's response, follow.

[13] שֶׁיִּהְיֶה חֶסֶד יִבָּנֶה "(ורי"ל כִּי אית חֶסֶד וְאית חֶסֶד כמ"ש באגה"ק סי' יו"ד בד"ה חַסְדֵי ה' כִּי לֹא תָמְנוּ" — יַהַלֹ אוֹר ע' שטו בַּאֲרוּכָּה.

וְאִתְעָרוּתָא דִּלְתַתָּא זוֹ הִיא מַה שֶּׁכָּתוּב כִּי אָמַרְתִּי כוי שֶׁאָמַר דָּוִד הַמֶּלֶךְ ע"ה [עליו השלום] בְּעַד כֻּלַּל יִשְׂרָאֵל כִּי אָמַרְתִּי פִּי כַּאֲשֶׁר אֲנִי אוֹמֵר אֲזַי חֶסֶד יִבָּנֶה

2.8 And this arousal from below is what is written, "For I said, etc.," which King David, peace be upon him, said on behalf of all Israel: "For I said" means, when I say, then "kindness will be built."

That human initiative is what the verse calls "For I said." King David speaks for all Israel, and "I said" is read as a condition: when I "say," then kindness is built.

ובחי' אֲמִירָה זוֹ הִיא בַּלֵּב בְּחִינַת מַחְשָׁבָה וּרְעוּתָא דִּלִיבָּא ע"י הִתְבּוֹנְנוּת בה' אֶחָד מִקֶּרֶב אִישׁ וְלֵב עָמוֹק וַאֲזַי חֶסֶד יִבָּנֶה וְאִתְעָרוּתָא דִּלְתַתָּא רוּחַ אַיְיתִי רוּחַ וַאֲמַשֵּׁיךְ רוּחַ.[14]

2.9 And this level of "saying" is in the heart: the level of thought and the heart's desire (re'usa deliba), through contemplation of "Havayah is One," "from the inward part of a man and a deep heart"; and then "kindness will be built." And the arousal from below [is]: "Spirit brings spirit and draws down spirit."

This "saying" is not speech but thought and the heart's inner desire, born of contemplating G-d's oneness in the depths of the heart. The Zohar's principle that "spirit brings spirit" means that a stirring of the human spirit draws down a matching stirring from above.

[14] רוּחַ אַיְיתִי רוּחַ וַאֲמַשֵּׁיךְ רוּחַ זח"ב קסב, ב.

THE SOURCES

Psalms 64:7 In the psalm David describes the schemes of his enemies, hidden in "the inward part of a man, and a deep heart." The text borrows the phrase in a good sense, for contemplation that reaches the depths of the heart.

ing into being of this kindness is from the level of supernal Chesed (kindness),

The morning blessing before the Shema praises G-d who "in His goodness renews each day, continually, the work of creation," so the kindness that sustains the world is renewed constantly. Its source is a higher, supernal kindness.

כִּי חָפֵץ חֶסֶד הוּא[10] (וְעַיֵּין בזוח"ג [בזהר חלק ג] נָשֵׂא קל"ג ב' ח"א [חלק א'] וַיְחִי ר"ל סע"ב [סוף עמוד ב] בְּרֵאשִׁית ד"י [די יסודות] ע"ב ח"ב [חלק ב'] קס"ו ב' ע"ט א'. ח"ג [חלק ג'] ע"ז א' קמ"ה ב' רנ"ז א')

2.3 "for He desires kindness." (And see the Zohar, Part III, Naso, folio 133b; Part I, Vayechi, folio 230, end of side b; Bereishis, folio 10b; Part II, folios 166b, 79a; Part III, folios 77a, 145b, 257a.)

Micah 7:18 says that G-d "desires kindness": the supernal Chesed is G-d's own desire to be kind. The parenthesis lists Zohar passages on "a world of kindness will be built" and on this higher kindness.

[10] כִּי חָפֵץ חֶסֶד הוּא מִיכָה ז, יח.

THE SOURCES

Micah 7:18 The prophet praises G-d, who pardons sin and does not hold His anger forever, "for He desires kindness." The text uses it for the supernal kindness from which the built kindness comes.

מִי אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא הֶחֱזִיק לָעַד אַפּוֹ כִּי חָפֵץ חֶסֶד הוּא

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Zohar, Idra Rabba 15:134-17:147 In the Idra Rabba, "a world of kindness will be built" is the kindness of Z'eir Anpin, while the "true kindness" of Atik is meant by "for He desires kindness." It matches the text's distinction between the built kindness and supernal kindness.

וְהִנֵּה בא"ס ב"ה לֹא שַׁיָּיךְ מִדַּת הַחֶסֶד כְּלָל וכמ"ש בְּתִיקּוּנֵי זֹהַר לָאו דְּאִית לָךְ צַדָּק יְדִיעָא[11] כוי

2.4 Now, the attribute of Chesed does not apply at all to the Infinite One (Ein Sof), blessed be He, as is written in the Tikkunei Zohar, "Not that You have a known justice, etc.,"

G-d in His essence has no attributes at all, not even kindness. In Eliyahu's prayer in the introduction to the Tikkunei Zohar, justice, mercy and the other attributes exist only "to show how the world is conducted," not as qualities G-d possesses.

[11] בתי"ז לָאו דְּאִית לָךְ צַדָּק יְדִיעָא בַּהַקְדָּמָה (פְּתַח אליי).

THE SOURCES

Tikkunei Zohar 17b In the prayer of Eliyahu (Patach Eliyahu) at the start of the Tikkunei Zohar, the attributes serve "to show how the world is conducted," but G-d has no defined justice or mercy, "nor any of these attributes at all."

אֲבָל לָאו דְּאִית לָךְ צַדָּק יְדִיעָא דְּאִיהוּ דִּין. וְלָאו מִשְׁפָּט יְדִיעִ דְּאִיהוּ וְלָאו מִכָּל אִלֵּין מִדּוֹת כְּלָל.

Hebrew: Constantinople, 1740

וְלָאו מִכָּל אִלֵּין מִדּוֹת כְּלָל אֶלָּא ע"י כַּמָּה צִמְצוּמִים וְהִשְׁתַּלְשְׁלוּת מֵעֵילָּה לָעֵלּוּל נְמְשָׁךְ אוֹר א"ס ב"ה וְנִתְלַבֵּשׁ בְּמִדַּת הַחֶסֶד כוי.

2.5 "nor any of these attributes at all." Rather, through many contractions (tzimtzumim) and a chain of descent (hishtalshelus) from cause to effect, the Infinite Light (Or Ein Sof), blessed be He, is drawn down and enclothed in the attribute of Chesed, etc.

Kindness appears only after G-d's light has been contracted again and again and passed down a chain of causes and effects. Only then is the Infinite Light "clothed" in the attribute of Chesed.

אַךְ כְּדֵי לְהָיוֹת נְמְשָׁךְ הֲאָרָה וְהַמְשָׁכָה זוֹ הִנֵּה נוֹדַע שֶׁתְּחִלַּת בְּרִיאַת הָעוֹלָמוֹת[12] הי' [היה] מִפְּנֵי כִּי חָפֵץ חֶסֶד הוּא מֵאֵלָיו וּמִמֵּילָא

2.6 But for this illumination and drawing down to be drawn forth: it is known that the creation of the worlds began because "He desires kindness," of itself and spontaneously.

When G-d first created the worlds, His desire for kindness acted on its own, with nothing below to prompt it.

יַחְפְּשׂוּ עוֹלַת תָּמְנוּ חָפֵשׂ מְחֻפָּשׂ וְקָרֵב אִישׁ וְלִבּ עָמֹק

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Zohar, Terumah 64:660-66:669 The Zohar on Terumah says that all things depend on desire: "spirit draws spirit and brings spirit"; when a person arouses love for G-d, the right hand above is aroused toward him.

Hence, "Thou shalt love" is the first outstretching of the right hand to love the Holy One, blessed be He, with that close attachment which the right hand symbolizes. If a man loves G-d, then G-d stretches out His right hand to him to receive and welcome him with love. Everything in the world depends on the will; spirit rouses spirit, and the spirit in man turned yearningly in love to Him brings down the Divine Spirit. When a man's love to the Holy One is roused, the "right hand" is moved only by a threefold impulse, by "heart", "soul", and "might", for it does not say, "with all thy heart or with all thy soul", etc., but "and with all thy soul", etc.: all three are essential and necessary. Then does the Holy One respond and stir up His Right Hand towards that man, and He stretches it out to receive him, and He does indeed receive him; concerning which it is written: "The utterance of th

English: The Zohar; London, Soncino Press, 1933, Public Domain

EXPLANATION **The paragraph begins to explain the bridegroom image through "A world of kindness will be built": kindness, which has no place in G-d's essence, comes into being through many contractions, and since creation its renewal depends on Israel's inner "saying," the heart's desire that draws a response from above.**

DEEPER **The gloss quoted by the Kehot note from Yahel Or points to Iggeres HaKodesh 10, which cites the Zohar: "There is kindness and there is kindness," the measured "world-kindness" that is enclothed in the worlds and a supernal kindness without limit. The Idra Rabba (Zohar 3:133b) likewise ties "a world of kindness will be built" to the kindness of Z'eir Anpin (the emotive attributes) and "for He desires kindness" to the "true kindness" of Atik, the most hidden level.**

3

וכמ"ש אֶת ה' הֶאֱמַרְתָּ כו'. וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] **עֲשִׂיתוּנִי חֲטִיבָה אַחַת בָּעוֹלָם**[16] **דְּהַיְינוּ בחיי ה' אֶחָד כו'.**[15,21]

3.1 As it is written, "You have declared Havayah, etc." And as our Sages, of blessed memory, said, "You have made Me a single entity (chativah) in the world," that is, the level of "Havayah is One," etc.

> Deuteronomy 26:17 says that Israel have "declared" G-d, a word from the same root as "saying." The Talmud explains that Israel made G-d "a single entity in the world" by proclaiming in the Shema that "Havayah is One," which is the inner "saying" just described.

[15] אֶת ה' הֶאֱמַרְתָּ דְּבָרִים כו, יז. [16] עֲשִׂיתוּנִי חֲטִיבָה אַחַת בָּעוֹלָם בְּרכות ו, א. [21] וכנס"י נקי כַּפָּה רְאֵה מדייר ס"פ וַאֲתַחֲנַן. שהש"ר ע"פ מָה יָפוּ דוֹדַיִךְ (ד, י).

THE SOURCES

Berakhot 6a G-d tells Israel, "You have made Me a single entity in the world," through "Hear O Israel… Havayah is One," "and I will make you a single entity in the world."

ומי משתבח קודשא בריך הוא בשבחייהו דישראל? אין, דכתיב: "את ה' האמרת היום". וכתיב: "ויהי' האמירך היום", אמר להם הקדוש ברוך הוא לישראל: אתם עשיתוני חטיבה אחת בעולם, ואני אעשה אתכם חטיבה אחת בעולם.

Hebrew: William Davidson Edition - Vocalized Aramaic

וְזֶהוּ כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ[17] **שָׁמַיִם שָׁם מַיִם**[18] **הוּא בְּחִינַת חֶסֶד עֶלְיוֹן הַמִּתְפַּשֵּׁט וּמִתְלַבֵּשׁ לְמַטָּה בָּאָרֶץ וְכִי כָּל בחיי נוי"ן שַׁעֲרֵי בִּינָה בְּגִימַטְרִיָּא כֹּל**[19]

3.2 This is [the meaning of] "for all that is in the heavens and on the earth": shamayim ("heavens") is sham mayim ("there is water"), the level of supernal Chesed (kindness), which spreads forth and is enclothed below, on the earth. And "for all (kol)" is the level of the fifty (nun) gates of Binah (understanding), numerically [equal to] kol,

> The Talmud reads shamayim, "heavens," as sham mayim, "there is water": water flows downward like kindness, which descends and reaches the "earth" below. The word kol, "all," has the numerical value fifty, alluding to the fifty gates of Binah, understanding.

[17] כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ דה"א כט, יט. [18] שָׁמַיִם שָׁם מַיִם חֲגִיגָה יב, א. [19] נוי"ן . . בְּגִימַטְרִיָּא כָּל ע"ל מַטּוֹת (פה, ב). וש"נ. [כ].

THE SOURCES

I Chronicles 29:11 David blesses G-d before all the assembly: "Yours, Havayah, are the greatness and the might… for all that is in the heavens and on the earth." The maamar reads "all" (kol) as fifty, the gates of Binah, and "heavens" as kindness.

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

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Chagigah 12a "What is shamayim? Rabbi Yosei bar Chanina said: sham mayim, 'there is water.'" Water, which flows downward, stands for kindness.

מאי "שמים"? אמר רבי יוסי בר חנינא: ששם מים. במתניתא תנא: אש ומים, מלמד שהביאן הקדוש ברוך הוא וטרפן זה בזה, ועשה מהן רקיע. שאל רבי ישמעאל את רבי עקיבא כשהיו מהלכין בדרך, אמר ליה: אתה ששימשת את נחום איש גם זו עשרים ושתים שנה, שהיה דורש כל "את" שבתורה, "את השמים ואת הארץ", מה היה דורש בהן? אמר לו: אילו נאמר "שמים וארץ", הייתי אומר: "שמים" — שמו של הקדוש ברוך הוא. עכשיו שנאמר: "את השמים ואת הארץ", "שמים" — שמים ממש, "ארץ" — ארץ ממש.

Hebrew: William Davidson Edition - Vocalized Aramaic

שֶׁהוּא בְּחִינַת הִתְבּוֹנְנוּת הנ"ל הוּא הַמַּמְשִׁיךְ לְהֱיוֹת בַּשָּׁמַיִם בחיי חֶסֶד (ע' [עיין] במק"מ [במקדש מלך] בפי' הזח"א [הזהר חלק א] וַיִּחַי) (ר"ל ע"ב)

3.3 which is the level of the contemplation mentioned above: it is what draws down, so that there be "in the heavens" the level of Chesed (see Mikdash Melech, in the commentary on the Zohar, Part I, Vayechi) (folio 230b).

> Binah is the contemplation described above, and it is what brings about Chesed "in the heavens." The parenthesis refers to Mikdash Melech, the commentary on the Zohar by Rabbi Shalom Buzaglo, on the passage in Vayechi on folio 230b.

וע' בַּזֹּהַר פ' וַיִּגַּשׁ (ר"ז[20] **א') ע"פ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה כָּל יוֹמָא וְיוֹמָא כו'**

3.4 And see the Zohar, Parshas Vayigash (folio 207a), on [the verse] "He established the heavens with understanding": "every single day, etc."

> The Zohar on Vayigash reads "He established (konen) the heavens with understanding" to mean that G-d establishes the heavens anew "every single day."

[20] וע' בְּזֹהַר פ' וַיִּגַּשׁ (ר"ז א') הַלָּשׁוֹן נֶעֱתַק באוהי"ת נ"ך כָּרַךְ ב ע' תשלו.

THE SOURCES

Zohar, Vayigash 5:36-46 The Zohar on Vayigash explains that konen, "He established," means every single day: the heavens are not established once, but G-d establishes them each day, without pause.

The stranger then began to discourse on the verse: The L-rd by wisdom founded the earth; by understanding he established the heavens (Prov. 3, 19). 'When G-d', he said, 'created the world, He saw that it could not exist without the Torah, as this is the only source of all laws above and below, and on it alone are the upper and lower beings established. Hence, "the L-rd by wisdom founded the earth; by understanding he established the heavens", inasmuch as it is through Wisdom that all things are enabled to exist in the universe, and from it all things proceed.

English: The Zohar; London, Soncino Press, 1933, Public Domain

Proverbs 3:19 "Havayah founded the earth with wisdom; He established the heavens with understanding." The text reads "understanding" (tevunah) as Binah, the source of the ever-renewed kindness.

ה' בְּחָכְמָה יָסַד אֶרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

וְזֶהוּ יִבְנֶה לְשׁוֹן הֹוֶה וְגַם יִבְנֶה אוֹתִיּוֹת בִּינָה וּמִשָּׁם בָּאָרֶץ וכנס"י [וכנסת ישראל] **נִקְרָא כַּלָּה שֶׁמְּקַבֶּלֶת מבחיי כָּל.**

3.5 This is [the meaning of] yibaneh, expressing the present; and yibaneh also has the letters of Binah. And from there [it is drawn] "on the earth." And the Community of Israel is called kallah (bride), for she receives from the level of kol ("all").

> Daily renewal explains the ongoing yibaneh, and yibaneh has the same letters as Binah, so the kindness is built through understanding. From the heavens the kindness reaches the earth, and the Community of Israel is called kallah, "bride," a word containing kol, because she receives from that level.

THE SOURCES

Devarim Rabbah 2:37 At the end of Va'eschanan Rabbi Berechiah says that in ten places G-d calls Israel "bride" (kallah); five of the verses he lists are in the Song of Songs, the others in Isaiah and Jeremiah.

ואהבת את ה' אלקיך בכל לבבך ובכל נפשך (דברים ו, ה), מהו בכל לבבך ובכל נפשך, בכל נפש ונפש שברא בך. אמר רבי מאיר על כל נשימה ונשימה שאדם מעלה חיב לקלס את יוצרו, מנין, שנאמר (תהלים קנ, ו): כל הנשמה תהלל יה. אמר רבי סימון, חמשה שמות נקראו לנפש, ואלו הן: רוח, נפש, נשמה, חיה,

Section 2 asks a basic question. A created being is finite and has no measure at all in relation to the Creator, so how can a human act draw down the Infinite Light so that it becomes kindness?

THE REBBE ON THIS PARAGRAPH

Background from the Rebbe

In a sicha of Yud Shevat 5721, printed in Likkutei Sichos vol. 4 for Parshas Tavo, the Rebbe explains the mitzvah 'and you shall walk in His ways': souls below are 'walkers' who rise without limit through Torah and mitzvos, and he asks how a limited creature can rise without limit through limited service, and whether such a rise still comes through his service at all.

In a note the Rebbe cites this column of our maamar, with Likkutei Torah Shemini Atzeres 83b, for a principle: an arousal from below draws an arousal from above („באתעדל"ת אתעדל"ע") not by its own worth, „כִּי אֵין עָרוּךְ בֵּין נִבְרָא לַבּוֹרֵא" ('for there is no comparison between a created being and the Creator'), but only „שֶׁכֵּן עָלָה בִּרְצוֹנוֹ יִת'" (because so it arose in G-d's will); and once He willed that the service of created beings count, by His will it truly does. Shemini Atzeres 83b, which he pairs with it, asks our paragraph's very question in nearly the same words. Perhaps (biur b'derech efshar) this is how the Rebbe reads the answer here: the arousal from below has its power from the „חוּפָּה" ('canopy'), the supernal delight, and not from anything in the creature.

THE ALTER REBBE: אַךְ לְהָבִין אֵיךְ יֵשׁ עֵרֶךְ וְיִחוּס נִבְרָא לְגַבֵּי הַבּוֹרֵא יִת' לְהַמְשִׁיךְ אוֹר א"ס ב"ה שֶׁיִּתְלַבֵּשׁ בבחי' חֶסֶד

THE REBBE: כְּלוֹמַר הֲעִנְיָן דבאתעדל"ת אתעדל"ע . . אֵינָהּ מִצַּד מַעֲלַת האתעדל"ת עַצְמָהּ, כִּי אֵין עָרוּךְ בֵּין נִבְרָא לַבּוֹרֵא, וְרַק מִצַּד שֶׁכֵּן עָלָה בִּרְצוֹנוֹ יִת'

Likkutei Sichos, vol. ד, p. 1130–1136 (p. 1133, note 13) · משיחת יו"ד שבט תשכ"א

הִנֵּה כְּתִיב כִּי עַל כָּל כָּבוֹד חוּפָּה.[24] פִּי כָּבוֹד הוּא מ"ש[25] וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו[26] אַף עָשִׂיתִיו שֶׁהֵם בחי' כָּבוֹד וְהִתְלַבְּשׁוּת אוֹר א"ס בְּתוֹכָם כְּסֵדֶר כָּל הַהִשְׁתַּלְשְׁלוּת

4.2 It is written, "For over all the glory [shall be] a canopy (chuppah)." "Glory" is what is written, "and for My glory I have created it, I have formed it, I have also made it": these are the level of "glory," and of the enclothing of the Infinite Light within them in the order of the entire chain of descent (hishtalshelus);

Isaiah 4:5 promises a canopy over "all the glory." Following Isaiah 43:7, "glory" means the created worlds, "created, formed, made," in which the Infinite Light is enclothed step by step.

[24] כִּי עַל כָּל כָּבוֹד חוּפָּה ישעי' ד, ה. [25] כָּבוֹד הוּא מ"ש אָבוֹת ספ"ו. [כ]. [26] וְלִכְבוֹדִי בָּרָאתִי יְצַרְתִּיו ישעי' מג, ז.

THE SOURCES

Isaiah 4:5 Isaiah foretells that G-d will spread a cloud by day and a flame of fire by night over Mount Zion, "for over all the glory shall be a canopy," a sheltering cover. The maamar reads "glory" as the created worlds and the canopy as the light that surrounds them.

וּבָרָא ה' עַל כָּל מְכוֹן הַר צִיּוֹן וְעַל מִקְרָאֶהָ עָנָן יוֹמָם וְעָשָׁן וְנֹגַהּ אֵשׁ לְהָבָה לָיְלָה כִּי עַל כָּל כָּבוֹד חֻפָּה

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Pirkei Avot 6:11 The Mishnah teaches that whatever G-d created in His world He created only for His glory, citing this verse. The Kehot note cites it for "glory" as the created worlds.

כל מה שברא הקדוש ברוך הוא בעולמו, לא בראו אלא לכבודו, שנאמר (ישעיה מג), כל הנקרא בשמי ולכבודי בראתיו יצרתיו אף עשיתיו, ואומר (שמות טו), ה' ימלך לעלם ועד. רבי חנניא בן עקשיא אומר, רצה הקדוש ברוך הוא לזכות את ישראל, לפיכך הרבה להם תורה ומצות, שנאמר (ישעיה מב) ה' חפץ למען צדקו יגדיל תורה ויאדיר:

Whatever the Holy Blessed One created in His world, he created only for His glory, as it is said: "All who are linked to My name, whom I have created, formed and made for My glory" (Isaiah 43:7), And it says: "The L-rd shall reign for ever and ever" (Exodus 15:18). Said Rabbi Hananiah ben Akashya: It pleased the Holy Blessed One to grant merit to Israel, that is why He gave them Torah and commandments in abundance, as it is said, "The L-rd was pleased for His righteousness, to make Torah great and glorious" (Isaiah 42:21).

Hebrew: Torat Emet 357 • English: Mishnah Yomit by Dr. Joshua Kulp, CC-BY

Isaiah 43:7 G-d speaks of "everyone that is called by My Name, and for My glory I have created it, I have formed it, I have also made it." The three verbs describe the levels of creation, all called "glory."

כֹּל הַנִּקְרָא בִּשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף עָשִׂיתִיו

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

יחידה. רבנן אמרי בוא וראה הקדוש ברוך הוא ממלא את עולמו והנפש הזו ממלאה את הגוף, הקדוש ברוך הוא סובל את עולמו והנפש הזו סובלת את הגוף, הקדוש ברוך הוא יחיד בעולמו והנפש יחידה בגוף, הקדוש ברוך הוא אין לפניו שנה והנפש אינה ישנה, הקדוש ברוך הוא טהור בעולמו והנפש הזו טהורה בגוף, הקדוש ברוך הוא רואה ואינו נראה והנפש הזו רואה ואינה נראית, תבא הנפש שהיא רואה ואינה נראית ותקלס להקדוש ברוך הוא שהוא רואה ואינו נראה. אמרו ישראל רבונו של עו

"You shall love the L-rd your G-d with all your heart, with all your soul, and with all your might" (Deuteronomy 6:5). What is "with all your heart, with all your soul" – with each and every soul that He created for you.77Every aspect of the soul, represented by the five names mentioned below (Etz Yosef). Alternatively, with all of a person's inclinations and energy (see Maharzu). Rabbi Meir said: For each and every breath that a person takes, he is obligated to laud his Creator. From where is this derived? As it is stated: "Let everyone who breathes praise the L-rd" (Psalms 150:6).78Rabbi Meir interprets the phrase "everyone who breathes [kol haneshama]" to mean "for every breath [kol neshima]." Rabbi Simon said: The soul is called the following five names: Ruaḥ, nefesh, neshama, ḥaya, yeḥida. The Rabbis say: Come and see that the Holy One blessed be He fills His world, and [a person's]

Hebrew: Midrash Rabbah -- TE • English: The Sefaria Midrash Rabbah, 2022, CC-BY

ופִי כַּלָּה מִלְּשׁוֹן כָּלְתָה נַפְשִׁי[22] שעיי"ן רְעוּתָא דְּלִיבָּא רוּחַ אַיְיתִי רוּחַ כו' וְזֶהוּ לְעוֹלָם ה' דְּבָרְךָ נִצָּב בַּשָּׁמָיִם[23] שֶׁדְּבַר ה' מְקוֹר נשי"י [נשמות ישראל]. הֵן הַמַּמְשִׁיכִים בְּחִינַת שָׁמַיִם שָׁם מַיִם כו':

3.6 And kallah is from the term "my soul pines (kalsah)": for through the heart's desire, "spirit brings spirit, etc." And this is [the meaning of] "Forever, Havayah, Your word stands in the heavens": for "the word of G-d" [is] the source of the souls of Israel. They are the ones who draw down the level of shamayim, sham mayim, etc.

Kallah also recalls kalsah, "pines," the soul's yearning, which by "spirit brings spirit" draws a response from above. So "Your word stands in the heavens" means that the souls of Israel, rooted in G-d's word, are what draw down the "heavens," the supernal Chesed.

[22] כָּלְתָה נַפְשִׁי תְּהִלִּים פד, ג. [23] לְעוֹלָם ה' דְּבָרְךָ נִצָּב בַּשָּׁמָיִם תְּהִלִּים קיט, פט.

THE SOURCES

Deuteronomy 26:17 Moshe tells Israel, "You have declared Havayah this day to be your G-d," and in the next verse that G-d has declared them His treasured people. The maamar connects this "declaring" with the "saying" of "For I said."

אֶת ה' הֶאֱמַרְתָּ הַיּוֹם לִהְיוֹת לְךָ לֵאלֹקִים וְלָלֶכֶת בִּדְרָכָיו וְלִשְׁמֹר חֻקָּיו וּמִצְוֹתָיו וּמִשְׁפָּטָיו וְלִשְׁמֹעַ בְּקֹלוֹ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Psalms 84:3 "My soul longs, indeed it pines (kalsah), for the courts of G-d." The text derives kallah, "bride," from this word of yearning.

נִכְסְפָה וְגַם כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה' לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל חָי

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Psalms 119:89 The psalmist praises G-d's word, which stands firm in the heavens forever: "Forever, Havayah, Your word stands in the heavens." The maamar reads "Your word" as the source of the souls of Israel, who draw down the "heavens"; later it reads nitzav, "stands," as rulership.

לְעוֹלָם ה' דְּבָרְךָ נִצָּב בַּשָּׁמָיִם

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

EXPLANATION The paragraph links "For I said" to Israel's declaration of G-d's oneness, and shows how contemplation (Binah, the fifty gates, kol) draws supernal Chesed into the "heavens" and from there to the "earth." The Community of Israel, the kallah, receives from kol, and the souls of Israel, through their yearning, draw it down.

DEEPER The Zohar on Vayechi (1:230b), whose commentary in Mikdash Melech the text cites, says that the heavens were established through kindnesses. Likkutei Torah on Matos, cited in the Kehot note, explains that kol equals fifty, the gates of Binah, and that the Community of Israel is therefore called kol.

4

ב אַךְ לְהָבִין אֵיךְ יֵשׁ עֵרֶךְ וְיִחוּס נִבְרָא לְגַבֵּי הַבּוֹרֵא יִת' לְהַמְשִׁיךְ אוֹר א"ס ב"ה שֶׁיִּתְלַבֵּשׁ בבחי' חֶסֶד כו'.

4.1 2. But [we need] to understand: how can a created being have any measure or relation to the Creator, blessed be He, so as to draw down the Infinite Light (Or Ein Sof), blessed be He, so that it be enclothed in the level of Chesed, etc.?

וְעַל כָּל כָּבוֹד שֶׁהוּא עֲלֵיהֶם וְגָבוֹהַּ לָהֶם הוּא בְּחִי׳ חוּפָּה שֶׁהוּא מִבְּחִי׳ מַקִּיף וְסוֹבֵב שֶׁאֵינוֹ יָכוֹל לְהִתְלַבֵּשׁ תּוֹךְ עָלְמִין

4.3 and "over all the glory," which is above them and higher than they, is the level of "canopy," which is of the level of the encompassing (makif) and surrounding (sovev) [light], which cannot be enclothed within the worlds

The "canopy" over the glory is a light too high to enter the worlds. It surrounds them from above, as a wedding canopy is spread over bride and groom.

(וַעֲיֵין מ״ש מֵּעַנְיַן חוּפָּה בד״ה תּוֹרָה צִוָּה[27] ובד״ה כִּי עַל כָּל כָּבוֹד חוּפָּה)[28] וְהוּא הַנּוֹתֵן כֹּחַ וְעוֹז לְאִתְעָרוּתָא דִּלְתַתָּא לִהְיוֹת תַּלְיָא בָּהּ אִתְעָרוּתָא דִּלְעֵילָּא

4.4 (and see what is written on the subject of chuppah in the discourse beginning "The Torah [that Moshe] commanded" and in the discourse beginning "For over all the glory [shall be] a canopy"). And it is this that gives strength and power to the arousal from below, so that the arousal from above should depend on it.

The parenthesis refers to two other discourses on the chuppah. The text then says that this surrounding light is what gives human initiative its power, so that G-d's response depends on it.

[27] בד״ה תּוֹרָה צִוָּה לָנוּ מֹשֶׁה, ג. [28] ובד״ה כִּי עַל כָּל כָּבוֹד חוּפָּה לְקַמָּן שהי״ש מז, ב וְאֵילָךְ.

THE SOURCES

Deuteronomy 33:4 "Moshe commanded us the Torah, a heritage of the congregation of Yaakov." A discourse in Likkutei Torah on V'Zos HaBerachah opens with this verse; the text refers to it on the chuppah.

תּוֹרָה צִוָּה לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

כִּי לְפִי שֶׁהוּא בְּחִי׳ עֶלְיוֹנָה מְאֹד נַעֲלָה מִבְּחִי׳ סוֹבֵב כּוּ׳ לְכָךְ יְכוֹלָה לִהְיוֹת סוֹבֶבֶת וּמַקֶּפֶת גַּם לְמַטָּה מַטָּה

4.5 For because it is a very lofty level, exalted above the level of sovev, etc., it can therefore surround and encompass even the very lowest below,

Because this light is far above even the ordinary surrounding light, it can reach down to the very lowest levels. What is truly high is not limited by height or depth.

וּכְמוֹ שֶׁכָּתוּב וּמִתַּחַת זְרוֹעוֹת עוֹלָם כִּי בְּחִינַת מַעְלָה וּמַטָּה שָׁוִין כּוּ׳ וְהוּא בְּחִינַת עוֹנֶג הָעֶלְיוֹן

4.6 as it is written, "And underneath are the everlasting arms," for [to it] the levels of above and below are equal, etc. And it is the level of the supernal delight,

Moshe's blessing speaks of "the everlasting arms" that are "underneath," reaching the lowest place. This light is the supernal delight, G-d's own pleasure.

THE SOURCES

Deuteronomy 33:27 In his last blessing Moshe tells Israel that the eternal G-d is their refuge, "and underneath are the everlasting arms" that bear them up. The text reads it as the highest light reaching the lowest place.

מְעֹנָה אֱלֹהֵי קֶדֶם וּמִתַּחַת זְרֹעֹת עוֹלָם וַיְגָרֶשׁ מִפָּנֶיךָ אוֹיֵב וַיֹּאמֶר הַשְׁמֵד

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

דְּהַיְינוּ בְּחִינַת אוֹר א״ס ב״ה מִמְּקוֹר הַחַיִּים וּמְקוֹר הַחַיִּים כְּמוֹ שֶׁכָּתוּב כִּי עִמְּךָ מְקוֹר חַיִּים[29] שֶׁהוּא הַמִּתְלַבֵּשׁ בַּתּוֹרָה וּבַמִּצְוֹת גַּם שֶׁהֵם מְלוּבָּשִׁים בְּעִנְיָנִים גַּשְׁמִיִּים כּוּ׳.

4.7 that is, the level of the Infinite Light, blessed be He, from the source of delights and the source of life, as it is written, "For with You is the source of life"; it is this that is enclothed in the Torah and in the mitzvos, even though they are enclothed in physical matters, etc.

It comes from the source of all delight and all life, as in Psalms 36:10. This very light is enclothed in the Torah and the mitzvos, even though they are carried out with physical things.

[29] כִּי עִמְּךָ מְקוֹר חַיִּים תְּהִלִּים לוֹ, י.

THE SOURCES

Psalms 36:10 "For with You is the source of life." The text identifies this source with the supernal delight enclothed in Torah and mitzvos.

כִּי עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה אוֹר

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

EXPLANATION The paragraph answers how a finite creature can draw infinite light: the "canopy" above all "glory" is the surrounding light of the supernal delight, so lofty that it reaches even the lowest levels, and it is enclothed in the physical Torah and mitzvos.

DEEPER The discourse "For over all the glory shall be a canopy" (Likkutei Torah, Shir HaShirim 47b ff.), cited here, distinguishes the lower glory that fills the worlds from the higher glory beyond comprehension, and calls the surrounding light that unites groom and bride, opposites like water and fire, the chuppah.

5

וְזֶהוּ אֲשֶׁר קִדְּשָׁנוּ לִהְיוֹת תָּלוּי בְּאִתְעָרוּתָא דִּלְתַתָּא אִתְעָרוּתָא דִּלְעֵילָּא שֶׁלְּמַעְלָה מַעְלָה מִבְּחִינַת עוה״ב [עולם הבא]. כִּי ביו״ד נִבְרָא עוה״ב [עולם הבא][30]

5.1 This is [the meaning of] "Who has sanctified us": that on the arousal from below there should depend an arousal from above that is far, far higher than the level of the World to Come. For the World to Come was created with [the letter] yud.

The blessing over a mitzvah praises G-d "Who has sanctified us with His commandments." The response from above that mitzvos draw is higher than the World to Come, which the Talmud says was created with the letter yud, the smallest letter.

[30] ביו״ד נִבְרָא עוה״ב מְנָחוֹת כט, ב. יְרוּשַׁלְמִי חֲגִיגָה פ״ב ה״א. זח״א ד, א.

THE SOURCES

Menachot 29b The Talmud says that this world was created with the letter heh and the World to Come with yud, expounding behibar'am, "when they were created," as "with heh He created them."

ומפני מה נברא העולם הזה בהי״? מפני שדומה לאכסדרה, שכל הרוצה לצאת יצא. ומאי טעמא תליא כרעיה? דאי הדר בתשובה מעיילי ליה.

Hebrew: William Davidson Edition - Vocalized Aramaic

חֲגַם שֶׁהוּא תַּעֲנוּג הַנְּשָׁמוֹת תַּעֲנוּג נִפְלָא עַד אֵין קֵץ וְתַכְלִית עַד שֶׁאָמְרוּ בַּגְּמָרָא עַל אֱלִישָׁע אַחֵר מוּטָב דִּלְדִיינִי[31] כּוּ׳ שֶׁכָּל יִסּוּרֵי גֵּיהִנָּם כְּדַאי בִּשְׁבִיל עוֹנֶג זֶה אפי׳ בִּשְׁבִיל ג״ע [אפילו] [גן עדן] הַתַּחְתּוֹן.

5.2 Even though it is the delight of the souls, a wondrous delight without end or limit, so much so that they said in the Gemara about Elisha Acher, "Better that he be judged, etc.": that all the sufferings of Gehinnom are worthwhile for the sake of this delight, even for the sake of the lower Gan Eden.

The delight of souls in the World to Come is beyond measure. When Elisha ben Avuyah, called Acher, died, Rabbi Meir said it was better that he be judged and then enter the World to Come; this shows that all the suffering of Gehinnom, where souls are cleansed, is worth even the lower Gan Eden, the lesser of the two levels of paradise. The sentence ends in the next paragraph: even so, all this is only a yud.

[31] מוּטָב דִּלְדִיינִי חֲגִיגָה טו, ב.

THE SOURCES

Chagigah 15b When Elisha ben Avuyah (Acher) died, Rabbi Meir said, "Better that he be judged and then come to the World to Come." The text infers how great that world's delight is.

לינוקא: פסוק לי פסוקך. אמר ליה: "ואת שדוד מה תעשי כי תלבשי שני כי תעדי עדי זהב כי תקרעי בפוך עיניך לשוא תתיפי וגו׳". עייליה לבי כנישתא אחריתי, עד דעייליה לתליסר בי כנישתא, כולהו פסקו ליה כי האי גוונא. לבתרא אמר ליה: פסוק לי פסוקך. אמר ליה: "ולרשע אמר אלקים מה לך לספר חקי וגו׳". ההוא ינוקא הוה מגמגם בלישניה, אשתמע כמה דאמר ליה: "ולאלישע אמר אלקים", איכא דאמרי: סכינא הוה בהדיה, וקרעיה ושדריה לתליסר בי כנישתי. ואיכא דאמרי, אמר: אי הואי בידי סכינא, הוה קרענא ליה. כי נח נפשיה דאחר, אמרי: לא מידן לידייניה, ולא לעלמא דאתי ליתי. לא מידן לידייניה — משום

length. That discourse is on the Talmud's conclusion (Kiddushin 40b): when the Sages debated whether study or action is greater, they ruled that study is greater, because study leads to action. Here it bears on how Torah study, an arousal from below, draws the response from above.

[33] בד"ה בְּיוֹם הַשְּׁמִינִי עֲצֶרֶת לְעֵיל שמע"צ פד, ב.

THE SOURCES

Numbers 29:35 "On the eighth day you shall have an assembly." A discourse in Likkutei Torah on Shemini Atzeres opens with this verse; the text refers to it here.

בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם כָּל מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

וע"ז נִמְשָׁךְ הָאָרַת אוֹר א"ס ב"ה לִהְיוֹת בחי' חֶסֶד יִבָּנֶה. וּכְמוֹ עד"מ בַּגַּשְׁמִיּוּת בְּתַעֲנוּגוֹת בְּנֵי אָדָם הִנֵּה הַתַּעֲנוּג מְעַדֵּן הַבָּשָׂר וְהָאֵיבָרִים לְהַעֲבוֹתָם וּלְהַגְדִּילָם

6.5 And through this the illumination of the Infinite Light, blessed be He, is drawn down to be the level of "kindness will be built." And just as, by way of analogy, in physical human pleasures, pleasure pampers the flesh and the limbs, to thicken them and make them grow,

Through the soul's initiative the Infinite Light is drawn down as "kindness will be built." The text then offers an analogy: physical pleasure nourishes the flesh and the limbs and makes them fuller and larger.

כָּךְ הִנֵּה הַתַּעֲנוּג הָעֶלְיוֹן הַמְלוּבָּשׁ בַּתּוֹרָה וּמִצְוֹת הוּא הַמְגַדֵּל וּמְעַבֶּה כֹּחַ הַנֶּפֶשׁ לְהַעֲלוֹתָהּ וּלְקָשְׁרָהּ לְמַעְלָה מַעְלָה לִהְיוֹת אֵשֶׁת חַיִל עֲטֶרֶת בַּעְלָהּ שֶׁתּוּכַל לְהַמְשִׁיךְ אוֹר א"ס ב"ה שֶׁיִּתְלַבֵּשׁ בבחי' חֶסֶד יִבָּנֶה כוי.

6.6 so the supernal delight enclothed in the Torah and mitzvos is what makes the power of the soul grow and thicken, to raise it and bind it far, far above, to be "a woman of valor, the crown of her husband," so that it can draw down the Infinite Light, blessed be He, to be enclothed in the level of "kindness will be built," etc.

In the same way, the supernal delight within Torah and mitzvos strengthens the soul, raising it and binding it on high. The soul becomes "a woman of valor, the crown of her husband" (Proverbs 12:4), able to draw down G-d's light as kindness.

THE SOURCES

Proverbs 12:4 Shlomo's proverb: "A woman of valor is the crown of her husband." The soul strengthened by Torah and mitzvos is the "crown" that rules over the supernal kindness.

אֵשֶׁת חַיִל עֲטֶרֶת בַּעְלָהּ וּכְרָקָב בְּעַצְמוֹתָיו מְבִישָׁה

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

EXPLANATION The paragraph contrasts the World to Come, created with a small yud, with Torah and mitzvos, which flow from G-d's very Self. That supernal delight strengthens the soul so that, though it lives in the lower worlds, it can draw down the Infinite Light.

DEEPER The Shemini Atzeres discourse cited here (Likkutei Torah, Shemini Atzeres 84b) explains that the encompassing light gives strength to the natural love in the soul, so that the arousal from above depends on the arousal from below all year; day by day this comes through Torah study, whose spoken breath becomes an encompassing light for the soul.

