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PRECIOUS TEACHINGS THAT AWAKEN THE HEART
TO DIVINE SERVICE FROM THE HOLY MASTER
♪ **RABBI SHNEUR ZALMAN OF LIADI** ♪
TRANSLATED AND EXPLAINED

תּוֹרַה אָוֶר

פָּרָשָׁת וַיִּצְאָה

דְּבָרָר הַמְּתֻחָלִיל

וַיִּשְׁכַּם לְבָנֵן בָּבֶקֶר

“The Morning Divine Revelation”

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ב"ה

Torah Or**תורת אוזר**

דברו המתחילה

וישבם לבן בבקר¹

פרק ו' ויצא ר' נג, ד – כד, ב

“The Morning Divine Revelation”

In Parshas Vayetzei the Torah describes how Yaakov took his family and escaped from Lavan's household. When Lavan found out he chased after them, until he caught up with them at place later to be called Gilad. Lavan originally planned to harm Yaakov, but Hashem appeared to Lavan in a dream and warned him not to harm Yaakov in any way. After arguing with Lavan, they decided to make a peace agreement to not hurt each other. Before Lavan went back to his home, he woke up early in the morning, he kissed his four daughters, who were all married to Yaakov, and his eleven grandchildren, and blessed them with success.

In this maamar, the Alter Rebbe will explain the mystical meaning for the Torah's description of how Lavan kissed and blessed his children and grandchildren.

¹ (דברו המתחילה וישבם לבן: תורה חיים דברו המתחילה "וישבם לבן" [קעה, ד]. אוזר התורה על פסוק זה [בראשית ב'r א עמוד רבכה, ב]. ציון קבוע קדושות ארmono'ר. נאמר שבת פרשת ויצא, יא כסלו תקס"ד. נוסח אחר – ספר המאמרים תקס"ד עמוד יד. ביאור – אוזר התורה ויצא (בראשית ב'r ה) תנטט, א. וראה דברו המתחילה "פָּרָה בְּשָׁלוֹם" תש"ז. וישבם לבן). תשמ"ח).

Short Introduction:

In this maamar, the Alter Rebbe will describe four levels of mercy from Hashem.

Lavan-Loven HaElyon/The Whiteness of Above: The “Infinite Worlds” where Hashem’s Infinite Light shines unobstructed, in the level above Atzilus. At that level, Hashem’s mercies are unlimited.

Atzilus: This is the level of the Forefathers, Avraham, Yitzchok, and Yaakov. At this level, Yaakov can awaken Hashem’s unlimited mercy to be expressed into the 10 Sefiros of Atzilus.

Briah: This is the level of Shevatim/Tribes, the 12 sons of Yaakov. They can awaken Hashem’s mercy to descend from Atzilus into the created worlds of Beriah, Yetzira, and Asiya.

Physical aspect of Asiya: Is where we live. We can awaken Hashem’s mercy to come down into the physical world. Because we are derived from the Shevatim of Beriah, and from the forefathers Avraham, Yitzchok, and Yaakov of Atzilus, we are also able to connect to the unlimited mercies of Hashem in the “Infinite Worlds” above Atzilus, and bring down all the way to our physical world.

The commentary to this maamar will be based primarily on the Mittler Rebbe’s explanation of this maamar in Toras Chayim Bereishis, page 175d (aka p. 350).²

Back to the maamar:

(א) (Chapter 1)

"וַיִּשְׁבֶּם לְבָנָם בַּבְּקָר וַיִּשְׁקֶל לְבָנָיו וְלִבְנֹתָיו
וַיִּבְרֶךְ אֲתֹהֶם וַיֵּלֶךְ וַיִּשְׁבַּט לְבָנָם לִמְקָמוֹ כֹּו"
(פרשותנו לב, א):

“And Lavan woke up early in the morning, and he kissed his [grand]sons and his daughters [and granddaughter], and he blessed them, and then Lavan went on his way and returned to his home town.”
(Bereishis 32:1)

² For a slightly different approach to explain the maamar, see Or HaTorah of the Tzemach Tzemech, Bereishis, vol. 5, page 869a (1737).

הנה בחִתְּבִּיב (דְּבָרִי הַיּוֹםִים א' בְּט', יא): "לְךָ
ה' הַגְּדוֹלָה, וְהַגְּבוּרָה וְהַתְּפָאָרָת וְהַנִּצְחָה וְהַהְוֹדָה
כִּי כָל בְּשָׂמִים וּבָאָרֶץ לְכָה הַמְּמָלָכָה וְהַמְּנִשְׁאָל כָּל
לְרֹאשׁ כָּךְ" -

Now, it is written (Divrei Hayamim I, 29:11): "To You Hashem is the greatness, the might, the splendor, the victory, and the majesty, for all on heaven and earth is Yours; to You Hashem is the kingship, for You are exalted supreme over all rulers."

This verse is part of King David's praise of Hashem in his speech to the entire Jewish people at the end of his life, when he appoints his son Shlomo to be king after him. He thanks Hashem for giving him kingship over the Jewish people, and victory over the enemies of the Jewish people.

In the teachings of Kabbalah, the seven attributes mentioned in this verse are the seven Sefiros of Atzilus that relate to how Hashem conducts the world:

1-Greatness=Chesed/Kindness, 2-Might=Gevura/Severity, 3-
Splendor=Tiferes/Beauty, 4-Victory=Netzach, 5-Majesty=Hod, 6-For all on
heaven and earth=Yesod/Foundation, 7-Kingship=Malchus.

Now, these attributes in Atzilus exist on different levels. The essential nature of these attributes is too lofty to be able to descend into the created worlds. Only an extension and expression of these attributes can directly contact the creations. This is possible when the first five attributes, Chesed-Hod, come down through Yesod into Malchus. As they exist in Malchus they can come into the created worlds.

בְּלִשְׁׂוֹן נִקְּבָה, שְׁהָם בְּחִנּוֹת מִקְּבָּלִים מְאוֹר
אַיִן-סּוֹסְׁבָּרְוָה-הָוֹא.

These attributes are written in the feminine grammatical format, i.e.,
גְּדוֹלָה with a ה instead of גְּדוֹלָה etc.,
since this verse is describing the attributes as they are receiving from
the Infinite Light of Hashem,

The Mittler Rebbe explains in Toras Chayim (Bereishis, 175d):

The idea of the letter ה is expansion and spreading out. This represents how the attributes of Atzilus extend and spread downward to flow into the created worlds. This is the more external aspect of the Chesed and Gevura, as they come into Malchus and into the worlds. At this level, these aspects are only receiving a limited aspect from the essence of these attributes. It is from this extension of the attributes as they come into Malchus that the created beings can perceive Hashem's greatness and might. (The essence of Chesed and Gevura before they extend downward into Malchus are called גְּדוֹלָה וְגְבוּרָה without a ה. At that level these

attributes are “giving,” as opposed to the how they extend into Malchus, where they are “feminine” and “receiving.”)

כִּי בָּאָרֶר אֵין-סֹוף בָּרוּךְ-הָוּא בְּעַצְמוֹ לֹא
שִׁיחַר לְשׁוֹן גָּדוֹלָה - שֶׁבַמִּקְומָם גָּדוֹלָתוֹ
כִּי³.

For, there is no possibility of perceiving the greatness of the actual Infinite Light of Hashem, since “where you find His greatness is actually where you find His humility.” (Megila 31a)

The actual greatness of Hashem cannot be fathomed in any way. Similarly, the essence of the attributes of Kindness and Severity of Atzilus are too lofty to be directly perceived by the creations. Only as these attributes extend into Malchus can they serve as the source of perceivable Kindness and Severity in the creations.

Where some finds Hashem’s greatness, meaning he is able to perceive something of Hashem’s attributes, this is Hashem’s humility, i.e., it is only a limited expression of Hashem’s attributes that came down to a level where created beings can perceive it.

וְהַנֶּה "גָּדוֹלָה" הִיא מִדְתָּא אֶבֶרֶךְ,

Now this “גָּדוֹלָה-attribute of Hashem’s greatness” perceivable to creations, is the aspect of Avraham,

Avraham’s mission was to reveal Hashem’s greatness and kindness to the creations, which he accomplished to a great extant in his lifetime by teaching the whole world about Hashem.

וּבָמוֹ שְׁבַתּוּב (לְךָ לְךָ יְבָ, בָּ): "וְאֶגְדַּלָּה
שְׁמְךָ".

As it is written (Bereishis 12:2): “And I [Hashem] will make your name ‘גָּדוֹלָה’-the amplifier,”

Hashem named Avraham as the one to make Hashem’s presence known in the world, and to amplify people’s awareness of Hashem.

וְזֹהוּ שְׁאֹוֹמְרִים "אֶלְקִי אֶבֶרֶךְ כֹּו"⁴,

This is why we first praise Hashem in the Amida prayer saying that He is the “G-d of Avraham,” before describing Him as “הָגָדָל-The Great,”

³ שֶׁסֶם אַתָּה מוֹצִיא עֲנוּתָנוֹתָו. מְגִילָה לָא, א).

⁴ ..הָגָדָל."

Toras Chayim: In order to describe Hashem as “הַגָּדוֹל”-The Great” with a letter ה, implying a greatness that is known to us, we first need to refer to how Hashem is the ultimate Source of all Greatness, the “G-d of Avraham,” i.e., the source of all kindness and greatness that would later be revealed through the attribute of Avraham.

וְשִׁבְחוּ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא הוּא שָׁבֵךְ
עַנוּתָּנוּתָו יִתְבָּרֵךְ כָּךְ

This is the praise of Hashem: His humility is so great, that He can bring down some of His greatness to a level that we can understand.

If his true greatness cannot be fathomed, then how are we praising Hashem for that limited expression of his greatness that doesn't reflect His true greatness at all? The answer is that we are praising Hashem for His great humility, that He descends to our level so that we can appreciate His greatness according to our capacity.

שְׁנַמְשָׁךְ וּנְתַפְּשָׁט אָז אַיִן-סָופְּ בָּרוּךְ הוּא
כָּל כָּךְ, עַד שִׁיחָה שְׂוּרָה וּמִתְגָּלָה בָּמִדְתָּה
אַבְרָהָם אָהָבָנִי כָּו" (ישעיה מא, ח.)

Meaning, that His Infinite Light is drawn down and extends to the point that it can even dwell and be revealed in the aspect of “Avraham, My friend who loves Me,” (see Yeshaya 41:8)

Hashem's Kindness was able to descend and limit itself to the point of investing in Avraham's attribute of Kindness, and furthermore, into Avraham himself as he was a human in the world. Even though Hashem's essential attribute of Kindness is unlimited and infinite, nonetheless, Hashem contracted and limited some of His Kindness so that it should be invested and manifest in the soul of Avraham in this world. This is why Hashem called Avraham “My friend who loves Me,” since he ‘belonged’ to Hashem, in the sense that Hashem's Kindness and love was manifest and invested in him.

וְהִנֵּה, “הָאָבוֹת הֵן הֵן הַמְּרַכְּבָה”⁵ – שְׁחוֹן
כָּל יְמֵיכֶם בְּבָחִינַת בְּטוּל כָּו'

Now, it says (Bereishis Rabbah 47:6) “the forefathers are the ‘Merkavah-Chariot’ of Hashem's attributes,” since all of their days they were on the level of total selfless transparency to Divinity.

