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דברו המתחיל

וישלח יעקב מלאכים

“Merging Tohu and Tikkun”

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Torah Or

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פרק ו'

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וישלח יעקב מלכים

הנ כד ע"א

“Merging Tohu and Tikkun”

In Parshas Vayishlach, the Torah speaks about how Yaakov met up with his brother Eisav after leaving the house of Lavan. Yaakov sent messengers to Eisav to find out if Eisav had forgiven him and would greet him as a brother, or if he was angry with him. The messengers replied that Eisav was still angry with him for purchasing the right of being the first-born, and prepared an army of 400 men to attack Yaakov and his family.

Yaakov did three things: He prayed to Hashem to help him, he sent Eisav gifts of many animals to appease him, and he prepared for war to fight with him. In the end, he came right up to Eisav and bowed to him seven times, and Eisav changed his mind and decided not to battle with him.

Introduction to the Maamar:

Due to the complexity of the concepts discussed in the maamar, we will give an introduction explaining the background of the mystical story, and the various levels of Hishtalshelus involved in the story.

The explanation here is based on the commentary of the Mittler Rebbe in *Toras Chayim* on this maamar, as well as *Or HaTorah* of the *Tzemach Tzedek*.

We will first give a basic rundown of the “Seder Hishtalshelus,” the chain-like descent of spiritual levels between Hashem’s Infinite Light and our physical world:

או"אש שעשועי המלך בעצמותו	<p>Hashem's Infinite Light</p> <p>In Hashem, this Light is “still included in its Source” in His Essence, and that is where His Essential Pleasure in the Jewish People and their service of Him is revealed</p>	1
צמצום הראשון / עשיות חלל ומקום פנוי	<p>The First Tzimtzum, complete concealment of Hashem's Infinite Light, which created a “space” that has a beginning and end, and which is “empty” from perceiving His Infinite Light</p>	2
חוֹזֵר וְהַאֲרִיר קָוָן שֶׁל אֹרֶר מְצֻומָּצָם	<p>Hashem shines into this “space” a focused ray of His Light that is limited enough to create worlds without overwhelming them. This Light is called “the Kav.”</p>	3
אָדָם קָדְמוֹן	<p>Adam Kadmon- “First Man,” the beginning of revelation of “vessels,” meaning, meaning the 10 Sefiros, which correspond to the 10 soul powers of man. Hashem's revealed plan and desire for the creation of the world with all its details, like a person's essential desire for a house, when he “knows” what he wants before he reveals any of the details.</p>	4
עֲקוּדִים	<p>The way that the 10 Lights of the Sefiros are manifest before being limited in practical application, like all the desires a person has 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.</p>	5
תוֹהוּ-מִקְיָפִים אוֹרוֹת עַלְיוֹנִים, כְּלִים נְשָׁבָרִים	<p>The way these 10 Lights are revealed in their raw unlimited form, like a person full of passion for 10 different things, that has a total breakdown from trying to have everything unlimited in a limited world. This is called Tohu. The “broken pieces of the vessels” that shattered with this breakdown “fell” into the unholiness of the created worlds.</p>	6