7

וְזֶהוּ דְּכָרְךָ נִצָּב[34] בַּשָּׁמַיִם נִצָּב מִלְּשׁוֹן שָׂרָה[35] וכמ"ש נִצָּב מָלְכָּהּ[36]

7.1 This is [the meaning of] "Your word stands (nitzav) in the heavens": nitzav is a term of rulership, as it is written, "a deputy (nitzav) was king."

Psalms 119:89 says that G-d's word nitzav, "stands," in the heavens. The maamar reads nitzav also as a ruler, as in I Kings 22:48, where a deputy (nitzav) ruled Edom in place of a king: G-d's word rules in the heavens.

דעסק באורייתא, ולא לעלמא דאתי ליתי — משום דחטא. אמר רבי מאיר: מוטב דלידייניה וליתי לעלמא דאתי. מתי אמות, ואעלה עשן מקברו. כי נח נפשיה דרבי מאיר סליק

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EXPLANATION The paragraph applies the idea to the mitzvos: the response they draw from above surpasses the World to Come, whose immense delight was created with a mere yud.

DEEPER The Kehot note also cites the Jerusalem Talmud (Chagigah 2:1) and the Zohar (1:4a) for the teaching that the World to Come was created with the letter yud.

6

וכ"ש [וכל שכן] **בְּשָׁבִיל ג"ע** [גן עדן] **הָעֶלְיוֹן עכ"ז** [עם כל זה] **הוּא רַק בחי' יו"ד שֶׁהִיא הֶאָרָה אַחַת קְטַנָּה כוי.**

6.1 And all the more so for the sake of the upper Gan Eden. Even so, it is only the level of yud, which is a single small illumination, etc.

If the lower Gan Eden is worth all the suffering of Gehinnom, the upper Gan Eden is worth it all the more. Yet all these rewards come only from the yud, a single small glimmer of G-d's light.

אֲבָל הַתּוֹרָה וְהַמִּצְוֹת נִמְשָׁכִים מֵעוֹנֶג הָעֶלְיוֹן שֶׁלְּמַעְלָה מַעְלָה מִזֶּה דְּהַיְינוּ מבחי' אוֹר א"ס ב"ה מַמָּשׁ בְּעַצְמוֹ וּבִכְבוֹדוֹ שֶׁלָּכֵן אָמְרוּ יָפָה שָׁעָה אַחַת[32] כוי.

6.2 But the Torah and the mitzvos are drawn from the supernal delight that is far, far above this, that is, from the level of the Infinite Light (Or Ein Sof), blessed be He, truly, in His very Self and glory. That is why they said, "Better is one hour, etc."

Torah and mitzvos, by contrast, come from the supernal delight, G-d's very Self, far above the World to Come. That is why the Mishnah says that one hour of repentance and good deeds in this world is better than all the life of the World to Come.

[32] יָפָה שָׁעָה אַחַת אָבוֹת ד, יז.

THE SOURCES

Pirkei Avot 4:17 "Better is one hour of repentance and good deeds in this world than all the life of the World to Come." The text cites it to show that Torah and mitzvos come from a level higher than the World to Come.

הוא היה אומר, יפה שעה אחת בתשובה ומעשים טובים בעולם הזה, מכל חיי העולם הבא. ויפה שעה אחת של קורת רוח בעולם הבא, מכל חיי העולם הזה:

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

Hebrew: Torat Emet 357 • English: Mishnah Yomit by Dr. Joshua Kulp, CC-BY

וכמ"ש במ"א וּמִשָּׁם נִמְשָׁךְ כֹּחַ וְעוֹז לְנֶפֶשׁ הָאָדָם שֶׁהוּא בְּסֵדֶר הַהִשְׁתַּלְשְׁלוּת בי"ע בחי' כָּבוֹד כוי

6.3 [This is] as is written elsewhere. And from there strength and power are drawn to the human soul, which is within the order of the chain of descent (hishtalshelus), [in] Beriah, Yetzirah and Asiyah, the level of "glory," etc.,

From that lofty source the soul receives the strength to act, even though it lives within the worlds of Beriah, Yetzirah and Asiyah, the realm called "glory."

לִהְיוֹת תָּלוּי בְּאִתְעָרוּתָא דִלְתַתָּא אִתְעָרוּתָא דִלְעֵילָּא שֶׁלְּמַעְלָה מִסֵּדֶר הַהִשְׁתַּלְשְׁלוּת (ועמ"ש ג"כ מִזֶּה בַּאֲרִיכוּת בד"ה בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת.[33] גָּדוֹל תַּלְמוּד שֶׁמֵּבִיא כוי)

6.4 so that an arousal from above that transcends the order of the chain of descent should depend on the arousal from below. (And see what is also written about this at length in the discourse beginning "On the eighth day, an assembly," [on] "Great is study, for it leads, etc.")

This strength lets the soul's initiative draw a response from above that transcends the whole chain of worlds. The parenthesis points to a discourse on Shemini Atzeres that treats this at

[34] וְזֶהוּ דְּבָרְךָ נֵצַב רֵאשׁ אוֹתִיּוֹת עִ' תשפה. [35] נֵצַב מִלְּשׁוֹן שָׂרָרָה רְאֵה יֵהָל אוֹר עִ' תסח. [36] נֵצַב מֶלֶךְ מ"א כב, מה.

THE SOURCES

Psalms 119:89 "Forever, Havayah, Your word stands in the heavens." In its plain sense the word stands firm; here nitzav is read as rulership: the word of G-d studied below rules over the heavens.

לְעוֹלָם ה' דְּבָרְךָ נִצָּב בַּשָּׁמָיִם

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

I Kings 22:48 "There was no king in Edom; a deputy (nitzav) was king." The verse shows nitzav as a term of rulership.

וּמֶלֶךְ אֵין בֶּאֱדוֹם נֹצֵב מֶלֶךְ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

שבחי' דְּבַר ה' זוֹ הֲלָכָה שֶׁלּוֹמֵד הִנֵּה הֲגַם שֶׁהוּא לְמַטָּה מִלּוּבָּשׁ בְּעִנְיָנִים גַּשְׁמִיִּים. אעפ"כ [אף על פי כן] **עוֹשֶׂה פְּרִי לְמַעְלָה לִהְיוֹת בשבחי' אֵשֶׁת חַיִל עֲטֶרֶת בַּעְלָהּ. דְּהַיְינוּ בשבחי' מְלוּכָה וּמֶמְשָׁלָה עַל בחי' שָׁמַיִם חֶסֶד כו'.**

7.2 For the level of "the word of G-d, this is halachah," which one studies: even though below it is enclothed in physical matters, nevertheless it bears fruit above, to be at the level of "a woman of valor, the crown of her husband," that is, at the level of kingship and dominion over the level of "heavens," Chesed (kindness), etc.

The Talmud says that "the word of G-d" means halachah, the Torah's law. The halachah a person studies deals with physical matters, yet it bears fruit above. It makes the soul "the crown of her husband," ruling over the "heavens," the supernal kindness.

THE SOURCES

Shabbat 138b Expounding Amos 8:12, the Talmud says that "the word of G-d" there means halachah. The maamar applies this to the halachah a person studies.

"דבר ה'" — זו הלכה, "דבר ה'" — זה הקץ, "דבר ה'" — זו נבואה.

Hebrew: William Davidson Edition - Vocalized Aramaic

Proverbs 12:4 "A woman of valor is the crown of her husband." The crown expresses kingship and dominion over the supernal kindness.

אֵשֶׁת חַיִל עֲטֶרֶת בַּעְלָהּ וּכְרָקָב בְּעַצְמוֹתָיו מְבִישָׁה

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

EXPLANATION Torah study, though its subject is physical, gives the soul dominion over the supernal Chesed, so that G-d's word "rules" in the heavens.

DEEPER The Kehot notes refer to Or HaTorah on Yisro for "Your word stands in the heavens," and to Yahel Or for nitzav as a term of rulership.

8

וְהַיְינוּ שֶׁהוּא הַמְשָׁכַת אוֹר א"ס ב"ה לִהְיוֹת בחי' שָׁמַיִם כו'. וְהַיְינוּ לְפִי אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו שֶׁל הקב"ה עַצְמוֹ.

8.1 That is, it is the drawing down of the Infinite Light (Or Ein Sof), blessed be He, to be the level of "heavens," etc. And this is because He "has sanctified us with His commandments": those of the Holy One, blessed be He, Himself.

Drawing down G-d's light as "heavens" is possible because the mitzvos are G-d's own commandments. The blessing "Who has sanctified us with His commandments" is read as the commandments that the Holy One Himself, so to speak, observes.

THE REBBE ON THIS PARAGRAPH

The Rebbe explains

In Likkutei Sichos vol. 3 (Behar), from the sicha of Shabbos Behar-Bechukosai 5710, the Rebbe explains why the prohibition of interest is tied to the 'yoke of heaven' and to the Exodus, beginning from what accepting the yoke means: that Heaven takes part in Israel's service.

The Rebbe cites this paragraph (with LT Va'eschanan) for the known reading of the blessing „אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו" ('Who sanctified us with His commandments'): with G-d's own commandments, for G-d too keeps them. He distinguishes G-d's keeping them first, which gives Israel the power to keep them ('what He does, He tells Israel to do'), from His keeping them as a result of Israel's keeping them ('whoever reads Torah, the Holy One reads opposite him'), which seems (biur b'derech efshar) to be the level of our paragraph's 'the Holy One puts on tefillin' and 'sits and studies opposite him'. That Israel's deeds affect Him is not because of any proportion between them, but because so He willed.

THE ALTER REBBE: וְהַיְינוּ לְפִי אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו שֶׁל הקב"ה עַצְמוֹ. וכמארז"ל הקב"ה מַנִּיחַ תְּפִילִּין כו'

THE REBBE: מַיט דְּעם אוֹיבֶּערְשָׁטְנס מִצְוֹות, אוּיךְ דְּעַר אוֹיבֶּערְשָׁטֶער אִיז מְקַיֵּים דִּי מִצְוֹות

Likkutei Sichos, vol. ג, p. 1007-1012 (p. 1008, note 3) · משיחת ש"פ בהר"ב תשי"ד

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] **הקב"ה מַנִּיחַ תְּפִילִּין**[37] **כו' הַק ב"ה יוֹשֵׁב וְשׁוֹנֶה כְּנֶגְדּוֹ**[38] **כו' שֶׁהוּא עִנְיַן הַמְשָׁכַת אוֹר א"ס ב"ה בבחי' תְּפִילִּין כו'**

8.2 As our Sages, of blessed memory, said, "The Holy One, blessed be He, puts on tefillin, etc.," [and] "The Holy One, blessed be He, sits and studies opposite him, etc.": this is the drawing down of the Infinite Light, blessed be He, in the level of tefillin, etc.

The Talmud says that G-d puts on tefillin, and the Midrash says that when a person studies Torah, G-d sits and studies opposite him. A person's tefillin draw the Infinite Light into the level of G-d's "tefillin."

[37] הקב"ה מַנִּיחַ תְּפִילִּין בְּרָכוֹת ו, א. [38] הקב"ה יוֹשֵׁב וְשׁוֹנֶה כְּנֶגְדּוֹ תדא"ר רפ"ייח. ילי"ש אֵיכָה רְמָז תתרלד.

THE SOURCES

Berakhot 6a "From where do we know that the Holy One, blessed be He, puts on tefillin?" The Talmud derives it from Isaiah 62:8.

אמר רבי אבין בר רב אדא, אמר רבי יצחק: מנין שהקדוש ברוך הוא מניח תפילין שנאמר: "נשבע ה' בימינו ובזרוע עוזו".

Hebrew: William Davidson Edition - Vocalized Aramaic

Tanna DeBei Eliyahu Rabbah 18 "Every Torah scholar who sits and studies, the Holy One, blessed be He, sits opposite him and studies with him." The text reads "opposite him" as a light that surrounds from above.

קומי רני בלילה לראש אשמורות שפכי כמים לבך נכח פני ד' שאי אליו כפיך על נפש עולליך העטופים ברעב בראש כל חוצות (איכה ב:י"ט) ברוך המקום ברוך הוא שרחמיו הם מרובין על ישראל לעולם אע"פ ששרחו במעשיהם לפני הקב"ה והקב"ה כועס עליהן אעפ"כ רחמים שלו עליהם בכל יום תמיד שנאמר (תהלים פט) חסדי ה' עולם אשירה לדור ודור אודיע אמונתך בפי וכן הוא מפרש בקבלה ע"י ישעיהו הנביא (ישעיהו מ"ג:כ"א) עם זו יצרתי לי תהלתי יספרו וגו'. ואומר (ישעיהו ס"ג:ז') חסדי ה' אזכיר תהלות ה' כעל כל אשר גמלנו ה' ורב טוב לבית ישראל אשר גמלם כרחמיו וכרוב חסדיו וגו' בכל צרתם לו צר ומלאך פניו הושיעם באהבתו וגו'. אין לי אלא צרת ציבור צרת יחיד מנין ת"ל (תהילים צ"א:ט"ו) יקראני ואענהו וגו'. א"כ למה נאמר בכל צרתם לו צר אלא אמר הקב"ה בכל צער וצער

Hebrew: OYW (segmentation according to Warsaw 1880)

ות"ת [ותלמוד תורה] **הוּא עִנְיַן הַמְשָׁכַת אוֹר א"ס ב"ה בְּחָכְמָה דְּאוֹרַיְיתָא מַחְכְמָה נָפְקַת**[39] **כְּנֶגְדּוֹ פי' שֶׁאֵין הַמְשָׁכָה זוֹ יְכוֹלָה לְהִתְלַבֵּשׁ תּוֹךְ עָלְמִין אֶלָּא בְּבְחִינַת סוֹבֵב וּמַקִּיף מִלְּמַעְלָה.**

8.3 And Torah study is the drawing down of the Infinite Light, blessed be He, into Chochmah (wisdom), for "the Torah issues from Chochmah." "Opposite him" means that this drawing down cannot be enclothed within the worlds, but only at the level of the surrounding (sovev) and encompassing (makif), from above.

Torah study draws the Infinite Light into Chochmah, the source of the Torah. "Opposite him" means that this light cannot enter the worlds; it stays over against them, surrounding them from above.

[39] דְּאוֹרַיְיתָא מַחָכְמָה נָפְקַת זח"ב קכא, א. וראה שם פה, א. זח"א (קנו, ב). זח"ב (סב, א. פה, א). וזח"ג (קפב, א). [כ].

THE SOURCES

Zohar, Mishpatim 20:500-502 The Zohar on Mishpatim says that the Torah issues from Chochmah, from the place called "holy."

For the Torah itself emanates from Wisdom, from the realm called."holiness", and Wisdom itself emanates from the region called "holy (lit. holiness) of holies".' Said R. Isaac: 'The Jubilee is also designated "holiness", as it is written: "For it is the jubilee; it shall be holiness (kodesh) unto you" (Lev. 14, 12). The Israelites who are destined to be "men of holiness" have a share in both (the Torah and the Jubilee).

English: The Zohar; London, Soncino Press, 1933, Public Domain

> The light drawn this way cannot be perceived by any created mind. It is like a king's private delight within himself, which no one else sees.

EXPLANATION The response that mitzvos draw from above matches the human deed exactly, like a shadow, but it stays hidden and beyond perception, as G-d's own inner delight.

10

וְזֶהוּ עַל יַד יְמִינֶךָ פי' שע"י בחי' יְמִינְךָ דְּהַיְינוּ בחי' אַהֲבָה כו' ואתעדל"ת [ואתערותא דלתתא] לְדָבְקָה בּוֹ ית' עי"ז אַיְיתֵי רוּחַ וַאֲמְשִׁיךְ רוּחַ לְהָיוֹת הקב"ה מַנִּיחַ תְּפִילִּין כו' וְיוֹשֵׁב וְשׁוֹנֶה כו'

10.1 This is [the meaning of] "at (al yad) your right hand": through (al yedei) the level of "your right hand," that is, the level of love, etc., and the arousal from below to cleave to Him, blessed be He, through this it "brings spirit and draws down spirit," so that the Holy One, blessed be He, puts on tefillin, etc., and sits and studies, etc.

> The verse continues "at your right hand," read as "through your right hand." The right hand stands for love: a person's love and desire to cleave to G-d draw down the response by which G-d "puts on tefillin" and "sits and studies."

THE SOURCES

Psalms 121:5 "Havayah is your shade at your right hand." The text reads al yad, "at," as al yedei, "through": through love, the right hand.

ה' שֹׁמְרֶךָ ה' צִלְּךָ עַל יַד יְמִינֶךָ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

וְכֵן כָּל הרמ"ח מִצְוֹת הֵם אֵבָרִים הַמְשָׁכוֹת וְהֶאָרַת אוֹר א"ס ב"ה בְּחֶסֶד כו':

10.2 And so too, all the 248 mitzvos are "limbs": drawings down and illumination of the Infinite Light (Or Ein Sof), blessed be He, in Chesed (kindness), etc.

> Likewise each of the 248 positive mitzvos is a "limb," as the Zohar calls them the limbs of the King: a channel through which the Infinite Light shines as kindness.

EXPLANATION Love and the desire to cleave to G-d, "your right hand," draw down the hidden response from above, and every mitzvah is a channel for that light.

DEEPER The Shemini Atzeres discourse cited in section 2 (Likkutei Torah, Shemini Atzeret 1:11) reads the same verse: "your right hand" is the natural love in a person, and the supernal love rests over it as an encompassing "shade" that cannot be enclothed in it, yet gives it strength, so that the arousal from above depends on the arousal from below.

11

ג וְהִנֵּה דֶּרֶךְ כְּלָל[42] נֶחֱלָקִים כָּל הרמ"ח מִצְוֹת לג' בחי' תּוֹרָה וַעֲבוֹדָה וּגְמִילוּת חֲסָדִים וע"ז נֶאֱמַר יוֹם לְיוֹם יַבִּיעַ אֹמֶר[43] אָמַר ר"ת אֵשׁ מַיִם רוּחַ.[44]

11.1 3. Now, in general, all the 248 mitzvos are divided into three levels: Torah, avodah (divine service) and gemilus chassadim (acts of kindness). Of this it is said, "Day to day utters speech (omer)": omer is the acronym of esh (fire), mayim (water) and ruach (spirit).

> Section 3 sorts all the mitzvos into three groups, echoing the Mishnah's three pillars of the world: Torah, divine service (prayer) and acts of kindness. Psalms 19:3 says "day to day utters speech (omer)," and the three letters of omer stand for fire, water and spirit.

[42] וְהִנֵּה דֶּרֶךְ כְּלָל הַלָּשׁוֹן נֶעֱתָק באוהי"ת פי' יִתְרוֹ ע' תתקפט. [43] יוֹם לְיוֹם יַבִּיעַ אֹמֶר תְּהִלִּים יט, ג. [44] אָמַר ר"ת ע"ל נִצָּבִים (מז, סע"ב). ושי"נ. [כ].

THE SOURCES

Zohar, Yitro 21:378-22:389 The Zohar on Yisro cites the teaching that the Torah issues from supernal Chochmah, and adds that it is included in Chochmah and Binah, and in all the attributes.

According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

English: The Zohar; London, Soncino Press, 1933, Public Domain

EXPLANATION The paragraph explains why mitzvos can draw such light: they are G-d's own mitzvos, as in the sayings that G-d puts on tefillin and studies opposite the one who learns, and the light they draw surrounds the worlds from above.

DEEPER On the same page of the Talmud (Berachos 6a), G-d's tefillin contain the verse "Who is like Your people Israel, one nation in the land," and the Talmud pairs "You have declared Havayah this day" with "and Havayah has declared you this day": as Israel make G-d "a single entity in the world," He makes them one. This is the pairing of human and divine "saying" that the maamar develops.

9

וכמ"ש ה' צִלְּךָ[40] בחי' צֵל וְלֹא אוֹרָה נִגְלֵית וְעִנְיַן הַצֵּל הוּא עד"מ כְּמוֹ צִלּוֹ שֶׁל אָדָם שֶׁכָּל תְּמוּנָתוֹ נִרְאֶה בְּצִלּוֹ

9.1 As it is written, "Havayah is your shade (tzel)": the level of a shade, and not a revealed light. The matter of a shade is, by way of analogy, like a person's shadow (tzel), in which his whole form is seen,

> In its plain sense Psalms 121:5 promises that G-d guards a person like shade at his right hand, sheltering him from the sun. The maamar reads tzel also as "shadow": a shadow reproduces a person's whole shape, but it is dark rather than bright.

[40] ה' צִלְּךָ תְּהִלִּים קכא, ה.

THE SOURCES

Psalms 121:5 "Havayah is your guardian; Havayah is your shade at your right hand," the psalmist assures the one who looks to G-d for help. The maamar reads the "shade" as the hidden response from above that mirrors man's deeds.

ה' שֹׁמְרֶךָ ה' צִלְּךָ עַל יַד יְמִינֶךָ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

אֶלָּא שֶׁמַּרְאֵה הַצֵּל הוּא בחי' חֹשֶׁךְ כָּךְ כְּבָיְכוֹל ה' צִלְּךָ בחי' צֵל שֶׁלְּךָ שֶׁבְּאִתְעָרוּתָא דִלְתַתָּא אִתְעָרוּתָא דִלְעֵילָּא אֶלָּא שֶׁבְּאִתְעָרוּתָא דִלְעֵילָּא הוּא בחי' צֵל וְחוֹשֶׁךְ וכמ"ש יָשֶׁת חֹשֶׁךְ סִתְרוֹ[41]

9.2 except that the shadow's appearance is the level of darkness. So too, as it were, "Havayah is your shade": the level of your own shade. For through the arousal from below [there is] an arousal from above, except that in the arousal from above it is the level of shade and darkness, as it is written, "He made darkness His hiding place";

> So the response from above mirrors the human arousal below exactly, as a shadow mirrors its owner. Yet it remains in "darkness," hidden, as in "He made darkness His hiding place" (Psalms 18:12).

[41] יָשֶׁת חֹשֶׁךְ סִתְרוֹ תְּהִלִּים יח, יב.

THE SOURCES

Psalms 18:12 In David's song of deliverance G-d comes down to save him wrapped in cloud: "He made darkness His hiding place." The response from above is "dark" in that no created mind can perceive it.

יָשֶׁת חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת מַיִם עָבֵי שְׁחָקִים

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

דְּהַיְינוּ שֶׁאֵינוֹ מוּשָׂג וְנִרְאֶה לְעֵינֵי הַשֵּׂכֶל שֶׁל הַנִּבְרָאִים רַק כְּמוֹ עד"מ שַׁעֲשׁוּעֵי הַמֶּלֶךְ בְּעַצְמוּתוֹ כו' וכמ"ש במ"א.

9.3 that is, it is not grasped or seen by the eyes of the intellect of created beings, but only, by way of analogy, like the King's delights in His own essence, etc., as is written elsewhere.

Psalms 19:3 In David's psalm the heavens tell G-d's glory, and each day passes the message to the next: "Day to day utters speech (omer), and night to night expresses knowledge." The maamar reads the letters of omer as fire, water and spirit.

יוֹם לְיוֹם יַבִּיעַ אֹמֶר וְלַיְלָה לְלַיְלָה יְחַוֶּה דָּעַת

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Pirkei Avot 1:2 The Mishnah teaches that the world stands on three things: Torah, divine service and acts of kindness. The maamar divides all the mitzvos into these three.

שמעון הצדיק היה משירי כנסת הגדולה. הוא היה אומר, על שלשה דברים העולם עומד, על התורה ועל העבודה ועל גמילות חסדים:

Shimon the Righteous was one of the last of the men of the great assembly. He used to say: the world stands upon three things: the Torah, the Temple service, and the practice of acts of piety.

Hebrew: Torat Emet 357 • English: Mishnah Yomit by Dr. Joshua Kulp, CC-BY

אֵשׁ הוּא בְּחִי' עֲבוֹדָה מִמַּטָּה לְמַעְלָה כְּשַׁלֶּהֶבֶת הָעוֹלָה כּוֹ' לְדָבְקָה בּוֹ יִת' דְּהַיְינוּ שֶׁתִּתְפַּשֵּׁט הַנֶּפֶשׁ מַלְבּוּשֵׁי נוֹגַהּ בְּתַעֲנוּגוֹת בְּנֵי אָדָם לְהִתְעַנֵּג עַל ה' לְבַדָּהּ.

11.2 Fire is the level of avodah, from below upward, like a rising flame, etc., to cleave to Him, blessed be He: that is, that the soul strip itself of the garments of nogah [found] in human pleasures, to delight in G-d alone.

> Fire, which rises, is prayer: the soul reaching upward to cleave to G-d. This means shedding its attachment to ordinary human pleasures, which belong to nogah, the "translucent husk" of permitted worldly things, so as to delight in G-d alone.

EXPLANATION The three kinds of mitzvos correspond to the letters of omer, fire, water and spirit; fire is prayer, the soul's ascent away from worldly pleasure toward delight in G-d.

DEEPER Likkutei Torah on Nitzavim, cited in the Kehot note, links "and you shall say" of Rosh HaShanah to "For I said, A world of kindness will be built," referring to this very discourse for omer as fire, water and spirit, which are Torah, service and acts of kindness; it adds that the sound of the shofar includes all three.

12

וּעְדֵי"ז הִי' [הי"ה] הַקְרָבָנוֹת אִשֶּׁה רֵיחַ נִיחוֹחַ מִמַּה שֶּׁהוּא מַקְרִיבִים חֵלֶב וְדָם כִּי חֵלֶב הוּא בְּחִינַת תַּעֲנוּג שֶׁהַתַּעֲנוּג הוּא הַמְעַדֵּן אֶת הַבָּשָׂר וְנַעֲשָׂה שָׁמֵן וּבַעַל רִיבּוּי חֶלְבָּ וְהַתַּעֲנוּג שֶׁל בְּהֶמְי נִקְרָב לה'

12.1 In this way the offerings were "a fire-offering, a pleasing aroma": through their offering fat and blood. For fat is the level of pleasure, since pleasure is what pampers the flesh, so that it becomes fat and has an abundance of fat; and the pleasure of the animal is brought near to G-d,

> The same idea underlies the Temple offerings, which the Torah calls "a fire-offering, a pleasing aroma," and whose fat and blood were placed on the altar. Fat stands for pleasure, which is what makes the body fat.

ע"י שֶׁהוּא נִכְלֶה וְנִשְׂרָף בָּאֵשׁ שֶׁלְּמַעְלָה לִהְיוֹת עוֹלָה וְנִכְלָל בְּמְקוֹר הַתַּעֲנוּגִים וְעַכְשָׁיו הַתְּפִלָּה בְּמְקוֹם הַקְרָבָנוֹת דְּהַיְינוּ ע"י רִשְׁפֵּי אֵשׁ הָאַהֲבָה שֶׁמְּעוֹרֵר בִּתְפִלָּה אַהֲבָה עֶלְיוֹנָה כְּמַאֲמַר אַהֲבַת עוֹלָם אַהֲבְתָּנוּ כּוֹ' הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה

12.2 through its being consumed and burned in the fire from above, so that it rises and is absorbed in the source of delights. And now, prayer is in place of the offerings: that is, through the flashes of the fire of love that one arouses in prayer, the supernal love, as in the words, "With an everlasting love You have loved us, etc., Who chooses His people Israel with love."

> Consumed by the fire from above, the animal's pleasure rose and was absorbed in G-d, the source of all delight. Today prayer takes the place of the offerings, and the fiery love of prayer does the same; it is tied to the supernal love expressed in the blessing before the Shema, which opens "With an everlasting love You have loved us" and closes "Who chooses His people Israel with love."

עי"ז תִּתְפָּרֵד וְתִתְפַּשֵּׁט מִתַּעֲנוּגֵי הַבְּהֵמִית לִהְיוֹת מִתְעַנֵּג עַל ה' וּלְדָבְקָה בְּדִבְיקָה וַחֲשִׁיקָה כּוֹ' וּמַיִם הוּא בְּחִי' גְּמִילוּת חֲסָדִים וּצְדָקָה שֶׁנִּמְשָׁלוּ לְמַיִם.

12.3 Through this the soul separates and strips itself of the pleasures of the animal [soul], to delight in G-d and to cleave [to Him] with attachment and yearning, etc. And water is the level of acts of kindness and charity, which are likened to water.

> Through this love the soul leaves the pleasures of the animal soul to delight in G-d and cleave to Him. The second element, water, is acts of kindness and charity, which flow down like water.

EXPLANATION As the fat of the offerings was consumed by the fire from above, the fiery love of prayer lifts the soul's capacity for pleasure to G-d. The next element, water, is charity and kindness.

13

וכמ"ש אַשְׁרֵיכֶם זוֹרְעֵי עַל כָּל מָיִם[45] כּוֹ' מִפְּנֵי שֶׁכְּמוֹ שֶׁהַמַּיִם יוֹרְדִין מִמָּקוֹם גָּבוֹהַ לְמָקוֹם נָמוּךְ כָּךְ הוּא בְּחִי' צְדָקָה וָחֶסֶד לְהַחֲיוֹת רוּחַ שְׁפָלִים לְמַאן דְּלֵית לֵיהּ מגרמי' כְּלוּם כּוֹ'.

13.1 As it is written, "Happy are you who sow beside all waters, etc.," for just as water descends from a high place to a low place, so is the level of charity and kindness: "to revive the spirit of the lowly," for one who "has nothing of his own at all," etc.

> Isaiah 32:20 praises those who "sow beside all waters," read here as giving charity. Water flows from high to low, just as kindness goes from one who has to one who lacks, "to revive the spirit of the lowly" (Isaiah 57:15), to one who "has nothing of his own," in the Zohar's phrase.

[45] אַשְׁרֵיכֶם זוֹרְעֵי עַל כָּל מָיִם ישעי' לב, כ.

THE SOURCES

Isaiah 32:20 Isaiah blesses those who will sow their fields beside every stream: "Happy are you who sow beside all waters." The maamar reads it as acts of kindness and charity, which are likened to water.

אַשְׁרֵיכֶם זֹרְעֵי עַל כָּל מָיִם מְשַׁלְּחֵי רֶגֶל הַשּׁוֹר וְהַחֲמוֹר {ס}

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Isaiah 57:15 G-d dwells with the contrite and lowly in spirit, "to revive the spirit of the lowly." Kindness, like water, flows down to the one in need.

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

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

רוּחַ הוּא בְּחִי' דִּיבּוּר שֶׁהוּא בְּחִי' עֵסֶק הַתּוֹרָה שֶׁעִיקָּרָהּ בְּדִיבּוּר וכמ"ש וְדִבַּרְתָּ בָּם[46] וכמ"ש בַּזֹּהַר בְּרוּחָא דְּלָעֲאן בְּאוֹרָיְיתָא[47] כּוֹ'

13.2 Spirit (ruach) is the level of speech, which is the level of Torah study, which is chiefly in speech, as it is written, "And you shall speak of them," and as is written in the Zohar, "through the spirit of those who toil in the Torah, etc."

> The third element, spirit (ruach), is speech, and the mitzvah of Torah study is done chiefly by speaking the words, "and you shall speak of them" (Deuteronomy 6:7). The Zohar says that the world endures through the breath of those who study Torah.

[46] וְדִבַּרְתָּ בָּם דְּבָרִים ו, ז. [47] בְּרוּחָא דְּלָעֲאן בְּאוֹרָיְיתָא ראה זח"ג לה, א. זח"א (מז, סע"א). [כ].

THE SOURCES

Deuteronomy 6:7 "And you shall speak of them." The text cites it to show that Torah study is chiefly in speech.

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Zohar, Bereshit 73:169-75:178 The Zohar says that G-d made the world by breath (ruach) and it endures by breath: the breath of those who toil in Torah, and all the more the breath of schoolchildren.

It is through the Torah that man can make himself worthy of that light. For whoever studies the Torah every day is earning a share in the future world, and is even accounted a builder of worlds, because through the Torah the world has been built and completed; so the Scripture says, "The L-rd founded the earth with Wisdom (i.e. the Torah), he established the heavens with Understanding" (Prov. 3, 19), and again, "And I (the Torah) was a craftsman with him, and I was his delight every day" (Ibid. 8, 30).

etc.," which is the drawing down of the Infinite Light (Or Ein Sof), blessed be He, from above the order of the chain of descent (hishtalshelus), as mentioned above.

When a person "says" in these three ways, G-d in turn "says": "You have declared Havayah" (Deuteronomy 26:17) is read as drawing the same threefold omer down from the Name Havayah. This is G-d's "putting on tefillin," a light from above the chain of worlds.

(וְעַיֵּין בפ' תְּרוּמָה קל"ו ב' בפי' אָמַר[49] וּבְזֹהַר פ' הנ"ל דקס"ו ב' שֶׁלְּעוֹלָם שְׁלֹשָׁה כוי ועמ"ש בד"ה הַיּוֹם הַזֶּה כוי אֶת ה' הֶאֱמַרְתָּ)

13.6 (And see Parshas Terumah, folio 136b, on the meaning of omer; and in the Zohar on the same parshah, folio 166b, that [there are] always three, etc.; and see what is written in the discourse beginning "This day, etc.," [on] "You have declared Havayah.")

Another parenthesis cites the Zohar on Terumah for the meaning of the letters of omer, a further Zohar passage about "three," and the discourse "This day" on "You have declared Havayah."

[49] בפי' תְּרוּמָה קל"ו ב' בפי' אָמַר "שְׁלֹשָׁה אוֹתִיּוֹת אמ"ר הֵם מוֹרִים עַל הַמְּשָׁכַת ג' בחי' הַשֶּׂכֶל חב"ד הַנִּמְשָׁכִים לִהְיוֹת מוחי' לְמִדּוֹת" — אוה"ת דְּבָרִים (הוֹסָפוֹת) כְּרַךְ ד ע' א'תתקיז.

THE SOURCES

Zohar, Terumah 15:182-16:192 Expounding "Day to day utters speech (omer)," the Zohar on Terumah explains its letters: alef is Abba, joined with mem it forms em, "mother" (Imma), and reish is the "firstborn head"; together they are the light of Abba, Imma and the firstborn son.

Then, when it is time to descend again, the supernal spirits accompany them until they reach safely their human habitations. It is incumbent upon the wise to recite certain verses calculated to arouse that supernal holy spirit of the Sabbath coronation, as, for instance: "The spirit of the L-rd G-d is upon me; for the L-rd hath anointed me to preach good tidings to the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, etc." (Isa. 61, 1); or, "Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels" (Ezek. 1, 20), in order that the act of procreation may be effected in a spirit of Sabbath holiness, through the influence of the supernal Sabbatic spirit.' When R. Hamnuna the Ancient used to come out fromthe river on a Friday

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וְזֶהוּ כְּחָתָן יוֹצֵא מֵחוּפָּתוֹ חָתָן מִלְּשׁוֹן נְחוֹת דַּרְגָּא[50] שֶׁהַתּוֹרָה נִמְשְׁכָה וְיָרְדָה ממעלתי' [ממעלתה] וכבוד' [וכבודה] שֶׁהָיא כְּלוּלָה בְּאוֹר א"ס ב"ה מַמָּשׁ מִקּוֹר הַחַיָּנוּגִים[51] וְיָרְדָה לְהִתְלַבֵּשׁ בְּעִנְיָנִים גַּשְׁמִיִּים ובחי' נְחוֹת דַּרְגָּא הנ"ל הוּא יוֹצֵא מֵחוּפָּתוֹ מִבְּחִינַת חוּפָּה בחי' סוכ"ע.[52]

13.7 And this is [the meaning of] "like a bridegroom (chasan) coming forth from his canopy": chasan is from the term nechos darga ("going down a step"), for the Torah was drawn down and descended from its loftiness and glory, where it is included in the very Infinite Light, blessed be He, the source of delights, and descended to be enclothed in physical matters. And this level of "going down a step" "comes forth from his canopy": from the level of "canopy," the level of [the light that] encompasses all worlds (sovev kol almin).

Now the bridegroom verse is explained: chasan, "bridegroom" (חָתָן), is read through nechos darga, "going down a step," for nechos (נחת) has the same letters. The Torah, originally included in the Infinite Light, came down into physical matters, and this descent issues from the "canopy," the light that encompasses all worlds.

[50] חָתָן מִלְּשׁוֹן נְחוֹת דַּרְגָּא ראה יבמות סג, א. ראה אוה"ת שמות ע' ב'תתקטז. קטע עם הגהות באוה"ת פ' נצבים ע' ארמה. [51] שֶׁהָיא כְּלוּלָה בְּאוֹר א"ס ב"ה מַמָּשׁ מִקּוֹר הַחַיָּנוּגִים "(אפ"ל שֶׁזֶּהוּ עִנְיָן שֶׁהַתּוֹרָה קְדוּמָה לְעוֹלָם אֲלָפִים שָׁנָה הֵם חו"ב דאצי', או אפ"ל הַתּוֹרָה הִיא ו' שֶׁל שֵׁם ז"א דאצי' כמ"ש בלקו"ת פ' רְאֵה בד"ה וְכָל בְּנֵיךְ פ"ב ע')" — אוה"ת פ' נִצָּבִים ע' ארְמָה. וְשָׁם ע' אירעמ: "(הנ"ה אוּלַי כמ"ש בת"א בד"ה הַשָּׁמַיִם כִּסְאִי בְּעִנְיָן שֶׁהַתּוֹרָה קְדוּמָה אֲלָפִים שָׁנָה ומִשָּׁם יָרְדָה בבחי' הַשָּׁמַיִם כִּסְאִי שָׁמַיִם אֵשׁ ומַיִם חוי"ג, עכ"ה)". [52] מִבְּחִינַת חוּפָּה בחי' סוכ"ע באוה"ת שָׁם הַגְּהָה.

THE SOURCES

Yevamot 63a A Talmudic adage: "Go down a step (nechos darga) and take a wife," that is, marry a woman of slightly lower standing. The text links chasan, "bridegroom," with this going down a step.

Thus whoever studies the Torah completes the world and preserves it. Further, G-d made the world through a breath, and through a breath it is preserved-the breath of those who assiduously study the Torah, and still more the breath of school-children, when reciting their lesson.

English: The Zohar; London, Soncino Press, 1933, Public Domain

(עמ"ש לְעֵיל בד"ה לְרֵיחַ שְׁמָנֶיךָ מַעְנָיַן רוּחַ זוֹ מְזֻהָר ועמ"ש ע "פ והי' [והיה] מִסְפַּר בנ"י [בני ישראל] כְּחוֹל הַיָּם כוי ובד"ה וְאֵרַשְׂתִּיךְ לִי מַעְנָיַן מַאֲמָר כוי

13.3 (See what is written above in the discourse beginning "For the fragrance of your oils" on the subject of this "spirit" from the Zohar; and see what is written on [the verse] "And the number of the children of Israel shall be as the sand of the sea, etc.," and in the discourse beginning "And I will betroth you to Me," on the subject of maamar (utterance), etc.,

A parenthesis refers to other discussions: an earlier discourse on Shir HaShirim about this teaching of the Zohar, what is written on Hosea's "the number of the children of Israel," and the discourse on "I will betroth you to Me" about maamar, "utterance."

THE SOURCES

Song of Songs 1:3 "For the fragrance of your good oils." An earlier discourse in Likkutei Torah on Shir HaShirim opens with this verse; the text refers to it on the Zohar's teaching about "spirit."

לְרֵיחַ שְׁמָנֶיךָ טוֹבִים שֶׁמֶן תּוּרַק שִׁמְךָ עַל כֵּן עֲלָמוֹת אֲהֵבוּךָ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Hosea 2:1 "And the number of the children of Israel shall be as the sand of the sea." The text refers to what is written on this verse.

וְהָיָה מִסְפַּר בְּנֵי יִשְׂרָאֵל כְּחוֹל הַיָּם אֲשֶׁר לֹא יִמַּד וְלֹא יִסָּפֵר וְהָיָה בִּמְקוֹם אֲשֶׁר יֵאָמֵר לָהֶם לֹא עַמִּי אַתֶּם יֵאָמֵר לָהֶם בְּנֵי אֵל חָי

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

ובד"ה בְּיוֹם הַשְּׁמִינִי עֲצֶרֶת [השמיני עצרת] הנ"ל בְּעִנְיָן וָאָשִׂים דְּבָרַי בְּפִיךְ כוי וְעַיֵּין בְּסָמוּךְ בד"ה נָאוּוּ לְחָיַיִךְ כוי) וגו' בחי' אֵלּוּ שֶׁהֵם אמ"ר [אש מים רוח] הוּא מַה שֶּׁכָּתוּב כִּי אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה.[48]

13.4 and in the discourse beginning "On the eighth day, an assembly," mentioned above, on the subject of "And I have put My words in your mouth, etc."; and see nearby, in the discourse beginning "Your cheeks are comely, etc.") And these three levels, which are omer, are what is written, "For I said (amarti), A world of kindness will be built."