⁵ (בראשית ר' פ' פרשה מו, ו. ז' נ' ח' ל' א' ר' ב' ח' ל' ג' ק' פ' א').

A chariot has no will or desire independent of the one riding it. So too, the forefathers, Avraham, Yitzchok and Yaakov, were selfless vehicles for Divine expression.

וְעַל יְדֵי כֵן זָכוּ לְהַשְׁרָאַת הַשְׁכִינָה, אָוֶר
אַיִן-סּוֹף בָּרוּךְ-הָוּא בְּגִלְעִי מִמְשָׁ, שִׁיחָה
אָוֶר אַיִן-סּוֹף וּמִדּוֹתָיו הֵם הַמִּתְגָּלִים
בְּנֶפֶשׁ -

Because of this, they merited to have manifest in them the ‘Shechina-Divine Presence’ i.e., an actual revelation of Hashem’s Infinite Light, so that Hashem’s Infinite Light and His attributes were revealed in their souls,

אֲבָרָהָם אָוָהָבִי, וּפְחַד יַעֲקֹב כּוֹ"
פְּרַשְׁתָנוּ לֹא, מַבָּ.)

in the aspects of “Avraham, who loves Me,” and “the fear of Hashem of Yitzchok,”

The fact that Hashem describes how Avraham loved Him and how Yitzchok feared Him was to show that Avraham was a vehicle of expression of Hashem’s love and kindness, and therefore had a Divine level of love of Hashem, and Yitzchok was a vehicle of expression of Hashem’s attribute of Severity, and therefore had a Divine level of fear of Hashem. Similary, Yaakov was a vehicle of expression of Hashem’s attribute of Mercy.

וְהַן חֵן מִדּוֹת גָּדוֹלֹתָיו וְגִבּוֹרֹתָיו שֶׁל
הַקָּדוֹשׁ בָּרוּךְ-הָוּא עַצְמוֹ, שְׁנִמְשָׁךְ
וּנְשַׁתְּלִשָׁל לְמִטָּה עַל יָדֵיכֶם,

These are the actual attributes of Hashem’s own greatness (kindness) and severity, as they descend downward through them, i.e., the souls of the forefathers,

לְהִיּוֹת גִּילּוֹי אָוֶר אַיִן-סּוֹף בָּרוּךְ-הָוּא
בְּכָל נְפָשׁוֹת יִשְׂרָאֵל בְּבִחִינַת גִּילּוֹי מִמְשָׁ.

so that Hashem’s Infinite Light should be openly revealed in the souls of all the Jewish People.

וְלֹא בְמַחְשָׁבָה בְּעַלְמָא, שֶׁכָּל יִשְׂרָאֵל
מַאֲמִינִים בֵּין מַאֲמִינִים כּוֹ".⁶

The revelation referred to here is not that the awareness of Hashem should just be expressed in a Jew’s fleeting thoughts, since “all Jews are believers, the children of believers,”

Since every Jew inherits a Divine soul, he or she naturally believes in Hashem, without needing any proof. However, this natural belief in Hashem can exist on a

subconscious level, without affecting one's daily conduct. This is why a Jewish thief may pray to Hashem to succeed in stealing, since he naturally believes in Hashem, but his thoughts about Hashem don't affect his conduct to stop him from stealing. This type of fleeting thoughts about Hashem resulting from our natural (subconscious) connection to Him is not called an "actual revelation" of Hashem's Infinite Light into the souls of the Jewish People.

כִּי הַמִּחְשָׁבָה הִיא בָּרְשׁוֹתוֹ שֶׁל אָדָם - אֲלֵיכֶם יְחִפּוֹן יְתִןֶּנוּ,⁷

וְהַחְפֹּצָה יִמְלָא אֶת לְבָבוֹ וּמִחְשְׁבָתוֹ
לְהַטּוֹתָה פְּעֻמִּים כֶּר וּפְעֻמִּים כָּר.

Since, a person's thoughts are in his control to turn it in whatever direction he desires,

and whatever he desires he can choose to concentrate the thoughts of his heart upon, and sometimes he turns them one way, i.e., to think about Hashem, and sometimes the other way, i.e., to think only about material matters.

Mere inborn belief in Hashem's existence will produce occasional fleeting thought about Hashem, that the person may sometimes choose to concentrate upon and sometimes not. This is not true revelation of Hashem.

וְצִרְקָר שִׁיחָה הַחְפֹּצָה וּהַרְצָוֹן פְּקוּעַ
בָּמָקוֹם נָאָמָן,

Rather, true revelation of Hashem means that the person's desire and will are firmly established in their focus on connecting to Hashem,

וְהוּא עַל יְדֵי הַדּוֹעַת וְהַכְּרִיה בְּבִחִינַת
הַרְגֵּשָׁה בְּאַלְוּ רֹאָה כָּר.

and this is accomplished through "Daas-intimate knowledge" and recognition of Hashem that is experienced so strongly that it is as if the person "sees" the truth of Hashem's existence.

וּכְמַאֲמָר רַ"ל עַל אֶבְרָהָם אָבִינוּ עָלִיו⁸.
הַשְׁלָום - שֶׁהָפֵיר אֶת בָּרוּאָו כָּו".

As our Sages say regarding Avraham our forefather (Nedarim 32a) that "He recognized his Creator,"

⁷ (משלי כא, א).

⁸ (נְדָרִים לְבָבָא. רָאָה רַמְּבָ"מ הַלְכֹת עֲבוֹדָה זָרָה פָּרָק אַחֲלָכָה גָּ).

The Rambam (Hilchos Avoda Zara, 1:3) explains that Avraham came to the full recognition of the true existence of Hashem. This recognition was so real and powerful to Avraham that he was willing to give up his life to publicize this knowledge and truth. It is this type of recognition of Hashem that is called “seeing” the truth of Hashem. When a Jew comes to recognize the truth of Hashem’s existence in a similar manner, that it becomes absolutely real to him even in his or her physical life, that is called “a true revelation of the Infinite Light of Hashem” in his or her soul.

אך המשכנת גילוי זה מבחןת מעלה
ומדרגת האבות עצם כו', כי האבות
היו בבחינת מركבה-דАЗילות, ר"א יהו
וגרמו להן ח"ר" ולא כל נפש תוכל שעת
גילוי זה.

However, the flow of this revelation of the awareness of Hashem **on the level of the forefathers themselves – which is the level of ‘Merkava-Chariot’ of Hashem** from the aspect of the world of Atzilus, where “He [Hashem’s Infinite Light] and His Sefiros/Attributes are completely united,” – not every soul is able to handle that level of revelation.

אבל להיות גילוי זה נמשך ונשתלשל
בבב"ע שם מושרשות נפשות כלל
ישראל, הוא על ידי בבחינת ומדרגת
השבטים.

Rather, for this revelation to be drawn down and descend into the levels of Beriah, Yetzira, and Asiya, where the souls of the general Jewish population are derived, this is possible only through the intermediary level of the souls of the ‘שְׁבָטִים-Shevatim’(Tribes),’ i.e., the souls of the 12 sons of Yaakov.

כי “שְׁבָט” הוא לשון המשכנה, כמו
“כובבא דשכיביט”⁹.

Since the word “שְׁבָט-Sheivet/(Tribe)” comes from the expression which means to “draw forth,” as in the term for a shooting star, “כובבא דשכיביט-a star that is drawn out.”

וגם לשון שבט וענף מן האילן הנדרול,

Also, it (the word “שְׁבָט-Sheivet/(Tribe)”) comes from the

(ברכות נח, ב (ומפרש רשי): “כובב הירוד בחרץ ברקיע ממקום למקום ואורו בשבט, שהוא יורה
ונראה כמו שפוחת רקייע”). זהה חלק ארלגד, א.

expression which means a wooden staff derived from the **branch or bough of great tree**,

The tree branch, which is then used as walking staff, is an extension of the trunk of the tree. The trunk of the tree is drawn out and extends through its branches. We see that the idea of the Shevatim is to serve as an extension of the “trunk of the Tree,” which is the level of the forefathers, Avraham, Yitzchok, and Yaakov. Their souls serve to bring down and extend into a lower level the revelation of Hashem manifest in the souls of the forefathers.

שְׁהָם בְּבִחִינַת מַרְכָּבָה לְעַל מַאֲדָתָגְלִיא,

Since they (the Shevatim) are the level of the ‘Merkava-Chariot’ to Hashem’s revelation in the aspect of Malchus of Atzilus as it descends into the created worlds, which is known as “the World of Revelation,”

Malchus of Atzilus has two aspects: The inner aspect of Malchus is how it exists in the realm of Atzilus itself. The outer aspect of Malchus is how it descends to create and enliven the worlds of Beriah, Yetzira, and Asiya. At that level, it is referred to as “the World of Revelation,” since it is the source of revelation to all the created worlds. The Shevatim were a ‘Merkava-Chariot’ to that level, i.e., this revelation completely permeated their being, and they served Hashem selflessly based on the awareness of Him from that revelation.

בְּבִחִינַת (הַיּוֹם) “עַמְדָה עַל יְהָוָה בְּקָרָר”¹⁰,

This level is also referred to, by way of analogy, as the Mikvah in the first Beis Hamikdash called “**The Sea that stands upon 12 cow statues**.” (See Melachim I, 7:23-25)

King Shlomo built a large round mikvah for Kohanim in the first Beis Hamikdash, which he called “The Sea.” This represented the level of Malchus of Atzilus, since Malchus is also like the sea. It receives the flow of Light and Life-force from the higher Sefiros and uses that to give life to the creations. This is like how the sea gathers water from all the rivers, which then turn back into cloud vapor to provide rain for the land. King Shlomo placed this mikvah on top of twelve metal cows, with three cows facing each of the four directions. This represented the four camps of the angels: Michael, Gavriel, Refael, and Uriel.

¹⁰ (מלכים א' ז, כג. כה: “וַיַּעֲשֵׂה אֶת הַיּוֹם .. עַמְדָה עַל שְׁנִי עַשֶּׂר בְּקָר.”).

הַמִּבְחִינַת י"ב שָׁבָטִים – כִּנְגָד אַרְבָּע חִיּוֹת
 הַמְּרַכְּבָה – "פָּנֵי אָדָם כֹּו", וְכֹל אַחֲרָכָה כָּלֹול
 מִגְּאָבוֹת, הַרְיִי"ב.

These “12 cow statues” represent the 12 Shevatim, which correspond to the four angels of the ‘Merkava-Chariot’ of the World of Beriah, each one with a different “face,” these faces are “**the face of a man**, the face of the face of a lion... the face of an ox... and the face of an eagle,” (Yechezkal 1: 10), **and each of these** four angels is comprised of the three attributes of the **forefathers**, Love, Fear, and Mercy, **equaling 12 aspects**, one for each Sheivet.

The prophet Yechezkal was in Exile right before the destruction of the Beis Hamikdash. He had a prophetic vision of Hashem coming in “a stormy wind... and raging fire.” He then perceived four angels who were Hashem’s emissaries to carry out different tasks. These angels were called “**חַיּוֹת**-wild animals.” These angels are known as the “Merkavah-Chariot” of Hashem’s Divine Presence. Just like the King travels around in a chariot on various missions, Hashem accomplishes different things using these angels and the angels under them in spiritual level.

These four angels each had four faces: 1- A man; 2- A lion; 3- An ox; 4- An eagle. Even though they all had these four faces, they were each facing a different direction with their “main face,” so that each one had an emphasis on one of the four faces, even though they also had the other three faces, which were less pronounced than the main one.