תיקון- עתיק ואריך, אצילות, כליים רחבים, אורות המתיחסים בכליים	<p>When this breakdown between unlimited Lights and finite vessels occurred, Hashem had to reveal a deeper Light that can “fix” this problem, by introducing “bittul.” This is the revelation that since all existence is equally included in the greater True Existence of Hashem, so limiting each specific quality and desire so that they can all work together in the service of Hashem is the ultimate goal. This “correction” process is called Tikun. The world of Atzilus is a level that was already fully “corrected” and permeated with absolute bittul, to the extent that it is completely united with G-dlyness</p>	7
פרסא	<p>For worlds to be created that feel separate from their Source, Hashem had to hide the Light of “the Kav,” through a “Parsa-Curtain.” This is like hiding deep mystical concepts in simple analogies. The one saying the analogy understands the deep meaning of the story, but someone else listening thinks is just a plain story. The story of creation of souls and angels and worlds and the physical world is a “story” that to us looks just like a story, but to Hashem has infinite depth and meaning. This “Parsa-Curtain” separates the Divine World of Atzilus from the created worlds.</p>	8
בריאה צירה עשיה	<p>The created worlds (after the “Parsa”) exist in three levels: Beria-Creation, Yetzira-Formation, Asiya-Action. These three levels are like how an idea is expressed in thought, speech, and action. In thought, the idea is “created” from something hidden, the depth of the intellect, and is “interacted” with, within the person himself. In speech, the idea that was expressed in thought takes on form and can be shared with another person. In action, that idea becomes tangible and effects the world around him. Similary, the “story” of creation takes place on three levels, with the physical world -Asiya- being a manifestation of how the story takes place in the higher levels of Yetzira and Beriah.</p>	9
קליפת נוגה	<p>As part of the process of the “story” of creation, there is an element of concealment of Hashem’s presence. Each successive world feels more independent of its source, as though it was something separate from Hashem. This</p>	10

	<p>feeling is most strongly felt in the physical world. This concealment of the truth of Hashem's Oneness is like a shell that covers over the fruit inside. This is called "Kelipa-shell/covering." The "Kelipa" that can be easily removed is called "Kelipas Noga-a covering that allows some Light to go through." All the permissible physical and spiritual things in the world -except for the Divine Jewish soul, the Torah, and the Mitzvos- contain an element of Kelipas Noga, which can be "peeled away" through proper intent to use that thing in the service of Hashem, and thereby reveal the "sparks of Holiness" hidden in it.</p>	
<p>ג' קליפות הטמאות לגמר</p>	<p>Things are not kosher and actions, words, and thoughts that are forbidden by the Torah have such a thick covering of Kelipa that the Divinity hidden in them cannot be accessed in any way (except by destroying or avoiding them). These impermeable Kelipos are called "the three completely impure Kelipos."</p> <p>All the Kelipos are (mostly) a result of the "Breaking of the vessels of Tohu," resulting in fragmentation and a feeling of separateness from the Source throughout the levels of creation.</p>	11

This was a basic run-through of the order of Hishtalshelus, the chainlike descent of levels of existence. Now, we can begin to explain the deeper meaning of the story of Yaakov and Eisav, in a few steps.

1- Yaakov and Eisav were twins, and were born a few seconds apart. Nonetheless, Eisav was born first, and therefore he inherited the birthright of additional inheritance. Because of this, Yaakov had to purchase the birthright from Eisav, which he did in a legal document in exchange for a pot of lentil soup.

2- However, we find that when Yaakov fought with the angel appointed over Eisav, he forced the angel to admit that in truth the firstborn birthright belonged to Yaakov. Later, Hashem appeared to Yaakov at Beis El and confirmed the fact that Yaakov owned the firstborn birthright. To understand this, Rashi (on Bereishis 25:26) brings an analogy from the Midrash:

If there is a tube that is sealed on one end, and someone puts objects (that take up the width of the tube) into that tube, then whatever was put into the tube first will leave the tube last.



In this picture, the ball inserted first, ball A, will be the third ball to exit the tube, after balls C and B.

So too, the seed that formed Yaakov entered the womb first, and was followed by the seed that formed Eisav.

However, when Rivka gave birth, she gave birth to Eisav first, followed by Yaakov, since Eisav was positioned closer to the entrance of the womb and Yaakov was positioned deeper inside the womb.

Because Yaakov was conceived first, that is why he is the “firstborn” in a certain sense. However, since Eisav was born first, he is firstborn in the more literal sense. Yaakov “purchased” the firstborn birthright from Eisav so that he should be considered the firstborn in actuality just as he was “first” in conception.

3- This dynamic represents and reflects on a similar spiritual concept: In the ultimate source of Yaakov, he is much higher than Eisav (he is the “first”), but as he is “born” in this world, he is lower than Eisav (and Eisav is the “firstborn”). This because of the following:

In the level of Adam Kadmon, (step four of Hishtalshelus), Yaakov is deeper and higher than Eisav. This is because Yaakov represents Tikun, and Eisav represents Tohu (steps 6 and 7 of Hishtalshelus).