The parenthesis also cites the Shemini Atzeres discourse on "I have put My words in your mouth" and the next discourse in this book, "Your cheeks are comely." The text then resumes: fire, water and spirit together are the omer, the "saying," of "For I said, A world of kindness will be built."

[48] כִּי אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה תְּהִלִּים פט, ג. רְאֵה באוה"ת דְּבָרִים כְּרַךְ ד ע' תתקיז מְצֻיָּין לְכָאן.

THE SOURCES

Isaiah 51:16 "And I have put My words in your mouth, and covered you in the shadow of My hand." The Shemini Atzeres discourse cited here explains that the breath of Torah speech becomes an encompassing light for the soul.

וָאָשִׂם דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי אָתָּה {ס}

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Song of Songs 1:10 "Your cheeks are comely with circlets." The next discourse in Likkutei Torah on Shir HaShirim opens with this verse.

נָאוּוּ לְחָיַיִךְ בַּתֹּרִים צַוָּארֵךְ בַּחֲרוּזִים

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Psalms 89:3 "For I said, A world of kindness will be built." The "saying" is now identified with omer: fire, water and spirit.

כִּי אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה שָׁמַיִם תָּכִן אֱמוּנָתְךָ בָּהֶם

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

פי' כִּי אָמַרְתִּי שע"י בחי' אָמַר שֶׁלִּי עי"ז גַּם אֶת הוי' הֶאֱמַרְתָּ לְהַמְשִׁיךְ מִשֶּׁם הוי' בחי' אמ"ר [אש מים רוח] שֶׁהוּא עִנְיָן הקב"ה מַנִּיחַ תְּפִילִּין כוי שֶׁהוּא עִנְיָן הַמְשָׁכַת אוֹר א"ס ב"ה מִלְמַעְלָה מִסֵּדֶר הַהִשְׁתַּלְשְׁלוּת כנ"ל.

13.5 "For I said (amarti)" means: through my level of omer, through this also "You have declared (he'emarta) Havayah," to draw down from the Name Havayah the level of omer, which is [the meaning of] "The Holy One, blessed be He, puts on tefillin,

והמלוה סלע לעני בשעת דחקו — עליו הכתוב אומר: "אז תקרא והי' יענה תשוע ויאמר הנני". סימן: אשה. וקרקע. עזר. זאת. שתי. הברכות. תגרי. פחתי. אמר רבי אלעזר: כל אדם שאין לו אשה — אינו אדם, שנאמר: "זכר ונקבה בראם ויקרא את שמם אדם". ואמר רבי אלעזר: כל אדם שאין לו קרקע — אינו אדם, שנאמר: "השמים שמים להי' והארץ נתן לבני אדם". ואמר רבי אלעזר, מאי דכתיב "אעשה לו עזר כנגדו": זכה — עוזרתו, לא זכה — כנגדו. ואיכא דאמרי: רבי אלעזר רמי, כתיב "כנגדו", וקרינן "כנגדו". זכה — כנגדו, לא זכה — מנגדתו. אשכחיה רבי יוסי לאליהו, אמר ליה, כתיב: "אעשה לו עזר", במה אשה עוזרתו לאדם? אמר ליה: אדם מביא חיטין — חיטין כוסס? פשתן — פשתן לובש? לא נמצאת מאירה עיניו ומעמידתו על רגליו?! ואמר רבי אלעזר, מאי דכתיב: "זאת הפעם עצם מעצמי וב

Hebrew: William Davidson Edition - Vocalized Aramaic

יָשִׁישׁ כְּגִבּוֹר לָרוּץ אוֹרַח[53] בחי' אוֹרַח כַּנָּשִׁים[54] דְּהַיְינוּ לִבְחִינַת כַּלָּה שֶׁהִיא כנס"י [כנסת ישראל] **מָקוֹר נש"י** [נשמות ישראל] **לִיתֵּן לָהֶם כֹּחַ וְעוֹז לִהְיוֹת תָּלוּי אִתְעָרוּתָא דִלְעֵילָּא ע"י אִתְעָרוּתָא דִלְתַתָּא**

13.8 "He rejoices like a mighty man to run a path (orach)": the level of "the path (orach) of women," that is, to the level of kallah (bride), which is the Community of Israel, the source of the souls of Israel, to give them strength and power so that the arousal from above should depend on the arousal from below.

In the psalm "to run a path (orach)" is simply the sun's course; the maamar reads it through "the path (orach) of women," the phrase used of Sarah in Genesis 18:11. The Torah runs toward the bride, the Community of Israel, giving the souls the power to draw down G-d's response through their own initiative.

[53] יָשִׁישׁ כְּגִבּוֹר לָרוּץ אוֹרַח תְּהִלִּים יט, ו. [54] לָרוּץ אוֹרַח בחי' אוֹרַח כַּנָּשִׁים . . וְלָכֵן חָדַל לִהְיוֹת לְשָׁרָה כו' מוּבָא בְּיֵיחֵל אוֹר ע' סה וְשָׁם נוֹסַף הַגְּהָה.

THE SOURCES

Psalms 19:6 "He rejoices like a mighty man to run a path." The maamar reads the "path" (orach) through "the path of women."

וְהוּא כְּחָתָן יֹצֵא מֵחֻפָּתוֹ יָשִׁישׁ כְּגִבּוֹר לָרוּץ אֹרַח

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

וְנִקְרָא בְּשֵׁם אוֹרַח כַּנָּשִׁים. כמ"ש בָּרָחֵל כִּי דֶרֶךְ נָשִׁים לִי[55] ע"ש [על שם] **שֶׁנּוֹתָנֶת חַיּוּת מִמּוֹתְרֵי הַשֶּׁפַע וְהַפְּסוֹלֶת שֶׁדּוֹחֶה לַחוּץ לְהַחַיּוֹת גַּם עוי"ז** [עומת זה] **שֶׁיִּנָּקֵתָם וַאֲחִיזָתָם מִמּוֹתְרֵי הַשֶּׁפַע וְהַפְּסוֹלֶת מבחי' דֶּרֶךְ נָשִׁים כו'.**

13.9 And it is called by the name "the path of women," as it is written of Rachel, "for the way (derech) of women is upon me":

[so called] because she gives life-force from the excess of the flow and from the refuse that she thrusts outside, to give life also to the opposing [side], whose nurture and hold come from the excess of the flow and the refuse, from the level of "the way of women," etc.

This outflow is called "the path of women" after Rachel's words "the way of women is upon me" (Genesis 31:35), which in their plain sense refer to her monthly condition. The text applies the image to the excess of the divine flow, the "refuse" thrust out from holiness, which gives life even to the opposing forces that feed on it.

[55] כִּי דֶרֶךְ נָשִׁים לִי בְּרֵאשִׁית לא, לה.

THE SOURCES

Deuteronomy 26:17 "You have declared Havayah this day." The maamar reads it as Israel's "saying" drawing down omer from the Name Havayah.

אֶת ה' הֶאֱמַרְתָּ הַיּוֹם לִהְיוֹת לְךָ לאלקים וְלָלֶכֶת בִּדְרָכָיו וְלִשְׁמֹר חֻקָּיו וּמִצְוֹתָיו וּמִשְׁפָּטָיו וְלִשְׁמֹעַ בְּקֹלוֹ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Genesis 31:35 Rachel tells Lavan, "for the way of women is upon me." The text applies the phrase to the excess of the divine flow that holiness thrusts outward.

וַתֹּאמֶר אֶל אָבִיהָ אַל יִחַר בְּעֵינֵי אֲדֹנִי כִּי לוֹא אוּכַל לָקוּם מִפָּנֶיךָ כִּי דֶרֶךְ נָשִׁים לִי וַיְחַפֵּשׂ וְלֹא מָצָא אֶת הַתְּרָפִים

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

EXPLANATION The paragraph completes the three elements of omer, water as charity and spirit as Torah study, and calls them the human "saying" that draws down G-d's "saying." It then reads the bride-groom verse as the Torah's descent from the encompassing "canopy" toward its bride, the Community of Israel, and introduces "the path of women," the outflow on which the opposing forces feed.

DEEPER The Kehot note quotes Or HaTorah: the three letters of omer indicate the drawing down of the three levels of intellect, Chochmah, Binah and Daas, to become the intellect (mochin) of the emotive attributes. On the Torah's being "included in the very Infinite Light," a gloss in Or HaTorah suggests either the Torah's preceding the world by two thousand years, which are Chochmah and Binah of Atzilus, or the Torah as the vav of the Name of Z'eir Anpin (the emotive attributes) of Atzilus.

Friday · יום שישי

PARSHAS VAYISHLACH

Likkutei Torah, Shir HaShirim 10 §14-20 · Likkutei Torah, Shir HaShirim 11 §1-2

Zohar, Vayakhel 28:391-29:401 The Zohar on Vayakhel distinguishes orach, a path the righteous are first to open and where the Shechinah is "hosted," from derech, a road open to all that anyone may tread, even the wicked.

The following is an alternate comment. What is the difference between "path" (orah) and "way" (derekh)? A "path" is newly opened and still little trodden, whereas a "way" is a well-worn track, already traversed by many feet. Hence that whereon the righteous walk is called "path", since they are the pioneers who open up a new path for themselves; and even though others have preceded them, yet when they walk on it it becomes a new path, as though never trodden on by any before. For they metamorphose it in virtue of the many sublime and holy teachings with which they delight the Holy One.

English: The Zohar; London, Soncino Press, 1933, Public Domain

דֶּרֶךְ: אִיהוּ פָּתַח לְכוּלָּא כו' ע"ש שֶׁמְּבוֹאָר בהדי דְאוֹרַח הַיְינוּ שֶׁצַּדִּיקִים לְבַד קַיְימִי וְשַׁלְטֵי בְּהַהוּא אֲתַר וְאֵין מִשָּׁם יְנִיקָה לַחִיצוֹנִים כְּלָל

14.3 "Derech is open to all, etc." See there, where it is explained explicitly that orach means that the righteous alone stand and rule in that place, and the external forces have no nurture from there at all.

> The Zohar answers that a derech is open to everyone, even the wicked, while an orach is a path that only the righteous tread and rule. The external forces draw nothing from it, unlike "the path of women."

וְאוֹרַח כַּנָּשִׁים שָׁאנֵי. שֶׁהוּא עִנְיַן דֶּרֶךְ נָשִׁים מוֹתְרֵי הַשֶּׁפַע וְהַפְּסוֹלֶת שֶׁדּוֹחֶה לַחוּץ כו'

14.4 And "the path of women" is different, for it is the matter of "the way of women," the excess of the flow and the refuse that is thrust outside, etc.

> "The path of women," by contrast, is the outflow, the excess and the refuse thrust outside, from which the external forces feed.

ולפ"ז [ולפי זה] **בַּפָּסוּק לָרוּץ אֹרַח שֶׁנִּזְכַּר סְתָם אָרַח. י"ל** [יש לומר] **דְּהַיְינוּ לִהְיוֹת ע"ד בחי' אֹרַח צַדִּיקִים שֶׁבַּזֹּהַר הנ"ל. לְבִלְתִּי יִהְיֶה יְנִיקָה לַחִיצוֹנִים וע' במק"מ** [במקדש מלך] **תְּרוּמָה (קל"ז**[61] **א') ובפי' הרמ"ז** [הרב משה זכות] **בַּזֹּהַר ר"פ בְּהַעֲלוֹתְךָ בפי' לָרוּץ אָרַח.**[62]

14.5 According to this, in the verse "to run a path," where "path" is mentioned without qualification, one may say that this means [that it is] in the manner of the level of "the path of the righteous" in the Zohar mentioned above, so that there be no nurture for the external forces. And see Mikdash Melech on Terumah (folio 137a), and the commentary of the Ramaz on the Zohar at the beginning of Parshas Beha'aloscha, on the explanation of "to run a path."

> In Psalms 19:6, however, "path" stands alone, without "of women." So the sun's "path" in that verse can be the path of the righteous, from which the external forces receive nothing. The text also cites two commentaries on the Zohar, Mikdash Melech and that of the Ramaz (Rabbi Moshe Zacuto, a seventeenth-century Kabbalist who wrote a commentary on the Zohar), on "to run a path."

[61] במק"מ תְּרוּמָה קל"ז א ובפי' הרמ"ז רְאֵה יַהַל אוֹר ע' סד. [62] בַּזֹּהַר ר"פ בְּהַעֲלוֹתְךָ בפי' לָרוּץ אֹרַח "פי' וְהוּא כְּתָתָן שֶׁהוֹלֵךְ לְמַעֲרָב לְאַגְּרָא לְסִיהֲרָא הִיא בחי' כַּלָּה וְזֶהוּ לָרוּץ אוֹרַח מִלְּשׁוֹן אוֹרַח כַּנָּשִׁים" — יַהַל אוֹר ע' סד.

וְזֶהוּ עִנְיַן מַעְיָן חָתוּם. וּבֵיאוּר עִנְיָן זֶה הַיְינוּ כִּי וְהוּא כְּחָתָן יָשִׂישׂ כְּגִבּוֹר לָרוּץ אֹרַח הַיְינוּ לִבחי' תשבע"פ [תורה שבעל פה] **שֶׁהִיא בחי' כַּלָּה.**

14.6 And this is the matter of "a sealed spring." The explanation of this is that "and he is like a bridegroom" refers to the Written

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14

וְהַיְינוּ כְּשֶׁהַשְּׁכִינָה מִתְלַבֶּשֶׁת בבי"ע כְּרָחֵל לִפְנֵי גּוֹזְזֶיהָ נֶאֱלָמָה. משא"כ בְּשָׂרָה כְּתִיב וְאַבְרָהָם וְשָׂרָה זְקֵנִים[56] **בָּאִים בַּיָּמִים**[57] **חָדַל לִהְיוֹת לְשָׂרָה אוֹרַח כַּנָּשִׁים שמבחי' זְקֵנִים וְיָמִים עֶלְיוֹנִים**[58] **אֵין יְנִיקָה וַאֲחִיזָה לִקְלִיפּוֹת וסט"א** [וסטרא אחרא] **וְלָכֵן חָדַל לִהְיוֹת לְשָׂרָה כו'.**

14.1 That is, when the Shechinah (Divine Presence) is enclothed in Beriah, Yetzirah and Asiyah, "like a ewe (rachel) that is dumb before her shearers." This is not so with Sarah, of whom it is written, "And Avraham and Sarah were old, advanced in days; it had ceased to be with Sarah after the path of women": for from the level of "old" and of the supernal "days" there is no nurture or hold for the kelipos (husks) and the sitra achra (the other side); and therefore "it had ceased to be with Sarah," etc.

> When the Shechinah descends into the lower worlds, it is "like a ewe (rachel) dumb before her shearers" (Isaiah 53:7), unable to keep others from taking from it; rachel, "ewe," is also Rachel's name. Sarah, however, was "old" and "advanced in days," alluding to the supernal "days," a level from which the kelipos, the "husks" that oppose holiness, can take nothing; so "the path of women" had ceased for her. In the verse, "the path of women" is Scripture's discreet term for the monthly flow, which had stopped for the aged Sarah. The maamar reads it as an image of an outflow whose discarded part can nourish the kelipos, and Sarah's level as having no such outflow.

[56] וְאַבְרָהָם וְשָׂרָה זְקֵנִים בְּרֵאשִׁית יח, יא. [57] וְאַבְרָהָם וְשָׂרָה זְקֵנִים בָּאִים בַּיָּמִים "(הַיְינוּ דּוּגְמַת חוי"ב הַנִּקְרָאִים זְקֵנִים וְזֶהוּ שֶׁשָּׂרָה חָכְמָה)" — יַהַל אוֹר ע' סה. [58] וְיָמִים עֶלְיוֹנִים בְּיַהַל אוֹר ע' סה נוסף: "(וְאֲצִילוּת)".

THE SOURCES

Isaiah 53:7 In Isaiah's prophecy of G-d's servant, whom Rashi reads as Israel in exile, the servant is silent before his oppressors "like a ewe (rachel) that is dumb before her shearers." The text applies it, with a play on Rachel's name, to the Shechinah enclothed in the lower worlds, from which others take.

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

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Genesis 18:11 "And Avraham and Sarah were old, advanced in days; it had ceased to be with Sarah after the path of women." In its plain sense Sarah no longer had her monthly cycle, so that a child seemed impossible. The maamar reads "old" and "days" as supernal levels from which the kelipos draw nothing.

וְאַבְרָהָם וְשָׂרָה זְקֵנִים בָּאִים בַּיָּמִים חָדַל לִהְיוֹת לְשָׂרָה אֹרַח כַּנָּשִׁים

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

(וְעוד י"ל [יש לומר] **עפמ"ש** [על פי מה שכתוב] **בַּזֹּהַר וַיַּקְהֵל) (דרט"ו ע"א)**[59] **ע"פ וְאֹרַח צַדִּיקִים**[60] **מַה בֵּין אָרַח לְדָרְךָ כו'**

14.2 (One may further explain according to what is written in the Zohar, Vayakhel) (folio 215a) on [the verse] "But the path (orach) of the righteous": "What is the difference between orach and derech (way)? etc."

> A parenthesis offers a further explanation from the Zohar on Vayakhel, which asks how orach (path) differs from derech (way) in Proverbs 4:18.

[59] בַּזֹּהַר וַיַּקְהֵל (דרט"ו ע"א) רְאֵה הֶלְשׁוֹן באוהי"ת שָׂלָה ע' תקצו. [60] וְאֹרַח צַדִּיקִים מִשְׁלֵי ד, יח.

THE SOURCES

Proverbs 4:18 "But the path of the righteous is like the shining light, that shines ever brighter until the full day." The Zohar contrasts this "path" with a "way" open to all.

וְאֹרַח צַדִּיקִים כְּאוֹר נֹגַהּ הוֹלֵךְ וְאוֹר עַד נָכוֹן הַיּוֹם

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Torah; "he rejoices like a mighty man to run a path" means: to the level of the Oral Torah, which is the level of kallah (bride).

> Such a flow is "a sealed spring" (Song of Songs 4:12), closed to outsiders. The Written Torah, the bridegroom, runs on this sealed path toward the Oral Torah, the bride.

THE SOURCES

Song of Songs 4:12 The lover praises his bride as kept for him alone: "A garden locked is my sister, my bride... a spring sealed." The text reads it as the flow that the external forces cannot reach.

גַּן נָעוּל אֲחֹתִי כַּלָּה גַּל נָעוּל מַעְיָן חָתוּם

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Psalms 19:6 "He rejoices like a mighty man to run a path." Here the "path" is the Written Torah's flow to the Oral Torah, the bride.

וְהוּא כְּחָתָן יֹצֵא מֵחֻפָּתוֹ יָשִׂישׂ כְּגִבּוֹר לָרוּץ אֹרַח

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

EXPLANATION The paragraph distinguishes two kinds of outflow: "the path of women," from which the forces of evil feed when the Shechinah is in exile, and the path of the righteous, sealed against them. The bridegroom's "path" in Psalms 19 is the second: the Written Torah's flow into the Oral Torah.

DEEPER Yahel Or, quoted in the Kehot notes, explains "Avraham and Sarah were old" as Chochmah and Binah, which are called "old" because "an elder is one who has acquired wisdom," and specifies that the supernal days are those of Atzilus. It also explains the Ramaz on "to run a path": "he is like a bridegroom" going west to illuminate the moon, the bride, and orach is from "the path of women."

15

וּמְבוֹאָר בְּפִ' בְּרֵאשִׁית סד"ה לְהָבִין עִנְיַן הַבְּרָכוֹת עִנְיַן זָכָה נַעֲשֵׂית לוֹ סַם חַיִּים[63] כו'

15.1 It is explained in Parshas Bereishis, at the end of the discourse beginning "To understand the matter of the blessings," [on] the matter of "If he is worthy, it becomes for him an elixir of life, etc."

> The text refers to a discourse on Parshas Bereishis about the blessings, which discusses the Talmud's saying that for one who is worthy the Torah becomes an elixir of life, and for one who is not, the opposite.

[63] זָכָה נַעֲשֵׂית לוֹ סַם חַיִּים יוֹמָא עב, ב.

THE SOURCES

Yoma 72b "If he is worthy, it becomes for him an elixir of life; if he is not worthy, it becomes for him an elixir of death." The text applies it to Torah that is or is not "sealed."

אמר רבי יהושע בן לוי, מאי דכתיב: "ונאת התורה אשר שם משה", זכה — נעשית לו סם חיים, לא זכה — נעשית לו סם מיתה. והיינו דאמר רבא: דאומן לה — סמא דחייא, דלא אומן לה — סמא דמותא.

Hebrew: William Davidson Edition - Vocalized Aramaic

משא"כ לֹא זָכָה חי"ו [חס ושלום] **וּכְמוֹ דּוֹאֵג וַאֲחִיתוֹפֶל[64] כו' זֶהוּ עִנְיָן שֶׁנִּמְשַׁךְ אַחַר הַפְּסוֹלֶת דְּאַרַח כַּנָּשִׁים כו' אֲבָל צ"ל חֲתוֹם תּוֹרָה בְּלִימוּדֵי לִהְיוֹת וְכָל בָּנַיִךְ לִמּוּדֵי[65] ה'.**

15.2 Whereas [if] he is not worthy, G-d forbid, as with Doeg and Achitofel, etc., that is the matter of being drawn after the refuse of "the path of women," etc. But there must be "Seal the Torah among My disciples," so that it be "And all your children shall be disciples of Havayah."

> Doeg and Achitofel were great scholars whose learning did not keep them from evil; such learning is drawn after the "refuse" of "the path of women." The remedy is "Seal the Torah among My disciples" (Isaiah 8:16), so that "all your children shall be disciples of Havayah" (Isaiah 54:13); the two verses share the word limmudim, "disciples."

[64] וּכְמוֹ דּוֹאֵג וַאֲחִיתוֹפֶל סַנְהֶדְרִין קו, ב. [65] וְכָל בָּנַיִךְ לִמּוּדֵי ה' ישעי' נד, יג.

THE SOURCES

Sanhedrin 106b The Talmud describes Doeg and Achitofel as great scholars who asked four hundred questions about "a tower floating in the air," yet "Doeg's Torah was only from the lips outward." The text cites them as Torah drawn after the "refuse."

"הרגו בני ישראל [בחרב] אל חלליהם", אמר רב: שקיימו בו ארבע מיתות - סקילה, ושריפה, הרג, וחנק. אמר ליה ההוא מינא לרבי חנינא: מי שמיע לך בלעם בר כמה הוה? אמר ליה: מיכתב לא כתיב, אלא מדכתיב "אנשי דמים ומרמה לא יחצו ימיהם", בר תלתין ותלת שנין או בר תלתין וארבע. אמר ליה: שפיר קאמרת, לדידי חזי לי פנקסיה דבלעם, והוה כתיב ביה: בר תלתין ותלת שנין בלעם חגירא כד קטיל יתיה פנחס ליסטאה. אמר ליה מר בריה דרבינא לבריה: בכולהו לא תפיש למדרש, לבר מבלעם הרשע, דכמה דמשכחת ביה דרוש ביה. כתיב "דואג", וכתיב "דוייג". אמר רבי יוחנן: בתחילה יושב הקדוש ברוך הוא ודואג, שמא יצא זה לתרבות רעה. לאחר שיצא, אמר: ווי שיצא זה! (סימן: גבור, רשע, וצדיק, חיל, וסופר). אמר רבי יצחק, מאי דכתיב: "מה תתהלל ברעה הגבור חסד אל כל היום"? א

Hebrew: William Davidson Edition - Vocalized Aramaic

Isaiah 8:16 Isaiah is told, "Bind up the testimony, seal the Torah among My disciples." The maamar reads the seal as closing the Torah's flow to the external forces.

צוֹר תְּעוּדָה חֲתוֹם תּוֹרָה בְּלִמָּדָי

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Isaiah 54:13 G-d promises restored Zion: "And all your children shall be disciples of Havayah, and great shall be the peace of your children." Torah sealed against the external forces makes them true disciples of G-d.

וְכָל בָּנַיִךְ לִמּוּדֵי ה' וְרַב שְׁלוֹם בָּנָיִךְ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

וְזֶהוּ עִנְיַן חוֹתֵם בְּבָרוּךְ וְזֶהוּ לָרוּץ אָרַח בחי' וְאֹרַח צַדִּיקִים כו' וְעַמֵּךְ כֻּלָּם צַדִּיקִים[66] כו'.

15.3 And this is the matter of sealing with "Blessed"; and this is "to run a path," the level of "the path of the righteous, etc.," [and] "Your people are all righteous, etc."

> Blessings close, or "seal," with "Blessed," an image of the sealed Torah. Torah learned in this way is "the path of the righteous," and "your people are all righteous" (Isaiah 60:21).

[66] וְעַמֵּךְ כֻּלָּם צַדִּיקִים ישעי' ס, כא.

THE SOURCES

Proverbs 4:18 "But the path of the righteous is like the shining light." The sealed Torah runs on this path.

וְאֹרַח צַדִּיקִים כְּאוֹר נֹגַהּ הוֹלֵךְ וְאוֹר עַד נָכוֹן הַיּוֹם

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Isaiah 60:21 Isaiah's promise to restored Zion: "And your people are all righteous; they shall inherit the land forever." Such a people walk "the path of the righteous."

וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ נֵצֶר (מטעו) [מַטָּעַי] מַעֲשֵׂה יָדַי לְהִתְפָּאֵר

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

ופי' ישישי"ל בְּגֶימַטְרִיָא תרי"ך הַמְשָׁכַת תרי"ך עַמּוּדֵי אוֹר[67] שֶׁמֵּהֶם שֹׁרֶשׁ תריי"ג מִצְוֹת דְּאוֹרַיְיתָא עִם ז' מִצְוֹת דְּרַבָּנָן שֶׁכְּנֶגֶד זֶה ג"כ תרי"ך אוֹתִיּוֹת בַּעֲשֶׂרֶת הַדִּבְּרוֹת.[68] נִמְשָׁכִים לָרוּץ אוֹרַח שֶׁהִתְגַּלּוּתָם בתשבע"פ [בתורה שבעל פה] **וכמ"ש באגה"ק** [באגרת הקודש] **בד"ה אֵשֶׁת חַיִל[69] עֲטֶרֶת בַּעְלָהּ:**

15.4 And the meaning of yasis ("he rejoices"): one may say [that it is] numerically 620, the drawing down of the 620 pillars of light, from which the 613 mitzvos of the Torah, together with the 7 rabbinic mitzvos, have their root; corresponding to this there are likewise 620 letters in the Ten Commandments. They are drawn "to run a path," for their revelation is in the Oral Torah, as is written in Iggeres HaKodesh, in the epistle beginning "A woman of valor is the crown of her husband."

> The word yasis, "he rejoices," has the numerical value 620 (10 + 300 + 10 + 300), alluding to the 620 "pillars of light," the root of the 613 Torah commandments and the 7 rabbinic ones, and matching the 620 letters of the Ten Commandments. These lights are revealed through the Oral Torah, as Iggeres HaKodesh 29 explains.

[67] תריי"ך עַמּוּדֵי אוֹר ע"ל בְּחֻקּוֹתַי (מז, ב). ושי"נ. [כ]. [68] תריי"ך אוֹתִיּוֹת בַּעֲשֶׂרֶת הַדִּבְּרוֹת רְאֵה שליה"ר ריי"ם יִתְרוֹ בְּשֵׁם הַקַּדְמוֹנִים. בעהי"ט שְׁמוֹת (כ, יג [וְשָׁם בְּנֵי נח]). ובמי לְקַח טוֹב (שָׁם [יד. וְשָׁם תרכ"א]). [כ]. [69] באגה"ק בד"ה אֵשֶׁת חַיִל סי' כט (דַּף קנ, ב).

THE SOURCES

Tanya, Part IV; Igeret HaKodesh 29 The epistle explains that the supernal will, called Keser, contains 620 pillars of light, enclothed in the 613 commandments of the Torah and the 7 rabbinic ones. The text cites it for their revelation in the Oral Torah.

והנה, אור זה הגנוז לצדיקים לעתיד לבא, הנקרא בשם "נועם ה'" ו"צחצחות", להתענג על ה', ו"ד' מאות עלמין דכסופין דמתענגי בהון צדיקייא כו'", כמו שכתוב: "ארבע מאות שקל כסף כו'" הנה יש בו מעלות ומדרגות רבות מאד, גבוה מעל גבוה, אך הארה מועטת היורדת מדרגה אחר מדרגה לברוא לברוש זה, היא מבחינת מדרגה האחרונה שבאור זה, ונקראת בשם "מדרגה החיצונה" ו"אחוריים" דרך משל, כמו שכתוב בזהר דף ר"ח עמוד ב' (עיין בספר "מקדש מלך") ורי"י עמוד ב': ומה דאשתאר כו'.

Hebrew: Kehot Publication Society

them into the very gifts of health and livelihood for which they praise Him.

THE ALTER REBBE: וכמו"ל עד"מ הַמַּאֲכָל שֶׁמְּפַרְנֵס אֶת הָאָדָם שֶׁהוּא הוּא הַמַּמְשִׁיךְ חַיּוּת מִן הַנֶּפֶשׁ בַּמּוֹחַ לְכָל הָאֵבָרִים

THE REBBE: דְּכְמוֹ שֶׁפְּרָנְסָה כִּפְשׁוּטָהּ הִיא שֶׁעַל יָדָהּ נַעֲשֶׂה חִיבּוּר הַנְּשָׁמָה עִם הַגּוּף עד"ז הוּא גַּם הַפַּרְנָסָה לְמַעְלָה שֶׁעְנְיָנָהּ הוּא שתהי' הַמְשָׁכַת וְהִתְלַבְּשׁוּת אוא"ס בְּהַסְפִירוֹת

Sefer HaMaamarim Melukat, vol. ג, p. מז-מו (secs. ז-ח; note 56) · יו"ד שבט ה'תשכ"ט

שֶׁהוּא הוּא הַמַּמְשִׁיךְ חַיּוּת מִן הַנֶּפֶשׁ בַּמּוֹחַ לְכָל הָאֵבָרִים כִּי חַיּוּת הָאָדָם תָּלוּי בְּמוֹחוֹ שֶׁהוּא הוּא הַמַּמְשִׁיךְ חַיּוּת לְכָל הָאֵבָרִים כו'

16.4 for it is what draws life-force from the soul in the brain to all the limbs. For a person's life-force depends on his brain, which is what draws life-force to all the limbs, etc.;

Food does not create life; the soul does. But it is food that enables the soul in the brain to send life to all the limbs.

אֶלָּא שֶׁאִם אֵינוֹ אוֹכֵל כַּמָּה יָמִים מִתְחַלֵּשׁ מוֹחוֹ וְאֵין הַנֶּפֶשׁ שֶׁבְּמוֹחוֹ בְּכֹחָהּ לִהְיוֹת מְקוּשָּׁרֶת בְּגוּפוֹ לְהַחֲיוֹת הָאֵבָרִים וע"כ [ועל ידי כך] **מִשְׁתַּנִּים חוּשֵׁי כֹּחַ הָרְאִיָּה כו'.**

16.5 except that if he does not eat for several days, his brain weakens, and the soul in his brain lacks the strength to be bound to his body to give life to the limbs; and because of this the senses, the power of sight, etc., change.

Without food the brain weakens, the soul's bond with the body loosens, and even the senses, such as sight, change. Food adds nothing to the soul; it restores the connection through which the soul gives life.

EXPLANATION The paragraph begins answering "How can Israel sustain G-d?": as food enables the soul to animate the body, Israel's Torah and mitzvos enable G-d's light to flow into all the worlds.

17

וְהַמַּאֲכָל הוּא הַמַּחֲזִיר כֹּחַ הַנֶּפֶשׁ וְהַמְקַשֵּׁר אוֹתָהּ עִם הַגּוּף לְהַמְשִׁיךְ מִשָּׁם חַיּוּת.

17.1 And food is what restores the power of the soul and binds it to the body, to draw life-force from there.

Food restores the soul's power and binds it to the body, so that life flows from the soul into the body again.

כָּךְ עד"מ יִשְׂרָאֵל הֵם הֵם הַמַּמְשִׁיכִים חַיּוּת וְאוֹר א"ס ב"ה מבחי' סוֹבֵב כָּל עָלְמִין לִהְיוֹת מְמַלֵּא כָּל עָלְמִין וְשֶׁיִּהְיֶה עוֹלָם חֶסֶד יִבָּנֶה ע"י הַתּוֹרָה וְהַמִּצְוֹת בחי' דְּבָרְךָ נִצָּב בַּשָּׁמָיִם[70] שֶׁיִּהְיֶה בחי' אִתְעָרוּתָא דִלְעֵילָּא לְעֵילָּא מִן הַהִשְׁתַּלְשְׁלוּת כו' כנ"ל

17.2 So too, by way of analogy, it is Israel who draw down life-force and the Infinite Light (Or Ein Sof), blessed be He, from the level of [the light that] encompasses all worlds (sovev kol almin), to be [the light that] fills all worlds (memalei kol almin), and so that "a world of kindness will be built," through the Torah and the mitzvos, the level of "Your word stands in the heavens," so that there be the level of an arousal from above that is above the chain of descent (hishtalshelus), etc., as mentioned above.

In the same way Israel draw G-d's light down from the light that encompasses all worlds into the light that fills all worlds, so that "a world of kindness will be built." They do this through Torah and mitzvos, "Your word stands in the heavens," drawing an arousal from above that transcends the whole chain of worlds.

THE REBBE ON THIS PARAGRAPH

Background from the Rebbe

In a letter of 10 Kislev 5704 to a rav and teacher, the Rebbe answers questions on the Rebbe Rashab's Kuntres UMaayan and on its introduction, among them how chassidim could have said, when the Alter Rebbe's letter about 19 Kislev became known, 'Chabad lives,

EXPLANATION Torah can bring life or its opposite; it must be "sealed" so that its flow goes only to holiness, the path of the righteous. The word yasis (620) alludes to the 620 pillars of light, which are revealed through the Oral Torah.

DEEPER Iggeres HaKodesh 29 explains that the supernal will is called the "Supernal Crown" (Keser) and contains 620 pillars of light: like pillars standing on the ground with their tops joined to the ceiling, this will is enclothed in the 613 commandments of the Torah and the 7 rabbinic ones, and that it is revealed only through the Oral Torah, the "woman of valor." For the 620 letters of the Ten Commandments, the Kehot note also cites the Baal HaTurim on Exodus 20:13 and the Midrash Lekach Tov.

16

ד וְהִנֵּה לְפִי שֶׁכָּל בחי' וְסֵדֶר הַהִשְׁתַּלְשְׁלוּת הנ"ל הִיא נַעֲשָׂה ע"י יִשְׂרָאֵל שֶׁהֵם הֵם הַמַּמְשִׁיכִים חַיּוּת וְאוֹר א"ס ב"ה בְּכָל הָעוֹלָמוֹת מֵרֹישׁ כָּל דַּרְגִּין כו'

16.1 4. Now, since this entire level and order of the chain of descent (hishtalshelus) mentioned above is brought about through Israel, for it is they who draw down life-force and the Infinite Light (Or Ein Sof), blessed be He, into all the worlds, "from the head of all levels, etc.,"

Section 4 returns to the opening question. The whole chain of worlds described above is brought about by Israel, who draw life and G-d's light into all the worlds, "from the head of all levels."

ע"י הַתּוֹרָה וְהַמִּצְוֹת שֶׁיִּתְלַבֵּשׁ אוֹר א"ס ב"ה לִהְיוֹת חֶפֶץ חֶסֶד וְעוֹלָם יִבָּנֶה שֶׁהַכֹּחַ הַזֶּה נִיתַּן לְיִשְׂרָאֵל עַם סְגוּלָּתוֹ דַּוְקָא. משא"כ עו"ג [עובדי גלולים] **אֵין יְכוֹלִים לְהַמְשִׁיךְ כְּלוּם כמ"ש במ"א**

16.2 through the Torah and the mitzvos, so that the Infinite Light, blessed be He, is enclothed to be "He desires kindness" and "a world will be built"; for this power was given specifically to Israel, His treasured people, whereas idol worshippers cannot draw down anything, as is written elsewhere.

Through Torah and mitzvos they cause the Infinite Light to become "He desires kindness," so that a world of kindness is built. This power was given specifically to Israel, G-d's treasured people; the text adds that idol worshippers cannot draw down this light at all, and refers to a fuller discussion elsewhere.

לָכֵן נק' כנס"י [כנסת ישראל] **רַעְיָתִי פַּרְנָסָתִי וּכְמוֹ עד"מ הַמַּאֲכָל שֶׁמְּפַרְנֵס אֶת הָאָדָם**

16.3 Therefore the Community of Israel is called ra'yasi, "my sustainer." It is like, by way of analogy, the food that sustains a person,

Because Israel draw down G-d's light, they are called ra'yasi, "my sustainer," and the text compares them to food.

THE REBBE ON THIS PARAGRAPH

Background from the Rebbe

In the maamar Basi LeGani of Yud Shevat 5729, after setting out the Alter Rebbe's teaching in Torah Ohr (dibbur hamaschil Patach Eliyahu) that the Luminary, G-d's Essence, is 'revealed' everywhere, and adding that it acts in the world only when it is brought into worldly matters, the Rebbe turns to the Baal Shem Tov's effort that every Jew should say "בָּרוּךְ הַשֵּׁם" ('Baruch Hashem') over his health and livelihood.

Citing section 4 of our maamar among the sources, the Rebbe applies the known explanation of "יִשְׂרָאֵל מְפַרְנְסִין לַאֲבִיהֶם שֶׁבַּשָּׁמַיִם" ('Israel sustain their Father in heaven'): as literal sustenance "שֶׁעַל יָדָהּ נַעֲשֶׂה חִיבּוּר הַנְּשָׁמָה עִם הַגּוּף" (joins the soul to the body), so the 'sustenance' above is the drawing of the Infinite Light into the sefiros, which are called a 'body'. Israel's praise of G-d for His gifts is His 'sustenance': it draws the Infinite Light into the sefiros, and through

Pharaoh was a king, so his horses were surely decked with ornaments, as royal horses are when they are ridden or harnessed to a chariot.

EXPLANATION The paragraph completes the food analogy, Israel drawing G-d's encompassing light into the worlds through Torah and mitzvos, and turns to the verse's comparison of ra'yasi to a royal horse adorned with ornaments.

DEEPER The discourse "Behold, you are fair, my beloved," cited here, uses the same analogy: food lets the soul spread through the brain and from there to the heart and all the limbs, and so, when Israel are aroused in mind and heart, the revelation of G-d's light is drawn into Chochmah and Binah. That is why they are called ra'yasi, "my sustainer."

18

וְהִנֵּה הַסּוּס עַצְמוֹ אֵינוֹ יוֹדֵעַ וּמַשִּׂיג הַקִּישּׁוּטִין וְלֹא אֶת הַמֶּרְכָּבָה וְרוֹכְבוֹ רַק הַקִּישּׁוּטִין וְהַמֶּרְכָּבָה הוּא בִּשְׁבִיל הָרוֹכֵב עַצְמוֹ וּכְשֶׁהוּא צָרִיךְ לִרְכּוֹב מְקַשְּׁטִין אֶת הַסּוּס וְנוֹתְנוֹ בַּמֶּרְכָּבָה שֶׁכָּךְ נָאֶה לוֹ. וְזֶהוּ תַּעֲנוּגוֹ שֶׁמִּתְעַנֵּג עַל יְדֵי הַסּוּס.

18.1 Now, the horse itself does not know or grasp the ornaments, nor the chariot and its rider; rather, the ornaments and the chariot are for the sake of the rider himself. When he needs to ride, they adorn the horse and put it in the chariot, for so it befits him. And this is his delight, which he enjoys through the horse.

The horse has no idea of its ornaments, of the chariot or of its rider; the ornaments serve the rider's dignity. The rider takes pleasure through the horse, though the horse itself shares none of it.

EXPLANATION The analogy is spelled out: the horse is adorned and harnessed only for the rider's sake and pleasure, which it does not understand.

19

וְכָךְ עִד"מ הִנֵּה כְּתִיב אֲצָל הקב"ה כִּי תִרְכַּב עַל סוּסֶיךָ כוי שֵׁישׁ מֶרְכָּבָה שֶׁהִיא בחי' סוּסִים וכמ"ש בִּנְבוּאַת[74] זְכַרְיָה סוּסִים שְׁחוֹרִים סוּסִים לְבָנִים[75] כוי. משא"כ ישעי' [ישעיה] וִיחֶזְקֵאל רָאוּ פְּנֵי אַרְיֵה פְּנֵי שׁוֹר כוי.

19.1 So too, by way of analogy: it is written concerning the Holy One, blessed be He, "When You ride upon Your horses, etc.," for there is a chariot (merkavah) that is the level of horses, as is written in the prophecy of Zechariah, "black horses, white horses, etc." This is not so with Isaiah and Ezekiel, who saw "the face of a lion, the face of an ox, etc."

Scripture describes G-d as riding horses (Habakkuk 3:8), and Zechariah saw chariots drawn by horses of different colors. Isaiah and Ezekiel, by contrast, saw the faces of a lion and an ox, as in Ezekiel's vision of the divine chariot (Ezekiel 1:10). Only Ezekiel describes those faces, but the Talmud teaches that all that Ezekiel saw, Isaiah saw too (Chagigah 13b), so the maamar names both prophets.