These four angels, each facing one direction, are represented in the four groups of cows under ‘The Sea’ mikvah, three cows facing each direction.

The reason why each group has three is because each of the four angels has three aspects to it, Love, Fear, and Mercy, corresponding to those attributes of Atzilus, which were manifest in the forefathers, Avraham, Yitzchok, and Yaakov.

This group of four angels known as the ‘Merkavah-Chariot’ of Beria is the same general level as that of the souls of the 12 Shevatim.

Both the Merkava angels and the souls of the Shevatim serve as an intermediary level through which the flow of Light and Life passing through Malchus of Atzilus must go through in order to become limited enough to descend to the other

creations (through the angels), or to the souls of the general population of the Jewish people (through the souls of the Shevatim).¹¹

וּמְשֵׁם נִמְשָׁרָה הַשְׁפָעָת וְהַמְשָׁכָת גַּלְוִי
אֶלְקֹוֹתוֹ יִתְבָּרֵךְ בְּכָל הַנְּפָשׁוֹת שֶׁל
יִשְׂרָאֵל,

From this level, the souls of the Shevatim, there is drawn down the flow of Hashem's revelation in the souls of the general population of the Jewish people.

שְׁבִחַנְתִּי וּמְדִרְגָת הַשְׁבָטִים יִכּוֹלִים כָּל
יִשְׂרָאֵל שָׂאֵת בִּנְפָשָׁם.

Since every Jewish soul can handle the level of the revelation of Hashem coming from the Shevatim.

וְזֹהוּ שֶׁאָמַר הנָּבִיא עַל הַגְּלוּת (וּנְחַקְּקָנָה)
בַּתְּקוּנִ-חַצּוֹת (ישעיה סג, יז): "לִמְהּוּ
תִּתְהַעַן ה' מִדְרְכָה, תִּקְשִׁיחַ לְבָנֶךָ
מִירָאָתֶךָ, שׁוֹב לְמַעַן עֲבָדֵיךָ שְׁבָטֵיכָי
נְחַלְתָּךְ".

This is what the prophet Yeshaya said regarding the time of Exile, (and this verse was established to be recited in the Tikun Chatzos prayer): "Why Hashem do You allow us to stray from Your paths, and harden our heart from being able to fear You, return for the sake of Your servants, the Shevatim who are Your heritage." (Yeshaya 63:17)

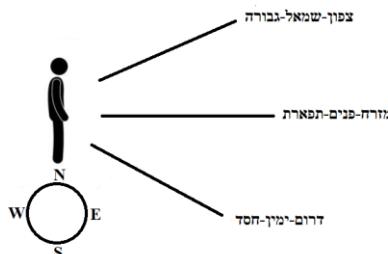
פִּירּוֹשׁ: "מִדְרְכָה" - מִדְרְכַת אַבְרָהָם שֶׁנָּאָמַר
עַלְיוֹן (בראשית י"א¹²): "הַלֹּוּ וְנִסּוּ
הַגְּנָבָה כֹּוּ",

The meaning of "Your paths" is a reference to the aspect of Avraham, which is the path of the love of Hashem, as it says: "He [Avraham]

¹¹ This can be compared to an electrical current transformer, that reduces the intensity of the electrical current, so that the resulting current can be used to power household devices. The transformer can receive a high voltage current but give off a low voltage current. Similarly, the angels of the Merkava of Beriah and the souls of the Shevatim are able to receive the attributes of Love, Fear, and Mercy from Malchus of Atzilus and reduce the intensity to a level that an average Jewish person can handle. (The difference between these angels and the Shevatim is that angels receive a more external aspect of the revelation of Malchus of Atzilus, whereas the Shevatim receive the inner aspect of the revelation of Malchus of Atzilus, a much deeper level.)

¹² (לְרַכְבָּה, ט).

travelled continually towards the 'south.'" (Bereishis 12:9)



As illustrated, if a person is facing east, then north-צפון is on his left, and south-דרום is on his right. Since the right side corresponds to Chesed-Kindness, so south also corresponds to Kindness, which is an expression of love, in this case, the love of Hashem. Thus, Avraham travelled continually towards a higher level of love of Hashem. It is this path of attaining love of Hashem that the verse is referring to.

"וּמִירְאָתֶךָ" – מדת יצחק כו'

And the meaning of “from the fear of You,” is the aspect of Yitzchok, who embodied the fear of Hashem.

וּקוֹבֵל הַנְּבִיא: “לִמְהּ תִּתְהַעֲנוּ . . וְתַקְשִׁיחַ לִבְנָנוּ” מִמְּרֹת אֶבְרָהָם וַיַּצְחַק, לְהִיוֹת רְחוּקִים מִאוֹר פָּנֵי ה' שִׁתְגַּלֵּה עֲלֵינוּ, וְלְהִיוֹת בְּגָלוֹת אֲדֹם הֵם עֲנִינִי עַלְמָם הַזֶּה כו'?

The prophet Yeshaya complains to Hashem: “Why do you let us stray from Your paths, and harden our hearts” from experiencing the aspects of Avraham and Yitzchok, the love and fear of Hashem, distancing us from perceiving the Light of Hashem’s Countenance, and instead we causing us to be in the Exile of “Edom,” meaning excess emotional attachment to worldly matters?

עַל כָּל פָנִים: “שׁוּב לְמַעַן עֲבָדֵיךְ שְׁבָטִי נַחֲלָתֶךָ!”

The prophet Yeshaya continues, saying that at the very least, “return for the sake of Your servants, the Shevatim who are Your heritage!”

כְּלֹוֹמֶר, שָׁעַם הִיּוֹת שְׁבָחִינָת מַעֲלוֹת וּמִדְרגָת הָאָבוֹת עָצָם אִינוֹ שׂוֹרָה וּמִתְגַּלֵּה בְּנֶפֶש הָאָדָם בְּגָלוֹת,

Meaning, even though the level of love and fear of Hashem of the forefathers themselves is not

manifest or revealed in our souls in the time of Exile,

אבל על ידי השתלשות בחינת ומעלה
השבטים יוכל להיות גילוי זה בכל נפש
ישראל :

nonetheless, through the fact that the revelation manifest in the forefathers descends by way of the intermediary level of the Shevatim, this revelation can reach the soul of every Jew,

The implication is that we are asking: Why are we blocked off from even the revelation through the Shevatim in the time of Exile, to the point that we our love and fear is for physical matters instead for Hashem?

Thus, the meaning of “return for the sake of Your servants, the Shevatim who are Your heritage!” is as follows: We ask Hashem to return His revelation to us, so that we should some level of love and fear of him, and this is possible by bringing down His revelation through the souls of the Shevatim so that it can reach us on our level.

(ב) Chapter 2

וְהַנֶּה מִדְתָּנוֹ שֶׁל יַעֲקֹב אָבִינוּ עַלְיוֹ-הַשְׁלוֹם
הִיא בְּחִנַּת הַרְחָמִים הַעַלְיוֹנִים,

Now, the aspect of Yaakov our forefather is the level of awakening “the Higher level of Mercy” from Hashem,

שָׁאֲפִילוּ עַל כָּל עַולְמֹות שִׁיר וּנוֹפֵל
בְּחִנַּת הַרְחָמִנות כֵּו, כְּמוֹ שָׁנַתְבָּאָר
בָּמָקוֹם אַחֲרָיו.

which is, that the concept of Hashem needing to have mercy is applicable even to all the highest spiritual worlds, as is explained elsewhere.

In terms of regular people, mercy applies only when a noble or wealthy person sees a coarse or poor person, that has much less than him. However, on the rich and noble person, needing mercy would not apply. However, from the perspective of the king of the entire country, all the nobles are considered equal to the beggar on the street. Therefore, from the king’s perspective, all his citizens are equally needing of his mercy.

Now, even the greatest king is limited in how much he is exalted above the people in his country, and correspondingly, how much he feels the need to have mercy on all his citizens equally. However, Hashem is infinitely exalted above all worlds

equally, in the most absolute sense. Therefore, from Hashem's perspective, everyone needs His mercy equally, since Atzilus is equally far the Infinte Truth of Hashem as the physical world we live in, therefore even Atzilus needs Hashem's mercy just as we need it. This is the "Higher level of Hashem's mercy" that Yaakov was able to awaken from Hashem. He was able to draw down Hashem's mercy from a level that transcends Atzilus into the world of Atzilus.

וּמְדִרְגוֹת הַשְׁבָטִים "יֹצָאי יְרֵךְ יַעֲקֹב"¹³
הַם בְּמִדְרִיכָה שֶׁלְמַטָּה הַיָּמָנוֹ.

Whereas the level of the Shevatim, who were the children of Yaakov, were on a lower level than him.

דְּהַיָּנוּ לְעֹורֶר רְחִמִּים רַבִּים עַל נִיצּוֹן
אֱלֹקּוֹת הַשׂוֹרֶה בְּנֶפֶשׁוֹ,

That is, the level of 'mercy' of the Shevatim is the ability to awaken abundant mercies from Hashem on the spark of Divinity that is invested our soul.

עַל יְדֵי הַתְּבֹונָנוֹת בְּגָדוֹלָה אַיִן-סָוִף
בְּרוּךְ הוּא אֵיךְ שַׁהוּא "רָם וּנְשָׁא" (ישעיה
נ, ט), וּ"כֹלָא קָמִיה בְּלָא חַשִּׁיבִי"¹⁴,

This is accomplished through contemplation on the infinite greatness of Hashem, how He is "Exalted and Elevated," and "Before Him, nothing else has any significance,"

וּבְטוֹל בְּלַהֲנְדָרָאִים בָּמְקוֹרִים,

and how all the creations are "bateil," i.e., completely dependent upon and still included in their Divine Source of existence and life, to the point of having no independent existence or value.

וּבְכָלְלָם גַם נֶפֶשׁוֹ,

And among all the other creations is the person's own soul,

בְּשַׁחַתָה בָמָקוֹר חֹצֶבֶת "חָלֵק אֱלֹהָה
מִמְּעַל" (איוב לא, ב) מִמֶּשׁ,

that when it was originally included in the spiritual place it was derived from, i.e., before the soul descended into the body, it was openly revealed

(שמות א, ה).¹³

(זהר חלק א יא, ב - על פִּי דָנִיאֵל ד, לב).¹⁴

שְׁחִיתָה בְּטַלָּה בְּאָוֶר אַיִן-סּוֹף מִמְשָׁ,

how this soul is a “literal aspect of Divinity from Above,”

at that point it was completely “bateil,” i.e., it experienced the truth of how it is nothing other than an expression of and included in the Infinite Light of Hashem,

וְאֵיך יָרַדָה פְּלָאִים מַטָּה מַטָּה מִאִינְרָא
רַמְאָכָל.

so how is it possible that this soul fell so tremendously low, like someone falling from a high roof into a deep pit?!

וּלְפִי רַבּוֹי וְאֲרִיכָה הַתְּבֹונָה כִּרְתָּגְדָל
הַרְחַמָּנוֹת בִּתְהַרְשָׁת.

According to how many details he goes through in this contemplation, and how much time he spends on it, based on that will be with how much great intensity he will feel mercy on his own Divine soul, and thereby awaken mercy from Hashem as well.

In other words, in order to awaken mercy from Hashem, a person needs to feel the contrast of where his came from and where it ended up.