What does this mean? Adam Kadmon is the level of Hashem’s Will and Pleasure that is the driving force behind the entire Hishtalshelus. This essential Will and Pleasure is the blue-print, as it were, of all following levels. In Hashem’s essential Will, He ultimately desired Tikun, that all things work together to serve Hashem, since in their source in Hashem they are all one. However, on the level of “Outer Will,” he desired that there be the idea of Tohu, of fragmentation and separateness, so that the revelation of His True Oneness should come about through the efforts of Yaakov and his descendants, which are the Jewish People. So, in terms of the ultimate goal of existence, Yaakov-Tikun is first and higher and deeper.

4- However, in terms of revelation, Eisav-Tohu is revealed first. This is seen in the Hishtalshelus chart, where Tohu is number 6, while Tikun is number 7. This seeming superiority is not only in sequence, but in a very fundamental aspect: Tohu has much greater power than Tikun, at least on a revealed level. This is because the Lights of Tohu were all completely unlimited. This contrasts with Tikun, where the Lights are limited to be able to adapt to the limitations of the Keilim-Vessels and systems that they create and animate.

Because of the revealed superiority of Tohu over Tikkun, the derivative of Tohu, which is unholiness and fragmentation and separateness from its Source, seem much more powerful than the derivative of Tikkun, which are the Jewish People fulfilling Torah and Mitzvos in this world.

However, this was also part of the plan: That unholiness and chaos should seem more powerful than holiness, than Jewish People fulfilling Torah and Mitzvos, so that when the Jews fulfill their mission it should be considered a tremendous, seemingly impossible, accomplishment. Through this great accomplishment, the Jews reveal the very Essence of Hashem that is above and beyond the entire Hishtalshelus, and connect to Hashem on that deepest Essence level. This is because of the super-human effort required to accomplish their mission.

5- So how is it possible for the Jewish People to accomplish their mission? The answer is that since at the level of Adam Kadmon (and higher) the Jewish People are rooted deeper in Hashem and are on a higher level, it is from that ultimate source that they receive the power down in this world to overcome and transform the chaos and fragmentation of Tohu as expressed in unholiness.

6- The revelation of the ultimately superior source of Tikun-Jewish People is referred to as “the new revelation of the Name ה'נ which comes from the forehead of Adam Kadmon.” The idea of Adam Kadmon, as mentioned above, is the general all-encompassing desire and plan behind the entire Hishtalshelus of levels and worlds.

The “shining forehead” is a metaphor: It says (Koheles 8:1, see Rashi there) that the wisdom of truly wise person lights up his face. (This is like how the face a true Tzadik is “lit up” with a spiritual glow. This is, in a lower level, like what is says about Moshe that Hashem caused “light to be projected from his face” like the “sun,” and like Yehoshua whose face lit up like the “moon.”)

The “light” that comes from the person’s face is expressing something deep inside of him, the great delight he has in the wisdom he attains. (In fact, even a regular person’s face lights up when he hears truly exciting good news, which is expressing the delight he is feeling in himself.)

Now, this “light” is very intangible, it cannot be measured or defined, it can only be seen and experienced up close. This is different from a person’s speech, which can be recorded and given over in many ways. However, the disadvantage of the person’s speech is that it can become distorted, a person’s words can be taken out of context. However, this “light” of the face cannot be distorted, since it is nothing other than the person’s soul shining. This shows that it is a higher and more subtle revelation of the person than his speech.

The revelation which is the source of Tohu is referred to as deriving from the “breath of the mouth” of Adam Kadmon. This is the lower level of Hashem’s all-encompassing plan and desire, the “Outer Will” of Hashem, which is manifest in the world of Tohu. In order to correct the problem of the “Shattering of the Vessels” of Tohu, a deeper level needed to be revealed. That deeper level is

revealing the true inner nature of Hashem's Will, that He truly desires holiness, as manifest in Tikun. This deeper revelation is called the new revelation of the Name ה"מ. The word ה"מ means "what is it?" since it is such a lofty intangible light, like the light of the face of wise person. It also comes from the word מהות-Essence, since this lofty revelation expresses the Essence. In the Essence, all things exist as one, since there is only One Hashem, who included in Himself everything. It has the power to reveal the Divine unity underlying all existence and thereby reunite them with their source in the Oneness of Hashem.