[74] וכמ"ש בְּנְבוּאַת זְכַרְיָה-ה באוה"ת שה"ש כְּרַךְ א ע' שנח דְּמַבָּאר דְּכָאן מֵבָאר הֶהְפְּרֵשׁ בֵּין מְרוּצַת הַסּוּס שֶׁהוּא הַמֶּרְכָּבָה דְּזַכְרִיָּה וּבֵין מְרוּצַת וְהַחַיּוֹת נוֹשְׂאוֹת שֶׁבְּמֶרְכָּבָה דְּיִחֶזְקֵאל שֶׁמְּרוּצַת הַסּוּס גָּדוֹל יוֹתֵר, אֲבָל בתו"א קטז, מֵבָאר הֶהְפְּרֵשׁ בֵּין מְרוּצַת הַסּוּס לְמְרוּצַת הַצְּבִי ע"ש. [75] סוּסִים שְׁחוֹרִים סוּסִים לְבָנִים זכרי' ו, ב-ג.

THE SOURCES

Habakkuk 3:8 In his prayer Habakkuk pictures G-d coming to save His people: "When You ride upon Your horses, Your chariots of salvation." Scripture speaks of G-d's chariot as horses.

הֲבִנְהָרִים חָרָה ה' אִם בַּנְּהָרִים אַפֶּךָ אִם בַּיָּם עֶבְרָתֶךָ כִּי תִרְכַּב עַל סוּסֶיךָ מַרְכְּבֹתֶיךָ יְשׁוּעָה

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Zechariah 6:2-3 Zechariah saw four chariots, drawn by red, black, white and spotted horses.

and may G-d grant that ChaGaT come back to life', words that seem to speak of holy sefiros.

The Rebbe explains that the service of the lower ones adds light in the sefiros: when a person uses his intellect to understand Torah, especially its inner part, "חב"ד לַעֲבֹד לְמַטָּה בְּאָדָם הַלּוֹמֵד" ('Chabad lives' below in the one who learns), and through this he draws light and life from the Infinite Light that encompasses all worlds into ChaBaD above, citing 'Likkutei Torah, Shir HaShirim, dibbur hamaschil Lesusasi, the second', our maamar. Love, awe and kindness likewise add "בחג"ת תּוֹסֶפֶת אוֹר" (light in ChaGaT above).

THE ALTER REBBE: כָּךְ עִד"מ יִשְׂרָאֵל הֵם הֵם הַמַּמְשִׁיכִים חַיּוּת וְאוֹר א"ס ב"ה מִבחי' סוֹבֵב כָּל עָלְמִין לְהִיוֹת מְמֻלָּא כָּל עָלְמִין

THE REBBE: אִיז חב"ד לְעַבֹּד לְמַטָּה בָּאָדָם הַלּוֹמֵד, וע"ז מַמְשִׁיךְ מאוא"ס הסוכ"ע אוֹר וְחַיּוּת בחב"ד דְּלְמַעְלָה (לקו"ת שה"ש ד"ה לְסוּסָתִי - הַשֵּׁנִי)

Igros Kodesh, vol. א, p. רה-רא (letter קיד; the passage p. רד) · יום יוד כסלו תש"ד

[70] דְּבָרְךָ נִצָּב בַּשָּׁמַיִם תְּהִלִּים קיט, פט.

THE SOURCES

Psalms 119:89 "Forever, Havayah, Your word stands in the heavens." Torah and mitzvos are the "word" through which Israel draw G-d's light.

לְעוֹלָם ה' דְּבָרְךָ נִצָּב בַּשָּׁמָיִם

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

(ועמ"ש עוֹד מֵעִנְיָן רַעְיָתִי ע"פ אֲנִי יְשֵׁנָה[71] וְלִבִּי עֵר. ובד"ה הִנָּךְ יָפָה רַעְיָתִי[72] וע"פ כִּי תָבֹאוּ אֶל הָאָרֶץ[73] וְשָׁבְתָה הָאָרֶץ)

17.3 (And see what is written further on the subject of ra'yasi on [the verse] "I sleep, but my heart is awake," and in the discourse beginning "Behold, you are fair, my beloved," and on [the verse] "When you come into the land, then the land shall rest.")

A parenthesis lists three more discussions of ra'yasi: on "I sleep, but my heart is awake," in the discourse "Behold, you are fair, my beloved," and on "When you come into the land."

[71] ע"פ אֲנִי יְשֵׁנָה לְקַמָּן לד, א. [72] ובד"ה הִנָּךְ יָפָה רַעְיָתִי לְקַמָּן יד, א. [73] וע"פ כִּי תָבֹאוּ אֶל הָאָרֶץ לְעֵיל פִּי בְּהַר לח, ג. וְאֵילָךְ.

THE SOURCES

Song of Songs 5:2 "I sleep, but my heart is awake; the voice of my beloved knocks." A discourse later in Likkutei Torah on Shir HaShirim opens with this verse; the text refers to it on ra'yasi.

אֲנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דוֹפֵק פִּתְחִי לִי אֲחֹתִי רַעְיָתִי יוֹנָתִי תַּמָּתִי שֶׁרֹּאשִׁי נִמְלָא טָל קְוֻצּוֹתַי רְסִיסֵי לָיְלָה

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Leviticus 25:2 "When you come into the land that I give you, then the land shall rest a Sabbath to Havayah." A discourse in Likkutei Torah on Behar opens with this verse; the text refers to it on ra'yasi.

דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָכֶם וְשָׁבְתָה הָאָרֶץ שַׁבָּת לה'

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

וְעַם זֶה יוּבַן מַה שֶּׁכָּתוּב לְסוּסָתִי בְּרִכְבֵי פַּרְעֹה דִּמִּיתִיךְ רַעְיָתִי שבחי' רַעְיָתִי פַּרְנָסָתִי הנ"ל הוּא דּוֹמֶה לְסוּסָתִי בְּרִכְבֵי פַּרְעֹה.

17.4 With this, what is written will be understood: "To my mare among Pharaoh's chariots I have likened you, my beloved": the level of ra'yasi, "my sustainer," mentioned above, is like "my mare among Pharaoh's chariots."

This finally explains the opening verse: Israel as "my sustainer" is like a mare among Pharaoh's chariots.

THE SOURCES

Song of Songs 1:9 "To my mare among Pharaoh's chariots I have likened you, my beloved." The maamar now explains the comparison to a horse.

לְסֻסָתִי בְּרִכְבֵי פַּרְעֹה דִּמִּיתִיךְ רַעְיָתִי

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

וְהָעִנְיָן כִּי כְּמוֹ עִד"מ הַסּוּס שֶׁבְּרִכְבֵי פַּרְעֹה הַגַּשְׁמִי מִפְּנֵי שֶׁהָיָה מֶלֶךְ בְּוַודַּאי הָיָה מְקוּשָּׁט בְּתַכְשִׁיטִין כְּמוֹ שֶׁעוֹשִׂין לְסוּסֵי שָׂרִים וּמְלָכִים בְּעֵת שֶׁרוֹכְבִים עֲלֵיהֶם אוֹ כְּשֶׁהֵם מְקוּשָּׁרוֹת בַּמֶּרְכָּבָה.

17.5 The matter is this: by way of analogy, the horse among the chariots of the physical Pharaoh, since he was a king, was certainly adorned with ornaments, as is done for the horses of princes and kings when they ride on them, or when they are harnessed to the chariot.

לְהֵיוֹת מִתְעַנֵּג עַל אוֹר א"ס ב"ה בְּעַצְמוֹ וּבִכְבוֹדוֹ ש הוּא לֵב דּוּ הוּא מְקוֹר הַחַיִּים מְקוֹר הַתַּעֲנוּגִים וְהעוה"ב [והעולם הבא] תַּעֲנוּג הַנְּשָׁמוֹת חֲדֵי ביו"ד נִבְרָא

20.6 [so as] to delight in the Infinite Light, blessed be He, in His very Self and glory, which alone is the source of life, the source of delights; and the World to Come, the delight of the souls, was, after all, created with yud.

Nor can the soul enjoy G-d Himself, the only true source of life and delight; even the World to Come, the souls' delight, was created with a mere yud.

אֶלָּא עִיקַּר אִתְעָרוּתָא דִּלְעֵילָּא הוּא לְפִי שֶׁהַמִּצְוֹת הֵם קִשּׁוּטֵי כַּלָּה מֵעוֹנֶג הָעֶלְיוֹן וְלָכֵן עַל יְדֵי בִּיטּוּל הַנֶּפֶשׁ מֵעוֹנֶג זֶה יְכוֹלָה הִיא לְהַמְשִׁיךְ כו'.

20.7 Rather, the arousal from above comes chiefly because the mitzvos are the bride's ornaments, from the supernal delight; and therefore, through the soul's self-nullification, it can draw down from this delight, etc.

The response from above comes chiefly because the mitzvos are the bride's ornaments, made of the supernal delight. Through self-nullification the soul draws from that delight.

אַךְ עוֹנֶג הַזֶּה הוּא לְמַעְלָה מִסֵּדֶר הַהִשְׁתַּלְשְׁלוּת וְאֵינוֹ נִתְפָּס וּמוּשָׂג בְּשׁוּם שֵׂכֶל וְהַשָּׂגָה וְלֵית מַחְשָׁבָה תְּפִיסָא כְּלָל

20.8 But this delight is above the order of the chain of descent (hishtalshelus), and it is not grasped or comprehended by any intellect or understanding, and "no thought can grasp" [it] at all.

This delight is beyond the chain of worlds and beyond any mind; "no thought can grasp" it, in a phrase from the Tikkunei Zohar.

THE SOURCES

Tikkunei Zohar 17a In the prayer of Eliyahu (Patach Eliyahu) at the start of the Tikkunei Zohar: "You are higher than all the high, hidden beyond all the hidden; no thought can grasp You at all." The text applies it to the supernal delight, which no mind can grasp.

אַנְתְּ הוּא עִלָּאָה עַל כָּל עִלָּאִין סְתִימָא עַל כָּל סְתִימִין. לֵית מַחְשָׁבָה תְּפִיסָא בָּךְ כְּלָל.

Hebrew: Constantinople, 1740

וּבִיטּוּל הַנֶּפֶשׁ לְגַבֵּי עוֹנֶג זֶה הוּא כְּמוֹ לְמָשָׁל סוּס שֶׁבְּרִכְבֵי פַּרְעֹה שבחי בִּיטּוּל שֶׁבְּמֶרְכָּבָה זוֹ הִיא לְגַבֵּי עוֹנֶג וְשַׂעֲשׁוּעֵי הָרוֹכֵב עַצְמוֹ חֲגַם שֶׁהַמֶּרְכָּבָה עַצְמָהּ אֵינָהּ מַשָּׂגֶת כְּלָל וְאֵינָהּ מַרְגֶּשֶׁת שׁוּם תַּעֲנוּג וְהִתְפַּעֲלוּת כְּלָל.

20.9 And the soul's self-nullification before this delight is like, for example, a horse among Pharaoh's chariots: the self-nullification in this chariot is toward the delight and pleasures of the rider himself, even though the chariot itself grasps nothing at all and feels no delight or excitement whatsoever.

The soul's self-nullification before this delight is like that of the horse in Pharaoh's chariots: harnessed for the rider's pleasure, though it understands and feels nothing of it.

THE REBBE ON THIS PARAGRAPH

A question the Rebbe raises

In a letter of Wednesday, 27 Sivan 5706, the Rebbe answers a correspondent who had remarked on what the Rebbe wrote in Kovetz Lubavitch (issue 3) on how the Patriarchs' chariot-service differs from every Jew's, and who proposed adding that the Patriarchs 'felt the Rider'.

The Rebbe writes that the correspondent must mean „שֶׁמִּרְגִּישִׁים רַק הַפְלָאַת הָרוֹכֵב וְרִיחוּק עֶרְכּוֹ מֵהַשָּׂגָתָם" (they felt only the Rider's wondrousness and distance from their grasp), and that even this needs examination in light of the end of both maamarim Lesusasi, where the chariot grasps nothing and feels no delight. He resolves it by distinguishing the chariot-service itself, complete self-nullification before the Rider as in the parable of the horse, from what brings a person to it: „שֹׁרֶשׁ נִשְׁמָתוֹ גּוֹדֶל שִׂכְלוֹ וְהַשָּׂגָתוֹ" (the root of his soul and the greatness of his understanding).

בַּמֶּרְכָּבָה הָרִאשׁוֹנָה סוּסִים אֲדֻמִּים וּבַמֶּרְכָּבָה הַשֵּׁנִית סוּסִים שְׁחֹרִים וּבַמֶּרְכָּבָה הַשְּׁלִשִׁית סוּסִים לְבָנִים וּבַמֶּרְכָּבָה הָרְבִעִית סוּסִים בְּרֻדִּים אֲמֻצִּים

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Ezekiel 1:10 In Ezekiel's vision each of the living creatures had the face of a man, the face of a lion on the right, the face of an ox on the left, and the face of an eagle.

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל הַיְמִין לְאַרְבַּעְתָּם וּפְנֵי שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי נֶשֶׁר לְאַרְבַּעְתָּן

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

EXPLANATION G-d's "chariot" includes a level called "horses," as in Zechariah's vision, distinct from the lion and ox of the chariot seen by Isaiah and Ezekiel.

DEEPER Or HaTorah on Shir HaShirim, cited in the Kehot note, explains that the text here contrasts the running of the horse, the chariot of Zechariah, with the running of the Chayos (living creatures) in Ezekiel's chariot, and that the horse's running is the greater; Torah Ohr instead contrasts the running of a horse with that of a deer.

20

וְהַיְינוּ כִּי בחי' פְּנֵי אַרְיֵה פְּנֵי שׁוֹר כו' הוּא ע"י אֵיזֶה הַשְׂכָּלָה וְהַשָּׂגָה בְּאוֹר הַנִּמְשָׁךְ עֲלֵיהֶם.

20.1 That is, the level of "the face of a lion, the face of an ox, etc." comes through some intellectual understanding and comprehension of the light that is drawn down upon them.

The faces of the lion and the ox stand for angels who have some grasp of the light that shines on them.

וע"כ הוּא בבחי' שְׂרָפִים כְּרִשְׁפֵּי אֵשׁ אהוי"ר [אהבה ויראה] כו'. אֲבָל בחי' סוּסִים הֵם בחי' אוֹתִיּוֹת[76] שֶׁאֵין בָּהֶם הַשְׂכָּלָה וְשֵׂכֶל אֶלָּא הַשֵּׂכֶל רוֹכֵב וּמַנְהִיג אוֹתָם

20.2 Therefore it is at the level of seraphim, like flashes of fire of love and awe (ahavah and yirah), etc. But the level of horses is the level of letters, which have in them no intellection or intellect; rather, the intellect rides and directs them.

That grasp makes them burn with love and awe, like seraphim, the "burning" angels. The "horses," however, are letters, which have no understanding of their own; the intellect rides and directs them.

[76] סוּסִים הֵם בחי' אוֹתִיּוֹת רְאֵה ת"ז בְּהֶקְדֵּמָה (ג, ב. ח, א). שָׁם תי' הי (כ, ב). שָׁם תי' מו (פד, ב).

רַק שֶׁהֵם מֶרְכָּבָה וּבִיטּוּל לְגַבֵּי הָרוֹכֵב עַצְמוֹ שיהי' [שיהיה] לוֹ הֲנָאָה וְהַתַּעֲנוּג מִשַּׂעֲשׁוּעֵי הַמֶּלֶךְ בְּעַצְמוֹ שֶׁאֵינוֹ נִרְאֶה וְנִתְפָּס בבחי' מֶרְכָּבָתוֹ כְּלָל

20.3 They are only a chariot and self-nullification (bittul) before the rider himself, so that he may have the pleasure and delight from the King's delights in Himself, which are not seen or grasped at all in the level of His chariot.

Letters are vehicles, wholly given over to their rider. They serve the King's delight in Himself, which is not revealed at all at the level of the chariot.

וְזֶהוּ דְּמִיתִיךְ רַעְיָתִי שַׁרְעִיתִי פַּרְנָסְתִּי הוּא לִהְיוֹת בבחי' כִּי אָמַרְתִּי כו' כְּדֵי שיהי' [שיהיה] אֶת ה' הָאֲמָרְתָּ כו'

20.4 And this is [the meaning of] "I have likened you, my beloved (ra'yasi)": ra'yasi, "my sustainer," is to be at the level of "For I said, etc.," so that there be "You have declared Havayah, etc.";

So too Israel as "my sustainer," who "say" and so cause G-d to "say," in the words of Deuteronomy 26:17, are compared to the mare.

הוּא ג"כ בחי' סוּס שֶׁאֵין נֶפֶשׁ הָאָדָם עַצְמוֹ מַשָּׂגֶת כְּלָל בְּאוֹר א"ס ב"ה עַצְמוֹ וּבִכְבוֹדוֹ

20.5 this, too, is the level of a horse, for the human soul itself does not grasp at all the Infinite Light (Or Ein Sof), blessed be He, in His very Self and glory,

The human soul cannot grasp G-d's very Self; in this it resembles a horse that does not understand its rider.

this is understood in light of what was said above.

> So whatever mitzvos and good deeds Israel amass (the verb shares its root with segulah, "treasure"), they amass for their Father in heaven. The text says this is understood from what was explained above: Israel's deeds serve their Owner's delight.

EXPLANATION The horse stands for the letters and for the soul's self-nullification before a delight it cannot grasp. Through this, Israel's mitzvos, "the bride's ornaments," serve G-d's own delight, like a bee gathering for its owner.

DEEPER The introduction to the Tikkunei Zohar (3b), cited in the Kehot note for the horses as letters, speaks of one who "prepares a horse" for the King, applying "To my mare among Pharaoh's chariots" to the mare as His chariot. The note also cites Tikkunei Zohar 8a, 20b (Tikkun 5) and 84b (Tikkun 47).

THE BREAKDOWN

AVODAH The "saying" that builds kindness is in the heart: deep contemplation of G-d's oneness. In prayer the soul should burn with love and leave behind the pleasures of the animal soul to delight in G-d alone; charity and kindness should flow to those who have nothing, like water; and Torah should be studied aloud and "sealed" among its students, so that its flow goes only to holiness. Throughout, one serves like the royal horse, with self-nullification before a delight one cannot grasp, gathering mitzvos and good deeds, like the bee, for one's Father in heaven.

1. If kindness has no place in G-d's essence, what does it mean that "a world of kindness will be built" through Israel's inner "saying"?
2. How can mitzvos performed with physical things draw a light higher than the World to Come?
3. What distinguishes "the path of women" from "the path of the righteous," and what does it mean to "seal" the Torah?
4. In what sense do Israel "sustain" G-d, and what does the analogy of food add?
5. What does the horse that knows nothing of its ornaments teach about serving G-d with self-nullification?

LIKKUTEI TORAH · SHIR HASHIRIM 11

נאוו לחייך בתורים צוארך בחרוזים. וארז"ל

"Your Cheeks Are Comely with Torim, Your Neck with Strings of Beads"

The two Torahs are torim, triangular jewels on the cheeks: in burning love, prayer, kindness and Torah, three separate "points," are joined by lines into one. The "strings of beads" on the neck are the separate things of the world, pierced by self-nullification and strung on the thread of Torah, so that G-d is "the first and the last" equally, below as above.

The Sages read "with torim" as the two Torahs, but why the word for ornaments? Torim were triangular jewels shaped like a turtledove's head. All service is prayer, kindness and Torah, fire, water and spirit: like the vowel segol, three points that draw from beyond the natural order, like a segulah. In a person's service the middle point, the self-nullification of Torah that makes above and below equal, comes last; in the arousal from above it comes first, as in the segolta. In a cool love, "silver," the points stay separate; in a fiery love, "gold," lines join them into a triangle, torim, set on the cheeks, where the rising breath of speech issues. "Your neck with strings of beads" is the voice of Yaakov, a thread that runs from end to end. For it to enter, the stones must be pierced: the heart hollowed in self-nullification through prayer, which a voice from above makes possible. Torah is the thread that joins every level, so that G-d is "the first and the last" equally; it is scarlet because the kindness of Torah

THE ALTER REBBE: הֲגַם שֶׁהַמֶּרְכָּבָה עַצְמָהּ אֵינָהּ מַשָּׂגַת כָּלָל וְאֵינָהּ מַרְגֶּשֶׁת שׁוּם תַּעֲנוּג וְהִתְפַּעֲלוּת כָּלָל

THE REBBE: וּבְוַדַּאי כַּוָּנָתוֹ שֶׁמַּרְגִּישִׁים רַק הַפְּלֵאת הָרוֹכֵב וְרֵיחוּק עֶרְכוֹ מֵהַשָּׂגָתָם. וצע"ק מלקו"ת סדי"ה לְסוּסָתִי הָרִאשׁוֹן וְהַשֵּׁנִי

Likkutei Sichos (letters), vol. טו, p. 498-499 (supplements, Lech Lecha) · כ"ז סיון ה'תשי"ו

THE SOURCES

Tikkunei Zohar 3b The introduction to the Tikkunei Zohar speaks of one who "prepares a horse" for the King, applying "To my mare among Pharaoh's chariots" to the mare that is His chariot. The Kehot note cites this passage, among others, for the horses as letters.

ומאן דתקין ליה סוסיא, דאתמר בה (שיר א ט) לסוסתי ברכבי פרעה דמיתיך רעיתי, דאיהי מרכבה דיליה, דביומי דשבתות וימים טובים איהו לבוש לבושי מלכותא, דאינון עשר ספירות דבריאה, וביומי דחול לביש עשר כתות דמלאכיא, דמשמשי לון לעשר ספירן דבריאה.

Hebrew: Tikkunei Zohar – Vocalized

(וְקָרוֹב לָזֶה אִיתָא בַּמָּבוֹא שְׁעָרִים) (שַׁעַר שְׁלִישִׁי ח"ב [חלק ב'] ספי"ה) וז"ל [וזה לשונו] כִּי אֵלּוּ הֵם תַּכְשִׁיטִין לִפְנֵי אַחֵר וְלִפְנֵי הָעֶלֵּם אַחַר הָעֶלֵּם כו' ע"ש וְעַיֵּין בפ' מִשְׁפָּטִים (צי"ה א').

20.10 (Something close to this is found in Mevo She'arim) (Sha'ar (Gate) 3, Part 2, end of chapter 5), and this is its wording: "For these are ornaments before another, and before concealment after concealment, etc." See there. And see Parshas Mishpatim (folio 95a).

> The text notes a similar idea in Mevo She'arim, Rabbi Chaim Vital's introduction to the Kabbalah of the Arizal, which calls certain levels "ornaments" worn "before another, and before concealment after concealment," that is, for the sake of a higher, hidden level. It also refers to Parshas Mishpatim, folio 95a.

וּבְרִבּוֹת פ' דְּבָרִים אִיתָא ע"פ אֵלֶּה הַדְּבָרִים. א"ר [אמר רבי] יְהוּדָה בר' [ברבי] סִימוֹן בְּשֵׁם רַבִּי לֵוִי מָה הַדְּבוֹרָה הַזֹּאת כָּל מַה שֶּׁהִיא מְסוּגֶּלֶת. מְסַגֶּלֶת לִבְעָלֶיהָ.

20.11 And in the Midrash Rabbah on Parshas Devarim it is found, on [the verse] "These are the words": Rabbi Yehudah son of Rabbi Simon said in the name of Rabbi Levi: "Just as this bee: all that it amasses, it amasses for its owner;"

> The Midrash on Deuteronomy 1:1, "These are the words (devarim)," plays on devorah, "bee": whatever a bee gathers, it gathers for its owner.

THE SOURCES

Devarim Rabbah 1:6 Rabbi Yehudah son of Rabbi Simon, in the name of Rabbi Levi: as the bee amasses all it gathers for its owner, so Israel amass their mitzvos and good deeds for their Father in heaven. The maamar ends with this image of "sustaining" G-d.

דבר אחר, אלה הדברים, אמר רבי שמואל בר נחמן, אמר הקדוש ברוך הוא כדבורים היו בני מתנהגים בעולם על ידי צדיקים ועל ידי נביאים. דבר אחר, אלה הדברים, מה הדבורה הזו דבשה מתוק ועקצה מר, כך הן דברי תורה, כל מי שעובר עליהן נוטל אפופסין, שנאמר (ויקרא כ, י): מות יומת הנאף והנאפת, (שמות לא, יד): מחלליה מות יומת. וכל מי שמקים אותה זוכה לחיים, שנאמר (שמות כ, יב): למען יארכון ימיך. דבר אחר, אלה הדברים, מה הדבורה הזו דבשה לבעלה ועקצה לאחרים, כך הן דברי תורה, סם חיים לישראל, וסם המות לעובדי כוכבים. אמר רבי יהודה ברבי סימון בשם רבי לוי, מה הדבורה הזאת כל מה שהיא מסגלת, מסגלת לבעליה, כך כל מה שישראל מסגלין מצוות ומעשים טובים, הם מסגלים לאביהם שבשמים.

Another matter: "These are the words [hadevarim]" – Rabbi Shmuel bar Naḥman said: The Holy One blessed be He said: 'My children were led in the world like bees [kadevorim] by the righteous and by prophets.'12Bees follow in a swarm after the queen, and so too Israel follows their righteous individuals and prophets. Another matter: "these are the words [hadevarim]" – just as the bee [hadevora], its honey is sweet and its sting is bitter, so are matters of Torah. Anyone who violates them receives a punishment, as it is stated: "The adulterer and the adulteress shall be put to death" (Leviticus 20:10); "its desecrators shall be put to death" (Exodus 31:14). But anyone who fulfills them merits life, as it is stated: "So that your days will be extended" (Exodus 20:12). Another matter, "these are the words [hadevarim]" – just as the bee [hadevora], its honey goes to its owner and its sting to o

Hebrew: Midrash Rabbah -- TE · English: The Sefaria Midrash Rabbah, 2022, CC-BY

כָּךְ כָּל מַה שֶּׁיִּשְׂרָאֵל מְסַגְּלִין מִצְוֹת וּמַעֲשִׂים טוֹבִים הֵם מְסַגְּלִים לַאֲבִיהֶם שֶׁבַּשָּׁמַיִם עכ"ל [עד כאן לשונו]. וְהוּא מוּבָן ע"פ הנ"ל:

20.12 "So too, all that Israel amass of mitzvos and good deeds, they amass for their Father in heaven." End of quotation. And

"Your cheeks are lovely with ornaments, your neck with beads" (Song of Songs 1:10). "Your cheeks are lovely"—just as these cheeks were created only for speech, so too, Moses and Aaron were created only for speech; "with ornaments [batorim]," with two Torahs, written and oral. Another matter, batorim, many Torahs; that is what is written: "This is the law [tora] of the burnt offering" (Leviticus 6:2); "this is the law [tora] of the meal offering" (Leviticus 6:7); "this is the law [tora] of the guilt offering" (Leviticus 7:1); "this is the law [tora] of the peace offering" (Leviticus 7:11). "This is the law [tora] of a person when he dies in a tent" (Numbers 19:14). Another matter, batorim, with two countenances [te'arim], with two brothers, these are Moses and Aaron, whose countenances were favorable to each other. This one rejoiced over the prominence of the other and that one rejoiced o

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וְנָקְדִים לְהָבִין הַמָּשָׁל כִּפְשׁוּטוֹ כִּי תּוֹרִים הֵם תַּכְשִׁיטִין הַנַּעֲשִׂים כְּעֵין רֹאשׁ תּוֹר שֶׁהוּא תַּבְנִית מְשׁוּלָּשׁ (ע' [עיין] בְּשַׁבָּת דפ"ה ע"ב) וְהָיָה דַּרְכּוֹ לַעֲשׂוֹת שְׁנֵי תַּכְשִׁיטִין כְּעֵין תּוֹרִים לָתֵת בַּלְּחָיַיִם.

1.2 Let us first understand the analogy in its plain sense. Torim are ornaments made in the likeness of the head of a tor (turtledove), which is a triangular shape (see Shabbos, folio 85b); and it was the custom to make two ornaments like torim to place on the cheeks.

Before applying the image, he explains the ornament itself. Torim were jewels shaped like the head of a tor, a turtledove, which is a triangle, and they were worn in pairs on the cheeks; the Talmud (Shabbos 85b) speaks of a planted strip shaped like "the head of a tor."

THE SOURCES

Shabbat 85b The Talmud speaks of a planted strip shaped like "the head of a tor" (turtledove). The Alter Rebbe identifies it as a triangular shape, the shape of the torim.

גזירה שמא ימלא את הקרנות. ולא יהא אלא ראש תור ירק? מי לא תנן: היה ראש תור ירק נכנס לתוך שדה אחר — מותר, מפני שנראה סוף שדה! אין ראש תור בערוגה. ושמואל אמר: ערוגה בין הערוגות שנינו. והא קא מיתערבי בהדדי! בנוטה שורה לכאן ושורה לכאן. אמר עולא, בעו במערבא: הפקיע תלם אחד על פני כולה, מהו? אמר רב ששת: בא ערבוב ובישל את השורה. רב אסי אמר: אין עירובו מבטל את השורה. איתיביה רבינא לרב אשי: הנוטע שתי שורות של קישואין, שתי שורות של דילועין, שתי שורות של פול המצרי — מותר. שורה אחת של קישואין ושורה אחת של דילועין ושורה אחת של פול המצרי — אסור! שאני הכא דאיכא שראבא. אמר רב כהנא אמר רבי יוחנן: הרוצה למלאות כל גינתו ירק — עושה ערוגה ששה על ששה ועוגל בה חמשה, וממלא קרנותיה כל מה שירצה. והא איכא דביני וביני! א

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וּלְהָבִין הַנִּמְשָׁל מִזֶּה הַנּוֹגֵעַ הַתּוֹרָה וְהַמִּצְוֹת נֶחֱלָקִים דָּרְכָּן כְּלָל לג' בְּחִינוֹת תּוֹרָה וַעֲבוֹדָה וגמ"ח [וגמילות חסדים] שֶׁהֵם בחי' אמ"ר [אש מים רוח] (וכמש"ל [וכמה שכתוב לעיל] ע"פ לְסוּסָתִי[3] כו').

1.3 To understand what the analogy illustrates: the Torah and the mitzvos are divided, in general, into three levels, Torah, avodah (divine service) and gemilus chassadim (acts of kindness), which are the levels of fire, water and spirit (esh, mayim, ruach) (as written above on "To my mare, etc.").

Now he applies the image. All of Torah and mitzvos fall into three general kinds, Torah study, avodah (the service of prayer) and acts of kindness, which correspond to the three elements fire, water and spirit; their Hebrew initials, esh, mayim, ruach, spell omer, as the earlier discourse on "To my mare" explained.

[3] וכמש"ל ע"פ לְסוּסָתִי לְעֵיל יב, ב.

אֵשׁ מִמַּטָּה לְמַעְלָה[4] בחי' עֲבוֹדָה כו'. וּמַיִם הוּא חֶסֶד וּצְדָקָה לְהַחֲיוֹת רוּחַ שְׁפָלִים לְמַעְלָה לְמַטָּה וְהבחי' הַמְמוּצַעַת הִיא הַתּוֹרָה

1.4 Fire, from below upward, is the level of avodah, etc.; and water is kindness and charity, "to revive the spirit of the lowly," from above downward; and the intermediate level is the Torah.

Prayer is fire: like a flame it rises from below upward, as the soul reaches toward G-d. Charity and kindness are water, flowing from above downward "to revive the spirit of the lowly" (Isaiah 57:15); Torah is the middle element between them.

[4] אֵשׁ מִמַּטָּה לְמַעְלָה באוהי"ת שהי"ש ע' קמ מְכָאן זֶה בַּאֲרוּכָּה עִנְיַן אֵשׁ מַיִם רוּחַ.

THE SOURCES

Isaiah 57:15 G-d declares through Isaiah that He dwells on high and also with the crushed and lowly of spirit, "to revive the spirit of the lowly." Here it describes charity and kindness, which flow downward like water to those in need.

carries Gevurah. Through prayer, Torah and mitzvos even the most separate things are raised.

OUTLINE

Why torim? §1 The two Torahs are called torim, triangular ornaments. All service is prayer, kindness and Torah, fire, water and spirit, which like the segol and like a segulah draw from above the natural order, with Torah as the middle point that makes above and below equal.

Segol and segolta §2 In a person's service the middle point comes last; in the arousal from above it comes first.

Gold and silver §3-4 A cool love leaves the points separate; a fiery love joins them with lines into torim, the two Torahs, which are set on the cheeks, where the rising breath of speech issues.

Strings of beads §5-6 The beads on the neck are separate stones joined by the thread of "the voice of Yaakov." To receive it the heart must be hollowed in self-nullification, through the kavanah that the voice arouses.

Two voices and the scarlet thread §7 Prayer rises only through a voice from above; Torah, the second voice, is the thread that makes the first and the last equal. Its scarlet color shows kindness that carries Gevurah, and through all this even the separate things rise.

The verse in order §8 Cheeks, then neck, then strings of beads: the two Torahs, then the voice that pierces the stones, then the thread drawn through all the levels.

1

נָאווּ לְחָיַיִךְ[1] בַּתּוֹרִים צַוָּארֵךְ בַּחֲרוּזִים. וארז"ל [ואמרו רבותינו זכרונם לברכה] לְחָיַיִךְ הֵם שְׁנֵי לוּחוֹת[2] בְּתוֹרִים הֵם שְׁנֵי תּוֹרוֹת תּוֹרָה שֶׁבִּכְתָב וְתוֹרָה שֶׁבְּעַל פֶּה. (עַיֵּין רַבּוֹת בשה"ש [בשיר השירים] וּלְהָבִין מַהוּ בְּתוֹרִים וַהֲוָה לַיּהּ לְמֵימָר בְּתוֹרוֹת.[13]

1.1 "Your cheeks are comely with torim, your neck with strings of beads (charuzim)." Our Sages, of blessed memory, said: "Your cheeks" are the two Tablets; "with torim" are the two Torahs, the Written Torah and the Oral Torah (see the Midrash Rabbah on Shir HaShirim). Now, we need to understand what "with torim" means: it should have said "with Toros" (Torahs).

The maamar opens with Song of Songs 1:10, which praises the beloved's cheeks adorned with torim and her neck with strings of beads. The Sages read the cheeks as the two Tablets and "with torim" as the two Torahs, the Written and the Oral; the Alter Rebbe asks why the verse uses the word for an ornament instead of simply saying "with Torahs."

[1] נָאווּ לְחָיַיִךְ הֲנָחַת כ"ק אדמו"ר הָאֶמְצָעִי נדפ"ס בסה"מ תקס"ד ע' ז. הַמַּאֲמָר עִם הַגָּהוֹת אֲחֵרוֹת באוה"ת שהי"ש ע' קלט. וביאור בעי קמג ואילך. וּרְאֵה ג"כ פֵּלֶה הָרְמוֹן שהי"ש יב, ב. [2] לְחָיַיִךְ הֵם שְׁנֵי לוּחוֹת שהש"ר עהי"פ. [13] הֲמָתְבָּרֶת בְּפִיךְ רְאֵה הַמְּצוּיָין לְקַמָּן מא, א.

THE SOURCES

Song of Songs 1:10 In the Song of Songs the beloved praises his bride: "Your cheeks are comely with torim, your neck with strings of beads"; the Sages read the whole song as the love of G-d and Israel. Plainly torim are rows of ornaments; the maamar, following the Talmud, takes them as jewels shaped like a turtledove's head, and the whole maamar explains this verse.

נָאווּ לְחָיַיִךְ בַּתֹּרִים צַוָּארֵךְ בַּחֲרוּזִים

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Shir HaShirim Rabbah 1:10 The Midrash on this verse reads betorim as "with two Torahs, the Written and the Oral." The Alter Rebbe asks why the verse expresses this with the word for ornaments.

נאוו לחייך, מה לחיים הללו לא נבראו אלא לדבור, כך משה ואהרן לא נבראו אלא לדבור. בתרים, בשתי תורות, שבכתב ושבעל פה. דבר אחר, בתרים, בתורות הרבה, הדא הוא דכתיב (ויקרא ו, ב): זאת תורת העלה, (ויקרא ו, ז): זאת תורת המנחה, (ויקרא ו, יח): זאת תורת החטאת, (ויקרא ז, א): זאת תורת האשם, (ויקרא ז, יא): זאת תורת זבח השלמים, (במדבר יט, יד): זאת התורה אדם כי ימות באהל. דבר אחר, בתרים, בשני תארים, בשני אחים, זה משה ואהרן שתארן טובה זה על זה, זה שמח בגדלתו של זה, וזה שמח בגדלתו של זה. אמר רבי פנחס כתיב (שמות ד, טו): ודבר הוא לך אל העם והיה הוא יהיה לך לפה ואתה תהיה לו לאלקים, לתרגמן. ואתה תהיה לו לאלקים, וכי עבודת כוכבים נעשה משה לאהרן, דאת אמרת ואתה תהיה לו לאלקים, אלא כך אמר הקדוש ברוך הוא למשה, משה כשם שמו

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

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

וְהִנֵּה בְּחִי' אמ"ר [אש מים רוח] **הִיא בְּחִי' סֶגּוֹל**[5] **וְסֶגּוֹל הוּא מִלְּשׁוֹן סְגוּלָּה כְּמוֹ עַד"מ שֶׁיֵּשׁ עִנְיָנִים מְרַפְּאִים בְּדֶרֶךְ רְפוּאָה וְטֶבַע**

1.5 Now, the level of fire, water and spirit is the level of [the vowel] segol, and segol is from the term segulah (a special virtue): as, by way of analogy, there are things that heal by way of medicine and nature,

> Together the three have the shape of the vowel segol, three dots set in a triangle. The Alter Rebbe connects the word segol with segulah, a remedy whose healing power is hidden rather than natural.

[5] בחי' סֶגּוֹל שְׁתֵּי נְקוּדוֹת שָׁווֹת וְהַשְּׁלִישִׁית מִמּוּצַע תַּחְתֵּיהֶם באוה"ת שה"ש ע' קַמָּא מְצַיֵּין לת"ז תי' סט.

וְיֵשׁ שֶׁהֵם מְרַפְּאִים בְּדֶרֶךְ סְגוּלָּה שעפ"י [שעל פי] **דֶּרֶךְ הַטֶּבַע אֵין דֶּרֶךְ לִהְיוֹת רְפוּאָה עי"ז אֲלָיו ומי"מ יֵשׁ אֵיזֶה סְגוּלָּה בְּדֶרֶךְ רָחוֹק וְנִפְלָאָה בְּמָה שֶׁאֵינָהּ מוּשֶׂגֶת בְּהַשָּׂגַת וְהַשְׂכָּלַת הָרוֹפְאִים הַטְּבָעִים לִהְיוֹת עַל יְדֵי זֶה רְפוּאָה זוֹ**

1.6 and there are [things] that heal by way of segulah: according to the way of nature there is no way for him to be healed through it, yet nevertheless there is some segulah, in a remote and wondrous way, in a manner not grasped by the understanding and intellect of natural physicians, so that through it this healing comes about.

> A segulah works where natural medicine sees no cause: by the laws of nature it should do nothing, yet it heals in a remote and wondrous way that physicians cannot grasp. The word therefore points to an effect that comes from beyond the ordinary order of cause and effect.

וְכֵן עַל דֶּרֶךְ מָשָׁל נִקְרָאִים יִשְׂרָאֵל עַם סְגוּלָּתוֹ

1.7 So too, by way of analogy, Israel are called am segulaso, "His treasured people,"

> By the same analogy, Israel are called G-d's am segulah, His "treasured people." The word carries the sense just shown in the healing segulah: what comes from beyond the natural order.

THE SOURCES

Zohar, Terumah 1:1 Parshas Terumah in the Zohar opens with "For G-d chose Yaakov for Himself, Israel as His treasure (segulaso)," and speaks of how beloved Israel are to Him. The text cites it on Israel as G-d's segulah.

AND THE L-RD SPAKE UNTO MOSES SAYING, SPEAK UNTO THE CHILDREN OF ISRAEL THAT THEY TAKE ME A HEAVE OFFERING. R. Hiya, on coming to this portion, quoted the verse, "For Jacob hath chosen Kah unto himself, Israel is his costly possession" (Ps. 135, 4). Said he: 'How beloved must Israel be to the Holy One, blessed be He, seeing that He has chosen them and desired to unite Himself with them and be bound up with them, making them a nation unique throughout all the world, as it is written: "Who is like unto thy people Israel, a unique people on earth?" (2 Sam. 7, 23). And they, too, have chosen Him and bound themselves up with Him, as it is written, "Jacob hath chosen Kah unto himself'. Yea, for over the other nations He appointed celestial principalities and powers, but reserved Israel for His own special portion.'

English: The Zohar; London, Soncino Press, 1933, Public Domain

Zohar, Noach 15:121-16:131 The Zohar on Noach contrasts Eisav's portion with Israel's and quotes "Israel as His treasure."