For example, if a thief who lived on the streets stealing from people is sent to jail, even though it is unfortunate for anyone to end up in jail, the contrast between where he came from and where he ended up is not that great, and therefore the mercy that people will feel for him will not be so intense.

However, if a compassionate and righteous king is exiled to be a slave and work in the barn of a coarse peasant, this is a tremendous contrast, and whoever knows the king will be awakened with an intense feeling of mercy to save him.

When we realize how great Hashem, and what it means that our soul was bound up and united with Hashem on the highest possible level, a status greater than any king in this world every held, a level beyond anything this world could every come close to, and from this Bond of Life with the Infinite Truth of Hashem it fell into dealing with the stupidities and coarseness of the animal souls base physical desires, the contrast should be overwhelming.

The more a person appreciates the greatness of Hashem, the greatness of his soul and where it comes from, according to that he will feel the contrast and be moved to feeling mercy on his soul.

וְעַל דָּבָר זוּה֙ נִתְקַן כֹּל סִדר הַתְּפִלָּה,

It is regarding this matter, the need to awaken Hashem's mercy, that the entire order of the prayers is based.

ובפְּסָוקֵי דְּזִימָרָה שֶׁבֶמֶה פְּסָוקִים המספרים בשבחו של מקום בעילוי אחר עילויו,

It is also for this reason that in Pesukei Dezimra there are many verses recounting the praise of Hashem, describing ascendingly higher levels of Hashem's creations and mighty deeds,

שֶׁמֶזה תָּגַדֵּל הַרְחִמָּנוֹת עַל יְרִידַת הַנִּיצָּעֵן וַיְחַזֵּקוּ מְאֹר אַיִן-סָוף בָּרוּךְ הוּא בָּןָל.

since this increasing awareness of Hashem will increase his feeling of mercy on the Divine Spark in his soul that fell far from the Infinite Light of Hashem, as explained above.

וְהַנֵּה, עַל יְדֵי שְׁמַתְעֹזֶר בְּחִנִּית הַרְחִמָּנוֹת, בְּאַתְּעֹרֹתָא-דְּלַתְּתָא - אַתְּעֹרֹתָא-דְּלַעַלָּא.

Now, when a person will awaken mercy on his own soul in an “awakening from below,” this will cause a corresponding “awakening of mercy from Hashem Above.”

כְּמוֹ לִמְשֵׁל הַשְׁבֵּט וְעַנְפֵּן שֶׁל אַיִּלְן שְׁבֹופְּפִין אָתוֹ כָּו אַיִּינְ¹⁶ נִמְשָׁר כֹּל הַאַיִּלְן,

For example, by way of analogy, when someone pulls down the branch or bough of a tree, then the entire tree can be bent downwards.

כְּךָ הוּא עַל יְדֵי אַתְּעֹרֹתָא-דְּלַתְּתָא זוּ שְׁמַבְחִנִּית וּמְדֻרְגַת הַשְׁבָּטִים גּוֹרָם אַתְּעֹרֹתָא-דְּלַעַלָּא - בְּחִנִּית רַחֲמִים רַבִּים,

So too, through this “awakening from below” on the level of the Shevatim (branches), this causes an “awakening from Above,” of Hashem’s abundant mercies,

¹⁵ [בנדפס: ועד"ז, ואולי הכוונה “על דָּבָר זוּה֙”]

¹⁶ [מתקייבות אַיִּינְ נִמְשָׁר עד תיבות נִמְשָׁר גִּילְוִי - נִסְף בְּרִפּוֹס זִיטָמִיר. וּבְרִפּוֹס רָאשָׁוֹן: שְׁבֹופְּפִין אָתוֹ כָּו נִמְשָׁר].

לְהִיּוֹת נִמְשָׁךְ גִּילּוּי אָוֹר אַיִן-סּוֹף בְּרוּךְ
הָוּא, וּבְחִינַת מְעֻלּוֹת וּמְדִינּוֹת הָאָבוֹת,
בְּבְחִינַת גִּילּוּי מִמְשָׁךְ בִּנְפָשׁוֹ.

דְּהַיּוֹנוּ בְּחִינַת דִּעָת וְהַרְגֵשָׁה בָּאִילוֹ רֹאָה
כֹּל.

וּבְמַאֲמָר¹⁷: "אָבִינוּ אָב הַרְחָמָן רְחָם נָא
עַלְינוּ, וְתַנְ בְּלֵבָנוּ בִּינָה כּוּ",

שְׁפָדֵי לְהִיּוֹת לְבָבֵנוּ מִכּוֹן וּכְסָא לְהַשְׁרָאָת
בִּינָה וּדְעָת בְּבְחִינַת הַרְגֵשָׁה בְּלֵב, הָוָא עַל
יָדֵינוּ הַרְחָמָנוֹת.

כִּי הַרְחָמָנוֹת וְהַדְעָת תְּלִי וְהַבָּזָה.

וּבְמַאֲמָר רֹא"ל (בְּרָכוֹת לג): "כָּל מֵשָׁאֵן
בּוּ דַעַה כּוּ":¹⁸

so that Hashem's Infinite Light, as it is expressed in the levels and attributes of the forefathers, should be drawn down and openly revealed in his soul.

Meaning, that person should come to have an intimate knowledge and strongly felt experience of his awareness of Hashem's True Existence, so that it should be as real to him as though he had seen it with own eyes.

Like we say (in the blessing before the morning Shema): "Our Father, Hashem, merciful Father, please have mercy upon us, and place in our hearts understanding..." to truly perceive and recognize Hashem's presence and existence so that it is felt in our heart.

Since, for our hearts to be a proper 'dwelling place,' i.e., receptacle, for the understanding and intimate awareness of Hashem's True existence on a level that is felt in our heart, this is only possible through Hashem's mercy on us.

Since mercy and "Daas," i.e., the ability to have an intimate awareness which creates an emotional connection with something, are interconnected.

As our Sages say (Brachos 33a): "Whoever has no "Daas," [i.e., mature and intimately felt awareness

¹⁷ (ברכוֹת קְרִיאַת שְׁמָעָ דְשִׁחרִית).

¹⁸ ("אָסָור לִרְחָם עַלְיוֹ, שְׁנָאָמֵר (ישׁעַיָּה כוּ, יא): 'בַּי לֹא עַם בִּינּוֹת הָוָא עַל בָּן לֹא יַרְחָמָנוּ עַוְשָׂהוּ'").

of the true value of the important things in life,] it is forbidden to have mercy on him,” since the other person’s mercy will not actually help him, since he does not really care about life in a mature way, and the other person’s mercy will end up just enabling him to do more reckless things.

We thus see that mercy comes to one that has “Daas,” and the opposite is also true, that through a person having mercy on himself he can come to have “Daas.”

(However, only if a person awakens mercy on himself will he come to Daas. This is unlike the above quote of the Sages, that one who has no Daas and does not care to have any mercy on himself, then no else can truly help him. This process must start from the inside it with the person first realizing that he doesn’t have Daas and awakening mercy on himself to want to have Daas. Then, Hashem can have mercy on him and give him the power to truly attain Daas.

The maamar will continue to say that Hashem does need to give us some mercy first before we can awaken mercy from Hashem on us. But that type of mercy is just to give us the power and capability to awaken His mercy on a revealed level, as will be further explained.)

(ג) Chapter 3

אך הנה, גם לבחן את עזרותך-דלעילא,
שיהיה תלי באתערותך-דלהתך זו,
אריך להיות בבחןת המשכה מלמעלה.

However, there needs to be another type of revelation from Above, to enable us to awaken Hashem’s mercy from Above through our awakening of mercy from below.

Since we are creations and are incomparably distant and removed from the ‘level’ of the Creator, the fact that we do something down here doesn’t necessarily mean that it will affect anything Above.

Even in the human realm, a human king (or president) is not that much different than one of his subjects. Yet, not necessarily because one of his subjects comes crying to the king help will the king actually care to help him or feel mercy for

him, since the king can feel exalted and removed from the problems of this simple person.

How much more so Hashem, the Creator, who is Infinitely Exalted above creation, doesn't need to reciprocate to every feeling that a person has.

Yet, the fact that Hashem chooses to care about us and our feelings shows on Hashem's ultimate greatness. Even though Hashem is Infinite and beyond all limitations of time and space and levels etc., He chooses to come down to our level and care about everything in our lives, including our thoughts and feelings, and He empowers us to awaken His Infinite mercy through our own limited efforts to awaken mercy on our Divine soul.

This ability of Hashem to descend to our level and empower our finite service to reveal His Infinite Light comes from a very lofty level, higher than Atzilus, higher than the spiritual levels of Hishtalshelus.

וְהַמְשִׁבָּה זוּ הִיא מִמּוֹרֵךְ הַרְחָמִים
עַלְיוֹנִים, שֶׁלְמַעַלָּה מַעַלָּה מַסְדֵּר
הַהַשְׁתַּלְשָׁלוֹת, שֶׁשֶּׁמֶן מִקּוֹר וּשְׁרֶשֶׁת
הַרְחָמִים, מִה שָׁאִינוּ מִרְשָׁגָן וְנַתְּפֵס בַּסְדֵּר
הַשְׁתַּלְשָׁלוֹת כָּלָל.

This revelation (that empowers us to awaken His mercy) is from the source of the “Higher level of mercy” of Hashem (mentioned above), which is above and beyond the order of spiritual levels called Hishtalshelus, it is there (beyond Hishtalshelus) that exists the source and root of this type of mercy of Hashem, which is so exalted that it cannot be fathomed or grasped in any of the levels of Hishtalshelus at all.

ובמאמ'ר: "אֶלְקִי עָולֵם בָּרְחָמִיקָה הַרְבִּים - בָּרְחָמִיקָה הַיְּקָא כָּו, וּבָמוֹ שְׁנַתְּבָאָר בָּמְקוֹם אַחֲרָה."

Like we say (in the blessing of Yotzeir Or before the morning Shema): “G-d of the world, in Your abundant mercies have mercy on us,” we specifically request “Your mercies,” as is explained elsewhere.

See above at the beginning of chapter two where this concept was explained.

- "וְהַוְיֵשְׁבָם לְבָנָ בְּבָקָר"

This is the mystical meaning of “and Lavan woke up early in the morning”:

פִּירּוֹשׁ: לְבָנִ-דָּקְדָּשָׁה הוּא בְּחִינַת לְבָנָן,
הָעֶלְיוֹן,

Meaning, the aspect of Lavan as it exists in holiness, which is the idea of the “Loven HaElyon-the Whiteness Above,”

Lavan, which in Hebrew is ‘white,’ represents the Whiteness of Above.’ The color white represents something simple and indivisible. Plain light that contains all colors is referred to as “white light.” The revelation of Hashem’s Infinite Light that transcends Atzilus is called “White” in the sense of being simple and indivisible, higher than the definitions and details of how this Light is expressed in the Sefiros of Atzilus.

דְּהַיָּינוּ בְּחִינַת אֹור עַצְמָתוֹ וּמְהוֹתוֹ שֶׁל
אֹור אַיִן-סּוֹף בָּרוּךְ הוּא.

This is a most essential expression of the Infinite Light of Hashem.