7- Based on this, we can understand what Yaakov said that: "עם לבן גרתתי" -I have dwelled with Lavan." Why did Yaakov feel it important to tell Eisav that he dwelled with Lavan? Because Lavan represents the לובן העליון-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 simple and most essential pleasure of Hashem which is the driving force behind all existence is referred to as "the Whiteness of Above." This is the inner delight Hashem has in the fulfillment of His plan to have a dwelling place in this world in a manner of Tikun through the service of the Jewish People, starting with the forefathers, Avraham, Yitzchok, and Yaakov. This great delight, the "Whiteness of Above," is expressed in the "Name ה"מ" that was shining in the soul of Yaakov. It gave him the power to realign his entire life with the mode of Tikun, so that everything in his life expressed Hashem's Oneness. Furthermore, he used this power to correct the spiritual source of Eisav in the world of Tohu. This is expressed in the fact that he defeated the angel of Eisav before physically meeting up with Eisav.

Yaakov was saying that because he "dwelled with Lavan," with this spiritual power of ה"מ-bittul, which ultimately derive from an even higher level than Eisav, he therefore had the power to transform Eisav as well.

This was needed even for Yaakov's benefit. As explained previously, only in Yaakov's ultimate source is he higher than Eisav, however, down here in the physical world, Eisav-Tohu is stronger. By transforming Eisav, Yaakov would be able to have both advantages, that of having the higher source and inner purpose of creation, and the strength and revealed power of Eisav. Eisav would also benefit greatly, for then, his great strength would be channeled into holiness, and he would reconnect to his source in Hashem.

8- However, since Eisav's ego was so great, he did not want to be transformed, and was ready to fight to not let himself be corrected.

So, what did Yaakov do? He had to bypass Eisav, and draw down into himself the power of Eisav's source in holiness of Tohu. He did this by splitting the camp into two parts, since in Tohu there are 2 "channels" and not three, as in Tikun. He sent non-kosher animals as a gift to Eisav, since these animals also come from Tohu.

And he “bowed” to the source of Eisav, representing bending down the spiritual source of Eisav into himself. Once he had Eisav's own source in him, Yaakov was then able to effect at least a partial transformation of Eisav, as expressed in the fact that Eisav changed his heart to not attack Yaakov and his family.

Back to the Maamar:

The Alter Rebbe will explain the mystical meaning of the verses of the beginning of the Parsha, one at a time.

The maamar is divided into four parts, each part will explain either one verse or a group of several verses from the beginning of the Parsha.

(א) Chapter 1

“זִוְישָׁלָדְיָה יַעֲקֹב מֶלֶאכִים לִפְנֵיו “And Yaakov sent messengers before himself,

¹ (כבר הופיעו ווילח יעקב תורה חיים ריש פרשת וישלח. אוור התורה שם [וישלח - בראשית פרר ב עמוד רכו, ב דבר הפתוחיל "עם לבן גרתי"]. ציון בבוד קדושת ארמויר. נאמר ביום השבת פרשת וישלח, יר כסלו תקס"ה, והוא המשך למאמר בדבר הפתוחיל "עם לבן גרתי" משפט פרשת וישלח תקס"ד (נדפס - הנחת ארמויר האמצעי עם הגנות העמץ צדק - באור התורה הנ"ל). המאמר לפנינו מושלב מב נוסחאות שנדרפסו במקביל בספר המאמרים תקס"ה חלק א עמוד פב - הנחת רבינו משה בן ארמויר הרזון (נוסח א' שם) והנחת בבוד קדושת ארמויר האמצעי ("נוטחא שניה" שם). המאמרים תხבארו באוריות בתרות חיים פרשנותו בדבר הפתוחיל "וישלח יacleב" - פרקים איד מօיסרים על דבר הפתוחיל "עם לבן גרתי" הנ"ל. פרקים ה"ח עמוד מא, ג ואילך מօיסרים על דבר הפתוחיל "וישלח יעקב". הגנות על המאמר - אוור התורה וישלח [בראשית פרר ה] עמוד תחאב, ב.