Baked meal-offering or other meal-offerings are the means of invoking the Holy Spirit on the service of the priests, the song of the Levites, and the prayer of the Israelites; and from the smoke that rises up from the oil and the flour all the accusers replenish themselves, so that they are powerless to pursue the indictment which has been delivered into their hands. Thus we see that things have been so arranged in the mystery of faith that the adversary should have his share in the holy things, and that the requisite portion should ascend even to the Limitless.' R. Simeon said: 'When praying, I raise my hand on high, that when my mind is concentrated on the highest, there is higher still that which can never be known or grasped, the starting-point that is absolutely concealed, that produced what it produced while remaining unknowable, and irradiated what it irradiated while remaining un

English: The Zohar; London, Soncino Press, 1933, Public Domain

Zohar, Vayetzei 31:305-32:310 The Zohar on Vayetzei expounds "For G-d chose Yaakov for Himself, Israel as His treasure," asking who chose whom, and concludes from the verse "For the portion of Havayah is His people" that G-d took Yaakov as His own.

"Flowing in the watering troughs"; to wit, in the rivers and brooks that flow on until they reach their final reservoir. Again, "where the flocks came to drink" is parallel with the verse: "They give drink to every animal of the field, the wild asses quench their thirst" (Ps. 104, 11), both alluding to the reservoir, the gathering place of all the waters whereto all resort to drink. "And they were heated" (vayehamnah). When the north wind blows, the waters become frozen, they stop flowing, so that no one comes to drink of them. This is the time when judgement impends over the world, and the cold of the North freezes the waters. But when the south wind arises, the waters become warmer, and, the ice being melted, flow on their way, and all come to drink of them; for the southern warmth having caused the waters to thaw, all come to drink with relish the waters after they have been freed fro

English: The Zohar; London, Soncino Press, 1933, Public Domain

Zohar, Bamidbar 5:46-6:56 The Zohar on Bamidbar asks what "His treasure (segulaso)" means: the three Patriarchs are called segulah, above and below, and so too the Kohanim, Levites and Israelites, all as one.

He then discoursed (concerning the other nations), citing the verse: "How shall I curse, whom EL (G-d) hath not cursed, and how shall I execrate, whom the L-rd hath not execrated?" (Num. 23, 8). 'Observe', he said, 'that the lower world is modelled on the upper world. On high there is a Right and a Left; so below there are Israel and the idolatrous nations, the former on the right, attached to the holiness of the Holy King, the latter on the left, on the side of the unclean spirit. The grades are linked one with another, all depending finally on the one at the head, and the tail has to move in accordance with the head. Balaam could avail himself of all the lower grades, but he saw that even the lowest was still guided by the head. Hence his declaration: "How shall I curse, whom EL hath not cursed?", because the superior Head did not exercise rigour in those days. It is true that El denot

English: The Zohar; London, Soncino Press, 1933, Public Domain

Zohar, Ha'Azinu 12:231-15:242 The Zohar on Haazinu praises Israel, among whom G-d dwells wherever they are, citing "Israel as His treasure."

For thus said R. Eleazar in the name of his father: Israel said before the Holy One, blessed be He: Since the day that we fell into captivity G-d has forsaken and forgotten us, as it is written, "But Zion said, The L-rd hath forgotten me" (Ibid. 14). Whereupon the Shekinah replied: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb?" "Yea, these may forget"-to wit, those mentioned in the verse, "These are the generations of heaven and earth", "yet will not I forget thee". This shows that the Holy One, blessed be He, will not forsake Israel for ever. Further, there is a deep mystery here, since G-d said that "these" things are attached to His name, and just as the Holy One, blessed be He, cannot forget His name, which is all, so He does not forget Israel, who are attached to His very name.' R. Hiya thereupon became excited and said: 'In truth

English: The Zohar; London, Soncino Press, 1933, Public Domain

שֶׁאוֹתָנוּ בָּחַר ה' שֶׁלֹּא כְּסֵדֶר וְדֶרֶךְ הַהִשְׁתַּלְשְׁלוּת מֵעֵילָּה לְעֵילָּה אֶלָּא יִשְׂרָאֵל עָלוּ בְּמַחְשָׁבָה[6] **לְמַעְלָה מִסֵּדֶר הַהִשְׁתַּלְשְׁלוּת שֶׁמָּה שֶׁנִּמְשַׁךְ לְמַעְלָה מִסֵּדֶר הַהִשְׁתַּלְשְׁלוּת נקי' בְּשֵׁם סְגוּלָּה**

1.8 for G-d chose us not according to the order and way of the chain of descending worlds (hishtalshelus), from cause to cause; rather, Israel "arose in [G-d's] thought" above the order of the chain of descent; for what is drawn from above the order of the chain of descent is called by the name segulah.

> G-d's choice of Israel does not follow the chain of cause and effect through which the worlds descend from Him. The Midrash teaches that Israel "arose in G-d's thought" before the world was created; their root is therefore above the chain of descending worlds, and whatever is drawn from that level is called segulah.

[6] יִשְׂרָאֵל עָלוּ בְּמַחְשָׁבָה רְאֵה לְעֵיל פי' צו לו, ג. פי' רְאֵה יח, א. כד, ד. ע' מַטּוֹת (פנ, ג). ושי"נ. [כ].

THE SOURCES

Bereshit Rabbah 1:4 Of the things that preceded the world, the Patriarchs, Israel, the Temple and the name of Mashiach "arose in thought to be created." The Alter Rebbe infers that Israel's root is above the chain of descending worlds.

בראשית ברא אלקים, ששה דברים קדמו לבריאת העולם, יש מהן שנבראו, ויש מהן שעלו במחשבה להבראות. התורה והכסא הכבוד, נבראו. תורה מנין, שנאמר (משלי ח, כב): ה' קנני ראשית דרכו. כסא הכבוד מנין, דכתיב (תהלים צג, ב): נכון כסאך מאז וגו'. האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות, האבות מנין, שנאמר (הושע ט, י): כענבים במדבר וגו'. ישראל מנין, שנאמר (תהלים עד, ב): זכר עדתך קנית קדם. בית המקדש מנין, שנאמר (ירמיה יז, יב): כסא כבוד מרום מראשון וגו'. שמו של משיח מנין, שנאמר (תהלים עב, יז): יהי שמו לעולם וגו'. רבי אהבה ברבי זעירא אמר אף התשובה, שנאמר (תהלים צ, ב): בטרם הרים ילדו, ואותה השעה תשב אנוש עד דכא וגו', אבל איני יודע איזה מהם קדם, אם התורה קדמה לכסא הכבוד ואם כסא הכבוד קדם לתורה, אמר רבי

"In the beginning, G-d created" – six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me15The speaker is Wisdom (the Torah) personified. at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, the Temple, and the name of the

יומא קדמאה דאתברי ביה גן עדן, ודא חסד, עמודא דאמצעיתא כמראה אדם כליל תרויהו, ואיו לימינא אחי"ד, ל"ב לשמאלא יו"ד ה"א ה"א.

Hebrew: Tikkunei Zohar - Vocalized

Sefer Yetzirah 1:8 "And if your heart runs, return to the Place," for so it says, "and the Chayos ran and returned." The Alter Rebbe quotes the phrase as "return to the One."

עֶשֶׂר סְפִירוֹת בְּלִימָה בְּלוֹם פִּיךָ מִלְּדַבֵּר וְלִבְּךָ מִלְּהַרְהֵר וְאִם רָץ לִבְּךָ שׁוּב לַמָּקוֹם שֶׁלְּכָךְ נֶאֱמַר וְהַחַיּוֹת רָצוֹא וְשׁוֹב. וְעַל דָּבָר זֶה נִכְרֹת בְּרִית:

Hebrew: Sefer Yetzirah, Warsaw 1884

דְּהַיְינוּ שֶׁהוּא לְהֶיוֹת לְמַעְלָה וּלְמַטָּה שָׁוִין כמ"ש וְלֹא תְחַלְּלוּ אֶת שֵׁם קָדְשִׁי פִּי שֶׁלֹּא לַעֲשׂוֹת חָלָל[9] וְהֶפְסֵק לְהַשְׁרָאַת שֵׁם קָדְשׁוֹ שֶׁיִּהְיֶה גַּם לְמַטָּה כִּסֵּא וּמָכוֹן לְשִׁבְתּוֹ יתי כְּמוֹ לְמַעְלָה

1.12 that is, its [role] is that above and below be equal, as it is written, "You shall not profane (techalelu) My holy Name": meaning, not to make a void (chalal) and a break in the indwelling of His holy Name, so that below, too, there be a throne and a fixed place for His dwelling, blessed be He, just as above.

Torah's role is to make above and below equal. The Alter Rebbe reads "You shall not profane (techalelu)" as "do not make a chalal," a void or break, so that G-d's holy Name rests below without interruption and the lower world becomes His throne and dwelling just as the upper worlds are.

[9] וְלֹא תְחַלְּלוּ . . שֶׁלֹּא לַעֲשׂוֹת חָלָל וַיִּקְרָא כב, לב. וּלְעֵיל בְּוַיִּקְרָא (ד, ד). [כ].

THE SOURCES

Leviticus 22:32 G-d commands Israel through Moshe: "You shall not profane My holy Name, and I shall be sanctified among the children of Israel"; plainly, do not desecrate it. The Alter Rebbe reads techalelu from chalal, a void: leave no gap where His Name does not rest, so that it dwells below as above.

וְלֹא תְחַלְּלוּ אֶת שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה' מְקַדִּשְׁכֶם

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

(וכמ"ש בפ' רָאָה סד"ה כִּי תִשְׁמַע בְּקוֹל כו' לַעֲשׂוֹת הַיָּשָׁר כו' ע"ש ובפ' יִתְרוֹ סד"ה מֹשֶׁה יְדַבֵּר[10] וְהָאֱלֹקִים יַעֲנֶנּוּ כו' ועמ"ש בד"ה בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת בפי' וֶאֱמֶת ה' לְעוֹלָם. וֶאֱמֶת זוֹ תּוֹרָה)

1.13 (As is written in Parshas Re'eh, at the end of the discourse beginning "When you listen to the voice, etc., to do what is right, etc."; see there. And in Parshas Yisro, at the end of the discourse beginning "Moshe would speak, and G-d would answer him, etc." And see what is written in the discourse beginning "On the eighth day, an assembly," on the meaning of "and the truth of Havayah is forever." And "truth" is Torah.)

The parenthesis sends the reader to other discourses on this theme: on Re'eh ("When you listen to the voice"), the Torah Ohr discourse on Yisro ("Moshe would speak"), and the discourse on Shemini Atzeres that explains "the truth of Havayah is forever." There "truth" means Torah.

[10] סד"ה מֹשֶׁה יְדַבֵּר רְאֵה תו"א סח, ב.

THE SOURCES

Deuteronomy 13:19 Moshe tells Israel: "When you listen to the voice of Havayah your G-d … to do what is right in the eyes of Havayah your G-d." It opens the discourse on Re'eh to which the text refers.

כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹקיךָ לִשְׁמֹר אֶת כָּל מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי ה' אֱלֹקיךָ {ס}

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Exodus 19:19 At Sinai, "Moshe would speak, and G-d would answer him with a voice." It opens the Torah Ohr discourse on Yisro to which the text refers.

וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחָזֵק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹקים יַעֲנֶנּוּ בְקוֹל

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Numbers 29:35 "On the eighth day there shall be an assembly for you." It opens the discourse on Shemini Atzeres to which the text refers.

בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם כָּל מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

וְהַיְינוּ ע"י עֶסֶק הַתּוֹרָה כִּי הַלּוֹמֵד דָּבָר הֲלָכָה הוּא רַק שֶׁנִּמְשָׁךְ אַחַר הַתַּנָּאִים וְהָאָמוֹרָאִים כְּמוֹ ר' [רבי] אֱלִיעֶזֶר אוֹמֵר ב"ש [בית שמאי] אוֹמְרִים.

1.14 This is through occupation with the Torah: for one who studies a matter of halachah is only following after the Tannaim and Amoraim, as in "Rabbi Eliezer says," "Beis Shammai say."

messianic king - G-d contemplated creating them [before the world, but did not]. The patriarchs, from where is it derived? "Like grapes in the wilderness [I found Israel, like a first fruit on the fig tree, at its beginning [bereshitah] I saw your fathers]" (Hosea 9:10). Israel, from where is it derived

Hebrew: Midrash Rabbah -- TE • English: The Sefaria Midrash Rabbah, 2022, CC-BY

(וְעַיֵּין בַּזֹּהַר ר"פ תְּרוּמָה דקכ"ו סע"א [סוף עמוד א] ח"א [חלק א] פִּי נֹחַ ס"ה א' וַיֵּצֵא קס"א ב'. ח"ג [חלק ג] בְּמִדְבָּר קי"ט ב' הָאֲזִינוּ דרצ"ח ב'. ועמ"ש מֵעְנַיִן סֶגוֹל סד"ה אִסְרִי לַגֶּפֶן עִירָה)[7] וְכֵן בחי' אמ"ר [אש מים רוח] הנ"ל נִמְשָׁךְ לְמִלָּה מִסֵּדֶר הַהִשְׁתַּלְשְׁלוּת כו'.

1.9 (See the Zohar at the beginning of Parshas Terumah, folio 126, end of side a; Part I, Parshas Noach, 65a; Vayetzei, 161b; Part III, Bamidbar, 119b; Haazinu, folio 298b. And see what is written on the subject of segol at the end of the discourse beginning "Binding his foal to the vine.") So too the level of fire, water and spirit mentioned above is drawn from above the order of the chain of descent, etc.

The parenthesis lists passages of the Zohar on Israel as G-d's segulah, several of which quote or expound the verse "For G-d chose Yaakov for Himself, Israel as His treasure (segulaso)," and it refers to a Torah Ohr discourse for the meaning of the segol. The Alter Rebbe then applies the idea: prayer, kindness and Torah, the three "elements," also draw from a level above the chain of descent.

[7] סד"ה אִסְרִי לַגֶּפֶן עִירָה תו"א פִּי וַיְחִי מז, א.

THE SOURCES

Genesis 49:11 Yaakov's blessing to Yehudah, "Binding his foal to the vine." It opens the Torah Ohr discourse to which the text refers for the meaning of segol.

אִסְרִי לַגֶּפֶן עִירָה וְלִשֹׂרֵקָה בְּנִי אֲתֹנוֹ כִּבֵּס בַּיַּיִן לְבֻשׁוֹ וּבְדַם עֲנָבִים סוּתֹה

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

וְגַם הֵם בבחי' נְקוּדַּת סֶגוֹל כִּי עִנְיַן סֶגוֹל הַיְינוּ שֶׁנְּקוּדָּה הָאֶמְצָעִית הִוא תַּחַת שְׁנֵי הַנְּקוּדּוֹת

1.10 They are also in the form of the vowel-point segol: for the nature of segol is that the middle point is beneath the two points.

The three are also shaped like the vowel segol, whose middle dot sits beneath the two upper dots. The next lines explain why the middle point is the lowest.

שֶׁכֵּן סֵדֶר הֲעֲבוֹדָה תְּחִלָּה צָרִיךְ לִהְיוֹת בבחי' אֵשׁ מִמַּטָּה לְמַעְלָה כו'. ואח"כ אִם רָץ לִבְּךָ שׁוּב לְאֶחָד[8] לִהְיוֹת הַמָּשְׁכוּת מִלְּמַעְלָה לְמַטָּה בִּבְחִינַת צָדָקָה וגמ"ח [וגמילות חסדים] לְהַחֲיוֹת רוּחַ שְׁפָלִים כו' וְהַתּוֹרָה הִיא בחי' מְמוּצַּעַת

1.11 For such is the order of service: first it must be in the manner of fire, from below upward, etc.; and afterwards, "If your heart runs, return to the One," so that there be drawings-down from above downward, in the manner of charity and acts of kindness, "to revive the spirit of the lowly," etc. And the Torah is the intermediate level,

The shape mirrors the order of a person's service. He begins with prayer, the fire that rises from below upward; after the soul's "running" upward comes its "return," a drawing down from above through charity and kindness, as the phrase "If your heart runs, return to the One" describes. Torah stands between the two as the middle level.

[8] אִם רָץ לִבְּךָ שׁוּב לְאֶחָד תי"ז בְּהַקְדָּמָה (ז, א). בס"י פ"א, מ"ח: שׁוּב לַמָּקוֹם. רְאֵה לְעֵיל פִּי תֵּצֵא לָהּ, א במ"מ.

THE SOURCES

Tikkunei Zohar 7a The introduction to the Tikkunei Zohar uses the phrase "if your heart runs, return." Here it describes the two movements of service: rising in prayer and returning to draw G-dliness down.

תנייא (יחזקאל א כו), ועל דמות הכסא דמות כמראה אדם עליו מלמעלה דא איהו יוד הא ואו הא כליל תשע נקודין, ועשיראה שכינתא כלילא מכלהו, וכלא א, דלית אדם בלא א', וכלא איהו עמודא דאמצעיתא, איהו יהו"ה דכליל א, ואיהו שמא מפרש דכליל א לאחזאה דאם רץ לבך שוב לאחור. תליתאה, כמראה אש בית לה סביב, ודא שכינתא, דהכי אוקמוהו רבנן, דנשמתין דומין קדם שכינתא כנרות לפני האבוקה, ובגין דא כמראה אש בית לה (שם א כו), ואיהי כי כניסתא דלעילא, א"ש נג"ה, כי ביתי בית תפלה יקרא לכל העמים (ישעיה נו ז), ואיהי אש בית לה מסטרא דגבורה, דאיהי ב', יומא תניינא דאתברי ביה גיהנם, א'

G-d' is halachah" comes from Shabbos 138b. There the Sages gathered at Yavneh feared the Torah would one day be forgotten, and among other readings they took Amos's prophecy that people will wander "to seek the word of G-d" and not find it as referring to halachah. The Alter Rebbe reads it literally: when a person speaks a halachah, G-d's own word speaks through his mouth, so even learning laws with no practical bearing makes the mouth a vessel for that word.

2

וְהִנֵּה כָּל זֶה הוּא בְּסֵדֶר הָעֲבוֹדָה שֶׁלְּמַטָּה בָּאָדָם. אֲבָל הִנֵּה בְּאִתְעָרוּתָא דִּלְתַתָּא הוּא אִתְעָרוּתָא דִּלְעֵילָּא שָׁם נַעֲשֶׂה שָׁלֹשׁ בחי' נְקוּדוֹת הנ"ל בבחי' סְגוֹלְתָא שֶׁהַנְּקוּדָה אֶמְצָעִית הִיא לְמַעְלָה עוֹמֶדֶת עַל גַּבֵּי שְׁתֵּי הַנְּקוּדוֹת.

2.1 Now, all this is in the order of service below, in man. But with an arousal from below there is an arousal from above, and there the three points mentioned above become the level of segolta, in which the middle point is above, standing upon the two points.

> Everything described so far is the order of service as a person carries it out, from below. When that arousal from below draws an arousal from above, the same three points take the form of the segolta, a cantillation sign whose middle point stands above the other two.

שֶׁמִּמַּטָּה לְמַעְלָה בַּעֲבוֹדַת הָאָדָם הַנִּקּוּדָה אֶמְצָעִית הִיא הָאַחֲרוֹנָה שֶׁמִּתְחִלָּה צָרִיךְ לִהְיוֹת סֵדֶר הָעֲבוֹדָה מִמַּטָּה לְמַעְלָה כו'. וּאח"כ הַמְשָׁכָה כו'. וְאַחַר כָּךְ יָכוֹל לָבֹא וְלַעֲלוֹת וּלְהַגִּיעַ לְמַדְרֵיגַת בְּחִינַת בִּיטּוּל דִּבְחִינַת וְלֹא תְחַלְּלוּ כו'.

2.2 For from below upward, in man's service, the middle point is the last: first the order of service must be from below upward, etc., and afterwards drawing down, etc.; and after that he can come, ascend and reach the rank of the level of self-nullification of "You shall not profane, etc."

> In a person's service the middle point, the self-nullification of Torah, comes last: first prayer rises from below, then kindness draws down from above, and only after both can he reach the bittul of "You shall not profane," which leaves no void between above and below. That is why in the segol it is written beneath the other two.

אֲבָל מִלְּמַעְלָה לְמַטָּה בְּאִתְעָרוּתָא דִּלְעֵילָּא שָׁם בְּחִינַת נְקוּדָה הָאֶמְצָעִית הִיא בְּעֶצֶם וְרֹאשׁוֹנָה:

2.3 But from above downward, in the arousal from above, there the level of the middle point is first and foremost.

> When the movement comes from above, in the arousal from above, the order is reversed: the middle point is first and foremost, as in the segolta, where it stands on top.

EXPLANATION The paragraph distinguishes two forms of the same three points. In a person's service, from below, the middle point comes last (segol); in the arousal from above it comes first (segolta).

DEEPER In the written text the segol is a vowel sign placed under a letter, while the segolta is a cantillation sign placed above the word. The three points are the same, but the triangle is inverted.

> Torah study brings about this unity because the learner sets aside his own views and repeats the words of the Sages: "Rabbi Eliezer says," "Beis Shammai say." He makes himself a channel for their words.

וְגַם לִפְעָמִים לוֹמֵד בְּמַסֶּכֶת שֶׁאֵין צָרִיךְ לָהּ כְּלָל לְמַעֲשֶׂה אֶלָּא עִיקַּר כַּוָּונַת הַלִּימּוּד כְּדֵי לִהְיוֹת וְאָשִׂים דְּבָרַי בְּפִיךָ[11] שֶׁדְּבַר ה' זוֹ הֲלָכָה[12] הֵיא הַמְדַבֶּרֶת בְּפִיךָ

1.15 Sometimes, too, he studies a tractate that is not needed for practice at all; rather, the main intent of the study is so that there be [fulfilled] "And I have put My words in your mouth": that "the word of Havayah," "this is halachah," is what speaks in your mouth.

> Even when he learns a tractate with no practical bearing, the point of the study is that G-d's word, which the Talmud identifies as halachah, should speak through his mouth. This fulfills "And I have put My words in your mouth" (Isaiah 51:16).

[11] וְאָשִׂים דְּבָרַי בְּפִיךָ ישעי' נא, טז. [12] שֶׁדְּבַר ה' זוֹ הֲלָכָה שַׁבָּת קלח, ב.

THE SOURCES

Isaiah 51:16 G-d says to Israel through Isaiah, "And I have put My words in your mouth." The aim of Torah study is that G-d's own word speak through the one who learns.

וְאָשִׂם דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי אָתָּה {ס}

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Shabbat 138b The Talmud explains "the word of Havayah" that people will seek and not find (Amos 8:12): "the word of Havayah" is halachah. The Alter Rebbe uses it to say that halachah is G-d's word speaking in the learner's mouth.

"דבר ה'" — זו הלכה, "דבר ה'" — זה הקץ, "דבר ה'" — זו נבואה.

Hebrew: William Davidson Edition - Vocalized Aramaic

וְצָרִיךְ לַעֲשׂוֹת פִּיו כְּלִי וּמָכוֹן לִהְיוֹת בְּחִינַת בִּיטּוּל לִדְבַר ה' וְזֶהוּ בְּחִינַת סֶגּוֹל שְׁתֵּי נְקוּדוֹת שָׁווֹת וְהַשְּׁלִישִׁית מְמוּצַ ע' [עיין] תַּחַת יָהֵם.

1.16 He must make his mouth a vessel and a fixed place, to be in a state of self-nullification (bittul) to the word of G-d. And this is the level of segol: two equal points, and the third, the intermediate one, beneath them.

> The learner must make his mouth a vessel, nullified to G-d's word. This self-nullification is the middle point of the segol, written beneath the other two because in a person's service it comes after prayer and kindness.

THE SOURCES

Psalms 117:2 "For His kindness has overpowered us, and the truth of Havayah is forever." The discourse cited explains "truth" here as Torah.

כִּי גָבַר עָלֵינוּ חַסְדּוֹ וֶאֱמֶת ה' לְעוֹלָם הַלְלוּ יָהּ {פ}

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

EXPLANATION The paragraph asks why the two Torahs are called torim, ornaments, and begins its answer: all service divides into prayer, kindness and Torah, which are fire, water and spirit. Like the vowel segol, and like a segulah that works beyond nature, they draw from above the chain of descent, with Torah as the middle point that makes above and below one.

DEEPER The Kehot notes point to the Tzemach Tzedek's Or HaTorah on Shir HaShirim, which explains fire, water and spirit at length and, for the segol of two equal points with a third beneath them, cites Tikkunei Zohar, Tikkun 69. The phrase "If your heart runs, return" appears in Sefer Yetzirah (1:8), which reads "return to the Place," and in the introduction to the Tikkunei Zohar. The saying "'the word of

Shabbos · שבת קודש

PARSHAS VAYISHLACH

Likkutei Torah, Shir HaShirim 11 §3-8

Song of Songs 8:6 The bride asks her beloved to set her as a seal on her heart, for love is strong as death: "its flashes are flashes of fire, a flame of Kah." The phrase describes the burning love that is "gold."

שִׂימֵנִי כַחוֹתָם עַל לִבֶּךָ כַּחוֹתָם עַל זְרוֹעֶךָ כִּי עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָה

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Tanya, Part I; Likkutei Amarim 50 The Tanya describes a love that surpasses all the others, "as gold surpasses silver": a love like "flashes of fire," from the supernal Gevuros of Binah. The text refers to this chapter at the end of its list.

אך יש עוד בחינת אהבה העולה על כולנה, כמעלת הזהב על הכסף, והיא אהבה כ"רשפי אש" - מבחינת גבורות עליונות דבינה עילאה.

Hebrew: Kehot Publication Society

דְּהַיְינוּ לְהַמְשִׁיךְ קַוִּין לִנְקוּדוֹת אֵלּוּ כִּי בִּהְיוֹתָן נְקוּדוֹת הֵם כְּמוֹ עֲנָנִים נִפְרָדִים לִהְיוֹת תְּחִלָּה מִמַּטָּה לְמַעְלָה רִשְׁפֵּי אֵשׁ כו' ואח"כ מַיִם כו'.

3.3 that is, to draw lines to these points. For while they are points, they are like separate things: first, from below upward, "flashes of fire," etc., and afterwards water, etc.

A triangle differs from three points in that lines join the points. While they remain points, the stages of service stay separate: first the fire of prayer rising, then the water of kindness descending.

וְהַיְינוּ בִּהְיוֹת הָאַהֲבָה בִּקְרִירוּת הֵם עֲנָנִים מִתְפָּרְדִין כו' אֲבָל בְּהִתְלַהֲבוּת וְהִתְלַהֲטוּת הָאַהֲבָה הִנֵּה נַעֲשׂוּ בִּבְחִינַת הִתְכַּלְלוּת זוֹ בְּזוֹ.

3.4 That is, when the love is in coolness, they are "branches that separate," etc.; but in the flaming and blazing of love, they become included in one another.

In a cool love the soul's qualities remain "branches that separate," each working on its own. When love burns, they merge, and each is included in the others.

וְעַל זֶה נֶאֱמַר וְהַחוּט הַמְשׁוּלָּשׁ[15] כו' [וְעַיֵּין מֵעְנָיַן תּוֹרֵי זָהָב בפ' נָשֹׂא (קמ"ג ס"ב [סוף עמוד ב] **ודקמ"ב ס"א** [סוף עמוד א]**) בְּעְנָיַן מֵי זָהָב (קל"ה ב').**

3.5 Of this it is said, "And the threefold cord, etc." [See on the subject of the torim of gold in Parshas Naso (folio 143, end of side b, and folio 142, end of side a), on the subject of Mei Zahav (135b);

This is the "threefold cord" that "is not quickly broken" (Ecclesiastes 4:12): three strands woven into one. Here a long bracketed note begins, listing passages of the Zohar on "torim of gold" and on Mei Zahav, "waters of gold"; the square brackets are the printed text's own.

[15] וְהַחוּט הַמְשׁוּלָּשׁ קֹהֶלֶת (ד, יב). [כ].

THE SOURCES

Ecclesiastes 4:12 Koheles observes that two are better than one, and "a threefold cord is not quickly broken." Here it describes the three kinds of service joined into one in fiery love.

וְאִם יִתְקְפוֹ הָאֶחָד הַשְּׁנַיִם יַעַמְדוּ נְגִדּוֹ וְהַחוּט הַמְשֻׁלָּשׁ לֹא בִמְהֵרָה יִנָּתֵק

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Zohar, Idra Rabba 24:177-25:188 The Idra Rabba discusses Mehetabel, "daughter of Mei Zahav": alone in that list of kings they were not nullified like the others, because they were male and female together.

Zohar, Idra Rabba 42:309-45:318 The Idra explains Mei Zahav as mercy and judgment, blended and included in one another.

Genesis 36:39 "And his wife's name was Mehetabel, daughter of Matred, daughter of Mei Zahav." The Zohar passages cited expound this name.

וַיָּמָת בַּעַל חָנָן בֶּן עַכְבּוֹר וַיִּמְלֹךְ תַּחְתָּיו הֲדַד וְשֵׁם עִירוֹ פָּעִו וְשֵׁם אִשְׁתּוֹ מְהֵיטַבְאֵל בַּת מַטְרֵד בַּת מֵי זָהָב

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Zohar, Idra Zuta 23:105-24:113 The Idra Zuta, in the Zohar on Haazinu, returns to "Mehetabel, daughter of Matred, daughter of Mei Zahav": she draws from two faces that shine in two colors, kindness and judgment.

continued from §3

3

ב וְהִנֵּה כְּתִיב תּוֹרֵי זָהָב נַעֲשֶׂה לָךְ עִם נְקוּדוֹת הַכָּסֶף.[14] (ע' [עיין] רַבּוֹת נְשֹׂא ס"פ י"ג) פִּי שבחי' סְגוֹל זֶה הוּא בבחי' נְקוּדוֹת הוּא בבחי' כֶּסֶף בחי' אַהֲבָה שֶׁל קְרִירוּת

3.1 2. Now, it is written, "We will make you torim of gold with points of silver" (see the Midrash Rabbah, Naso, end of section 13). The meaning: this level of segol, while it is in the form of points, is in the level of silver, the level of a cool love.

Section 2 begins with the next verse of the Song of Songs: "We will make you torim of gold with points of silver." The Alter Rebbe reads the "points" as the three points of the segol, and silver as a love that is calm and cool.

[14] תּוֹרֵי זָהָב נַעֲשֶׂה לָךְ עִם נְקוּדוֹת הַכָּסֶף שה"ש א, יא.

THE SOURCES

Song of Songs 1:11 The verse after the maamar's opening verse; plainly the bride is promised ornaments: "We will make you torim of gold with points (studs) of silver." The Alter Rebbe reads its "points" as the three points of the segol, and silver and gold as a cool love and a fiery one.

תּוֹרֵי זָהָב נַעֲשֶׂה לָךְ עִם נְקֻדּוֹת הַכָּסֶף

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Bamidbar Rabbah 13:20 At the end of this section the Midrash reads "torim of gold" as the spoils of the sea and "points of silver" as the spoils of Egypt, for gold is more precious than silver. The Alter Rebbe reads gold and silver as two kinds of love.

ביום הששי נשיא לבני גד אליסף בן דעואל (במדבר ז, מב), לפי ששמעון לקח חרבו והלך ועשה מלחמה עם אנשי שכם בשביל אחותו, ובני גד עברו את הירדן לעזר לאחיהם לירש את הארץ, כמה דתימא (דברים לג, כא): צדקת ה' עשה ומשפטיו עם ישראל, לכך זכה והקריב אחר שמעון. (במדבר ז, מג): קרבנו קערת כסף אחת וגו', אמר רבי ברכיה כנגד יציאת מצרים הקריב נשיא גד, ולמה כן, לפי שברכו אביו בגדודים, שנאמר (בראשית מט, יט): גד גדוד יגודנו והוא יגד עקב, ודבר זה אמר יעקב על מה שהיה עתיד לעבר חלוץ למלחמה את הירדן, כמה דתימא (במדבר לב, כו): ועבדיך יעברו כל חלוץ צבא לפני ה' למלחמה וגו', וביציאת מצרים כתיב צבא, כמה דתימא (שמות יב, מא): יצאו כל צבאות ה' וגו', ונאמר בהם (שמות יג, יח): וחמשים עלו בני ישראל וגו', הוא חמשים הוא חלוצים, וליוצאי

"On the sixth day, prince of the children of Gad, Elyasaf son of Deuel" (Numbers 7:42). "On the sixth day, prince of the children of Gad, Elyasaf son of Deuel" - because Simeon took his sword and went and waged war with the people of Shekhem on behalf of his sister, and the descendants of Gad crossed the Jordan to help their brethren take possession of the Land, just as it says: "He performed the righteousness of the L-rd, and His ordinances with Israel" (Deuteronomy 33:21); therefore, he was privileged to present his offering after Simeon. "His offering was one silver dish, its weight one hundred and thirty; one silver basin of seventy shekels, in the sacred shekel; both of them full of high quality flour mixed with oil as a meal offering" (Numbers 7:43). "His offering was one silver dish…" - Rabbi Berekhya said: The prince of Gad presented his offering corresponding to the exodus from

Hebrew: Midrash Rabbah -- TE • English: The Sefaria Midrash Rabbah, 2022, CC-BY

Zohar, Idra Rabba 50:335-343 The Idra Rabba quotes "We will make you torim of gold with points of silver" together with "Your cheeks are comely with torim," and explains them as judgment sweetened with mercy.

אֲבָל בבחי' וּמַעֲלַת הַזָּהָב עַל הַכֶּסֶף שֶׁהוּא בבחי' רִשְׁפֵּי אֵשׁ וכו' נַעֲשֶׂה נְקוּדוֹת אֵלּוּ בחי' תּוֹרִים כְּמוֹ רֹאשׁ תּוֹר בַּגְּמָרָא בְּחִינַת מְשׁוּלָּשׁ

3.2 But in the level and superiority of gold over silver, which is the level of "flashes of fire," etc., these points become the level of torim, like the "head of a tor" in the Gemara, the form of a triangle;

Gold is a higher love, "flashes of fire," a burning passion, and it surpasses the cool love as gold surpasses silver. In that fiery love the separate points become torim, a triangle like the "head of a tor" mentioned in the Talmud.

THE SOURCES

English: The Zohar; London, Soncino Press, 1933, Public Domain

Zohar, Idra Zuta 36:172-39:183 The Idra Zuta, in the Zohar on Haazinu, reads "His palate is most sweet, and He is altogether desirable" as fire and water joined, their colors united as one, and goes on to quote "more desirable than gold and much fine gold, and sweeter."

ור"פ קֹרַח.[18] הַאֲזִינוּ (רצ"ה ב'). ובפ' תְּרוּמָה (קמ"ח א') דְּוַדַּאי זָהָב סָלֵיק יַתִּיר כּוֹ' הוּבָא בְּפַרְדֵּס ש"י פ"ג [שער י"] [פרק ג']

3.7 and the beginning of Parshas Korach; Haazinu (295b); and in Parshas Terumah (148a), "for certainly gold rises higher, etc.," cited in the Pardes, Sha'ar (Gate) 10, chapter 3.

Further references follow: the beginning of Korach and the Idra Zuta on Haazinu in the Zohar, and the Zohar on Terumah, whose words "certainly gold rises higher" are quoted in the Pardes Rimonim, the Kabbalistic work of R. Moshe Cordovero.

[18] ור"פ קֹרַח קעו, א. וּרְאֵה באוה"ת פִּי וַיִּשָּׂב כֶּרֶךְ ב רנג, ב בפי' הרמ"ז שָׁם.

THE SOURCES

Zohar, Terumah 34:396-35:406 The Zohar on Terumah raises the objection that gold is judgment and silver mercy, and answers that "certainly gold rises higher," above all. The text notes that the Pardes cites this.

but as soon as the above and the below part, and are separate, the one is called "great" and the other "small". Therefore the ancients said that "man should rather be a tail to lions than a head to foxes" (Pirke Aboth 4, 20). For the part bears the designation of the whole; since the tail of a lion is certainly lion, without any separation. Similarly, the head of a fox is still fox. Thus, as we see, it first calls both the Sun and the Moon "great lights", but when the Moon has separated Herself from the Sun she is called "small", even as to be head to a fox is less than to be tail to a lion. Symbolically, therefore, the "oil of the Light" never ceases: it stands in the path of perpetual ascent, in order to rule by day, but the "oil for the light" is intermittent, and is called "small" on this account, and rules at night. The five materials of which the spices were composed (Ex. 30, 34) w

English: The Zohar; London, Soncino Press, 1933, Public Domain

Pardes Rimmonim 10:3 The Pardes quotes this passage of the Zohar on Terumah, "certainly gold rises higher, above all," and explains that gold, Gevurah joined with Binah, is more precious than silver, which is below, in Chesed alone.

החמשית גבורי"ה. כלם פה אחד הסכימו שגוונה האור האדום באדמימות להורות על תוקף הדין. וכן פי' הרשבי"ם בזהר מקומות רבים. ובקצת מקומות מכנה אל המדה הזאת השחור ובקצתם גוון התכלת. וכן ארזי"ל כל הרואה תכלת בחלום וכו' [כא] פי' תכלת שהוא מכלה. והכוונה ביחס ג' גוונים אלה אל המדה זו. היא מפני היות בה ג' בחינות. בחיי אי היא הדין המתקרב אל התפארת שהוא מקבל כח ההכרעה, והיא קרובה אל הלובן והרחמים. והיינו בחיי האדום שהוא צהוב ומשמח שהוא הדין הטוב המעורר האהבה והשמחה. בחינה בי היא בחינת הדין החזק המעצב הממית, והוא שחור המשחיר פני הבריות אשו של גיהנם. ולכן אמרו שחור אדום הוא אלא שלקה דהיינו אשו של גיהנם שהיה אוחז בסוד הקדושה בסוד האדמימות ולא רצה בהכרעה לכן לקה ונאמר בו הבדלה וירד לאשו של גהינם דהיינו הקליפ'. וכ"נ

Hebrew: Pardes Rimonim

וע"ש מַעְנַיִן הָאַהֲבָה שֶׁבַּהִתְלַהֲטוּת שֶׁהִיא בְּחִינַת כְּמַעֲלַת הַזָּהָב בד"ה וְעָשִׂיתָ צִיץ[19] זָהָב טָהוֹר ובד"ה וַיּוֹשֶׁט[20] הָלַךְ לְאֶסְתֵּר אֵת שַׁרְבִיט הַזָּהָב ובפ' מִקֵּץ בד"ה כִּי עִמְּךָ מְקוֹר חַיִּים[21]

3.8 And see what is written on the subject of the love that is ablaze, which is like the superiority of gold, in the discourse beginning "You shall make a tzitz of pure gold," and in the discourse beginning "And the king extended to Esther the golden scepter," and in Parshas Miketz in the discourse beginning "For with You is the source of life";

The note then turns to discourses on the blazing love of the soul, which surpasses a cool love as gold surpasses silver: on the High Priest's golden headplate (tzitz), on the golden scepter the king held out to Esther, and on "For with You is the source of life."

[19] בד"ה וְעָשִׂיתָ צִיץ תו"א פִּי תְּצַוֶּה. [20] ובד"ה וַיּוֹשֶׁט הַמֶּלֶךְ לְאֶסְתֵּר תו"א צד, ב "כִּי שַׁרְבִיט הַזָּהָב הוּא הַמְּשָׁכַת אוא"ס ב"ה וְהוּא הוּא חַיּוּת כָּל הָעוֹלָמוֹת כמ"ש אֶת שַׁרְבִיט הַזָּהָב וְחָיָה" — יַהֵל אוֹר ע' עג. [21] ובפ' מִקֵּץ בד"ה כִּי עִמְּךָ מְקוֹר חַיִּים בְּסוֹפוֹ תו"א לד, ד "שֶׁכָּל הַמְּשָׁכוֹת מִלְּעֵילָא לְעֵילָא מֵרֵישׁ כָּל דַּרְגִּין הוּא ע"י בחי' זָהָב" — יַהֵל אוֹר ע' עג. וּרְאֵה בתו"א לֹה, א.

THE SOURCES

Exodus 28:36 "You shall make a headplate (tzitz) of pure gold." It opens a Torah Ohr discourse on Tetzaveh that the text cites.

וְעָשִׂיתָ צִיץ זָהָב טָהוֹר וּפִתּוּחֵי הַתָּם קֹדֶשׁ לַה'

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Esther 8:4 "And the king extended to Esther the golden scepter, and Esther arose and stood before the king." It opens the Torah Ohr discourse that the text cites, which contrasts it with the first time, when Esther only touched the top of the scepter (Esther 5:2).

Zohar, Toldot 19:184-193 The Zohar on Toldos tells that Rabban Yochanan ben Zakkai taught three hundred laws, in the mystery of supernal wisdom, on the verse about Mehetabel daughter of Mei Zahav.