כְּمַשֵּׁל מְرָאָה וְגּוֹן לְבָנָן שֶׁאַיִן דָּוְמָה לְכָל
הַמְּרָאֹת וְגּוֹנוֹנִים;

The analogy for this is the color white, which is unlike all other colors and appearances,

שְׁהָגּוֹנִים שֶׁלָּהֶם נָתְהָוּ עַל יְדֵי צְבָע, מַה
שֶׁאַיִן בֵּן מְרָאָה וְגּוֹן לְבָנָן הוּא עַצְמָות
הַדָּבָר וּמְהוֹתוֹ, שֶׁלֹּא נִשְׁתַּבְּחָה וְלֹא נָתְהָוָה
עַל יְדֵי צְבָע.

since these colors are created through a coloring agent, which is not the case with the appearance and color of white, which is the essential color of the thing, that was not changed through any coloring agent.

The Mittler Rebbe explains (see Ateres Rosh ch. 5, and Maamarei Admur HaEmtzai, Devarim II, p. 515):

All¹⁹ colors except for white are created from some substance giving the object that color, however the matter of the substance does not have any specific color, instead

¹⁹ מאמרי אדמו"ר האמצעי דברים ב' ע' תקטו: אך הנה ידוע בספר החקירה שהמראה לבן מובדל במעל' משאר הגוונים והמראות להיוונו גוון עצמי ממש"כ שאר הגוונים שאין העצם אלא דם דבר נוסף על העצם כמו מראה וגוון האידמיות של בגד אדום הרי אין האידמיות ממהות הבגד כי מוחות הבגד הוא גשם ממש כצמוך וכיוצא בו וגוון האידום שבו הוא שצבעו אותו כך ונראה לעין כאשר האידמיות הוא בעצמו ומהוות של הבגד בטבע חולתו, אבל באמת אין האידמיות אלא רק כמו דבר רו הנטפל ונבדק בגבג אחר היותו העצמי שהרי כשייחזור הדבר האדום לא ימצא בתוך פרשי החקלי' הקטנים מראה אדום כלל ממש"כ גוון הלובן שהוא מראה עצמי דהינו של לבן הוא ממהות הבגד הלבן ולא שניתוסע עליו אחר היותו אלא מתחלה היותו העצמי הוא לבן וכן גוון המראה לעין בלבד שאינו עצם הדבר אלא הלבוניות הוא עצם ומהות הדבר ולא גילוי בגוון בלבד שהרי כשייחזור הדבר הלבן לחלקים קטנים ימצא בתוך כל חלקי' הקטנים מראה

it is “white.” This “colorless” color is called white, since it is the closest to the natural colorless state of matter. Therefore, the cleaning process in Hebrew is called מלבן “to whiten,” since when all additional coloring agents are cleaned and removed from a substance then it returns to its original state of whiteness. This is the opposite of how other colors work, that the more they are cleaned the weaker their color becomes, unlike white which becomes stronger the more something is cleaned.

An example of this is hair, which is essentially colorless, and appears white, but there is a pigment in the hair giving it color, such as black or brown etc. However, when a person gets old this pigment fades out, leaving the hair white, its essential “colorless color.”

(The Mittler Rebbe asks²⁰: We see that some things have a natural color that is not white, like gold that is naturally gold colored, and the more it is cleaned it will only become more gold colored? He explains that even the “natural” color of a substance isn’t essential to its very being, rather this property of appearing as a certain color is a tangential property in comparison to the very being and matter of the substance. Whereas white represents the essential colorless state of the matter.)²¹

לבן להיותו עצמי בעצם הדבר עצמו.

²⁰ שם: (והנה יש דברים שנולדו בגוון אדום או ירוק כמו חוט השני שנרתווה בגוון אדום או הדם שהוויתו במראה אדום או הזרב להיותו במראה ירוק וגם אם יחתוך אותו לחלקים קטנים ביותר ימצא בכל גוון האדום או הירוק להיוון טבעיים בתחילת הוויתן ותולדתן וא"כ לבארה אין הפרש כלל בין מראה אדום למראה לבן בזה? אך מ"מ יש הפרש גדול כי הגם שהאידמיות של הדם נולד עם הדם מוחלת הוויתן מ"מ אין האידמיות עיקר מהות עצם הדם רק שנולד עמו יחד האבל הוא נוסף על עצמו וגם שוננס בתרוך כל החלקי הקטני בטבע התולדת מ"מ הוא נוסף על כל החלקים כמו מראה האידמיות של צער הקבש שמהות הצער עצמו אינו האידמיות הגם שנולד הצמר אדום ונוכנס בתרוך כל החלקי כו' משא"כ מראה צער כבש לבן אינו נק' מראה וגוון להיות נוסף על עצם הצער אלא הוא עצם הצער ולא שיר לאמר בו גם שנולד לבן כי הלכוניות אינו דבר בפ"ע כלל אלא מהאחד שם ממש בעצמו כו) ולפ"ז לא ניתן לקרוא לבן בשם מראה וגוון כלל אלא הוא היולי בעצם החומר היولي כי הגוון והמראה עניינו שהוא גילוי העצם בלבד למראה עין ולא נחשב בעצם כלל אבל הלובן הוא עצם הדבר וא"כ אך יקרהותו גוון ולבר אין העולם קוראיין גוונין לעזיר ולבעור דבר מה רק האידמיות והיריקות אבל צבע לבן איןוק' צבע להיוון עצמי כנ"ל (אך לפ"ז מהראוי שלא ישתנה מראה הלובן כמו שלא ישנה העצם ולמה אנו רואים שיפול שינויו במראה לבן עד שעריכים לבנו בצבע לבן (הנק' בל"א גיבלייכט) כמו הפשtan שכחה לבנינותו שלו ילובנו אותו כידוע, העניין הוא שאין ליבן זה דבר נוסף על עצם הלכוניות אלא רק להויטף לבנינותו ולגלוותו יותר כי כבר יש הלובן בעצם רק שכחה או רעו ואינו מבהיק ויוצא וצריך ליבן כדי שיעזיא לאור לבנינותו העצמי יותר כו' משא"כ מראה האדום שהוספה מראה תלו בגוון ובעור האדום שעובען בו אם הוא טוב ומבהיק כו' וע' כ' כל הגוונין משתנים מלבד גוון הלובן שאינו משתנה וועלוי יעבעו כל מיני הגוונין להיוון עצמי כנ"ל וד"ל).

²¹ This is also why plain light is referred to as “white light,” since white is the closest appearance to the essential and colorless of light itself that contains in potential all possible

ובן הוא על דרכ משל אור אין-סופ ברווח
הוא בעצמו ובכבודו, דלית ביה בחינת
גונין כלל, ד"לית מחשבה תפיסא ביה",
ו"אני ה לא שניתי" (מלאכי ג, ו) כתיב.

Similarly, by way of analogy, the True and Essential Infinite Light of Hashem, is called ‘White,’ since it has no “colors” at all, since “no thought can grasp it at all,” and it is written (Malachi 3:6) **“I, Hashem, have not changed,”** i.e., Hashem is eternal and unchanging, and so is His Light unchanging, indivisible, and undefinable.

ולבן כתיב (פרשתנו לא, זח): “והחלין
את משכורת עשרה מנינים, [...] אם מה
יאמר נגידים כו”י²²:

Therefore, it is written (Bereishis 31:7-8): **“And he [Lavan] switched around my [Yaakov’s] wages ten times [ten=100 times] ...if he would say that he would give me white-speckled goats, [then he would change his mind to give me a different colored goat]...,”**

After Yaakov worked as a shepherd for Lavan for 14 years in exchange for marrying his daughters, he still had no possessions of his own.

He made up with Lavan to continue working for him as his shepherd on condition that he will get to keep any future newborn goats that are white-speckled or white-blotted and sheep that are solid brown or black.

He told Lavan to separate all the current white-speckled or white-blotted goats and brown or black sheep from the flock so that they cannot produce similar offspring in Yaakov’s flock.

Lavan at first agreed to this condition. However, after Yaakov’s flock miraculously started producing white-speckled and white-blotted goats and brown and black sheep, Lavan changed his mind about the condition, He said he would give goats

colors. (When “white” light goes through a prism, the different wavelengths of light contained in it are revealed, which is how a rainbow produces a spectrum of color.) Scientifically, white is in a different category than all other colors. All other colors are the result of certain wavelengths of light reflecting off a substance. However, white is when all the wavelengths of light merge together to see the “general” appearance of white light, which contains all colors. White is scientifically considered a “colorless” color, since it has no hue, and is not a specific wavelength of electromagnetic energy.

²² (יְהִי שָׁכֶר וַיָּלֹדו כָל הַצָּאן נְגִידִים. וְאֵם כִּה יָאַמֵּר עֲקָדִים יְהִי שָׁכֶר וַיָּלֹדו כָל הַצָּאן עֲקָדִים).

that were speckled but not blotched, or only those that had white rings around their ankles, or only those with white bands surrounding them, and only sheep that had different color marking than solid black or brown.

When he saw the sheep were producing according to the new condition, he would change the terms of the condition again.

Even though he kept changing the condition, Hashem miraculously caused the sheep to produce whatever the new condition was, so that Yaakov ended up owning a large flock of sheep and goats, despite Lavan's attempt to cheat him out of keeping anything.

The Alter Rebbe explains a mystical meaning behind this story:

The final three different conditions that Lavan wanted to apply to the goats, “עֲקָדִים-white-ankle-ringed²³, נְקָדִים-white-speckled, and בָּרְדִּים-white-belted,” represent three levels spiritual levels of Hishtalshelus: Two levels the precede Atzilus, known as Akudim and Nekudim, and the world of Atzilus, known as Berudim.

To continue the flow of the maamar, the explanation of these three levels and their names will be presented in the Hosafa-Addendum to this translation.

Just as Lavan switched around the condition of which colored goat and sheep Yaakov would receive, the spiritual idea of Lavan, the Loven HaElyon-Whiteness Above, is able to change around the revelation in all the spiritual levels of Hishtalshelus.

This is because it is the Infinite Light of Hashem as it exists on simple and indivisible state, beyond all forms and “colors” of the specific levels that derive from it.

שֶׁבֶל הַבְּחִינּוֹת - עֲקָדִים וּנְקָדִים נָתְהָוו,
וּנְשִׁתְלָשְׁלָו מִמְּנוּ,

Since, all these levels, Akudim, Nekudim, and Berudim, come into existence and are derived from this Loven HaElyon-Whiteness Above simple and essential Infinite Light of Hashem.

וּבִרְדִּתְמָם וּהַשְׁתְּלִשְׁלָם הֵם נְקָרָאִים בְּשֵׁם
עֲקָדִים וּנְקָדִים.

It is only as these levels descend and are derived from it (the Loven

²³ The word “עֲקָדִים” means “bound together,” since a sheep is usually tied up by their ankles. Since the ankles of the sheep is the place of their binding, when they have white rings around their ankles, they are called “עֲקָדִים”-bound up.”

HaElyon) that are called Akudim, Nekudim, and Berudim.

מה שאין כן בראשיהם ומוקדם הם ביטלים ונכליים, ואינם בעלים בשם כלל.

Which is not the case in their original source (in Hashem's Infinite Light), they are included in their source in manner that they have no independent existence, and therefore they have no separate name at all.

ולכן יכול הוא להפוך מבחןית עוקודים לבחןית נוקודים ומנקודים לעוקודים, ואין זה שינוי לפניו יתברך בביטול,

Therefore, at that level, He can change from the level of Akudim to the level of Nekudim, and from Nekudim to Akudim, and from Hashem's perspective this is not considered a true change at all,

מאחר שהם ביטלים במצוות ואינם בעלים בשם כלל לא שיר שם שינוי כלל.