בשיחת ט' נסן ה"ט"ש (ספר השיחות קיין וה"ש"ה עמוד 50) אודות שבת פרשת וישלח, שבת שלפני י"ט כסלו תקס"ב (בתרגום לה'ק): המאמר הראשון אמר הרב בבית המדרש הקטן שבחר בימים שיש אחרי מנהה לפניו קבלת שבת. המאמר וישלח יעקב שנדרפס בתורה אוור, הפסיק א"ו וישבו המלאכים והפיקא"ו ויאמר יעקב" הם מאמר אחד. המאמר השני אמר הרב בבית המדרש הקטן שבחר בשבת לפנות בוקר. היה עוד שעמידים לפני אוור הבקר, קרבין החל את המאמר בפסקוק ויאמר יהושע וגוי בעבר הנקר". בתורה אוור מתחיל מאמר זה ויקם בלילה". המאמר השלישי אמר הרב בפסקוק ויאמר שבחר בשבת אחר מינחה. מאמר זה החל קרבין בפסקוק ויאקם מן הבא בידיו מנהה לעשו אחים. וכגראה שמאמר שוב בתקס"ה.

וראה דבר הפתוחיל זה תשם"ג. תשם"ג. ושם מעיר אשר בדרושים בתורה אוור ובתורת חיים בפרשנתנו מכךאים את כל הפסוקים על סדר הפרק מהפסוק "וישלח יעקב גוי" עד הפסוק "ויזהר יעקב לבדו יעקב איש עמו גו". וביאור כל פסקוק ופסקוק על הסדר בדורות אחד הוא דבר בלתי רגיל [בתורה אוור ובתורת חיים זו בדורות חסידות בכלל מה שאין בן באור התורה שאיו"ז פלא כל כה, כי בירגיל בכמה מקומות באור התורה], כי בדרך כלל רוב הדרושים הם על פסקוק אחד. וף שבסידור [עם ר"ח] יש גם בדורושים המבקרים בפה וכמה פסוקים על הסדר, מכל מקום וראה שדרושים אלו נאמרו בפה פעמים, על כל פסקוק בפני עצמו, ואחר בפרק נתחברו יחד בדיבור או בכתב. מה שאין בן בדורות זה "וישלח גוי" נראה שמלכתחילה היה ביאור על כל

אֶל עָשָׂו אֶחָיו אֶרְצָה שְׁעִיר שָׂדָה
אֶדְוֹם כִּי" (פְּרִשְׁתָנוּ לְבָב, ד):

הַנֶּה יְדֹעַ, שְׁיַעֲקֹב שֶׁרְשׁוֹ הַוָּא
מִבְּחִינַת שֵׁם מֵהַדָּעוֹלָם הַתְּקֻנוֹן,
וּשְׁרַשׁוֹ שֶׁל עָשָׂו הַוָּא מִבְּחִינַת
עוֹלָם הַתֹּהוֹן.

to Eisav, his brother, to the land of Seir, which is the field of Edom.” (Bereishis 32:4)

Now, it is known that Yaakov’s soul is rooted in the Divine Name “**מָה-הַמָּה**” of the World of Tikkun, and Eisav’s soul is rooted in the World of Tohu.

Hashem’s Name **י-ה-ו-ה** when each of those four letters is spelled out fully is read: **יְהֹוָה-וְאֹהֶן**

If you add the numerical value of the above 10 letters, it adds up to 45, which is **מְה**.

The word **מְה** means “what,” as in the phrase “**מְה-וּנְחָנוּ מָה**”-and what are we significant?” This represents “**בִּיטּוֹל**”- the feeling of one’s ego being completely insignificant relative to one’s source, which is Hashem.