Or again, the "mouth" can be taken as alluding to the final He of the Divine Name, which is the Word that emanates from Wisdom, while the "law of kindness on her tongue" signifies the Voice which is above the Word, controlling it and guiding it, since speech cannot be formed without voice, as has been agreed.' R. Hiya then followed with a discourse on the verse: I wisdom dwell with prudence, and find out knowledge of devices (Prov. 8, 12). '"Wisdom" here', he said, 'alludes to the Community of Israel; "prudence" signifies Jacob, the prudent man; and "knowledge of devices" alludes to Isaac, who used devices for the purpose of blessing Esau. But since wisdom allied itself with Jacob, who was possessed of prudence, it was he who was blessed by his father, so that all those blessings rested on him and are fulfilled in him and in his descendants to all eternity. Some have been fulfilled in th

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ובפ' הַאֲזִינוּ (דרצ"ב סע"א [סוף עמוד א]**) תּוֹלְדוֹת (קמ"ה ב') בְּעִנְיַן הַנֶּחֱמָדִים מִזָּהָב בפ' נֹחַ (ע"א ב')[16] וַיְחִי (רמ"ז[17] א').**

3.6 and in Parshas Haazinu (folio 292, end of side a); Toldos (145b); on the subject of "more desirable than gold," in Parshas Noach (71b) [and] Vayechi (247a);

The bracketed note continues with further passages of the Zohar, among them passages that expound "more desirable than gold" (Psalms 19:11). In Noach and Vayechi the Zohar explains vayafozu, a word in Yaakov's blessing to Yosef, through this verse's "much fine gold (paz)."

[16] בְּעִנְיַן הַנֶּחֱמָדִים מִזָּהָב בפ' נֹחַ ע"א ב' "מֵאי וַיָּפוּזוּ אִנַּהִירוּ בְּחַמִּידוּ דְּכוּלָּא כד"א הַנֶּחֱמָדִים מִזָּהָב וּמִפַּז רָב" — יַהֵל אוֹר ע' עב. [17] וַיְחִי רמ"ז א' ע"פ וַתִּשָּׂב בְּאֵיתָן קַשְׁתּוֹ וַיָּפוּזוּ כוּ' כמ"ש בפ' נֹחַ דע"א ב' כנ"ל" — יַהֵל אוֹר ע' עב.

THE SOURCES

Psalms 19:11 David says that the laws of G-d are "more desirable than gold, than much fine gold." The Zohar passages listed expound this verse.

הַנֶּחֱמָדִים מִזָּהָב וּמִפַּז רָב וּמְתוּקִים מִדְּבַשׁ וְנֹפֶת צוּפִים

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Zohar, Noach 33:259-34:272 The Zohar on Noach explains vayafozu, said of Yosef, as "they shone with the desirability of all," citing "more desirable than gold and much fine gold."

AND YOU, BE YE FRUITFUL AND MULTIPLY. The women do not seem to have been included in this blessing, as it was only addressed to Noah and his sons. R. Simeon, however, said that the term ve-athem (and you) includes both male and female. And further, the particle eth preceding "his sons" signifies the inclusion of their spouses. It is because the women were included that G-d said: "Do you be fruitful and multiply", to propagate your kind. On this occasion the Holy One, blessed be He, gave them seven precepts of the Torah-to them and to all their successors, until Israel stood at Mount Sinai, when they received all the precepts of the Torah in one code.' AND GOD SAID TO NOAH... THIS IS THE TOKEN OF THE COVENANT WHICH I MAKE BETWEEN ME AND YOU... I HAVE SET MY RAINBOW IN THE CLOUD. The past tense "I have set" shows that the bow had already been there. In connection with this passage R. Simeon di

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Zohar, Vayechi 75:771-781 On Yaakov's blessing to Yosef, the Zohar on Vayechi explains vayafozu through "more desirable than gold and much fine gold."

BUT HIS BOW ABODE IN STRENGTH. This means that the bow which was his mate clothed him with strength and kept him firm, knowing that he would not go astray right or left in regard to his own proper grade of the sign of the covenant. AND THE ARMS OF HIS HANDS WERE MADE STRONG : the word vayaphozu (were made strong) is akin to the word paz (fine gold), and indicates that his arms were adorned with precious jewels. BY THE HANDS OF THE MIGHTY ONE OF JACOB : these are the two sides to which Jacob held fast. FROM THENCE HE FED THE STONE OF ISRAEL : by him was supported that precious stone, as we have said. Or again, it may mean that that precious stone was sustained by these two sides which are north and south, and between which it was placed by the hands of the Righteous One. Observe that Joseph received an extra blessing, as it is written: EVEN FROM THE GOD OF THY FATHER, HE SHALL HELP THEE.

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Zohar, Korach 1:1-5 Parshas Korach in the Zohar opens with "more desirable than gold," on how precious the words of the Torah are.

NOW KORAH THE SON OF IZHAR THE SON OF KEHATH THE SON OF LEVI, ETC. He who makes the right left and the left right, as it were, lays waste the world. Now Aaron represented the right and the Levites the left, and Korah sought to make the right and the left change places, and therefore he was punished. Further, the evil tongue was also found in him, and for that also he was punished. R. Judah said: 'The left should always be embraced in the right. Korah sought to change the order fixed both above and below, and therefore he perished both above and below. TOOK. What did he take? He took an evil counsel for himself. If one runs after that which is not his, it flies from him, and what is more, he loses his own as well. So Korah pursued that which was not his, and he lost his own without obtaining the other. Korah quarrelled with peace, and he who quarrels with peace quarrels with the Holy Name

the Torah Ohr discourse on Toldos, for example, the name Rivkah is read as rivkah, a team of oxen harnessed together three by three, an image of the attributes bound into one.

THE SOURCES

Song of Songs 8:7 "Many waters cannot extinguish the love." It opens the explanation in Torah Ohr on Toldos that the text cites for the inclusion of the attributes.

מַיִם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת הָאַהֲבָה וּנְהָרוֹת לֹא יִשְׁטְפוּהָ אִם יִתֵּן אִישׁ אֶת כָּל הוֹן בֵּיתוֹ בָּאַהֲבָה בוּז יָבוּזוּ לוֹ {ס}

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Esther 9:23 "And the Jews accepted what they had begun to do." It opens an explanation in Torah Ohr that the text cites.

וְקִבֵּל הַיְּהוּדִים אֵת אֲשֶׁר הֵחֵלּוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר כָּתַב מָרְדֳּכַי אֲלֵיהֶם

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Deuteronomy 4:39 "Know this day and take it to your heart that Havayah is the G-d in the heavens above and on the earth below." It opens the discourse on Va'eschanan that the text cites.

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל לְבָבֶךָ כִּי ה' הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתָּחַת אֵין עוֹד

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

ומ"ש בְּסָמוּךְ בָּעָנָן ב' תּוֹרִים ב' תּוֹרוֹת כו' י"ל [יש לומר] **שֶׁהֵן עַצְמָן בחי' זו"נ** [זעיר אנפין ונוקבא] **כְּשֶׁהֵן בְּהִתְכַּלְלוּת**

4.2 As for what is written shortly after on the subject of the two torim, the two Torahs, etc., one may say that they themselves are the level of Z'eir Anpin and Nukva when they are included in one another.

The Alter Rebbe adds that the two torim, which are the two Torahs, may be Z'eir Anpin and Nukva, the masculine and feminine configurations, as they are when included in one another.

ועמ"ש סד"ה כִּי הֶהָרִים יָמוּשׁוּ בָּעָנָן וַאֲגוּדָתוֹ עַל אֶרֶץ כו' וַאֲגוּדָתוֹ הַיְינוּ ג"כ בְּחִינַת הִתְכַּלְלוּת וע' עוֹד מֵעָנָן תּוֹרֵי זָהָב בזח"א [בזהר חלק א] **בְּרֵאשִׁית (דַּף[23] א' ע"ב) וַיֵּרָא (צ"ז ב') ע"פ וְקוֹל הַתּוֹר וַיִּקְרָא (דַּף ד' ע"ב)][24]**

4.3 And see what is written at the end of the discourse beginning "For the mountains may depart," on the subject of "and His bundle (agudaso) upon the earth, etc.": "His bundle" is also the level of inclusion. And see further on the subject of the torim of gold in the Zohar, Part I, Bereishis (folio 1b), Vayera (97b), on "and the voice of the turtledove (tor)," [and] Vayikra (folio 4b).]

He refers to his discussion of "His bundle (agudaso) upon the earth" (Amos 9:6): a bundle binds separate stalks into one, so "His bundle" too signifies inclusion. The note closes with passages of the Zohar on "torim of gold" and on "the voice of the turtledove (tor)," and the closing square bracket ends the printed note.

[23] בזח"א בְּרֵאשִׁית דַּף א' ע"ב "וּבְגִין אינון רַבְּיָין דְּעָלְמָא אִשְׁתַּדַּר עָלְמָא לְקַבְּלֵיהוֹן תּוֹרֵי זָהָב נַעֲשֶׂה לָךְ אינון יְנוֹקִין רַבְּיָין עוֹלְמִין" — אוהי"ת תְּרוּמָה ע' א'תמז. [24] ע"פ וְקוֹל הַתּוֹר וַיִּקְרָא דַּף ד' ע"ב "דפי' בַּזֹּהַר פ' וַיִּקְרָא דְּתוֹר נק' תושבע"פ" — אוהי"ת שה"ש ע' שסא.

THE SOURCES

Isaiah 54:10 "For the mountains may depart and the hills be removed, but My kindness shall not depart from you." It opens the discourse that the text cites.

כִּי הֶהָרִים יָמוּשׁוּ וְהַגְּבָעוֹת תמוטינה וְחַסְדִּי מֵאִתָּךְ לֹא יָמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֵךְ ה' {ס}

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Amos 9:6 "He builds His upper chambers in the heavens and has founded His bundle (agudaso) upon the earth." A bundle binds many into one, an image of inclusion.

הַבּוֹנֶה בַשָּׁמַיִם מַעֲלוֹתָו וַאֲגֻדָּתוֹ עַל אֶרֶץ יְסָדָהּ הַקּוֹרֵא לְמֵי הַיָּם וַיִּשְׁפְּכֵם עַל פְּנֵי הָאָרֶץ ה' שְׁמוֹ {פ}

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Zohar, Introduction 2:4-4:12 The opening of the Zohar says that the world is saved for the sake of the young children who study Torah, and of them it is said, "We will make you torim of gold."

IN THE BEGINNING. R. Simeon opened his discourse with the text: The blossoms appeared on the earth, etc. (S. S. 2, 12). '"The blossoms", he said, 'refer to the work of creation. "Appeared on the earth,': when? On the third day, as it is written, "And the earth brought forth": they thus then appeared on the earth. "The time of pruning is come" alludes to the fourth day in which "the pruning of the overbearing" (Is. 25, 5) took place. "And the voice of the turtle" alludes to the fifth day, as it is written, "Let the waters swarm, etc., to produce living creatures". "Is heard" points to the sixth day, as it is written, "Let us make man" (namely him who was destined to say first "we will do" and then "we will hear", for the expression in our text, na'aseh, "Let us make man", finds its echo in the expression "na'aseh (we will do) and hear" (Exod. 24, 7)); "In our land" implies the day of the

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וַיּוֹשֶׁט הַמֶּלֶךְ לְאֶסְתֵּר אֵת שַׁרְבִט הַזָּהָב אֲסְתֵּר וַתָּקָם אֶסְתֵּר וַתַּעֲמֹד לִפְנֵי הַמֶּלֶךְ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Psalms 36:10 "For with You is the source of life; in Your light we see light." It opens the Torah Ohr discourse on Miketz that the text cites.

כִּי עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה אוֹר

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

ובפ' בְּהַעֲלוֹתְךָ בד"ה רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב ובפ' בְּהַר בד"ה כִּי תָבֹאוּ כו' וְשַׁבָּת הָאָרֶץ ובפ' שְׁלַח ע"פ וְהָיָה לָכֶם לְצִיצִית ובפ' תִּשָּׂא ע"פ שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי[22] ובס' ש"ב [של בינונים] **פ"נ.**

3.9 and in Parshas Beha'aloscha in the discourse beginning "I have seen, and behold, a menorah of gold"; and in Parshas Behar in the discourse beginning "When you come, etc., the land shall rest"; and in Parshas Shelach on "It shall be tzitzis for you"; and in Parshas Ki Sisa on "His left hand is under my head"; and in Sefer Shel Beinonim, chapter 50.

The list goes on to the discourse on Zechariah's vision of the golden menorah, to discourses on Behar, on tzitzis and on "His left hand is under my head," and to chapter 50 of the Tanya (here called Sefer Shel Beinonim). That chapter speaks of a love "like flashes of fire" that surpasses the other kinds of love as gold surpasses silver.

[22] ובפ' תִּשָּׂא ע"פ שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי תו"א פו, ד.

THE SOURCES

Zechariah 4:2 Zechariah's vision: "I have seen, and behold, a menorah all of gold." It opens the discourse on Beha'aloscha that the text cites.

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה (ויאמר) [וַאמַר] רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל רֹאשָׁהּ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Leviticus 25:2 "When you come into the land ... the land shall rest a Shabbos for Havayah." It opens the discourse on Behar that the text cites.

דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָכֶם וְשָׁבְתָה הָאָרֶץ שַׁבָּת לה'

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Numbers 15:39 "It shall be tzitzis for you, and you shall see it and remember all the commandments of Havayah." A discourse on Shelach expounds it.

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת כָּל מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא תתורו אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Song of Songs 2:6 "His left hand is under my head, and his right hand embraces me." It opens the Torah Ohr discourse on Ki Sisa that the text cites.

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

EXPLANATION The paragraph contrasts silver, a cool love in which the three points stay separate, with gold, a fiery love that draws lines between them and makes them torim, a triangle. In burning love, prayer, kindness and Torah merge into one "threefold cord."

DEEPER The Idra Rabba in the Zohar (3:143b) reads this verse together with "Your cheeks are comely with torim": "with torim" is like "torim of gold," "with strings of beads" is like "points of silver," and both speak of judgment sweetened with mercy. The Idra (3:142a) likewise explains Mei Zahav, "waters of gold," as mercy and judgment blended and included in one another, the same mutual inclusion the Alter Rebbe describes here.

4

וּמֵעָנָן הִתְכַּלְלוּת הַמִּדּוֹת בפ' תּוֹלְדוֹת בְּבֵיאוּר ע"פ מַיִם רַבִּים בְּעָנָן רִבְקָה שֶׁל שָׁלֹשׁ שָׁלֹשׁ בָּקָר כו' וּבְבֵיאוּר ע"פ וְקֹבֶל הַיְּהוּדִים בְּסוֹפוֹ ובפ' וָאֶתְחַנַּן ע"פ וְיָדַעְתָּ הַיּוֹם.

4.1 And on the subject of the inclusion of the attributes (middos) [in one another]: in Parshas Toldos, in the explanation on "Many waters," on the subject of Rivkah, a rivkah (team) of oxen three by three, etc.; in the explanation on "And the Jews accepted," at its end; and in Parshas Va'eschanan, on "Know this day."

The bracketed note that began in the previous paragraph continues with discourses on the mutual inclusion of the attributes. In

AND IF A MAN'S HAIR BE FALLEN OFF HIS HEAD. R. Hiya cited here the verse: "Then I saw that wisdom excelleth folly as light excelleth darkness" (Eccl. 2, 13). 'Where', he said, 'is the great wisdom in this remark of king Solomon? Does not anyone, even one who has no wisdom himself, know that wisdom is superior to folly as light to darkness, and why, therefore, does Solomon say, "Then I saw"? The truth, however, is that what is meant is that there is an excellence or profit to wisdom from folly itself, for if there were no folly, wisdom and its words would not be recognized. We have learnt that it is incumbent on a man when he learns wisdom to learn a little folly also, since there is a certain benefit to wisdom from it as there is to light from darkness. We have also learnt that this applies to the supernal Wisdom, for R. Simeon said to R. Abba: The supernal Wisdom does not illumine or be

English: The Zohar; London, Soncino Press, 1933, Public Domain

כִּי הַבְלָא סָלֵיק לְעֵילָּא כוּ' בחי' גְּבוּרוֹת וְהִסְתַּלְקוּת הוּא בחי' רִשְׁפֵּי אֵשׁ מַעֲלַת הַזָּהָב עַל הַכֶּסֶף

4.6 For "the breath rises upward, etc.": the level of the Gevuros (restraint) and of withdrawal (histalkus), which is the level of "flashes of fire," the superiority of gold over silver.

> Breath rises, so it belongs to the Gevuros, the powers of restraint, and to withdrawal (histalkus), a movement upward and away. This rising force is the fire of "flashes of fire," the gold that surpasses silver.

(ועמ"ש בפ' אַחֲרֵי בד"ה כִּי בַיּוֹם הַזֶּה יְכַפֵּר[25] הֶבֶל הַלֵּב אוֹתִיּוֹת לַהַב[26] כו' וְגַם הוּא כָּלוּל מִכָּל ג' בחי' אמ"ר [אש מים רוח] **ועמ"ש הרמ"ז** [הרב משה זכות] **פ' פִּנְחָס) (דרט"ו) בד"ה הַאי אוֹמָאָה בְּעָנָן אמ"ר** [אש מים רוח]

4.7 (And see what is written in Parshas Acharei, in the discourse beginning "For on this day He shall atone," on "the hevel (breath) of the heart": [hevel has] the letters of lahav (flame), etc.; and it too is composed of all three levels, fire, water and spirit. And see what the Ramaz wrote on Parshas Pinchas) (folio 215), in the passage beginning "This oath," on the subject of fire, water and spirit.

> The parenthesis adds that hevel, "breath," has the same letters as lahav, "flame," and that breath too contains all three elements, fire, water and spirit. The Ramaz (R. Moshe Zacuto), on the Zohar on Pinchas, also discusses fire, water and spirit.

[25] בפ' אַחֲרֵי בד"ה כִּי בַיּוֹם הַזֶּה יְכַפֵּר לְעֵיל אַחֲרֵי כה, ג. [26] הֶבֶל הַלֵּב אוֹתִיּוֹת לַהַב רְאֵה בִּיאוּר"ז לְהצ"צ בָּרוּךְ ב ע' תתצט בְּשֵׁם הַפַּרְדֵּ"ס.

THE SOURCES

Leviticus 16:30 "For on this day He shall atone for you, to purify you." It opens the discourse on Acharei that the text cites.

כִּי בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

מַעֲלַת הָאַהֲבָה כוּ' הנ"ל נַעֲשָׂה וְנִמְשָׁךְ בחי' תּוֹרִים לְבָחִינַת נְקוּדוֹת אֵלּוּ וְנַעֲשָׂה מֵהֶם קַוִּין בְּהִתְכַּלְלוּת הַנְּקוּדוֹת זוֹ בְּזוֹ וְכָל זֶה בבחי' לְחָיַיִם שֶׁהוּא מְקוֹם מוֹצָא הֶבֶל הַדִּיבּוּר כוּ' כִּי הֶבֶל סָלֵיק לְעֵילָּא

4.8 [Through] the superiority of the love, etc., mentioned above, the level of torim is made and drawn to these points, and lines are made from them through the inclusion of the points in one another. And all this is in the level of the cheeks, which are the place from which the breath of speech issues, etc., for "the breath rises upward."

> The main sentence resumes: through the advantage of the fiery love described above, the separate points are joined by lines and become torim, each point included in the others. All this takes place in the cheeks, the source of the breath of speech, and breath rises upward like fire.

(עמ"ש מֵעִנְיַן הֶבֶל הַדִּיבּוּר בד"ה בְּיוֹם הַשְּׁמִינִי עֲצֶרֶת [השמיני עצרת] **וע' בע"ח** [בעץ חיים] **שַׁעַר הָעֲקוּדִים פ"א וע' בזח"ג** [בזהר חלק ג] **בפ' תַּזְרִיעַ מ"ז בי' ח"ב** [חלק ב'] **שְׁמוֹת ג' א' ובמק"מ** [ובמקדש מלך] **שָׁם):**

4.9 (See what is written on the subject of the breath of speech in the discourse beginning "On the eighth day, an assembly"; and see Etz Chaim, Sha'ar HaAkudim, chapter 1; and see the Zohar,

Song of Songs 2:12 "And the voice of the turtledove (tor) is heard in our land." The tor links the torim of the verse to the Torah.

הַנִּצָּנִים נִרְאוּ בָאָרֶץ עֵת הַזָּמִיר הִגִּיעַ וְקוֹל הַתּוֹר נִשְׁמַע בְּאַרְצֵנוּ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Zohar, Vayera 1:3-8 At the opening of Parshas Vayera the Zohar expounds "and the voice of the turtledove is heard in our land."

"the time of song was come", the earth being now ripe to offer up praises to the Almighty, which it could not do before man was created. "And the voice of the turtle is heard in our land": this is the word of G-d, which was not in the world till man was created. Thus when man was there, everything was there. When man sinned, the earth was cursed, and all these good things left it, as it is written, "cursed is the earth for thy sake" (Gen. 3, 17), and again, "when thou tillest the ground it shall not give its strength to thee" (Ibid. 4, 12), and again, "thorns and thistles it shall bring forth to thee" (Ibid. 3, 18). When Noah came, he invented spades and hoes, but afterwards he sinned through drunkenness, and the rest of the world also sinned before G-d, and the strength of the earth deserted it. So matters continued until Abraham came. Then once more "the blossoms appeared in the earth"

English: The Zohar; London, Soncino Press, 1933, Public Domain

Zohar, Vayikra 3:41-6:51 The Zohar on Vayikra cites the Book of Aggadah: "the voice of the turtledove" is the Oral Torah, for the Written Torah is called Torah and the Oral Torah is called tor.

R. Aha applied the verse to the time when the Shekinah entered the Tabernacle, blessing and joy being then universally diffused, and Israel being perfected and joined to the Holy One, blessed be He, on earth, as it is written, "and they shall make me a sanctuary and I shall dwell among them" (Ex. 25, 8).1The first 24 lines of the Hebgrew text do not appear in the translation as explained in the Translator's note on Page 2a. AND HE CALLED UNTO MOSES. R. Simeon connected this with the verse, "The flowers appear in the land, the time of the singing of birds (zamir) is come and the voice of the turtle is heard in our land" (S.S. 2, 12). 'Why', he said, 'is the word "land" repeated in this verse? The reason is that the "flowers" here are the "shoots" which G-d plucked up and planted in another place, and whose blossoms appear on the "earth" -that earth which is fitly blessed by them, the holy

English: The Zohar; London, Soncino Press, 1933, Public Domain

וְהִנֵּה כְּמוֹ שבחי' נְקוּדַּת סְגוֹל הֵם ב' בחי' סֶגוֹל וּסְגוֹלְתָא דְּתַיְיבוּ מִמַּטָּה לְמַעְלָה וּמִמַּעְלָה לְמַטָּה כֵּן בבחי' תּוֹרִים הֵם ג"כ ב' תּוֹרִים מִמַּטָּה לְמַעְלָה וּמִמַּעְלָה לְמַטָּה וְהֵם ב' בחי' תּוֹרוֹת תשב"כ ותשבע"פ [תורה שבכתב] [ותורה שבעל פה]

4.4 Now, just as the level of the segol points has two levels, segol and segolta, that is, from below upward and from above downward, so too in the level of torim there are likewise two torim, from below upward and from above downward; and they are the two levels of Torah, the Written Torah and the Oral Torah.

> The main argument resumes. Just as the three points have two forms, segol from below and segolta from above, so there are two torim, one rising from below and one descending from above; these are the two Torahs, the Written and the Oral.

וְזֶהוּ נַעֲווּ לְחָיַיִךְ בַּתּוֹרִים כוּ' פִּי' לְחָיַיִךְ לְחֵי עֶלְיוֹן וְלֶחִי הַתַּחְתּוֹן מָקוֹם מוֹצָא הֶבֶל הַדִּיבּוּר

4.5 This is [the meaning of] "Your cheeks are comely with torim, etc.": "your cheeks" means the upper jaw and the lower jaw (lechi), the place from which the breath (hevel) of speech issues.

> Now the verse is read again: "your cheeks" are the upper and lower jaws, the place where the breath of speech comes out. In Hebrew the word lechi means both cheek and jaw.

THE SOURCES

Sefer Etz Chaim 6:1 In Sha'ar HaAkudim Etz Chaim teaches that the mouth holds breath (hevel), which is light, and speech, which is vessel: an upper breath and speech in the upper cheek (lechi), and a lower breath and speech in the lower cheek.

השער הששי שער העקודים ויתחלק לחי' פרקים: אחי"כ באו הטעמים התחתונים שמתחת האותיות והם בחי' אורות היוצאים דרך הפה של א"ק משם ולחוץ והנה בכאן נתחברו האורות חיבור גמור כי הרי הם יוצאים דרך צינור א' לבד. והטעם כי כל מה שהאורות מתרחקים ומתפשטין למטה כך יש יכולת להשיגם ולקבלם לכן אין חשש אם נתחברו המקיפים עם הפנימים יחד והנה כיון שכבר נתחברו האורות המקיפים ופנימים יחד לכן מכאן התחיל להתהוות בחי' כלים אלא שהם זכים בתכלית הזכות כמ"ש לפיכך עדיין לא נתגלה כאן רק בחי' כלי א' לבד אבל האורות הם נחלקים לי' ואלו האורות נקראו עקודים. ופי' הענין כי הנה כתיב וארא בחלום והנה העתודים העולים על הצאן עקודים נקודים וברודים וגם כתיב כי ראיתי את כל אשר לבן עושה לך ובפי' זה רמזו כל בחי' אלו שאנו מדברים בכאן כי לבן הוא סו

Hebrew: Sefer Etz Chaim

Zohar, Tazria 22:96-105 The Zohar on Tazria teaches that breath (hevel) produces the voice by the spirit and water within it, and that there is no voice without breath.

Mi, the extremity of heaven above, Mah, as far as the extremity of heaven below. And this is the inheritance of Jacob, he being the "bolt that passes from extremity to extremity" (Exod. 26, 28), that is, from the higher, identical with Mi, to the lower, identical with Mah, as he occupies a position in the middle. Hence "Mi (Who) created these."'

English: The Zohar; London, Soncino Press, 1933, Public Domain

Zohar, Terumah 94:908-96:918 At the end of Terumah the Zohar says that the middle bar "is the holy Yaakov," who holds on to this side and to that.

R. Simeon, we are told, explained thus the words, "And the middle bar in the midst of the boards shall pass from one end to the other." '"The middle bar"', he said, 'signifies Jacob, the perfect saint, as we have pointed out on another occasion in connection with the characterization of Jacob as "a complete man, dwelling in tents" (Gen. 25, 27). It does not say, "dwelling in a tent", but "dwelling in tents,', which denotes that he unified the two "tents" (of Severity and Mercy). The same implication may be found here: "The middle bar in the midst of the boards shall pass from one end to the other", uniting them.

English: The Zohar; London, Soncino Press, 1933, Public Domain

(עמ"ש מֵעַנְיָן זֶה דְּיַעֲקֹב בפ' צו בד"ה וְהָיָה אוֹר הַלְּבָנָה כו' ובד"ה מְשַׁמֵּחַ חָתָן כו' וע' בַּזֹּהַר ס"פ תְּרוּמָה קע"ה ב')

5.3 (see what is written on this subject of Yaakov in Parshas Tzav, in the discourse beginning "And the light of the moon shall be, etc.," and in the discourse beginning "Who gladdens the groom, etc."; and see the Zohar at the end of Parshas Terumah, 175b),

The parenthesis refers to discourses on Tzav and to the Zohar at the end of Terumah, which identifies the middle bar that "runs through from end to end" with Yaakov.

THE SOURCES

Isaiah 30:26 "And the light of the moon shall be like the light of the sun." It opens a discourse on Tzav that the text cites.

וְהָיָה אוֹר הַלְּבָנָה כְּאוֹר הַחַמָּה וְאוֹר הַחַמָּה יִהְיֶה שִׁבְעָתַיִם כְּאוֹר שִׁבְעַת הַיָּמִים בְּיוֹם חֲבֹשׁ ה' אֶת שֶׁבֶר עַמּוֹ וּמַחַץ מַכָּתוֹ יִרְפָּא {פ}

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

דְּהַיְינוּ אֲפִילּוּ בבחי' קָצֶה אַחֲרוֹן שֶׁהוּא רָחוֹק מִקָּצֶה רִאשׁוֹן לְגַמְרֵי דְּהַיְינוּ בחי' עָלְמָא דִּפְרוּדָא דְּבָרִים זָרִים וְנִפְרָדִים כו' וְנִמְשָׁךְ קוֹל וְהַמְשָׁכָה עֶלְיוֹנָה מִלְמַעְלָה שֶׁיִּתְחַבְּרוּ וְיִתְיַיחֲדוּ גַּם הֵם לְיִחוּדוֹ יִת'.

5.4 that is, even in the level of the last end, which is utterly distant from the first end, namely the level of the world of separation, alien and separate things, etc., a voice and a supernal drawing-down are drawn from above, so that they too be joined and united with His unity, blessed be He.

The thread reaches even the "last end," utterly distant from the first: the "world of separation," where things seem alien to G-d and separate from Him. There too a voice is drawn from above, so that even these separate things are joined to G-d's unity.

וְזֶהוּ וַיִּקַּח מֵאַבְנֵי הַמָּקוֹם וַיָּשֶׂם מְרַאֲשׁוֹתָיו כו' כִּי הוּא יִתְבָּרֵךְ מְקוֹמוֹ שֶׁל עוֹלָם כְּמֵאֲמַר בָּרוּךְ הַמָּקוֹם[31] בְּחִינַת ממכ"ע [ממלא כל עלמין]

5.5 And this is [the meaning of] "He took from the stones of the place and put [them] at his head, etc.": for He, blessed be He, is "the place of the world," as in the saying "Blessed is the Omnipresent (HaMakom)," the level of the light that fills all worlds (memalei kol almin).

This is the meaning of Yaakov taking "from the stones of the place" and putting them at his head: "the Place" (HaMakom) is G-d, who is "the place of the world." He is called HaMakom, as in the words of the Passover Haggadah, as the light that fills all worlds, present in every place.

[31] בָּרוּךְ הַמָּקוֹם נוֹסַח הַהַגָּדָה.

THE SOURCES

Genesis 28:11 On his way to Charan, stopping for the night, Yaakov "took from the stones of the place and put them at his head." The Alter Rebbe reads "the place" as G-d and the stones as the fallen letters.

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

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Bereshit Rabbah 68:9 On this verse the Midrash explains why G-d is called Makom: "He is the place of the world, but the world is not His place."

Part III, Parshas Tazria, 47b; Part II, Shemos, 3a; and the Mikdash Melech there.)

The parenthesis refers to further discussions of the breath of speech: the discourse on Shemini Atzeres, Etz Chaim (Sha'ar HaAkudim), the Zohar on Tazria and on Shemos, and the Mikdash Melech, a commentary on the Zohar.

[27] בזח"ג בס' תַּזְרִיעַ מ"ז ב' בְּאֵרוּכָה בביאוה"ז להצ"צ כָּרֵךְ ב ע' תתצו.

EXPLANATION The bracketed note ends and the argument returns: the two torim, rising and descending, are the Written and the Oral Torah, and they are set on the "cheeks," the place of the breath of speech. Breath rises like fire, so there the separate points of service are joined by fiery love into torim.

DEEPER The Zohar on Tazria (3:47b), which the text cites, teaches that breath (hevel) produces the voice by the spirit and water within it, and that the world is sustained by breath, as a person could not live a moment without the breath that leaves his mouth. The Kehot notes add that the Tzemach Tzedek explains this passage at length in Biurei HaZohar, where he also cites the wordplay of hevel and lahav in the name of the Pardes.

5

ג אֲבָל צַוָּארֵךְ בַּחֲרוּזִים הוּא בחי' אֲבָנִים טוֹבוֹת וּמַרְגָּלִיּוֹת מוּפְרָדִים וּקְבוּעִים וּתְלוּיִים בְּחוּט שֶׁהַחוּט נִכְנָס בָּהֶם וּמְחַבְּרָם שֶׁלֹּא יִתְפָּרְדוּ.[28]

5.1 3. But "your neck with strings of beads" is the level of precious stones and pearls that are separate, set and hanging on a thread: the thread enters them and joins them so that they do not come apart.

Section 3 turns to the second half of the verse, "your neck with strings of beads." Beads are separate precious stones and pearls, held together by a thread that passes through them so that they do not scatter.

[28] הוא בחי' אֲבָנִים טוֹבוֹת . . שֶׁלֹּא יִתְפָּרְדוּ מוּבָא באוה"ת פ' רְאֵה ע' תתה ומוסיף "וְהַן מַתְכְּשִׁיטֵי הַכַּלָּה" רְאֵה שָׁם בַּאֲרוּכָה שֶׁמַּעֲתִּיק מִכָּאן וּמְבָאר. וּרְאֵה גַּם סה"מ תרל"ג ח"ב ע' תז וְאֵילָךְ.

THE SOURCES

Song of Songs 1:10 "Your neck with strings of beads," the second half of the maamar's verse, explained in this section.

נָאווּ לְחָיַיִךְ בַּתֹּרִים צַוָּארֵךְ בַּחֲרוּזִים

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

וְכָךְ עד"מ נִמְשָׁךְ הַקּוֹל קוֹל יַעֲקֹב יוֹד עֵקֶב הוּא מִדָּתוֹ שֶׁל יַעֲקֹב בחי' חוּט מַבְרִיחַ מִן הַקָּצֶה אֶל הַקָּצֶה[29,30]

5.2 So too, by way of analogy, there is drawn [the level of] "The voice is the voice of Yaakov": [Yaakov is] yud [and] akev (heel), which is the attribute of Yaakov, the level of a thread that "runs through from end to end"

In the same way "the voice of Yaakov" is drawn down. The name Yaakov reads as yud-akev, the yud (the highest point) and the heel (the lowest), and his attribute is a thread that "runs through from end to end," like the middle bar of the Mishkan that ran through all its boards.

[29] הוא מִדָּתוֹ שֶׁל יַעֲקֹב . . מַבְרִיחַ מִן הַקָּצֶה אֶל הַקָּצֶה באוה"ת שה"ש כָּרֵךְ ב ע' תקעו מוסיף: "וְאוּלַי ר"ל שֶׁמַּמְשִׁיךְ חֶסֶד וְחוּט מאוא"ס ע"י עֶסֶק הַתּוֹרָה". [30] מַבְרִיחַ מִן הַקָּצֶה אֶל הַקָּצֶה רְאֵה זח"א א, ב. זח"ב קעה, ב.

THE SOURCES

Genesis 27:22 Yitzchak, feeling Yaakov's hands, says, "The voice is the voice of Yaakov, but the hands are the hands of Eisav." Here "the voice of Yaakov" is the thread drawn from above.

וַיִּגַּשׁ יַעֲקֹב אֶל יִצְחָק אָבִיו וַיְמֻשֵּׁהוּ וַיֹּאמֶר הַקֹּל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֵשָׂו

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Exodus 26:28 "And the middle bar in the midst of the boards shall run through from end to end." The bar joined all the boards of the Mishkan, as the thread joins the beads.

וְהַבְּרִיחַ הַתִּיכֹן בְּתוֹךְ הַקְּרָשִׁים מִבְרַח מִן הַקָּצֶה אֶל הַקָּצֶה

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Zohar, Introduction 2:4-4:12 The opening of the Zohar says that Yaakov "runs through from end to end," from the first end to the last, because he stands in the middle.

ch. 3"), our section. There the piercing is explained: precious stones and pearls are pierced and hollowed so that the thread that joins them can enter, and so a person must make his heart hollow, an empty vessel for the Infinite Light. In an unedited maamar of Simchas Torah 5729 he draws the same explanation from our passage: pearls are stones pierced so that the joining thread can enter, the self-nullification through which the Infinite Light is revealed.

THE ALTER REBBE: וּכְשֵׁם שֶׁבְּמָשָׁל הַחֲרוּזִים מֵאֲבָנִים טוֹבוֹת שֶׁהֵם נְקוּבִים וַחֲלוּלִים כָּךְ צָרִיךְ לַעֲשׂוֹת מָקוֹם חָלָל כמ״ש וְלִבִּי חָלַל בְּקִרְבִּי

THE REBBE: בְּכַמָּה מְקוֹמוֹת בדא״ח מוּבָא מָשָׁל זֶה דְּנוֹקֵב מַרְגָּלִיּוֹת. וּמוּבָן ע״פ מש״כ בלקו״ת שהי״ש דִּ״ה נָאוּו לֶחָיַיִךְ פִּ״ג

Sefer HaMaamarim 5710 of the Rebbe Rayatz, with the Rebbe's notes, p. 171 · note to the maamar for the first days of Pesach 5710, added when it was printed (another of the notes on that page cites the Basi LeGani kuntresim of 5710)

THE SOURCES

Psalms 109:22 David, pleading with G-d, says: "For I am poor and needy, and my heart is chalal within me"; plainly, wounded or pierced by his suffering. The Alter Rebbe reads chalal as a hollow, an empty space that makes the heart a vessel, like the pierced stones of the beads.

כִּי עָנִי וְאֶבְיוֹן אָנֹכִי וְלִבִּי חָלַל בְּקִרְבִּי

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Berakhot 40a The Talmud says that with a human being "an empty vessel holds" while a full one does not. The phrase describes the person who empties himself to receive the Infinite Light.

ואמר רבי זירא ואיתימא רבי חיננא בר פפא: בוא וראה שלא כמדת הקדוש ברוך הוא מדת בשר ודם. מדת בשר ודם — כלי ריקן מחזיק, מלא אינו מחזיק. אבל הקדוש ברוך הוא אינו כן, מלא מחזיק, ריקן אינו מחזיק. שנאמר: ׳ויאמר אם שמוע תשמע״, אם שמוע — תשמע, ואם לאו — לא תשמע. דבר אחר: אם שמוע — בישן, תשמע — בחדש. ואם יפנה לבבך — שוב לא תשמע.

Hebrew: William Davidson Edition - Vocalized Aramaic

שֶׁאֵין אוֹר א״ס ב״ה שׁוֹרֶה וּמִתְגַּלֶּה אֶלָּא בְּמִי שֶׁבָּטֵל אֵלָיו בְּמְצִיאוּת לְגַמְרֵי בְּבְחִינַת אַיִן מַמָּשׁ שֶׁלֹּא יִהְיֶה תּוֹפֵס מָקוֹם כְּלָל לְיֵשׁ וְדָבָר.

5.8 For the Infinite Light, blessed be He, does not rest and become revealed except in one who is utterly nullified to Him in his very existence, in the state of truly nothing (ayin), so that he takes up no room at all as a "something" (yesh) and an entity.

> The Infinite Light rests only on one who is wholly nullified before G-d, as if he were nothing (ayin). Such a person takes up no room as a separate "something" (yesh).

EXPLANATION The paragraph turns to "your neck with strings of beads": separate stones joined by a thread are the separate things of the world joined to G-d's unity by "the voice of Yaakov." For the thread to enter, the stones must be pierced; so a person must hollow out his heart to hold the Infinite Light.

DEEPER The Zohar (1:1b and 2:175b) identifies Yaakov with the middle bar that "runs through from end to end," joining the first end and the last because he stands in the middle. The Kehot notes cite the Tzemach Tzedek's suggestion that the "thread" is the line drawn down from the Infinite Light through Torah study, and his addition, where he copies this passage in Or HaTorah on Re'eh, that the beads "are among the bride's ornaments." The teaching that G-d is "the Place of the world" is given in Bereishis Rabbah 68:9 on Yaakov's journey, "he encountered the place": G-d is called HaMakom because He is the place of the world, while the world is not His place. This is why the Alter Rebbe can read the "stones of the place" that Yaakov gathered as letters fallen from the divine source that fills and sustains the world.

6

וּכְדֵי לִהְיוֹת בִּיטּוּל זֶה הוּא עַל יְדֵי בְּחִינַת קוֹל יַעֲקֹב שֶׁהַקּוֹל מְעוֹרֵר הַכַּוָּונָה וְהַכַּוָּונָה אֵינוֹ מַחְשָׁבָה לְבַדָּהּ כ״א לִהְיוֹת מְכֻוָּון כו׳.

6.1 Now, for this self-nullification (bittul) to come about, it is through the level of "the voice of Yaakov": for the voice arouses the kavanah (intention), and kavanah is not thought alone, but rather to be directed (mechuvan), etc.