Since there they have no independent existence, and have no separate name at all, therefore it is not considered a change at all.

(ו"זה לעומת זה" - לבן-דקליפה מחליף משבוקתו מפש ברמות).

(Similarly, since "unholiness is opposite to holiness," the idea of Lavan as it exists in unholiness, i.e., the physical Lavan the cheater, tried to switch around his (Yaakov's) actual (physical) wages with deceit.)

Meaning, Loven HaElyon is a high level of holiness, that transcends all understanding. Corresponding to this in unholiness was Lavan the cheater, who acted in a way that doesn't make sense and is lower than understanding.

והנה בוחנת לבן-דקדושה, בנו"ל שם, הוא מקור הרחמים העליונים, מה שלמעלה מעלה מסדר ההשתלשלות.

Now, this level of "Lavan of Holiness" (Loven HaElyon) mentioned above, is the source of the "Higher level of Mercy" from Hashem, which is above and beyond the order of levels of Hishtalshelus.

וְאַתְּעַרְוֹתָא דִּילְיָה בְּפֹקֵר דָּאַבְּרָהָם²⁴ – בְּחִנִּית חֶסֶד, כְּמוֹ שְׁבַתּוֹב (בְּרָאִשֵּׁת כָּבָן): "וַיַּשְׁבַּם אַבְּרָהָם בְּבֹקֵר" – לְהַמְשִׁיר רְחַמִּים;

This level is awakened and revealed in the “Morning, which is associated with Avraham,” who represents the attribute of Kindness, as it is written (Bereishis 22:3): “Avraham woke up in the morning,” to draw down this level of mercy from Hashem,

לְהִיוֹת אַתְּעַרְוֹתָא דָּלְעִילָּא תָּלוּי בְּאַתְּעַרְוֹתָא דָּלְתָּה – הַמְשִׁכְתּוֹת הַרְחַמִּים הִיא בְּבְחִנִּית חֶסֶד דָּאַבְּרָהָם.

which enables the process that the “Awakening from Hashem Above” should be dependent on the “awakening from the person below,” and in order to enable this it is needed to draw down Hashem’s mercy on the level of the “Kindness of Avraham.”

The Mittler Rebbe explains in Biurei HaZohar:²⁵

The idea of “morning” is sunrise, when the light of the sun reaches the world and lights it up. This physical revelation of light represents and corresponds to a spiritual revelation of Hashem’s Light that also takes place in the morning. This revelation of Light is from a very high level, from the level of Hashem’s Kindness on the level of Atik Yomin, which is the source of the world of Atzilus.²⁶

²⁴ [ראה זהר בלק רד, פינחס רלג, באורי זהור בלק (קח,ב). כל הקטע השיר לעניין זה מובא לכאן בהוספה ב', וראשית הקטע בהערה הבא].

²⁵ באורי זהור בלק (קח,ב): פתח ר' אלעוזר, ה' בקר תשמע קולי כו' מאי בקר אלא דא בקר דאברהם דאתער בעלמא כו': פ' בקר דאברהם שהוא בח'י ר' חסיד דע"י דאברהם מקבל הימנו וזה פ' בקר דאברהם אבר מה דחכמיה דהנה פ' אברהם אבר הוא בח'י או ר' החכמיה הטמייר ונעלם ברומיות ההעלם דכתער עליון ונקרא שכל הנעלם מכל רעיון כמ"ש במא"ה והה' הניתוסף באברהם הוא בח'י החסיד המתגלה למטה באור החכמיה אצוי' ונקרא בקר הזה בח'י ר' חסיד דב' אבא אחד ותלי' וכמ"ש באדר"ר זהה פ' בקר דאברהם אבר מה דחכמיה מקבל ממנו הדסדים וזהו פ' וישכם אברהם בברק דוקא כי שם נمشך שרש יניקתו.

²⁶ More specifically, the source of Atzilus is called “Kesser” which has two levels, Arich Anpin and Atik Yomin. Arich Anpin is the lower level of Kesser, a more direct source of Atzilus, and Atik Yomin is the higher level of Kesser which is a higher source of Atzilus, and is a “step removed” from Atzilus.

Avraham represents and embodies the level of Hashem's Wisdom of the World of Atzilus, and the source of that Wisdom on the level of Arich Anpin (see previous footnote).

This revelation of Hashem's Kindness as it transcends Atzilus is the source of Avraham's ability to descend into physical world (through Malchus) in a way of Kindness. This enables Avraham to bring down Hashem's attribute of Kindness into this world by teaching everyone the wisdom of Hashem's true existence, and other forms of kindness that Avraham performed.

Therefore, it is called the "Morning associated with Avraham": It is the morning time revelation of Hashem's unlimited Kindness, which is revealed in Avraham, Hashem's Wisdom, and through him it descends into the attribute of Kindness of Atzilus and from there into our world.²⁷

It is from this unlimited Kindness of Hashem that shines into our world (every morning) through Avraham that we receive the power to cause an "Awakening from Above" through our "Awakening from below."

The source of this unlimited Kindness that shines in our world, called "the Morning of Avraham," is from the Infinite Light of Hashem, which is the source of the "Higher level of Mercy" from Hashem, as explained above. Since, this Kindness that shines in our world and enables us to awaken Hashem's mercy, is itself a very high form of Mercy from Hashem.

(The Mittler Rebbe adds: In the morning, when Hashem's mercy is revealed, Hashem judges everyone favorably. If someone invests in his morning prayer and tries to connect himself to Hashem at that time, then Hashem will judge him mercifully, even he is not so perfect in many aspects of his service of Hashem. Since at that time Hashem looks to find something good in the person to vindicate him. This is another reason why it is very important to put extra effort specifically into the morning prayers.)

ובמאמ'ר²⁸: "אהבת עולם אהבתנו כו', אבינו אב הרחמן כו'."

As we say in the morning prayers, in the blessing before Shema: "You [Hashem] have loved us with an

²⁷ Hashem's unlimited Kindness needs to come into Wisdom of Atzilus (Avraham) in order to reach our world in a productive manner, so that each person will receive the kindness that is truly good for him according to Hashem's Wisdom. This contrasts the Kindness of Hashem in the time before the Mabul-Great Flood, when the Kindness enabled people to sin and ended up being counterproductive.

(ברכות קריית שמע דשחרית).²⁸

eternal love... our Father, Merciful Father, please have mercy on us..."

We see from here that specifically in the morning is a time when we can awaken Hashem's mercy on us.

וַיֹּאמֶר לְבָנָיו: הִנֵּה בְּחִינַת
הַשְׁבָטִים

This is the meaning of "and he [Lavan] kissed his children," which is a reference to the Shevatim,

שֵׁם בָּנֵי בָנָיו, וּבָנֵי בָנִים הַרְיָה
בָנִים" (29)

(which are his grandchildren, and grandchildren are considered like children, (see Pirkei DeRebbi Eliezer 36:7))

בְּחִינַת הַמְשִׁבָּת אֶתְעָרוֹתָא-דְלָעֵילָא
בְּנֵי ל

this "kiss" from "Lavan" refers to **drawing down** a revelation of kindness and mercy from Hashem, from the level of "Loven HaElyon," in a manner of **an "Awakening from Above"** that empowers the "awakening from below," as explained above,

The Shevatim, who are on the level of Beriah, are the "grandchildren" of "Loven HaElyon," which transcends Atzilus. The Shevatim of Beriah are the children of the forefathers who are on the level of Atzilus, and the "grandchildren" of Kesser, which is source of and transcends Atzilus.

Thus, "Lavan kissing his grandchildren" refers to how Hashem's mercy which comes from His Essential Infinite Light, the Loven HaElyon, comes down lovingly to the Shevatim of Beriah (through Avraham) and empowers them to have a true "awakening from below" in morning prayer.

וּבָנוֹתָיו: הֵן חֵן לְאֶה וּרְחֵל - עַלְמָאִז
דָּאַתְּכִסְיָא וּעַלְמָא-דָאַתְּגִלְיָא.

"and [Lavan kissed] his daughters,": this refers to Rochel and Leah, which represent the "Hidden World," and the "Revealed World,"

Leah represents the level of "the Hidden World," of thought, and Rochel represents the "Revealed World" of speech and action. Thought is hidden from others, but is

²⁹ (פרק דרבי אליעזר פרק לו. יבמות סב, ב. ראה ר"ש"י בותכות עב, ב דבר הפתחיל אפרים).

a revelation to oneself, and is the source of the person's speech and action, which are revealed to other people. In Atzilus, Leah represents the level of how Bina-Understanding is expressed in "thought," and Rochel represents the level of Malchus as it descends to create the world in a manner of "speech" (mainly in the spiritual worlds) and "action" (mainly in the physical world).

Lavn, the Loven HaElyon, "kisses," lovingly gives power, to these levels to be to have the proper love and yearning for the Infinite Light of Hashem that transcends Atzilus, so that they can properly receive it internalize it, and then give over from the Infinte Light into the lower levels, through the Shevatim (their "children").

שֶׁלְכֶל בְּחִנּוֹת הַלְלוֹ נִמְשָׁךְ בְּחִנּוֹת לְבָנָי
הַעֲלִיוֹן בְּבִחִנּוֹת נְשִׁיקָין, וְ"אַתְּדָבְקָות
רָוחָא בְּרוּחָא"³⁰

that the level of Loven HaElyon is drawn down to all these levels in a manner of a "kiss," which is a "connection of one spirit with another spirit,"

The Mittler Rebbe explains (Toras Chayim Bereishis p. 179d): The physical idea of kiss is that the love deep inside the person comes out through the person mouth, like a parent kisses their child. This love that the parent gives to their child through this kiss encompasses the child, and expresses the deepest most essential love from the parent to the child. This encompassing expression of deep love is called "the connection of one person's spirit to another person's spirit," the connection of the soul of the parent with the soul of the child.³¹

Similarly, the "kiss" of the Loven HaElyon is a drawing down and revelation of Hashem's unlimited Great Love for all his creations and emanations, on a level that completely transcends the world of Atzilus. This expression of love encompasses all the levels of Atzilus, and all levels of holiness (including the Merkavah of Beriah, the Shevatim), in a manner of "connection of spirit to spirit," i.e., the "spirit" of Loven HaElyon, the Infinite Light, and the spirit of each level of holiness that it reaches and is revealed to. This loving connection to Hashem's Infinite Light empowers all the levels of holiness to be able to reveal the Infinite Light by awakening mercy from Hashem, or to receive the Infinite Light and internalize it.

(ראה זהר חלק א' קכד, ב. תניא פרק מה).³⁰

³¹ Perhaps we can say that this loving connection expressed in the kiss (and other expressions of love) gives the child a sense of self-value and intrinsic worth, empowering them to succeed. This would correspond to the idea of the "kiss" of Loven HaElyon that empowers the Sefiros etc. to be able to receive and give over the Infinite Light of Hashem.

לכל המשביעים שהם בחינת "בניו",
והמקבלים שהם בחינת "בנותיו",

This “kiss” from Loven HaElyon is drawn down **to all** the levels **that give over** and reveal the Light, **which are called** “**his sons**,” i.e., the Shevatim, and all their “male” descendants, **and to all** the levels **that receive** and internalize the Light, **which are called** “**his daughters**,” i.e., Rochel, Leah, Bilha, and Zilpa, and all their “female” descendant for all time.