This ability of self-transcendence before Hashem is due to a revelation of Hashem’s most inner and essential Light, connected to other meaning of **מְה**, which is **מְהוֹת**-essence.

Because Yaakov was connected to this level of **מְה**, he was able to affect “Tikkun-fixing” to the breakdown which creates the possibility of unholiness, called “the Breakdown of the System of Tohu,” as will be further discussed in the maamar.

וְהַאֲוֹרֹות דְּתַהוּ הַם גָּדוֹלִים
מֵאַד וְלֹא יָכְלוּ לְהַתְלִבָּשׁ בְּתוֹךְ
הַכְּלִים, וְנִסְתַּלְקוּ מִהַּכְלִים, וְהַנִּ
בְּחִינַת מִקְיָפִים, וְהַכְּלִים נִשְׁבָּרוּ
וּנִפְלָו לְמֶטֶה.

These Lights of Tohu were very great and were unable to become integrated into the limitations of the system of Tohu, so they left the limitations of that system, and these lights are called Encompassing Lights, and the fragmented remains of

הפסוקים ה"ג, ל).

² (לקוטי תורה להארין"ל סוף פרשת וישלח).

that system “fell down” below to this world.

The analogy for this:³

A person has a conscious mind and emotions, and a subconscious mind and emotions. On the subconscious level, a person has unlimited potential for wisdom, and unlimited potential for all emotions. What would happen if all of a person’s subconscious potential would be revealed in his conscious mind and emotions, all at the same time? He would have a complete system overload. His conscious self wouldn’t be able to handle the intensity of the wisdom and the feelings flowing in him at the same time. He would have a total breakdown. So instead of becoming a genius or a brave hero, he would simply go crazy, not being able to handle or control himself.

Similarly, the “Lights of Tohu” represent the unlimited power of Hashem’s revelation. Unlimited Wisdom, unlimited Kindness, etc. However, when these limitless aspects became revealed, the “System” of Tohu was unable to process them functionally, and so the entire “system” of Tohu collapsed and became fragmented. From the fragmentation and chaos of that World, comes the chaos and fragmentation that exists in our physical world.

לְכָן הִיא עֲשָׂו שְׁלֹמֶתֶה רִישָׁע,
אֲבָל מִצְדָּךְ שָׁרֵשׁ שָׁרֶשׁ
בְּמִקְפִּים רְתָהוּ, הַרְיָה הָאוֹרוֹת
רְתָהוּ הֵם לְמַעַלָּה מִהָּאוֹרוֹת
דְּתָקוֹן.⁴

Therefore, Eisav in this world was wicked, but the ultimate root of his soul was in the Encompassing Lights of Tohu, which are superior to the Lights of Tikkun.

Eisav, who was chaotic and fragmented, was connected to the level of Tohu. Since the Lights of Tohu are unlimited, that is why he had so much power (that he ended up using for bad things).

The idea of Tikkun is to use the Inner Essential Light of Hashem to “fix up” the chaos and fragmentation of the broken system. This is possible because allows the

³ ראה ד”ה ויגדלו הנערם תרש”ה

⁴ וכמו שיתבואר לך בעזיר ה’ על פסוק “וַיַּקְחֵה מִן הַבָּא בְּיַדְךָ מִנְחָה כו’”. וכמו שנתבואר גם כן בפרשת תולדות על פסוק “רָאָה רִיחַ בְּנֵי כו’” (לעיל ב, ב).

Light of Hashem to become integrated into the system according to the limitations of the system. This is like how the conscious mind filters out the limitless potential of the subconscious and allows only enough revelation of soul-powers that can be integrated in a functional manner. From the perspective of Tikkun, the system is just as important as the Light, and therefore the Light needs to adapt to the limitations of the system.

However, because Tikkun takes into account the limitations of the system, the Light it allows is inherently limited. That is why there is still an advantage in the Lights of Tohu, since they have a limitless potential and power.