> This self-nullification is brought about by "the voice of Yaakov," for the voice arouses kavanah, intention. Kavanah is not mere

ויפגע במקום (בראשית כח, יא), רב הונא בשם רבי אמי אמר מפני מה מכנין שמו של הקדוש ברוך הוא וקוראין אותו מקום, שהוא מקומו של עולם ואין עולמו מקומו, מן מה דכתיב (שמות לג, כא): הנה מקום אתי, הוי הקדוש ברוך הוא מקומו של עולם ואין עולמו מקומו. אמר רבי יצחק כתיב (דברים לג, כז): מענה אלהי קדם, אין אנו יודעים אם הקדוש ברוך הוא מעונו של עולמו ואם עולמו מעונו, מן מה דכתיב (תהלים צ, א): ה׳ מעון אתה, הוי הקדוש ברוך הוא מעונו של עולמו ואין עולמו מעונו. אמר רבי אבא בר יודן לגבור שהוא רוכב על הסוס וכליו משפעים אילך ואילך, הסוס טפלה לרוכב ואין הרוכב טפלה לסוס, שנאמר (חבקוק ג, ח): כי תרכב על סוסיך. דבר אחר, מהו ויפגע, צלי, במקום, צלי בבית המקדש. אמר רבי יהושע בן לוי אבות הראשונים התקינו שלש תפלות, אברהם, תקן ת

"He encountered the place and spent the night there because the sun had set; he took from the stones of the place, which he placed beneath his head, and lay down in that place" (Genesis 28:11). "He encountered [vayifga] the place" – Rav Huna said in the name of Rabbi Ami: Why do they change the name of the Holy One blessed be He and call Him the Omnipresent [hamakom]? It is because He is the place [mekomo] of the world, and His world is not His place. From what is written: "Behold, there is a place [makom] with Me" (Exodus 33:21) – the Holy One blessed be He is the place of the world, and His world is not His place.11God is not contained in the world, he does not "live" there. He is the "place" of the world. The world exists because of Him. Rabbi Yitzḥak said: It is written: "An abode of the G-d of eternity" (Deuteronomy 33:27). We do not know whether the Holy One blessed be He is the ab

Hebrew: Midrash Rabbah -- TE · English: The Sefaria Midrash Rabbah, 2022, CC-BY

Pesach Haggadah, Magid, The Four Sons 1 The Haggadah opens the passage of the Four Sons with "Blessed is the Omnipresent (HaMakom), blessed is He." G-d is called "the Place" as the light that fills all worlds.

ברוך המקום, ברוך הוא, ברוך שנתן תורה לעמו ישראל, ברוך הוא. כנגד ארבעה בנים דברה תורה: אחד חכם, ואחד רשע, ואחד תם, ואחד שאינו יודע לשאול.

Hebrew: Pesach Haggadah

וַאֲבָנִים הֵם בְּחִינַת אוֹתִיּוֹת שֶׁנִּפְלוּ בִּשְׁבִירַת הַכֵּלִים וְיַעֲקֹב הוּא הַמְּבִיאָן וּמַעֲלֶה אוֹתָם לְמַעְלָה בִּבְחִינַת מְרַאֲשׁוֹתָיו (ועמ״ש מֵעִנְיָן זֶה ר״פ וַיֵּצֵא בד״ה וְשַׁבְתִּי בְשָׁלוֹם כו׳).

5.6 And the stones are the level of the letters that fell in the shattering of the vessels; and Yaakov is the one who brings them and raises them up, into the level of "at his head." (See what is written on this subject at the beginning of Parshas Vayetzei, in the discourse beginning "And I return in peace, etc.")

> The "stones" are letters (Sefer Yetzirah calls the letters stones) that fell in the shattering of the vessels, and Yaakov gathers them and raises them to the level of "his head."

THE SOURCES

Genesis 28:21 Yaakov's vow: "and I return in peace to my father's house." It opens the discourse at the beginning of Vayetzei that the text cites.

וְשַׁבְתִּי בְשָׁלוֹם אֶל בֵּית אָבִי וְהָיָה ה׳ לִי לֵאלֹקִים

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

וּכְשֵׁם שֶׁבְּמָשָׁל הַחֲרוּזִים מֵאֲבָנִים טוֹבוֹת שֶׁהֵם נְקוּבִים וַחֲלוּלִים כָּךְ צָרִיךְ לַעֲשׂוֹת מָקוֹם חָלָל כמ״ש וְלִבִּי חָלַל בְּקִרְבִּי לִהְיוֹת כְּלִי רֵיקָן מַחֲזִיק הַמָּשְׁכוּת אוֹר א״ס ב״ה

5.7 Just as, in the analogy, the strung beads of precious stones are pierced and hollow, so one must make a hollow place, as it is written, "and my heart is hollow (chalal) within me," to be an empty vessel that holds the drawings-down of the Infinite Light (Or Ein Sof), blessed be He.

> Beads can be strung only if they are pierced and hollow. So too a person must make a hollow space within himself, as David said, "my heart is hollow within me," and become an empty vessel that can hold the Infinite Light.

THE REBBE ON THIS PARAGRAPH

Background from the Rebbe

The Rebbe Rayatz's maamar for the first days of Pesach 5710 asks why Israel, on leaving Egypt, are called „צְבָאוֹת הוי״" ("the hosts of Havayah"), and sets a servant against a soldier: servants differ, from one whose work is piercing pearls to one who does simple labor, but all serve by toil, not by self-sacrifice. On the words „נוֹקֵב מַרְגָּלִיּוֹת״ ("piercing pearls") the Rebbe added a note.

On the Rebbe Rayatz's words „עֶבֶד שֶׁעֲבוֹדָתוֹ נוֹקֵב מַרְגָּלִיּוֹת״ ("a servant whose work is piercing pearls"), the Rebbe notes that this image appears in a number of places in Chassidus „וּמוּבָן ע״פ מש״כ בלקו״ת שהי״ש דִּ״ה נָאוּו לֶחָיַיִךְ פִּ״ג" ("and is understood from what is written in Likkutei Torah, Shir HaShirim, dibbur hamaschil Naavu Lechayich,

absorbed in its source, the Infinite Light, the source of life and of all delight. The aim is that the Infinite Light itself rest and be revealed in the person's soul.

כִּי אֵין אוֹר א"ס ב"ה שׁוֹרֶה וּמִתְגַּלֶּה אֶלָּא בְּמִי שֶׁבָּטֵל אֵלָיו וְהוּא בְּחִינַת עֲשִׂיַּית הַנְּקָבִים וְהַחֲלוּלִים שֶׁבָּאֲבָנִים טוֹבוֹת

7.3 For the Infinite Light, blessed be He, rests and is revealed only in one who is nullified to Him. And this is the level of making the holes and hollows in precious stones

The Infinite Light rests only where there is self-nullification. This bittul is the "piercing" and "hollowing" of the precious stones, which makes them ready to be strung.

(ועמ"ש בד"ה לֹא הִבִּיט אָוֶן בְּיַעֲקֹב מֵעִנְיַן מְצֻוֹת צְרִיכוֹת כַּוָּנָה ומ"ש בד"ה וְשַׂמְתִּי כַדְכֹד[32] בפי' וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח וְכָל גְּבוּלֵךְ לְאַבְנֵי חֵפֶץ)

7.4 (see what is written in the discourse beginning "He has not beheld iniquity in Yaakov" on [the principle that] "mitzvos require kavanah"; and what is written in the discourse beginning "I will make [your windows] of kadkod," on the explanation of "and your gates of carbuncle stones (avnei ekdach), and all your border of desirable stones"),

The parenthesis refers to a discourse on the principle that mitzvos require kavanah, and to a discourse on the precious stones of Isaiah's prophecy about the rebuilt Jerusalem.

[32] בד"ה וְשַׂמְתִּי כַדְכֹד לְעֵיל פ' רָאָה.

THE SOURCES

Numbers 23:21 "He has not beheld iniquity in Yaakov." It opens the discourse that the text cites on the principle that mitzvos require kavanah.

לֹא הִבִּיט אָוֶן בְּיַעֲקֹב וְלֹא רָאָה עָמָל בְּיִשְׂרָאֵל ה' אֱלֹקָיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Isaiah 54:12 "I will make your windows of kadkod, and your gates of carbuncle stones, and all your border of desirable stones." The text cites a discourse that explains this verse.

וְשַׂמְתִּי כַדְכֹד שְׁמֻשֹׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח וְכָל גְּבוּלֵךְ לְאַבְנֵי חֵפֶץ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

כְּדֵי שֶׁיִּכָּנֵס בָּהֶם הַחוּט הַמְחַבְּרָם וְכָךְ הוּא עד"מ בְּחִינַת בִּיטּוּל הנ"ל לִהְיוֹת בִּבְחִינַת וְלִבִּי בְּקִרְבִּי[33] שֶׁהוּא בחי' כְּלִי רֵיקָן.[34]

7.5 so that the thread that joins them can enter them. So too, by way of analogy, is the level of the self-nullification mentioned above: to be in the state of "and my heart is hollow within me," which is the level of an empty vessel.

Only pierced stones can receive the thread that joins them. So too a person's bittul, "my heart is hollow within me," makes him an empty vessel, ready to be joined to G-d.

[33] וְלִבִּי חָלַל בְּקִרְבִּי תְּהִלִּים קט, כב. רְאֵה אוהי"ת נ"ך כְּרֶךְ א ע' תקנב. [34] כְּלִי רֵיקָן מַחֲזִיק בְּרָכוֹת מ, א. וש"נ.

THE SOURCES

Psalms 109:22 David, pleading with G-d, says: "my heart is chalal within me"; plainly, wounded by his suffering. Here chalal is read as hollow: the hollow heart is the empty vessel that receives the Infinite Light.

כִּי עָנִי וְאֶבְיוֹן אָנֹכִי וְלִבִּי חָלַל בְּקִרְבִּי

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Berakhot 40a The Talmud says that with a human being "an empty vessel holds" while a full one does not. The Kehot note cites it for the phrase "an empty vessel."

אמר רב: "טול ברוך, טול ברוך" — אינו צריך לברך. "הבא מלח" "הבא לפתן" — צריך לברך. ורבי יוחנן אמר: אפילו "הביאו מלח" "הביאו לפתן" נמי אינו צריך לברך, "גביל לתורי", גביל לתורי" צריך לברך. ורב ששת אמר: אפילו "גביל לתורי" נמי אינו צריך לברך, דאמר רב יהודה אמר רב: אסור לאדם שיאכל קודם שיתן מאכל לבהמתו, שנאמר: "ונתתי עשב בשדך לבהמתך" והדר "ואכלת ושבעת". אמר רבא בר שמואל משום רבי חייא: אין הבוצע רשאי לבצוע עד שיביאו מלח או לפתן לפני כל אחד ואחד. רבא בר שמואל אקלע לבי ריש גלותא, אפיקו ליה ריפתא, ובצע להדיא. אמרו ליה: הדר מר משמעתיה? אמר להו: לית דין צריך בשש. ואמר רבא בר שמואל משום רבי חייא: אין מי רגלים כלים אלא בישיבה. אמר רב כהנא: ובעפר תיחוח, אפילו בעמידה. ואי ליכא עפר תיחוח, יעמוד במקום גבוה וישת

Hebrew: William Davidson Edition - Vocalized Aramaic

וְזֶהוּ מ"ש הַקֹּל קוֹל יַעֲקֹב. וְהִנֵּה קוֹל הָרִאשׁוֹן חָסֵר[35] וי"ו שֶׁהוּא בְּחִינַת תְּפִלָּה וְהַעֲלָאָה מִמַּטָּה לְמַעְלָה לִהְיוֹת כְּאֲרִיֵּה יִשְׂאָג.

7.6 This is [the meaning of] what is written, "The voice is the voice of Yaakov." Now, the first "voice" is [written] without a vav: thought but aiming, directing oneself precisely at a target.

THE SOURCES

Genesis 27:22 "The voice is the voice of Yaakov." Here the voice is what arouses the soul's kavanah.

וַיִּגַּשׁ יַעֲקֹב אֶל יִצְחָק אָבִיו וַיְמֻשֵּׁהוּ וַיֹּאמֶר הַקֹּל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֵשָׂו

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

וְכָךְ בחי' כנ"י נִקְרָא כַּוָּנָה ע"ש [כנסת ישראל] [על שם] שֶׁצָּרִיךְ לְכַוֵּן אֶת לִבּוֹ לְגַבֵּי א"ס ב"ה בְּבְחִינַת בִּיטּוּל כו'

6.2 So too, the level of the Community of Israel (Knesses Yisrael) is called kavanah, because one must direct one's heart toward the Infinite One (Ein Sof), blessed be He, in a state of self-nullification, etc.,

That is why the Community of Israel, the source of the souls of Israel, is called kavanah: each person must direct his heart toward the Infinite One in self-nullification.

שֶׁיִּהְיֶה מְכֻוָּן נֶגֶד בְּחִינַת אֵין עָרוּךְ לְךָ כו' שֶׁיִּהְיֶה נִתְפָּס בְּמוֹחוֹ וְלִבּוֹ כִּי אֵין עוֹד מִלְּבַדּוֹ.

6.3 so that he be directed toward the level of "There is none comparable to You, etc.": that it be grasped in his mind and heart that "there is nothing else besides Him."

He must aim his heart at "There is none comparable to You," until it is grasped in his mind and heart that "there is nothing else besides Him" (Deuteronomy 4:35).

THE SOURCES

Deuteronomy 4:35 "You have been shown, to know that Havayah is the G-d; there is nothing else besides Him." Kavanah is reaching the point where this is grasped in mind and heart.

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְּבַדּוֹ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

EXPLANATION The paragraph explains how the heart is hollowed out: through the voice, which arouses kavanah. Kavanah means aiming the heart at G-d until one grasps that nothing exists besides Him.

7

וְזֶהוּ עִנְיַן שֶׁיְּכַוְּנוּ אֶת לִבָּם שֶׁבְּמִשְׁנָה רפ"ה דִּבְרָכוֹת הַיְינוּ כְּאָדָם הַמְכַוֵּין לִזְרוֹק חִיצוֹ בְּמָקוֹם יָדוּעַ כָּךְ תִּהְיֶה כַּוָּנַת הַנֶּפֶשׁ

7.1 This is the meaning of "that they direct their hearts" in the Mishnah at the beginning of chapter 5 of Berachos: that is, like a man who aims to shoot his arrow at a particular place, so the kavanah (intention) of the soul should be

The Mishnah (Berachos 5:1) says that the early pious ones waited before praying "so that they might direct their hearts." The Alter Rebbe likens this kavanah to aiming an arrow at a set target: the soul aims itself wholly at G-d.

THE SOURCES

Mishnah Berakhot 5:1 The early pious ones would wait an hour and then pray, "so that they might direct their hearts to the Omnipresent." The Alter Rebbe explains this kavanah as aiming the soul at G-d like an arrow.

אין עומדין להתפלל אלא מתוך ככד ראש. חסידים הראשונים היו שוהים שעה אחת ומתפללים, כדי שיכונו את לבם למקום. אפלו המלך שואל בשלומו, לא ישיבנו. ואפלו נחש כרוך על עקבו, לא יפסיק:

Hebrew: Torat Emet 357

לָצֵאת מִנַּרְתִּיקָהּ וּלְהִשְׁתַּפֵּךְ אֶל חֵיק אָבִיהָ בבחי' בִּיטּוּל בְּמְצִיאוּת וּלְהִתְכַּלֵּל בְּמְקוֹרָהּ מְקוֹר הַחַיִּים מְקוֹר הַתַּעֲנוּגִים אוֹר א"ס ב"ה שֶׁיִּהְיֶה אוֹר א"ס ב"ה מַמָּשׁ שׁוֹרֶה וּמִתְגַּלֶּה בְּנַפְשׁוֹ

7.2 to go out of its sheath and pour itself out into the bosom of its Father, in a state of nullification of its very existence (bittul bimetzius), and to be included in its source, the source of life, the source of delights, the Infinite Light (Or Ein Sof), blessed be He, so that the very Infinite Light, blessed be He, rest and be revealed in his soul.

The soul longs to leave its "sheath," the body, and pour itself out into its Father's bosom, nullified in its very existence, and to be

A needle joins two separate things: „הַמַּחַט עוֹשֶׂה נָקָב ע״י רֹאשׁוֹ חַד״ (its sharp point pierces a hole), and through it the needle draws the thread held in its own eye. This, the Rebbe writes, is the task of every Jew, to make the „טוּרֵי דִּפְרוּדָא״ (“mountains of separation”) into one domain, where „אֵין עוֹד מִלְבַדּוֹ״ (“there is nothing else besides Him”), by Torah and mitzvos done in physical things; for this both the person and the object of the mitzvah must first be refined, in general by self-nullification („בִּטּוּל הַיֵּשׁ״). Among the places where the thread appears he names „אַבְנָיָן נְקִיבִין בלקו״ת שה״ש״ (“the pierced stones in Likkutei Torah, Shir HaShirim”), and with them the voice spelled without a vav and „כְּחוּט הַשָּׁנִי״ (“like a scarlet thread”), both also in this paragraph; he names Likkutei Torah only for the stones, but perhaps (biur b’derech efshar) he has this paragraph in mind for the other two as well. The thread, he writes, joins the needle only through its eye, a „כְּלִי רֵיקָן״ (“empty vessel”), the words this paragraph uses for the hollowed heart.

THE ALTER REBBE: שצי״ל הַמְשָׁכָה בַּתְּחִלָּה מבחי׳ אֲוִירָא דַּכְיָא שעי״י יִהְיוּ הָאַבְנַיִן נְקִיבָן

THE REBBE: שֶׁשַּׁיָּיכוּת הַחוּט — קוֹ וְחוּט, אוֹר הַקַּו, עִנְיַן דְּאַבְנַיָן נְקִיבִין בלקו״ת שה״ש וביאוה״ז, הַקּוֹל קַל, כְּחוּט הַשָּׁנִי — עִם הַמַּחַט הוּא ע״י הַחוֹר, כְּלִי רֵיקָן

Reshimos, vol. choveres 182 (Reshimos vol. קפז-קנה), p. 352 (the reshimah as he wrote it; pp. 353 ff. print a fuller version with the editors’ notes); also Reshimos vol. יד-א p. 110 · כ׳ שבט הי׳תשי״ב, at the close of the shiv’ah for Rebbetzin Shterna Sarah

this is the level of prayer and of ascent from below upward, to be “like a lion he shall roar.”

In the Torah’s text the first word for “voice” in “The voice is the voice of Yaakov” is spelled without a vav and the second with one. The first, defective “voice” is prayer, the soul’s ascent from below, roaring “like a lion” in its longing for G-d.

[35] קוֹל הָרִאשׁוֹן חָסֵר וי״ו שֶׁהוּא בחי׳ תְּפִלָּה רֵאֹה יֵהָל אוֹר ע׳ קעג.

THE SOURCES

Genesis 27:22 In the Torah the first “voice” (הקל) is written without a vav and the second (קול) with one. The Alter Rebbe reads them as two voices: prayer rising, and the drawing down from above.

וַיִּגַּשׁ יַעֲקֹב אֶל יִצְחָק אָבִיו וַיְמֻשֵׁהוּ וַיֹּאמֶר הַקֹּל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֵשָׂו

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Hosea 11:10 The prophet foretells that Israel “shall walk after Havayah; like a lion He shall roar,” and His children will come trembling; plainly it is G-d who roars. The maamar applies the roar to the soul’s prayer rising from below, and to the supernal voice that empowers it.

אַחֲרֵי יְיָ יֵלֵכוּ כְּאַרְיֵה יִשְׁאָג כִּי הוּא יִשְׁאַג וְיָחֲרְדוּ בָנִים מִיָּם

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

אַךְ א״א לִהְיוֹת הַעֲלָאָה זוֹ בִּלְתִּי עַל יְדֵי הַמְשָׁכָה בְּחִינַת קוֹל הָעֶלְיוֹן מִלְמַעְלָה לְמַטָּה. וכמ״ש במ״א ע״פ הַקֹּל קוֹל יַעֲקֹב

7.7 But this ascent cannot come about except through a drawing down, the level of the supernal voice, from above downward, as is written elsewhere on “The voice is the voice of Yaakov.”

Yet the soul cannot rise on its own: its ascent depends on a drawing down that comes first, the “supernal voice” from above, as is explained elsewhere on “The voice is the voice of Yaakov.”

ועד״ז אִיתָא בְּשַׁלַּח (דף נ׳ ע״א) בַּתּוֹסֶפְתָּא עַד לֹא אִשְׁתַּקַע אֲוִירָא דַּכְיָא וְלָא נַהֲיר א בְּנָיָן נְקִיבָן הָווּ סְתִימָאן.

7.8 Along these lines it is stated in the Zohar, Beshalach (folio 50a), in the Tosefta: “Before the pure air settled and shone, the pierced stones were sealed.”

A Tosefta in the Zohar on Beshalach says the same: before the “pure air” settled and shone, the “pierced stones” were sealed. The stones open only after the light from above has come.

THE SOURCES

Zohar, Beshalach 11:134 In a Tosefta in Beshalach the Zohar says that before the pure air settled and shone, the pierced stones were sealed. The Alter Rebbe reads it as the drawing from above that must come before the “piercing” of the soul.

שצי״ל הַמְשָׁכָה בַּתְּחִלָּה מבחי׳ אֲוִירָא דַּכְיָא שעי״י יִהְיוּ הָאַבְנִין נְקִיבָן וְהוּא בחי׳ הַמְשָׁכַת מ״ד [מיין דוכרין] לְעוֹרֵר המ״ן [המיין נוקבין] דב״ן [דשם ב״ן] אֶבֶן א׳ בֶּן וכו׳.

7.9 For there must first be a drawing down from the level of the “pure air,” through which the stones become pierced. And this is the level of the drawing down of the masculine waters (mayin duchrin) to arouse the feminine waters (mayin nukvin) of [the Name] Ban: even (“stone”) is alef [and] Ban, etc.

First there must be a drawing down from the “pure air,” and only then are the stones pierced. In the terms of the Kabbalah, this is the “masculine waters” from above arousing the “feminine waters” from below; the word even, “stone,” is made of alef and the letters of Ban, the Name of numerical value 52, which is associated with the feminine waters.

THE REBBE ON THIS PARAGRAPH

Background from the Rebbe

At the close of the shiv’ah for Rebbetzin Shterna Sarah, mother of the Rebbe Rayatz (20 Shevat 5702), the Rebbe wrote on the mishnah that ends Mikvaos ch. 7, studied by mourners: a needle lying on the step of the mikveh („מַחַט שֶׁהִיא נְתוּנָה עַל מַעֲלַת הַמְּעָרָה״) becomes pure once one „מוֹלִיךְ וּמֵבִיא״ (moves the water back and forth) and a wave has passed over it. He explains it in inner terms, beginning with what a needle does.

וְזֶהוּ עִנְיַן הַקּוֹל וְהַהַמְשָׁכָה מִלְמַעְלָה לְעוֹרֵר הַקּוֹל שֶׁמִּלְמַטָּה לְמַעְלָה וְהַכַּוָּונָה כו׳. וְהַקּוֹל הב׳ דְּיַעֲקֹב הַמָּלֵא וי״ו הוּא בחי׳ בְּרִיחַ הַתִּיכוֹן שֶׁמִּבְּרִיחַ מִן הַקָּצֶה אֶל הַקָּצֶה

7.10 This is the meaning of the voice and the drawing down from above, to arouse the voice [that rises] from below upward, and the kavanah, etc. And the second “voice” of Yaakov, [written] in full, with a vav, is the level of the middle bar, which “runs through from end to end,”

This is the “voice” from above that awakens the voice of prayer and the kavanah from below. The second “voice,” written in full with a vav, is the middle bar that “runs through from end to end.”

THE SOURCES

Exodus 26:28 “And the middle bar in the midst of the boards shall run through from end to end.” The second “voice,” Torah, is this bar.

וְהַבְּרִיחַ הַתִּיכֹן בְּתוֹךְ הַקְּרָשִׁים מִבְּרַחַ מִן הַקָּצֶה אֶל הַקָּצֶה

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

וְהוּא בְּחִינַת חוּט הַנִּכְנָס בְּתוֹכָם לְחַבְּרָם שֶׁיִּהְיוּ לַאֲחָדִים שֶׁהַחוּט הוּא בְּחִינַת הַמַּבְרִיחַ מִן הַקָּצֶה אֶל הַקָּצֶה שֶׁיִּהְיֶה בחי׳ אֲנִי[36] ה׳ לֹא שָׁנִיתִי וַאֲנִי רִאשׁוֹן וְאֲנִי אַחֲרוֹן בְּשָׁוֶה[37]

7.11 and it is the level of the thread that enters within them to join them, so that they become one. For the thread is the level of that which “runs through from end to end,” so that there be the level of “I, Havayah, have not changed” and “I am the first and I am the last,” equally.

That bar is the thread that passes through the stones and makes them one. It reveals that G-d is unchanged, “the first” and “the last” equally, the same at the highest level and at the lowest.

[36] בחי׳ הַמַּבְרִיחַ מִן הַקָּצֶה אֶל הַקָּצֶה . . בחי׳ אֲנִי ה׳ לֹא שָׁנִיתִי ״וְכֵן נתי׳ בלקו״ת בשה״ש בד״ה נָאוּ לְחָיַיִךְ בְּתוֹרִים וְשָׁם פ״ג פ״י ג״כ בְּעִנְיַן וְהַבְּרִיחַ הַתִּיכוֹן שֶׁמַּמְשִׁיךְ וּמְחַבֵּר מבחי׳ אֲנִי רִאשׁוֹן שֶׁהוּא מלי׳ דא״ס בבחי׳ אֲנִי אַחֲרוֹן דְּהָיְינוּ מלי׳ דאצי׳ הַמִּתְלַבֶּשֶׁת בבי״ע שיהי׳ אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן בְּשָׁוֶה כו׳ וְהָיְינוּ ע״י הַקֹּל קוֹל יַעֲקֹב קוֹל הַתְּפִלָּה וְהַתּוֹרָה״ — אוה״ת בְּרֵאשִׁית כָּרֵךְ ב שפט, א. וּרְאֵה גַּם בּיאוה״ז להצ״צ כָּרֵךְ ב ע׳ תתצב. רְאֵה אוה״ת וַיִּקְרָא כָּרֵךְ א ע׳ רעט ״וְהַטַּעַם שֶׁזֶּהוּ ע״י בְּרִיחַ הַתִּיכוֹן שֶׁהוּא הַנִּקְרָא תִּפְאֶרֶת אֱמֶת לְיַעֲקֹב״ ע״ש. [37] וַאֲנִי אַחֲרוֹן בְּשָׁוֶה רְאֵה באוה״ת וַיְחִי כָּרֵךְ ב שסד, ב בְּשֵׁם הת״ז אֲנִי רִאשׁוֹן כָּתֻר וַאֲנִי אַחֲרוֹן במל׳, ע״ש, וּבְדַף שפט, א.

THE SOURCES

Malachi 3:6 G-d says through Malachi, “For I, Havayah, have not changed.” The thread reveals G-d as the same at every level.

כִּי אֲנִי ה׳ לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי יַעֲקֹב לֹא כְלִיתֶם

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

(וְהוּא בחי׳ תּוֹרָה וכנ״ל ממ״ש ע״פ כִּי תִשְׁמַע בְּקוֹל[38] כו׳ לַעֲשׂוֹת הַיָּשָׁר כו׳ וְהָיְינוּ שֶׁהַתּוֹרָה הִיא פְּנִימִית רְצוֹנוֹ וְחָכְמָתוֹ יִתְבָּרֵךְ וְהוּא וְחָכְמָתוֹ

וּרְצוֹנוֹ הַכֹּל אֶחָד וְזֶהוּ בְּחִינַת הַחוּט הַנִּכְנָס לְתוֹךְ הָאֲבָנִים לְחַבְּרָם כוי ועמ"ש סד"ה וַיִּקַּח קֹרַח בְּעִנְיַן בֵּן פּוֹרָת יוֹסֵף).

7.12 (This is the level of Torah, as above, from what is written on "When you listen to the voice, etc., to do what is right, etc.": that is, the Torah is the inner dimension (pnimiyus) of His will and wisdom, blessed be He, and He, His wisdom and His will are all one; and this is the level of the thread that enters into the stones to join them, etc. And see what is written at the end of the discourse beginning "And Korach took," on the subject of "Yosef is a fruitful son.")

The parenthesis identifies the thread with Torah, as explained earlier: the Torah is the inner core of G-d's will and wisdom, and He, His wisdom and His will are one. That is why the Torah can pass through every level and join it to Him.

[38] ע"פ כִּי תִשְׁמַע בְּקוֹל לְעֵיל פִּי רָאֵה כג, א.

THE SOURCES

Deuteronomy 13:19 "When you listen to the voice of Havayah your G-d." The text recalls the discourse on this verse cited in the first paragraph.

כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹקיךָ לִשְׁמֹר אֶת כָּל מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי ה' אֱלֹקיךָ {ס}

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Genesis 49:22 "Yosef is a fruitful son." The text refers to the end of a discourse on Korach that discusses this verse.

בֵּן פֹּרָת יוֹסֵף בֵּן פֹּרָת עֲלֵי עָיִן בָּנוֹת צָעֲדָה עָלֵי שׁוּר

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

וְזֶהוּ כֹּה אָמַר[39] הוי' מֶלֶךְ יִשְׂרָאֵל וְגוֹאֲלוֹ ה' צְבָאוֹת אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן. כִּי מֶלֶךְ יִשְׂרָאֵל הוּא בחי' מַלְכוּתוֹ יתי הַשּׁוֹכֵן וּמִתְלַבֵּשׁ בַּתַּחְתּוֹנִים בְּהִשְׁתַּלְשְׁלוּת וִירִידַת הַמַּדְרֵגוֹת מֵאוֹר א"ס.

7.13 And this is [the meaning of] "Thus says Havayah, the King of Israel and his Redeemer, Havayah of hosts: I am the first and I am the last." For "the King of Israel" is the level of His Malchus (sovereignty), blessed be He, which dwells and is enclothed in the lower realms through the chain of descending worlds (hishtalshelus) and the descent of the levels from the Infinite Light.

The verse "Thus says Havayah, the King of Israel and his Redeemer … I am the first and I am the last" (Isaiah 44:6) expresses this. "The King of Israel" is G-d's Malchus, His sovereignty, which descends level by level from the Infinite Light and is enclothed in the lower realms.

[39] כֹּה אָמַר הוי' ישעי' (מד, ו). [כ]. רְאֵה לְעֵיל שמע"צ פט, ד.

THE SOURCES

Isaiah 44:6 Through Isaiah, G-d declares: "Thus says Havayah, the King of Israel and his Redeemer, Havayah of hosts: I am the first and I am the last, and besides Me there is no G-d." Plainly "his Redeemer" is Israel's redeemer; the Alter Rebbe reads it as the redeemer of the King, who redeems His own Malchus.

כֹּה אָמַר ה' מֶלֶךְ יִשְׂרָאֵל וְגֹאֲלוֹ ה' צְבָאוֹת אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן וּמִבַּלְעָדַי אֵין אֱלֹקִים

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

וְגוֹאֲלוֹ שֶׁל מֶלֶךְ פִּי שֶׁיִּגְאוֹל וְיִפְדֶּה מִדַּת מַלְכוּתוֹ יתי מֵהִתְלַבָּשׁוּת בקי"נ [בקליפת נוגה] וְלִהְיוֹת בִּבְחִינַת אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ אֲנִי מָלֵא בִּבְחִינַת שָׁמַיִם וּבִבְחִינַת אֶרֶץ בְּשָׁוֶה לִהְיוֹת הַגִּילּוּי לְמַטָּה כְּמוֹ לְמַעְלָה

7.14 And "his Redeemer," [the Redeemer] of the King, means that He redeems and ransoms the attribute of His Malchus, blessed be He, from its enclothement in kelipas nogah, so that it be in the state of "the heavens and the earth I fill": in the level of heaven and in the level of earth equally, so that the revelation below be as above;

"His Redeemer" is read as the redeemer of the King: G-d redeems His own Malchus from its enclothement in kelipas nogah, the "translucent husk" in which good and evil are mixed. Then He fills "the heavens and the earth" (Jeremiah 23:24) equally.

THE SOURCES

Jeremiah 23:24 "Do I not fill the heavens and the earth? says Havayah." Here it describes G-d's Malchus revealed equally above and below.

אִם יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא אֶרְאֶנּוּ נְאֻם ה' הֲלוֹא אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ אֲנִי מָלֵא נְאֻם ה'

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

וְאָז אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן בְּשָׁוֶה (ועמ"ש בד"ה שִׁשִּׁים הֵמָּה מְלָכוֹת[40] בְּעִנְיָן וּמִשָּׁם יִפָּרֵד כוי מִפַּלְגָא דִּלְעֵילָּא כוי אָכֵן עַל יְדֵי זוֹרֵעַ צְדָקוֹת נִמְשָׁךְ מַצְמִיחַ יְשׁוּעוֹת לְהָחְיוֹת הַגִּילּוּי לְמַטָּה כְּמוֹ לְמַעְלָה.

7.15 and then [there is] "I am the first and I am the last," equally. (See what is written in the discourse beginning "There are sixty queens," on the subject of "and from there it divides, etc.," "from the upper half, etc.": but through "Who sows tzedakos (righteous deeds)," there is drawn "Who causes salvations to sprout," so that the revelation below be as above.

When the revelation below is as it is above, "I am the first and I am the last" is fulfilled. The parenthesis refers to a discourse that discusses "from there it divides" and "from the upper half," and adds that through "Who sows righteous deeds" there is drawn "Who causes salvations to sprout" (words of the morning blessing before the Shema), so that the revelation below equals that above.

[40] בד"ה שִׁשִּׁים הֵמָּה מְלָכוֹת לְקַמָּן לח, ג.

THE SOURCES

Song of Songs 6:8 "There are sixty queens and eighty concubines, and maidens without number." It opens the discourse that the text cites.

שִׁשִּׁים הֵמָּה מְלָכוֹת וּשְׁמֹנִים פִּילַגְשִׁים וַעֲלָמוֹת אֵין מִסְפָּר

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Genesis 2:10 "A river goes out of Eden to water the garden, and from there it divides." The discourse on "There are sixty queens" discusses it.

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

וְזֶהוּ עִנְיַן אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן בְּשָׁוֶה כוי. וְעַיֵּין בְּפַרְדֵּס בעה"כ [בערכי הכינויים] עֶרֶךְ גְּאוּלָּה בְּעִנְיַן וּגְאַלְתִּיךְ אָנֹכִי וְעַיֵּין ר"פ וַיִּגַּשׁ) (דרי"ה ע"ב) גַּבֵּי אֵין מַפְסִיקִין בֵּין גְּאוּלָּה לִתְפִלָּה כַּמָּה דְּלָא מַפְסִיקִין בֵּין תש"י [תפילין של יד] לתש"ר [לתפילין של ראש]

7.16 And this is the meaning of "I am the first and I am the last," equally, etc. And see the Pardes, in Erchei HaKinuyim, under the entry "Ge'ulah" (redemption), on "then I myself will redeem you"; and see the beginning of Parshas Vayigash) (folio 205b), regarding "One does not interrupt between Ge'ulah (redemption) and Tefillah (prayer), just as one does not interrupt between the tefillin of the hand and the tefillin of the head."

The parenthesis continues with the Pardes Rimonim of R. Moshe Cordovero, which under the entry "Ge'ulah" (redemption) explains "then I myself will redeem you" (Ruth 3:13), and with the Zohar at the beginning of Vayigash. The Zohar there compares the rule that one may not interrupt between the blessing of redemption and the Amidah to the rule that one may not interrupt between the tefillin of the hand and of the head, for all must be seen as one.

THE SOURCES

Ruth 3:13 Boaz to Ruth: if the nearer kinsman will not redeem her, "then I myself will redeem you."

לִינִי הַלַּיְלָה וְהָיָה בַּבֹּקֶר אִם יִגְאָלֵךְ טוֹב יִגְאָל וְאִם לֹא יַחְפֹּץ לְגָאֳלֵךְ וּגְאַלְתִּיךְ אָנֹכִי חַי ה' שִׁכְבִי עַד הַבֹּקֶר

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Pardes Rimmonim 23:3 Under the entry "Ge'ulah," the Pardes writes that redemption is from Binah and reads "then I myself (Anochi) will redeem you" as Binah; it adds that in the Zohar Malchus is called redeemer through Yesod, which bestows upon her.

גאולה היא הבינה כי עיקר הגאולה בסוד גאולה תהיה לו וביובל יצא (ויקרא כה לא). כי שם ר"ל בגאולה החרות כנודע. כי אין דיני המקטרגים עולים אלא עד הבינה ולא עד בכלל. וממנו שואב היסוד הגאולה. ונקרא גואל מצד הבינה ומשפיע הגאולה אל המלכות. וזהו אם יגאלך טוב (רות ג יג). כד"א (ישעיה ג י) אמרו צדיק כי טוב. ואם לאו שאין יכולת, וגאלתיך אנכי בינה כדפי' בערכה כן פי' הרשב"י ע"ה בתקונים. ובזוהר פרשת אמור (דף צ"ה ע"ב) פי' כי המלכות נקרא גואל ע"י היסוד המשפיע בה ע"י הנצח וההוד שהם מסיעים אל הזווג כמו שנודע שהם שני ביצי הזכר. ואמר שם כי לפיכך ארבעתם יחד נצח הוד יסוד ומלכות נקראים ארבע גאולות: גאון פי' רי משה בתפארת. וז"ל גאון יעקב (עמוס ו ח). נחום ב ג, תהלים מז ה) אשירה לה' כי גאה גאה (שמות טו א). ואינם הכרח גמור

Hebrew: Pardes Rimonim

Zohar, Vayigash 1:1-2:15 At the beginning of Vayigash the Zohar quotes the rule that one may not interrupt between the blessing of redemption and prayer, just as between

ותרדמת מרמיטה. תרדמת שנה ויפל ה' אלקים תרדמה על האדם ויישן. תרדמת נבואה (בראשית טו, יב): ויהי השמש לבוא ותרדמה נפלה על אברם. תרדמת מרמיטה (שמואל א כו, יב): אין ראה ואין יודע ואין מקיץ כי כלם ישנים כי תרדמת ה' נפלה עליהם. רבנן אמרי אף תרדמה של שטות, דכתיב (ישעיה כט, י): כי נסך עליכם ה' רוח תרדמה. רבי חנינא בר יצחק אמר שלש נובלות הן, נובלת מיתה, שנה. נובלת נבואה, חלום. נובלת העולם הבא, שבת. רבי אבין מוסיף עוד תרתין, נובלת אורה של מעלה, גלגל חמה. נובלת חכמה של מעלה, תורה.

"The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [taḥtena]" (Genesis 2:21). "The L-rd G-d cast [hipil] a deep slumber" – Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and does not do any work.15Too much sleep is a recipe for ruin. Hipil literally means, "He caused to fall down." Rav said: There are three slumbers: the slumber of sleep, the slumber of prophecy, and the slumber of a trance. The slumber of sleep – "the L-rd G-d cast a deep slumber upon the man, and he slept." The slumber of prophecy – "it was when the sun was setting, and a deep slumber fell upon Abram" (Genesis 15:12). The slumber of a trance – "No one saw, and no one knew, and no one awoke, as they were all asleep, because a deep slumber fr

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וְגַם לְהָיוֹת הֶאָרַת אוֹר א"ס ב"ה בְּחָכְמָה (וּבְחֶסֶד) מִבְּחִינַת כִּי חָפֵץ חֶסֶד הוּא (עמ"ש בד"ה לְסוּסָתִי[44] גַּבֵּי כִּי אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה).

7.20 and also that the illumination of the Infinite Light, blessed be He, be in Chochmah (and in Chesed), from the level of "for He desires kindness" (see what is written in the discourse beginning "To my mare," concerning "For I said, A world of kindness will be built"),

The aim is also that the light be revealed in Chesed, from G-d's own desire for kindness: "for He desires kindness" (Micah 7:18). The parenthesis refers to the discourse on "To my mare," which explains "A world of kindness will be built."

[44] בד"ה לְסוּסָתִי לְעִיל יב, ב.

THE SOURCES

Micah 7:18 "... for He desires kindness." Here it names the source of the light drawn into Chesed.

מִי אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא הֶחֱזִיק לָעַד אַפּוֹ כִּי חָפֵץ חֶסֶד הוּא

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Psalms 89:3 "For I said, A world of kindness will be built." The discourse on "To my mare" explains it.

כִּי אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה שָׁמַיִם תָּכִן אֱמוּנָתְךָ בָּהֶם

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

הִנֵּה הֶאָרָתָם וְהַמְשָׁכָתָם הוּא עַל יְדֵי יִשְׂרָאֵל כמ"ש אֲשֶׁר יַעֲשֶׂה אוֹתָם הָאָדָם וָחַי בָּהֶם וּכְתִיב וַעֲשִׂיתֶם אֹתָם שֶׁיִּשְׂרָאֵל עוֹשִׂים אוֹתָם לְהַמְצוֹת[45] כנ"ל (ועמ"ש בד"ה תּוֹרָה צִוָּה[46] לָנוּ מֹשֶׁה כוי) וְהַיְינוּ ע"י רוּחַ אַיְיתִי רוּחַ.[47]

7.21 their illumination and drawing down are through Israel, as it is written, "which a man shall do and live by them," and it is written, "and you shall do them (osam)" [read atem, "you"]: that Israel make them into the mitzvos, as above (see what is written in the discourse beginning "Moshe commanded us the Torah, etc."). That is, through "spirit brings spirit."

This revelation depends on Israel: "which a man shall do" and "you shall do them" teach that people "make" the mitzvos what they are, for osam, "them," is written without a vav and can be read atem, "you." It comes about through "spirit brings spirit," the Zohar's teaching that a person's desire below draws an answering spirit from above.