This “kiss” reaches not only Leah-Bina, and Rochel-Malchus, and the Shevatim of Beriah, but to every Jewish soul and to every level of holiness. The levels of holiness and the Jewish souls are divided into two general categories: male and female. Male implies that the main task of this soul or level is to give over and reveal Light, and female implies that the main task of that soul or level is to receive and internalize the Light. This “kiss” reaches all the souls and levels in both categories.

The Mittler Rebbe adds that this “kiss” empowers the male and female souls and levels to join together, so that the male levels will be able to give over and reveal the Light to the female levels, and so the female levels should be able to properly receive the Light from the male levels.

שיהיה נשפע ונמשך בהם בחינת רחמים-עלונים, להיות אתערותאי דלעילא תלוי באתערותאי-דלתתא.

This “kiss” **bestows and brings down into them the aspect of Hashem’s “Higher level of Mercy,” which causes that the “Awakening from Above” should be dependent on the “awakening from below.”**

ויברך אותם כו”: עניין הברכה – כמו שכתבו שם א [, כח]: “ויברך אותם אלקים ויאמר להם פרו ורנו כו, ומלאו את הארץ כבשנה כו”.

The verse continues “and he [Lavan] blessed them.” The idea of the ‘blessing’ is similar to what is written (Bereishis 1:28): “and G-d blessed them (Adam and Chava) and He said to them ‘be fruitful and multiply, and fill the earth and conquer it.’”

דהיינו שיהיה חוספת ברכה ומשבה למיטה עד דאתה פcka חשובא לנזהרא.

Meaning, the idea of a “blessing” is that there should be an exponential

increase in the revelation of Hashem's Light as it descends into this world, until it transforms the spiritual darkness into spiritual Light.

The simple meaning of a blessing is that there should be an increase, in this case that the person's family should increase through having many children and descendants. Similarly, the "blessing" of Lavan-Loven HaElyon is expressed in increasing revelations of Hashem and their "descendants," i.e., offshoots on a lower level, that can effect a transformation even in the lowest spiritual level.

Just as Hashem's blessing to Adam and Chava was that their increasingly large family should conquer the world, so too the blessing of the Loven HaElyon to the Sefiros and the Divine souls includes the ability to conquer the fallen Sparks of Holiness in material mattes and bring them back into holiness, as will be explained.

וכמו שכתוב (שם י"ב⁽³²⁾): "וְנִבְרְכוּ בָּךְ כָּל
מִשְׁפָחוֹת הָאָדָם וּבָרָע",

As it is written (ibid. 28:14): "and all of the families of the nations of the earth will be 'blessed' by you and your children,"

שיהיו נברכים ונכללים כל בחינות
הניצעים שנפלו בשברית הכלים
בקדושתו של זרע יעקב.

the idea that the "families of the nations" will be "blessed" by the Jewish people is, that all the Sparks of Holiness that fell due to the "Shattering of the Vessels" of Tohu will be drawn out (from unholiness) and included into the holiness of the descendants of Yaakov.

The Mittler Rebbe explains (ibid. 180a-b):

The "kiss" of Loven HaElyon, a revelation of the intense love of Hashem from higher than Atzilus, reaches not only the levels of Atzilus, but also the Shevatim of Beriah. Through them it also reaches each and every Jew in the world. It empowers a Jew to awaken for Hashem in prayer. When a Jew in the physical world awakens a love for Hashem, this transforms his animal soul and body, bringing them into the realm of holiness in a revealed manner. This draws out and reveals the Sparks of Holiness contained in his body and animal soul, as well as those contained in his material possessions that he needs, such as food and clothing etc.

(פרשתנו כח, יד. בלא לך יב, ג: "וְנִבְרְכוּ בָּךְ כָּל מִשְׁפָחוֹת הָאָדָם").³²

Through this process, the “blessing” of Loven HaElyon, the drawing down and revelation of Hashem’s Infinite Light, reaches even the “families of the nations,” i.e., the Sparks of Holiness contained in the person’s physical aspects. (These sparks are called “families of the nations,” since they originally belonged to Kelipas Nogah, a level connected to unholiness. Kelipas Nogah is the source of life of all the material things in this world, and of all the nations of the world. (However, this life-force from Kelipas Nogah descends even further into a lower level Kelipa to give life to non-kosher things.))

The idea of “וְנִבְרָכוּ בָּהּ-and they will be blessed by you,” is thus interpreted to mean “and they will be drawn down into to,” i.e., these Sparks of Holiness will be drawn into the Divine soul of the Jew through his Divine service.

וַיַּלְךְ וַיֵּשֶׁב לְבָנָן לִמְקָמוֹ (פְּרִשְׁתָּנוּ לָבָן, א):
 שָׁמַן הָאָרֶת בְּחִינָה וּזְהִיא בְּבָוקָר, זְמַן
 תְּפִלָת הַשָּׁחָר, אֲבָל אַכְלָה הַתְּפִלָה מְסֻתָּלָק
 הָאָרֶה זוּ.

The verse continues: **“And Lavan went on his way and returned to his place.”** This means **that the time when this level of Loven HaElyon shines forth is in the morning, the time of the morning Shachris prayer, but after the time of this prayer, this revelation ascends** and returns to its source.

This special revelation of Loven HaElyon that empowers us to awaken a love for Hashem and awaken mercy from Hashem on our Divine soul is only in the morning at the time of morning prayers. After that time, the revelation of Loven HaElyon returns to its source in Hashem’s Essential Pleasure that transcends Hishtalshelus.

וְלֹכֶר צָרִיךְ לְהַתְּפִלָל בְּכָל יוֹם, שְׁבָכְלָ יוֹם
 חַוֵּר וּנְמַשֵּׁךְ הָאָרֶה זוּ, וְחַוֵּר וּנְסֻתָּלָק
 אַחֲר הַתְּפִלָה.

This is why we must prayer every day, since every day (in the morning) this revelation comes back down to shine into us, and then returns to ascend to its source after the prayers.

In Tanya (Sefer Shel Beinonim Ch. 12 and Igeres HaKodesh Ch. 1) the Alter Rebbe says (paraphrased):

The time of the morning Shachris prayer is a time of Divine Favor and Mercy Above. It is a time when Hashem gives us the ability to come to a deeper awareness and recognition of Him. Therefore, that is when we can strengthen our connection to Hashem in our mind and heart through our effort in and investment in prayer. When a person uses that opportunity to awaken a love and fear for Hashem, the

effect it will have on the person will stay with him the entire day, giving him the strength to perform all the mitzvos and to refrain from sin.

In Kuntres HaTefila (see ch. 9) the Rebbe Rashab says (paraphrased):

Even when a person learns Chassidus and gets excited about what he learns, it still remains “encompassing” him, i.e., it remains an intellectual concept. Only when he thinks about that idea at the time of the morning prayers (i.e., for a man, when he is wearing is Talis and/or Tefillin before Shachris) is he able to truly internalize it emotionally, so that it permeates his entire being. This is because during the morning prayers there is a time of “Divine Favor Above and below,” which is a special time when we are empowered to absorb and internalize the good Light of Chassidus.

"וַיַּעֲקֹב הַלֵּךְ לְדָרְכּו" (שם, ב): בְּחִנִּית
יעקב - יו"ד עֲקֹב" הַלֵּךְ וּנְמַשֵּׁךְ - בְּחִנִּית
תּוֹרָה וּמִצְוֹת, ד"תּוֹרָה אֲקָרֵי דָּרָר
(קדושין ב). וְדַי לִמְבִין:

The verse continues: “**and Yaakov travelled on his path**”: The level of “**יעקב-Yaakov**” which is the letters of “**יעקב**-the letter ‘**ו**-Yud that descends until the heel” travels and is drawn down into the fulfillment of the Torah and Mitzvos, since our Sages say (Kidushin 2b) “**the Torah is called a ‘path,’ and this will suffice for the intelligent.**

The Mittler Rebbe explains (ibid. 180b):

The level of Yaakov is the attribute of Mercy of Atzilus. He awakens the “Higher level of Mercy” from Hashem that transcends Atzilus, the “Loven HaElyon.” After he awakens this level of mercy from Hashem, he takes that revelation and brings it down to the level of Shevatim, and through them to the soul of every Jew in this physical world. This gives us strength to fulfill the Torah and mitzvos. The name Yaakov shows on this process: His name “**יעקב-Yaakov**” is the letters of “**יעקב**-the letter ‘**ו**-Yud that descends until the heel.” The letter ‘**ו**’ represents Chochma, including Chochma of Atzilus, the source of the Divine soul. The “heel” which is the lowest part of the body represents how the soul descended to the lowest possible level, into a physical body. The idea the Yud connecting to the heel is that the source of the Divine soul is revealed in the soul as it exists in the body, giving it the power to fulfill its mission in this world of fulfilling the Torah and Mitzvos. This is accomplished through the awakening of Hashem’s mercy that is the aspect of Yaakov. This is also why the Torah is called a ‘path,’ since it ‘travels’ from its source in Chochma of Atzilus until it reaches our intellect in this physical world.

Thus, the meaning of the verse “and Yaakov travelled on his path,” is that through the awakening of Hashem’s mercy, the aspect of Yaakov, Hashem’s Light travels down to us to give us the strength to fulfill the Torah and mitzvos in this world.

Summary

- 1- The Avos-forefathers, Avraham, Yitzchok, and Yaakov are a Merkavah-Chariot for Hashem on the level of Atzilus. They draw down and reveal the inner dimension of Hashem’s Kindness and Severity into our world, and awaken Hashem’s mercy from Atzilus and higher to come down into us.
- 2- However, this revelation from Atzilus that the forefathers revealed is too intense for the souls of regular Jewish people in the physical world to be able to handle.
- 3- The solution to this is that there is an intermediary level, the Shevatim (the 12 sons of Yaakov). They are the aspect of the Merkavah-Chariot for Hashem on the level of Beriah (the beginning and highest of the created worlds that feel separate from Hashem). The souls of the Shevatim can receive the revelation of Atzilus from the forefathers. They then give over to their descendants, to every Jew, a revelation of Hashem that we can handle.
- 4- This is the meaning of the verse: “Return for the sake of Your servants, the Shevatim who are Your heritage.” We ask Hashem to return His revelation to us on a level that we can appreciate and use out to awaken a love and fear for You, and this is possible through the souls of the Shevatim, since they can take the revelation of Atzilus and “tone it down” to our level.
- 5- Now, there are the level of Yaakov, who is in Atzilus, is to awaken Hashem’s Infinite mercy as it transcends Atzilus and the entire Hishtalshelus-order of spiritual worlds. But how can we access that revelation if we can’t reach the world of Atzilus? This is also possible through the Shevatim. Since the word Sheivet also means tree branch. Pulling on a tree branch can bend over the entire tree trunk. Similarly, through the Shevatim, who are the “branches” of the forefathers, and their awakening mercy from Hashem, they can access the awakening of mercy on the level of Yaakov. This way, they can also awaken the Infinite Mercy of Hashem.

- 6- Not only are the Shevatim the “branches” of the forefathers, but all of their descendants, each and every Jew, is a “branch” of the forefathers. Therefore, every Jew is able to awaken the Infinite Mercy of Hashem, since every Jew is rooted in Yaakov of Atzilus, and can access that root that their own personal effort to awaken Hashem’s mercy.
- 7- However, for us to be able to awaken Hashem’s Infinity Mercy on a revealed level, Hashem first empowers us to come to this awakening. This empowerment is from a very lofty level called “Loven HaElyon-The Whiteness of Above.” White shows on something colorless, simple and indivisible, and refers to the Infinite Light of Hashem that transcends all the definable levels of Hishtalshelus.
- 8- This “Loven HaElyon” is revealed every morning, empowering us to awaken love and fear for Hashem, and awaken mercy on our Divine soul, in the morning Shachris prayer.
- 9- This is the meaning of “Lavan woke up in the morning and kissed his grandsons and daughters.” The Lavan-Loven HaElyon is revealed every morning, and “kisses,” i.e., lovingly empowers, the levels of Rochel and Leah of Atzilus, and the levels of the Shevatim of Beriah, and through them it reaches every Jew.
- 10- However, after the morning prayers, this revelation of Loven HaElyon ascends back to its source. Therefore, need to pray every day, since every day there is new opportunity to access the Loven HaElyon and to awaken love and fear for Hashem. Since every day our Yetzer Hara tries to conceal Hashem’s presence from us, and get us to focus on materialistic desires, we need to tap into this opportunity for Divine revelation every day, so that we will have the spiritual strength to serve Hashem throughout the day.
- 11- This is the meaning of “Lavan went on his way and returned to his place, and Yaakov travelled on his path.” After the morning prayers, the revelation of Loven HaElyon goes back to its source, and we take power from our inspired prayers to go on the path of Torah and mitzvos.

Hosafa-Addendum 1

Explanation of the three levels of “**עקדים**-Akudim”-**נקדים**-Nekudim, and **ברדים**-Berudim”:

עקדים-Akudim: At this level, the Light and energy of the Ten Sefiros are “**עקבדים**-bound together” in their source. This means: The way that the 10 Lights of the Sefiros are manifest before being limited in practical application. This can be compared to a person that has many different desires that exist simultaneously since they are not limited to a specific reality. (I.e., he wants to be the smartest person in the world, and learn all day, and the wealthiest person in the world that runs the best business in the world, and the go on vacation by himself all day, and spend all day with his family etc.). When these desires are all deep inside of the person, they can exist at full force simultaneously, since none of them are tangible. Similarly, before the Ten Sefiros are manifest in “tangible” application they can all exist simultaneously at full force with contradicting each other, since they are still “bound up” with their source.

נקדים-Nekudim: This word means “points,” and refers to how the Sefiros are manifest as ten separate modes of revelation of Hashem. (As opposed to being still bound up in their source.) However, since they are manifest in a general way, as “points,” these Sefiros do not yet merge together cohesively. This concept of the World of Nekudim is a reference to one of two possible levels: 1- The World of Tohu, where the Sefiros couldn’t merge together and there was a system breakdown, which results in the possibility for unholiness in our world, or 2- The level of Arich Anpin, which is the direct source of the World of Atzilus, where all the Ten Sefiros of Atzilus exist in potential form.

(However, the “potential” form of Arich is different from the “potential” form of Akudim. The Sefiros in Akudim exist like the potential for producing fire contained in flintstone. There is no actual fire in the flintstone, just a potential to produce fire. This potential doesn’t get weaker by soaking the flintstone in water, since there is no actual fire. The Sefiros as they exist in Arich Anpin is like the fire hidden inside of a burning hot coal. Even though the fire isn’t revealed on the surface of the coal, there is actual fire inside the coal. This is why if you put the coal in water, it will put out the fire inside of it.)

ברדים-Berudim: Rashi explains that these “**ברדים**-white belt shaped patches” encompass the entire body of the goat, and are open to each other, i.e., they all interconnect. This contrasts Nekudim, where the white dots/splashes are all separate from each other and don’t interconnect. These interconnecting Berudim patches represent the World of Atzilus. This is because in Atzilus, all of the Sefiros

interconnect with each other, and merge together cohesively. This is in contrast to the level of Tohu or Arich, where the Sefiros are somewhat separate from each other, in comparison to the level of interconnection of the Sefiros of Atzilus.

Hosafa-Addendum 2

Here we will bring the entire original Hebrew text of the Mittler Rebbe's explanation on the concept of the "Morning of Avraham" as it appears in Biurei HaZohar

ביאורי זהורblk (קח,ב): פתח ר' אלעוזר, ה' בקר תשמע קולי כו' מאיב בקר אלא דא בקר דאברהם דאתער בעלמא כו': פ' בקר דאברהם שהוא בח' ר' חד דע"י דאברהם מקבל הימנו וזה פ' בקר דאברהם אבר מ"ה דחכמתה דהנה פ' אברם אב הוא בח' או ר' החכמתה הטמיר ונעלם ברוממותה ההעלם דכתיר עליון ונקרא שכל הנעלם מכל רעיון כמ"ש ב"מ"א והה' הניתוסף באברהם הוא בח' החסד המותגלה למטה באור החכמתה דאצ"י ונקרא בקר זה בח' ר' חד דע"י אבא אחיד ותלי' וכמ"ש באדר' וזה פ' בקר דאברהם שאברהם אבר מ"ה דחכמתה מקבל ממנו ה' חסדים וזה פ' ושכם אברם בברק דוקא כי שם נמשך שרש יניקתו.

וז"ש מאיב בקר דא בקר דאברהם דאתער בעלמא, פ' משום דכתיב יומם יצוה ה' חסדו וכתיב חסד אל כל היום דוקא לפיש מהאו נקרא יומם וכמ"ש ויקרא אלקים לאור יום והחכמתה שנקרא גם כן אור כי בח' ראשית הגילוי דא"ס הוא בחכמתה דוקא וכמ"ש ויאמר אלקים יהיו אור ופ' בוחר דא אור קדמאותה ועל כן אמר חסד אל כל היום פ' הארת אור החסד דחכמתה שנקרא חסד אל כל היום והוא שרש בח' אברם ב"נ"ל והוא המאייר כל היום דוקא לפיש יום נקרא אור וראשית גילוי אור דחכמתה הוא במדת החסד משום דאברהם מקור כל החסדים וכמ"ש כי אתה אבינו אתה בח' חסד נמשך מבחי' אבינו ועל כן אמר יומם יצוה ה' חסדו פ' חסד דאברהם נקרא חסדו וד"ל.

וזה כד אתני צפרא דוקא ההוא בקר אתער בעלמא והוא עידן רעוותא לכלוא, פ' משום דברבחי' ר' חד דע"י מותגלה בו בח' רעווא דכל רעיון מבחי' רצון הפשט שלמעלה מההשתלשות, אך באור אבא הנעלם שנקרא אברם ה"נ"ל מותגלה ה' חסדים והוא על ידי בח' ר' חד דע"י ב"נ"ל, ונקרא אז אברם אב המון גוים גם כן מפנוי שאור חסד זה גבוח מאור נעלם כל בך עד שיוכל להטיב חסדו לרעים כמו לטובים בהשוואה אחת מנש להיותו למעלה למגורי מערק ההשתלשות, ודוגמא לדבר מאיריך אף לצדיקים ולרשיעים בהשוואה אחת והוא מעוד גודל החסד כי ר' הוא מאיד לערך עצם רוממותו דכולא כלא חשייבי בהשוואה אחת ולמטה ה' או ר' מדרת חסד כזה באברהם ע"ד גשמיות بما שהי' מאכילה ומperfנס לכולם בשווה לרעים כמו לטובים ממש לפחותי הערך כמו לחשובים וכמו שהאכילה זון לערביים וכיויא נו' ודר'ל, ז"ש בברק דאברהם דוקא דאתער בעפרא הוא עידן רעווא לכולא לזכאי ולחייב בהשוואה אחת ממש מטעם ה"נ"ל.

וז"ש עוד וכדרין עידן צלותא הוא כו', כי עיקר התפללה להמשיך במל' בח' רעווא דכל רעיון שמשם נמשך מקור הרחמים והחסדים וכמ"ש וחסידיך יברכו כה שהוא בבח' המל' והיינו בח' ברקאנן דצולותא שהוא ח' המשכotta ממוקור הראשון שנקרא רצון הפשט כו' ולכך או דוקא עידן צלותא כי על ידי בקר דאברהם דוקא נמשך מרעון הפשט ב"נ"ל ודר'ל.

Hosafa-Addendum 3

Our maamar discusses the idea that during the morning prayer is a time of Divine Favor, that enables the person to truly connect to the idea of Hashem's greatness and come to a love and fear for Hashem. We brought in the commentary (towards the end of the maamar) what the Rebbe Rashab said in Kuntres HaTefila. He said that because of the time of Divine Favor during the morning prayer, therefore it is very important to think Chassidus at the time of prayer, meaning, before starting the prayers, and for men this means while wearing Talis and/or Tefillin.

In connection with this concept, we will bring a translation from a letter of the Frierdiker Rebbe. (*Igros Kodesh* of the Frierdiker Rebbe, vol. 3 p. 293 (also in *Sefer Hamaamrim Kuntreisim* vol. 3, p. 45.)) It explains eight things that *Hisbonenus*-thinking Chassidus at the time of davening (prayer) accomplishes:

"In the winter of 5673 I went to visit my father the Rebbe (Rashab), who was then in Menton, France..."

Among the holy sichas (talks) that were said, there was a special sicha regarding the greatness of thinking Chassidus specifically before davening and while wearing the Talis and Tefillin. The explanation of this went on for a few days, meaning, that for a few days he spoke about this during the strolls we would take.

He counted many great things that are accomplished (by thinking Chassidus before davening while wearing the Talis and Tefillin):

- 1- *It refines the body, and makes the mind and heart able to receive the revelation of Hashem's Divine Presence.*
- 2- *It drives out the animal soul.*
- 3- *It cleanses the natural soul.*
- 4- *It subjugates the intellect soul (to Hashem).*
- 5- *It illuminates the (entire physical) world. This was his expression: "When a Jew thinks Chassidus while wearing the Talis and Tefillin before davening, the world becomes brighter."*
- 6- *It draws forth the revelation of Hashem's Light in all the (spiritual) worlds, from the highest level to the lowest level.*

- 7- *It causes the revelation of the (five levels of his soul, known as) nefesh, ruach, neshama, chaya, yechida. (Meaning that it reveals all the levels of the person's soul, even the deepest levels, until the essence of the soul.)*
- 8- *It changes the essential nature of the person's natural character traits.*

All of these (benefits) apply to any person of the Chassidic community who applies himself to the service of the heart (of davening) in an orderly fashion, through the proper preparation that takes place before davening. In regards to Tzadikim, all these also apply, but obviously in a much loftier fashion.

The Rebbe Rashab explained at length the greatness of the (service of) the Tzadikim, and ended off by saying: "And through this (contemplation of Chassidus by davening) one can come to feel a G-dly delight."

Torah Or English translation project:

The original text of the maamarim with נקודות and punctuation is presented side by side with a phrase-by-phrase translation and explanation. The translation of the text is in **bold** whereas the commentary is in regular font. The explanations of general concepts that are not directly relevant to understanding the flow of the maamar are in footnotes.

The Goal

The main purpose of this project is to enable the reader to learn the Likutay Torah in the original. By learning the words, structure, and concepts of the maamarim, eventually they should be able to learn it by themselves in the original.

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