[45] שֶׁיִּשְׂרָאֵל עוֹשִׂים . . לְהַמְצוֹת וזח"ג (קי, ב. קיג, א). [כ]. [46] בד"ה תּוֹרָה צִוָּה לְעִיל פ' בְּרָכָה. [47] רוּחַ אַיְיתִי רוּחַ וזח"ב קסב, ב.

THE SOURCES

Leviticus 26:3 "If you walk in My statutes and keep My commandments and do them." The word "them" is written אתם, without a vav, which can also be read atem, "you."

אִם בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Zohar, Behar 8:52-9:59 The Zohar on Behar: "and you shall do them" means, as it were, "you shall make them," for by the arousal of what you do below there is an arousal above.

AND IF YE SAY, WHAT SHALL WE EAT, ETC. R. Judah cited here the verse: "Trust in the L-rd and do good, dwell in the land and follow after faithfulness" (Ps. 37, 3). Observe', he said, 'that, as we have learnt, the deed below arouses the activity above, the tefillin of the hand and of the head, "for all must be seen as one."

Again, "Thou, O L-rd, art our Father", as Thou art always standing by us to bless us and to watch over us like a father over his sons, to provide all their needs. "Our Redeemer from everlasting is thy name", G-d having been so called by Jacob when he said, "the angel who hath redeemed me" (Ibid. 48, 16).'

English: The Zohar; London, Soncino Press, 1933, Public Domain

וְהֶאָרָה וְהַמְשָׁכָה זוֹ לִהְיוֹת בִּבְחִינַת אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן בְּשָׁוֶה תָּלוּי בְּיִשְׂרָאֵל עַם קְרוֹבוֹ וכמ"ש בְּמִצְוֹת אֲשֶׁר יַעֲשֶׂה אוֹתָם הָאָדָם[41] שֶׁהָאָדָם עוֹשֶׂה אוֹתָם לְמִצְוֹת.

7.17 Now, this illumination and drawing down, to be in the state of "I am the first and I am the last," equally, depends on Israel, "the people near to Him," as it is written of the mitzvos, "which a man shall do," [meaning] that man makes them into mitzvos.

The joining of "first" and "last" depends on Israel, "the people near to Him" (Psalms 148:14), who "make" the mitzvos into mitzvos, as the words "which a man shall do" (Leviticus 18:5) imply.

[41] אֲשֶׁר יַעֲשֶׂה אוֹתָם הָאָדָם וַיִּקְרָא יח, ה.

THE SOURCES

Psalms 148:14 "He has raised the horn of His people ... the children of Israel, the people near to Him."

וַיָּרֶם קֶרֶן לְעַמּוֹ תְּהִלָּה לְכָל חֲסִידָיו לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ הַלְלוּ יָהּ {פ}

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Leviticus 18:5 "You shall keep My statutes and My laws, which a man shall do and live by them." Plainly "do them" means keep them; the Alter Rebbe reads it as "make them": man makes the mitzvos what they are.

וּשְׁמַרְתֶּם אֶת חֻקֹּתַי וְאֶת מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וָחַי בָּהֶם אֲנִי ה' {ס}

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

כִּי הִנֵּה הַמַּשְׂכִּיל יָבִין דְּעִנְיָן הנ"ל וַיִּקַּח מֵאַבְנֵי הַמָּקוֹם[42] כוי שָׂיִךְ גַּם כֵּן בַּתּוֹרָה וּמִצְוֹת

7.18 For the discerning will understand that the matter mentioned above, "He took from the stones of the place, etc.," applies also to Torah and mitzvos,

The image of Yaakov gathering "the stones of the place" applies also to Torah and mitzvos. They too are G-d's wisdom enclothed in physical things, and, like the stones, they depend on Israel to reveal the light within them.

[42] וַיִּקַּח מֵאַבְנֵי הַמָּקוֹם בְּרֵאשִׁית כח, יא.

THE SOURCES

Genesis 28:11 Yaakov "took from the stones of the place." Here the stones are the letters of Torah and mitzvos enclothed in physical things.

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

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

שֶׁהֵם מְלוּבָּשִׁים בְּעִנְיָנִים גַּשְׁמִיִּים וְנִקְרָא בְּחִינַת אַבְנֵי הַמָּקוֹם בְּחִינַת אוֹתִיּוֹת וישכ"ב י"ש כ"ב[43] הֵם נוֹבְלוֹת חָכְמָה שֶׁלְּמַעְלָה וּכְדֵי לִהְיוֹת בָּהֶם בחי' גִּילּוּי הָאָרַת אוֹר א"ס ב"ה מֻחְכָּמָה עִילָּאָה

7.19 which are enclothed in physical matters and are called the level of "the stones of the place," the level of letters. And vayishkav ("he lay down") [is] yesh kaf-beis, "there are twenty-two": they are "the fallen fruit of the supernal wisdom." And in order that there be in them the level of the revelation of the illumination of the Infinite Light, blessed be He, from the supernal Chochmah (wisdom),

The "stones" are letters, and vayishkav, "he lay down," is read, as in the Tikkunei Zohar, as yesh kaf-beis, "there are twenty-two," the letters of the alef-beis. The Torah in these letters is "the fallen fruit of the supernal wisdom," and the aim is that the light of the supernal Chochmah be revealed in them.

[43] וישכ"ב י"ש כ"ב ת"ז (ת"ע) קלב, רע"ב. — ובזח"א (קנו, סע"ב) בס"ת. [כ].

THE SOURCES

Bereshit Rabbah 17:5 "The fallen fruit (novelos) of the supernal wisdom is the Torah." The Torah in its letters, enclothed in physical things, is a fallen fruit of G-d's wisdom.

ויפל ה' אלקים תרדמה (בראשית ב, כא), רבי יהושע דסכנין בשם רבי לוי אמר תחלת מפלה שנה, דמך ליה ולא לעי באוריתא, ולא עביד עבידתא. רב אמר שלש תרדמות הן, תרדמת שנה, ותרדמת נבואה,

speech" is speech in words of Torah, as is written in the Zohar, Part I, Parshas Vayechi) (folio 246b); and it is also called "words of beauty, etc."; see there.

> The Song of Songs says, "Like a thread of scarlet are your lips, and your speech is comely" (4:3). The Zohar reads "your speech" as words of Torah, which are also called "words of beauty" (Genesis 49:21).

[48] כְּחוּט הַשָּׁנִי שִׂפְתוֹתַיִךְ שה"ש ד, ג. [49] וכמ"ש בזוה"א בפ' וַיְחִי (דרמ"ו ע"ב) "נַפְתָּלִי אַיָּלָה שְׁלוּחָה הַנּוֹתֵן אִמְרֵי שָׁפֶר, הַיְינוּ דְּכְתִיב וּמְדַבָּרְךָ נָאוֶה בְּגִין דְּקוֹל מְדַבֵּר לֵיהּ לְדִבּוּר וְלֵית קוֹל בְּלָא דִּבּוּר וְהַהוּא קוֹל אִשְׁתְּלַח בַּאֲתַר עַתִּיקָא דְּלְעֵילָּא וְשָׁלַח מִקְמֵי לְאִנְהֲגָא לְדִיבּוּר" — אוהי"ת ר"ה ע' א'תו. וּרְאֵה גַּם אוה"ת פ' וַיְחִי כָּרֶךְ ו תתשמג, ב.

THE SOURCES

Song of Songs 4:3 The beloved praises his bride: "Like a thread of scarlet are your lips, and your speech is comely"; plainly, her lips are red as a scarlet thread. The maamar reads the thread of the lips as the speech of Torah.

כְּחוּט הַשָּׁנִי שפתותיך ומדברך נָאוֶה כְּפֶלַח הָרִמּוֹן רַקָּתֵךְ מִבַּעַד לְצַמָּתֵךְ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Zohar, Vayechi 73:761-75:771 The Zohar on Vayechi links "Naftali ... who gives words of beauty" with "and your speech is comely": the voice leads the speech, and there is no voice without speech.

It may be said that there is a female principle above also. The truth is, however, that the whole body takes its description from the end of the body, which is male, although the beginning of the body is female. Here, however, both the beginning and end are female. Observe the recondite allusion in this matter. We see that Jacob blessed Joseph along with his brothers, but when G-d arranged the tribes under four standards He omitted Joseph and put Ephraim in his place. This cannot have been for any sin of Joseph's, but the reason is this. Joseph was the impress of the male, and since all the adornments of the Shekinah are female, Joseph was removed from the standards and Ephraim was appointed in his place. On this account he was stationed on the west, the side where the female abides, and the impress which is male was removed from her

English: The Zohar; London, Soncino Press, 1933, Public Domain

Genesis 49:21 "Naftali is a hind let loose; he gives words of beauty."

נַפְתָּלִי אַיָּלָה שְׁלֻחָה הַנֹּתֵן אִמְרֵי שָׁפֶר {ס}

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Zohar, Vayechi 65:661-66:673 In Vayechi the Zohar discusses the scarlet thread given to Rachav as "a sign of the moon," linking it with "Like a thread of scarlet are your lips."

1The first seven lines of the Hebrew text do not appear in our translation. R. Judah said: 'Zebulon and Issachar made an agreement that one should sit and study the Torah while the other went out and made money and supported him. So Zebulon used to traverse the seas with merchandise, and his territory was suitable for this, being on the sea coast. Hence it is written: "Rejoice, Zebulon, in thy going out, and Issachar in thy tents '(Deut. 33, 18).' HE SHALL DWELL AT THE HAVEN OF THE SEAS : that is to say, among those who sail the sea with merchandise. "At the haven of the seas": the plural "seas" is used, because although only one coast belonged to him, yet he dwelt by two. R. Jose said it is because traders from all other seas used to visit his coast. AND HE SHALL BE FOR A HAVEN OF SHIPS : that is, the place where all ships come to do trade. AND HIS BORDER SHALL BE UPON ZIDON. R. Hizkiah

English: The Zohar; London, Soncino Press, 1933, Public Domain

Zohar, Bereshit 68:121-69:131 In its account of the heavenly chambers in Bereishis, the Zohar calls one spirit "the thread of scarlet," citing "Like a thread of scarlet are your lips."

אַךְ בְּעִנְיַן כְּחוּט הַשָּׁנִי צ"ע [צריך עיון] **דְּהִנֵּה אִיתָא בַּזֹּהַר וַיִּקְרָא (דכ"ג ב' ודכ"ה סע"א וכמ"ש בַּגְּמָרָא.[50] וע"ב) שע"י עֵסֶק הַתּוֹרָה נִמְשָׁךְ עָלָיו חוּט שֶׁל חֶסֶד ע"ש**

7.25 However, regarding "like a thread of scarlet," this needs examination. For it is stated in the Zohar, Vayikra (folio 23b, and folio 25, end of side a and side b), that through occupation with the Torah a thread of kindness is drawn upon him (see there), and as is written in the Gemara.

> A difficulty arises: the Zohar and the Talmud (Chagigah 12b) teach that Torah learned at night draws "a thread of kindness" over a person by day. Why, then, is the thread of the lips called scarlet?

[50] וכמ"ש בַּגְּמָרָא חֲגִיגָה יב, ב. רְאֵה תו"א לב, כ. וּבַאֲרוּכָה נִתְבָּאֵר באוה"ת פ' לֶךְ לְךָ כָּרֶךְ ד תשג, ב וְאֵילָךְ. וּרְאֵה גַּם אוה"ת פ' הַאֲזִינוּ ע' אתרמו

THE SOURCES

Zohar, Vayikra 60:396-61:406 The Zohar on Vayikra: one who rises at midnight to study Torah is adorned in the morning by the Holy One, blessed be He, and the Community of Israel with "a thread of kindness."

as it says, "and ye shall do (lit. make) them", as much as to say, by your action below you make those above. Hence it says here, "Do (i.e. make) good", "good" being a reference to the Zaddik. When you do this, then that "good" is aroused, and then you may "dwell in the land and follow after faithfulness". The "earth" referred to here is the supernal earth, with which none can abide save he first arouse this "good"; but if he does that he may dwell in its midst and eat its fruit and delight in it. And the same meaning is in the words "follow after faithfulness". We may also take these words to mean, "Concentrate all thy thought upon Her". F

English: The Zohar; London, Soncino Press, 1933, Public Domain

Zohar, Bechukotai 2:12-4:19 The Zohar on Bechukosai: whoever fulfills the commandments of the Torah, it is as though he "made" G-d above, and "וַעֲשִׂיתֶם אֹתָם is written, certainly." The Kehot note cites it for Israel making the mitzvos.

The word Elohim is used in connection with Balaam as with Laban and with Abimelech, because this is a name of general application, being used of idols under the title of "other gods", which includes these Chieftains also. So this wicked Balaam summoned the Chieftain to him and he came to him. It may be said that he was with him by day (when he was with Balak). The truth is, however, that at that hour he only made observations by means of his divinations to fix the right hour, and when it says, "he went not as at other times to meet with enchantments" (Ibid. 24, 1), this signifies that he tried to fix the hour, but was not able as on other days, because he saw that there was no great wrath in the world and knew that "it was good in the eyes of the L-rd to bless Israel" (Ibid.). For when burning wrath is rife the Left is aroused, and the wicked Balaam knew how to take hold of the left side

English: The Zohar; London, Soncino Press, 1933, Public Domain

Deuteronomy 33:4 "Moshe commanded us the Torah, an inheritance of the congregation of Yaakov." It opens the discourse that the text cites.

תּוֹרָה צִוָּה לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Zohar, Terumah 64:660-66:669 The Zohar on Terumah: all things depend on desire, "spirit draws spirit and brings spirit." A person's arousal of love draws G-d's answering arousal.

Hence, "Thou shalt love" is the first outstretching of the right hand to love the Holy One, blessed be He, with that close attachment which the right hand symbolizes. If a man loves G-d, then G-d stretches out His right hand to him to receive and welcome him with love. Everything in the world depends on the will; spirit rouses spirit, and the spirit in man turned yearningly in love to Him brings down the Divine Spirit. When a man's love to the Holy One is roused, the "right hand" is moved only by a threefold impulse, by "heart", "soul", and "might", for it does not say, "with all thy heart or with all thy soul", etc., but "and with all thy soul", etc.: all three are essential and necessary. Then does the Holy One respond and stir up His Right Hand towards that man, and He stretches it out to receive him, and He does indeed receive him; concerning which it is written: "The utterance of th

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וְהַכֹּחַ הַזֶּה לְיִשְׂרָאֵל הוּא בְּחִינַת קוֹל וְהַמְשָׁכָה עֶלְיוֹנָה מִבְּחִינַת אַרְיֵה יִשְׁאָג כמ"ש בְּמ"א לִהְיוֹת רוּחַ אַיְתִי רוּחַ

7.22 This power [given] to Israel is the level of a voice and a supernal drawing-down from the level of "a lion shall roar," as is written elsewhere, so that there be "spirit brings spirit";

> Israel's power to do this itself comes from above, from a supernal "voice" of the level of "a lion shall roar." It makes possible the arousal from below, "spirit brings spirit."

ואח"כ הַקּוֹל הבי' לִהְיוֹת הַמְשָׁכָה בְּאַמְשֵׁיךְ רוּחַ שֶׁיִּהְיֶה הֶאָרַת אוֹר א"ס ב"ה שׁוֹרֶה וּמִתְגַּלֶּה בת"ת [בתלמוד תורה] **וּמְצוֹת בחי' אֲנִי הוי' לֹא שְׁנַת וּלְמַעְלָה וּלְמַטָּה שָׁוִין וְהוּא בְּחִינַת חוּט הַמְּחַבְּרָם**

7.23 and afterwards the second voice is so that there be a drawing down, [as in] "and draws down spirit," so that the illumination of the Infinite Light, blessed be He, rest and be revealed in Torah study and mitzvos: the level of "I, Havayah, have not changed," and above and below are equal. And this is the level of the thread that joins them.

> Afterwards the second voice draws the light down, "and draws down spirit," so that the Infinite Light rests in Torah study and mitzvos. Then G-d is revealed as unchanging, "I, Havayah, have not changed," above and below alike; this is the thread that joins the stones.

וְזֶהוּ כְּחוּט הַשָּׁנִי שִׂפְתוֹתַיִךְ[48] וּמִדְבָּרֵךְ נָאוֶה (פי' מִדְּבָרֵךְ הַיְינוּ הַדִּבּוּר בד"ת [בדברי תורה] **וכמ"ש בזוה"א** [בזוהר חלק א] **בפ' וַיְחִי) (דרמ"ו ע"ב)[49] וְנִקְרָא ג"כ אִמְרֵי שֶׁפֶר כו' ע"ש.**

7.24 And this is [the meaning of] "Like a thread of scarlet are your lips, and your speech is comely" (the meaning: "your

תּוֹלַעַת שֶׁאֵין כֹּחוֹ אֶלָּא בְּפִיו

7.27 However, in the Zohar, Terumah (folio 139a), on the subject of "and tola'as shani (scarlet wool)," according to the explanation of the Mikdash Melech there, it is the level of Chesed (kindness). And it also fits well that it refers to occupation with the Torah, for this is the level of the tola'as (worm), whose strength is only in its mouth,

Yet the Zohar on Terumah, as explained by the Mikdash Melech, a commentary on the Zohar, connects "scarlet wool" (tola'as shani) with Chesed. The word tola'as also means "worm," and that fits Torah study, for a worm's strength is only in its mouth.

THE SOURCES

Exodus 25:4 Among the materials of the Mishkan: "blue, purple and scarlet wool (tola'as shani)."

וּתְכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ וְעִזִּים

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Zohar, Terumah 24:230-242 The Zohar on Terumah expounds the colors of the Mishkan, among them "scarlet wool (tola'as shani)": shani issues from the supernal Throne and rules from the right side, and tola'as is "like a worm, whose strength is in its mouth." The Mikdash Melech reads it here as Chesed.

Hyacinth (purple-blue), which was used for the fringes, also denotes "judgement", or the Throne from which the judgement concerning capital offences is proclaimed. Therefore all colours seen in dreams are of good omen, with the exception of purple-blue, which denotes that the soul of the dreamer is being judged and the body is in danger of extermination. Much ardent prayer for mercy is needful to avert this portent. This colour symbolizes the Throne, concerning which it is written: "And above the firmament... was the likeness of a throne, as the appearance of a sapphire stone... and it had brightness round about" (Ezek. 1, 26-27). Because the fringes are made of a material of this colour, when the morning light begins to shine on them, they become greenish-blue like a leek, and from that moment the time of the recitation of the Shema begins.1v. T. B. Berachoth. For this reason capital cases

English: The Zohar; London, Soncino Press, 1933, Public Domain

וכמ"ש במ"א ע"פ זֹאת חֻקַּת הַתּוֹרָה[52] כו' וְשָׁם נִתְבָּאֵר דְּהוּא גְּבוּרָה שֶׁבְּחֶסֶד כו' וְעַיֵּין עוֹד בזח"ג [בזהר חלק ג] בפ' חֻקַּת (קפ"ד א').

7.28 as is written elsewhere on "This is the statute of the Torah, etc."; and there it is explained that it is Gevurah within Chesed, etc. And see further in the Zohar, Part III, Parshas Chukas (184a).

The discourse on "This is the statute of the Torah" (Numbers 19:2) explains this power of the mouth as Gevurah within Chesed: restraint contained within kindness. The text also points to the Zohar on Chukas.

[52] ע"פ זֹאת חֻקַּת הַתּוֹרָה לְעֵיל פ' חֻקַּת נז, ב. וּרְאֵה שָׁם ס, ד.

THE SOURCES

Numbers 19:2 "This is the statute of the Torah." The discourse on this verse explains that the worm's strength is in its mouth is Gevurah within Chesed.

זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר צִוָּה ה' לֵאמֹר דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ פָּרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין בָּהּ מוּם אֲשֶׁר לֹא עָלָה עָלֶיהָ עֹל

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

וְאָפְשָׁר מִשּׁוּם דְּמַלְכוּת הִיא תשבע"פ שֶׁבְּנְיָנָהּ מִן הַגְּבוּרוֹת. וְזֶהוּ עִנְיַן דְּקְדּוּקֵי סוֹפְרִים וְהֵם ג"כ וּדְקָאֵי בחי' גְּבוּרָה שֶׁבְּחֶסֶד.

7.29 And perhaps [it is] because Malchus is the Oral Torah, whose structure is [built] from the Gevuros. And this is the matter of the fine points of the Scribes (dikdukei soferim), and they too are certainly the level of Gevurah within Chesed.

Perhaps the reason is that the Oral Torah is Malchus, which is built from the Gevuros, and the fine points of the Scribes, the detailed rulings, are Gevurah within Chesed. So the "thread of kindness" drawn by Torah study can be scarlet: kindness that carries restraint within it.

וְלָכֵן נִקְרָא כְּחוּט הַשָּׁנִי כו' ועמש"ל [ועיין מה שכתוב לעיל] ע"פ שְׁחוֹרָה אֲנִי וְנָאוָה שע"י גְּבוּרוֹת אֵלּוּ נִמְשַׁךְ גִּילּוּי אוֹר א"ס מַמָּשׁ מַה שֶּׁלְּמַעְלָה מבחי' שָׁעָר רֵישֵׁיהּ כַּעֲמַר נָקֵא כו'.

7.30 Therefore it is called "like a thread of scarlet, etc." And see what is written above on "I am black, yet comely": that through

Then the faithful arise and give strength and power to the Community of Israel, and through this David and his sons inherit the kingdom for all generations. But if the cock calls and men continue to sleep in their beds and do not rise, then it claps its wings and says, Woe to so-and-so who contemns his Master, who deserts his Master, and heeds not His honour! When the day breaks a herald proclaims concerning him, "He did not say, Where is G-d my maker, who giveth songs in the night, so as to assist in those praises." What is the meaning of "my Maker"? If a man rises in the middle of the night and engages in the chanting of the Law-for the true singing is only at night-when day comes the Holy One, blessed be He, and the Community of Israel adorn him with a thread of grace to keep him safe from all harm and shed light upon him among both upper and lower beings, and they make him every day

English: The Zohar; London, Soncino Press, 1933, Public Domain

Zohar, Vayikra 65:435-66:445 The Zohar on Vayikra continues: one who rises at night and grows strong in Torah until morning goes before the King to receive "a thread of kindness," the thread of Avraham, who refused to take "even a thread."

And when the holy Hind (Shekinah) awakes with the north wind, the soul comes down and that righteous one who has acquired it arises and strengthens himself like a lion in the study of the Torah till morning, and then he goes with that holy Hind to appear before the King to receive a thread of grace, 1the first seven lines of the Hebrew text are not translated.and he is crowned with her before the King. Blessed', said R. Simeon, 'are those who possess a super-soul, who study the Torah, who worship the Holy King. Woe to the sinners who do not cleave to their Master and have no portion in the Torah. For he who has no portion in the Torah has no portion either in the spirit or the super-soul, but he cleaves to the side of the evil species, having no portion in the holy King or in holiness. Woe to him when he shall leave this world, for he is a marked man to those evil species, pitiless dogs,

English: The Zohar; London, Soncino Press, 1933, Public Domain

Chagigah 12b "Whoever studies Torah at night, the Holy One, blessed be He, draws a thread of kindness over him by day." This is the Gemara the text refers to, as the Kehot note says.

אמר ריש לקיש: כל העוסק בתורה בלילה — הקדוש ברוך הוא מושך עליו חוט של חסד ביום, שנאמר: "יומם יצוה ה' חסדו. ומה טעם "יומם יצוה ה' חסדו" — משום "ובלילה שירה עמי". ואיכא דאמרי, אמר ריש לקיש: כל העוסק בתורה בעולם הזה שהוא דומה ללילה, הקדוש ברוך הוא מושך עליו חוט של חסד לעולם הבא שהוא דומה ליום, שנאמר: "יומם יצוה ה' חסדו ובלילה שירה עמי".

Hebrew: William Davidson Edition - Vocalized Aramaic

וַהֲרֵי חוּט הַשָּׁנִי מַשְׁמַע בחי' גְּבוּרָה כמ"ש בזח"א [בזהר חלק א] בפ' וַיְחִי (דרל"ח ב') ע"פ כִּי כָל בֵּיתָהּ[51] לָבוּשׁ שָׁנִי ועי"ש (דרמ"א סע"ב [סוף עמוד בן) ובפ' בְּרֵאשִׁית (דמ"ד ב') בְּעִנְיַן חוּט הַשָּׁנִי ובלק"ת [ובלקוטי תורה (להאריז"ל)] בִּיהוֹשֻׁעַ.

7.26 Yet "a thread of scarlet" implies the level of Gevurah (restraint), as is written in the Zohar, Part I, Parshas Vayechi (folio 238b), on "for all her household are clothed in scarlet"; and see there (folio 241, end of side b), and in Parshas Bereishis (folio 44b), on the subject of the thread of scarlet; and in Likkutei Torah [of the Arizal] on Yehoshua.

Scarlet suggests Gevurah, severity and judgment, as the Zohar explains on "all her household are clothed in scarlet" (Proverbs 31:21) and in other places. The text also refers to the Arizal's Likkutei Torah on the book of Yehoshua, where the scarlet thread is Rachav's.

[51] בפ' וַיְחִי (דרל"ח ב') ע"פ כִּי כָל בֵּיתָהּ נִזְכַּר גַּם לְעֵיל חֻקַּת נט, ב. סה, ד.

THE SOURCES

Proverbs 31:21 "She does not fear the snow for her household, for all her household are clothed in scarlet."

לֹא תִירָא לְבֵיתָהּ מִשָּׁלֶג כִּי כָל בֵּיתָהּ לָבֻשׁ שָׁנִים

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Zohar, Vayechi 60:597-607 The Zohar on Vayechi expounds this verse in several ways; one of them connects the scarlet with "a garment of harsh judgment."

As R. Judah and R. Isaac were once travelling together, the former said: 'Let us turn into this field, as it is more level.' They did so, and as they went along R. Judah said: 'It is written: "She is not afraid of the snow for her household, for all her household are clothed in scarlet." This verse has been expounded by our colleague, R. Hizkiah, who said that sinners are punished in Gehinnom twelve months, half with fire and half with snow.

English: The Zohar; London, Soncino Press, 1933, Public Domain

Zohar, Chukat 11:79-12:88 The Zohar on Chukas expounds "for all her household are clothed in scarlet": the Community of Israel draws from both sides, now mercy and now judgment, and it rests only where white is in red and red in white.

AND THE L-RD SAID TO MOSES, DO NOT FEAR HIM.

English: The Zohar; London, Soncino Press, 1933, Public Domain

אַךְ בַּזֹּהַר תְּרוּמָה (דקל"ט א') בְּעִנְיַן וְתוֹלַעַת שָׁנִי לפי' המק"מ [המקדש מלך] שָׁם הַיְינוּ בְּחִינַת חֶסֶד וְגַם א"ש [אתי שפיר] דְּקָאֵי עַל עֵסֶק הַתּוֹרָה שָׁזֻּהוּ בחי'

light. They too are "stones of the place" that fell in the shattering of the vessels, from the world of Tohu, the kings who reigned "before a king reigned" (Genesis 36:31).

[54] מְקוֹמוֹ שֶׁל עוֹלָם לְשׁוֹן הב"ר פס"ח, ט.

THE SOURCES

Bereshit Rabbah 68:9 "He is the place of the world, but the world is not His place." The Kehot note gives the phrase as the Midrash's wording.

ויפגע במקום (בראשית כח, יא), רב הונא בשם רבי אמי אמר מפני מה מכנין שמו של הקדוש ברוך הוא וקוראין אותו מקום, שהוא מקומו של עולם ואין עולמו מקומו, מן מה דכתיב (שמות לג, כא): הנה מקום אתי, הוי הקדוש ברוך הוא מקומו של עולם ואין עולמו מקומו. אמר רבי יצחק כתיב (דברים לג, כז): מענה אלהי קדם, אין אנו יודעים אם הקדוש ברוך הוא מעונו של עולמו ואם עולמו מעונו, מן מה דכתיב (תהלים צ, א): ה' מעון אתה, הוי הקדוש ברוך הוא מעונו של עולמו ואין עולמו מעונו. אמר רבי אבא בר יודן לגבור שהוא רוכב על הסוס וכליו משפעים אילך ואילך, הסוס טפלה לרוכב ואין הרוכב טפלה לסוס, שנאמר (חבקוק ג, ח): כי תרכב על סוסיך. דבר אחר, מהו ויפגע, צלי, במקום, צלי בבית המקדש. אמר רבי יהושע בן לוי אבות הראשונים התקינו שלש תפלות, אברהם, תקן ת

"He encountered the place and spent the night there because the sun had set; he took from the stones of the place, which he placed beneath his head, and lay down in that place" (Genesis 28:11). "He encountered [vayifga] the place" - Rav Huna said in the name of Rabbi Ami: Why do they change the name of the Holy One blessed be He and call Him the Omnipresent [hamakom]? It is because He is the place [mekomo] of the world, and His world is not His place. From what is written: "Behold, there is a place [makom] with Me" (Exodus 33:21) - the Holy One blessed be He is the place of the world, and His world is not His place.11God is not contained in the world, he does not "live" there. He is the "place" of the world. The world exists because of Him. Rabbi Yitzḥak said: It is written: "An abode of the G-d of eternity" (Deuteronomy 33:27). We do not know whether the Holy One blessed be He is the ab

Hebrew: Midrash Rabbah -- TE • English: The Sefaria Midrash Rabbah, 2022, CC-BY

Genesis 36:31 "These are the kings who reigned in the land of Edom before a king reigned over the children of Israel." In the Kabbalah these kings are the world of Tohu, whose vessels shattered.

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מְלָךְ מָלַךְ לִבְנֵי יִשְׂרָאֵל

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

EXPLANATION The paragraph explains the "thread" and the "pierced stones." Prayer, the first "voice," hollows the soul through bittul, but only because a voice from above first opens it; Torah, the second "voice," is the thread that joins every level, so that G-d is "the first and the last" equally. It then asks why the thread of the lips is scarlet, answers that the kindness of Torah carries Gevurah, and concludes that through prayer, Torah and mitzvos even the most separate things are raised.

DEEPER The Zohar (2:50a) speaks of "pierced stones" sealed until the "pure air" shone, and (2:162b) teaches that all depends on desire: "spirit draws spirit and brings spirit." In Kabbalistic terms, mayin duchrin ("masculine waters") are the flow from the giver above, and mayin nukvin ("feminine waters") are the arousal that rises from the receiver below. The stones belong to Ban, the Divine Name whose spelled-out letters total fifty-two and which corresponds to Malchus, since even, "stone," is alef joined to the letters of Ban; so the flow from above first opens the stones, the souls, so that they can raise their own arousal in prayer. A Kehot note quotes the Tzemach Tzedek's summary of this passage: the middle bar draws and joins "I am the first," Malchus of the Infinite One, with "I am the last," Malchus of Atzilus enclothed in Beriah, Yetzirah and Asiyah, through the voice of prayer and of Torah. The Gemara the Alter Rebbe alludes to is Avodah Zarah 3b, where Reish Lakish teaches that whoever studies Torah at night, G-d draws a thread of kindness over him by day, from the verse "By day G-d commands His kindness, and at night His song is with me." That creates the difficulty here: if Torah draws a thread of kindness, why are the lips that speak it likened to a thread of scarlet, the color of Gevurah? The closing words "before a king" allude to the kings the Torah lists as reigning in Edom "before any king reigned over the children of Israel," each of whom ruled and died. Kabbalah reads them as the world of Tohu, whose vessels shattered, so the maamar traces even the most separate things to sparks fallen from Tohu, and that is why they can be raised.

8

וְזֶהוּ שֶׁמִּתְחִלָּה נֶאֱמַר נָאוּוּ לְחָיַיִךְ בַּתּוֹרִים שֶׁהוּא תשב"כ [תורה שבכתב] **ותשבע"פ** [ותורה שבעל פה] **כנ"ל. ועי"ז אח"כ צַוָּארֵךְ בַּחֲרוּזִים שֶׁצַּוָּארֵךְ**

these Gevuros there is drawn the revelation of the very Infinite Light, that which is above the level of "the hair of His head like pure wool, etc."

That is why it is called "a thread of scarlet." Through these Gevuros, as explained on "I am black, yet comely," the very Infinite Light is revealed, higher even than "the hair of His head like pure wool," the white kindness of the supernal hairs.

THE SOURCES

Song of Songs 1:5 "I am black, yet comely." The discourse on this verse explains how the very Infinite Light is revealed through the Gevuros.

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלִַם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Daniel 7:9 Daniel sees the Ancient of Days: "His garment was white as snow, and the hair of His head like pure wool."

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כִּתְלַג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שַׁבְּבִין דְּי נוּר גַּלְגְּלוֹהִי נוּר דָּלֵק

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

ועמ"ש במ"א ע"פ הַמַּאֲמָר הַזֹּהַר וַיִּשְׁלַח (דקע"ה ב')[53] בַּפָּסוּק כִּי יְשָׁרִים דַּרְכֵי הוי' כוי' ע"ש

7.31 And see what is written elsewhere on the statement of the Zohar, Vayishlach (folio 175b), on the verse "For the ways of Havayah are straight, etc."; see there.

The text refers to an explanation of the Zohar on "For the ways of Havayah are straight," which the Kehot note locates in the Mitteler Rebbe's Biurei HaZohar.

[53] ע"פ הַמַּאֲמָר הַזֹּהַר וַיִּשְׁלַח (דקע"ה ב') ביאוה"ז לאדה"א כ, ג וְאֵילָךְ.

THE SOURCES

Hosea 14:10 The prophet's closing words: "For the ways of Havayah are straight; the righteous walk in them, and transgressors stumble in them."

מִי חָכָם וְיָבֶן אֵלֶּה נָבוֹן וְיֵדָעֵם כִּי יְשָׁרִים דַּרְכֵי ה' וְצַדִּקִים יֵלְכוּ בָם וּפֹשְׁעִים יִכָּשְׁלוּ בָם

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Zohar, Vayishlach 20:202-21:212 In Vayishlach Rabbi Yehudah opens with this verse: all the ways of the Holy One, blessed be He, are straight, and those who toil in the Torah know them and walk in them.

R. Judah discoursed on the verse: For the ways of the L-rd are right, and the just do walk in them; but transgressors stumble therein (Hos. 14, 10). 'All the ways of G-d', he said, 'are right and true, but mankind know not and regard not what it is that keeps them alive. Hence "the just do walk in them", because they know the ways of G-d, and they devote themselves to the Torah; for whoever devotes himself to the Torah knows those ways and follows them without turning either to the right or the left.

English: The Zohar; London, Soncino Press, 1933, Public Domain

וְהִנֵּה ע"י בִּיטּוּל הַנֶּפֶשׁ בִּתְפִלָּה בבחי' אַרְיֵה יִשְׁאַג וְהַמְשָׁכַת אוֹר א"ס ב"ה לְמַטָּה בְּבְחִינַת דִּירָה בַּתַּחְתּוֹנִים שֶׁהוּא בְּחִינַת תּוֹרָה וּמִצְוֹת

7.32 Now, through the self-nullification of the soul in prayer, in the manner of "a lion shall roar," and the drawing down of the Infinite Light, blessed be He, below, in the manner of a dwelling place among the lower realms, which is the level of Torah and mitzvos,

Now the argument is drawn together. Prayer brings the soul's self-nullification, "a lion shall roar," and Torah and mitzvos draw the Infinite Light down, making a dwelling place for G-d among the lower realms.

אֲזַי גַּם הַדְּבָרִים זָרִים וּמְפוֹרָדִים לְגַמְרֵי בְּבְחִינַת עָלְמָא דִּפְרוּדָא נִמְשָׁכִים וְעוֹלִים מֵאֲלֵיהֶם לְאִתְהַפָּכָא מֵחֲשׁוֹכָא לִנְהוֹרָא שֶׁגַּם עֲלֵיהֶם נֶאֱמַר וַיִּקַּח מֵאַבְנֵי הַמָּקוֹם בחי' מְקוֹמוֹ שֶׁל עוֹלָם[54] שֶׁנָּפְלוּ בשבה"כ מבחי' לִפְנֵי מָלְךְ כוי'.

7.33 then even the things that are alien and utterly separate, in the level of the world of separation, are drawn and rise of themselves, "to be transformed from darkness to light." For of them too it is said, "He took from the stones of the place"—the level of "the place of the world"—which fell in the shattering of the vessels, from the level of "before a king [reigned], etc."

Through both, even the things most alien and separate from G-d are drawn up of themselves and transformed from darkness to

בחי׳ הַקּוֹל וְהַמְשָׁכָה מִלְמַעְלָה לְמַטָּה לִהְיוֹת בחי׳ עֲשָׂיָית נְקָבִים בְּכָל מִינֵי אֲבָנִים טוֹבוֹת שֶׁהֵם הָאוֹתִיּוֹת הַמְלוּבָּשׁוֹת בַּגַּשְׁמִיּוּת כו׳ ע״י וְלִבִּי חָלַל כו׳

8.1 This is why it first says, “Your cheeks are comely with torim,” which is the Written Torah and the Oral Torah, as above; and through this, afterwards, “your neck with strings of beads”: “your neck” is the level of the voice and the drawing down from above downward, so that there be the level of making holes in all kinds of precious stones, which are the letters enclothed in physicality, etc., through “and my heart is hollow, etc.”;

The conclusion reads the verse in its order. First come “your cheeks … with torim,” the Written and the Oral Torah; through them comes “your neck,” the voice drawn from above, which pierces the “precious stones,” the letters enclothed in physical things, through the hollowed heart of “my heart is hollow within me.”

THE SOURCES

Song of Songs 1:10 “Your cheeks are comely with torim, your neck with strings of beads.” The conclusion reads the two halves of the verse in order.

נָאווּ לְחָיַיִךְ בַּתֹּרִים צַוָּארֵךְ בַּחֲרוּזִים

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Psalms 109:22 “And my heart is hollow within me.” The hollowed heart is the hole through which the thread enters.

כִּי עָנִי וְאֶבְיוֹן אָנֹכִי וְלִבִּי חָלַל בְּקִרְבִּי

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

וע״י״ז אח״כ בַּחֲרוּזִים לִהְיוֹת הַמְשָׁכַת הַחוּט בְּכָל סֵדֶר הַהִשְׁתַּלְשְׁלוּת מֵרֵישׁ כָּל דַּרְגִּין עַד סוֹף כָּל דַּרְגִּין מַבְּרִיחַ מִן הַקָּצֶה אֶל הַקָּצֶה. ועמ״ש ע״פ לִבַּבְתִּנִי כו׳ בְּאַחַד עָנָק מִצַּוָּארֶנָיִךְ:

8.2 and through this, afterwards, “with strings of beads”: that the thread be drawn through the entire order of the chain of descending worlds (hishtalshelus), from the beginning of all levels to the end of all levels, “running through from end to end.” And see what is written on “You have captured my heart, etc., with one necklace of your neck.”

Then comes “with strings of beads”: the thread is drawn through the whole chain of worlds, from the highest level to the lowest.

The text refers to a discourse on “You have captured my heart … with one necklace of your neck.”

THE SOURCES

Exodus 26:28 “The middle bar … shall run through from end to end.” The thread runs through every level, from the first to the last.

וְהַבְּרִיחַ הַתִּיכֹן בְּתוֹךְ הַקְּרָשִׁים מִבְּרֹחַ מִן הַקָּצֶה אֶל הַקָּצֶה

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

Song of Songs 4:9 “You have captured my heart, my sister, my bride … with one necklace of your neck.” The text refers to a discourse on this verse.

לִבַּבְתִּנִי אֲחֹתִי כַּלָּה לִבַּבְתִּנִי (באחד) [בְּאַחַת] מֵעֲנָיִךְ בְּאַחַד עָנָק מִצַּוְּרֹנָיְךְ

Hebrew: Miqra according to the Masorah (vowels: Tanach with Nikkud, public domain)

EXPLANATION The closing paragraph reads the whole verse as a sequence: the torim of Torah on the cheeks, then the voice of the neck that pierces the stones through a hollowed heart, and finally the thread that strings every level together from the first to the last.

DEEPER The Midrash on this verse (Shir HaShirim Rabbah 1:10) also reads “your neck with strings of beads” as Torah: the Sages “string” words of the Torah to the Prophets and the Writings, and the sections of the Torah are “strung” one to another.

THE BREAKDOWN

AVODAH Begin with prayer that rises like fire, then draw G-dliness down through charity and kindness, and through Torah study make your mouth a vessel for G-d’s word. Kavanah means aiming the heart at G-d like an arrow until it is grasped in mind and heart that there is nothing besides Him; this self-nullification hollows the heart so that the thread of Torah can enter, and a burning love, not a cool one, joins prayer, kindness and Torah into one.

1. Why do the verse call the two Torahs torim, and what does a triangle have that three separate points lack?
2. Why does the middle point come last in a person’s service but first in the arousal from above?
3. How can studying a tractate with no practical bearing make above and below equal?
4. Why must the stones be pierced before the thread can enter them, and what in a person corresponds to the piercing?
5. If Torah study draws “a thread of kindness,” why is the thread of the lips scarlet?