Because Yaakov was on the level of Tikkun and Eisav was on the level of Tohu, they needed each other. Eisav needed Yaakov to “fix” his chaos and guide him so that his great power and potential should become integrated into a functional system, i.e., to be used out properly for good and holy things.

And Yaakov needed Eisav so that in his limited system he should become connected to the unlimited power of the Lights of Tohu. I.e., he should have tremendous boost of energy and passion in all aspects of his service of Hashem, so he can accomplish incomparably more.

וְהַנָּה יַעֲקֹב חַשְׁבֵ שְׁעַשׂוּ נִתְבָּרֶר
כִּבְרָ וְחַזָּר לְשָׁרֶשׁ הַנְּעַלְתָּה,
בְּחִינַת הַמִּקְיָפִים דַּתָּהוּ שְׁלַפְנִי
הַתְּקוּן.

Now, Yaakov thought that Eisav had already been refined and had returned to his soul's exalted root in the Encompassing Lights of Tohu, which precede Tikkun.

לְכָך் שָׁלַח יַעֲקֹב "מַלְאָכִים
לִפְנֵיו" - לִפְנֵי מִמְשָׁ, דְּהַיָּנוּ אֶל
בְּחִינַה שְׁלִמְעָלָה מִמְנוּ
בְּמִדְרָגָה,

Therefore, Yaakov sent “messengers before himself,” to a level which is actually ‘before’ him, meaning to a level which was higher than and preceding his own level,

אֶל עָשָׂו אֲחֵיו שְׁעִירָה⁵, שֶׁהוּא
בְּחִינַת "מֶלֶכִים קָדְמָאִין דַּתָּהוּ",

“to Eisav his brother, in Seir,” which is the level of the “Ancient Kings of Tohu,”

⁵ (פְּרַשְׁתָנוּ לְב, ד: “אֶל עָשָׂו אֲחֵיו אֶרְצָה שְׁעִיר”).

The Sefiros of Tohu are referred to as the “Ancient Kings,” because they exist on a higher level, preceding that of the Sefiros of Tikkun (which are the Sefiros of Atzilus). They are called “Kings” because each Sefira wanted to have its own unlimited revelation, not taking into account the other Sefiros. For example, the Sefira of Kindness wanted to reveal infinite kindness, not taking into account the opposite Sefira of Severity and Judgement.

בְּחִנִּת מִקְיָפִים כְּנֶל,

Which is the level of the Encompassing Lights of Tohu, as was mentioned previously,

כְּדִי לְהַמְשִׁיר בְּחִנִּת הַמִּקְיָפִים
דְּתַהוּ אֶלְיוֹ לְמַטָּה בְּתַקּוֹן,

in order to draw the Encompassing Lights of Tohu down to himself in the World of Tikkun,

שַׁהֲוָא בְּחִנִּת הָאָרֶן פְּנִימִי,

which is the level of Internalized Light,

וַיֹּאֵר הַמִּקְיָפִ בְּפָנִים וַיַּתְּיִחְדֹּן
יְחִדָּה.

so that the Encompassing Light can shine into the Internalized Light and become unified.

As explained above, this means that in the system of Tikkun there should be a boost of passion and energy etc. from the Lights of Tohu.

וְלֹכֶן צֹהָא אֹתָם (פָּרְשָׁתָנוּ לֵב, ה-
(ו): "כִּי תֹאמְרוּן לְאָדָנִי לְעַשֵּׂנוּ כֵּי,
עַמְּלֵךְ בְּנֵן גָּרְתִּי [. .]. וַיְהִי לִי שׂוֹר
וְחַמּוֹר כֵּי":

Therefore, Yaakov commanded them (the messengers), “So shall you speak to my master, to Eisav... I lived with Lavan... and I had oxen and donkeys...”

דְּהַיָּנוּ, שְׁהַזְׁדִּיעוּ שַׁכְּבָר נִגְמַר
וְנִשְׁלַמְתֶּם כָּל סִדר הַתַּקּוֹן דְּאַצְּעִילוֹת
בְּתַכְּלִילָת הַשְּׁלִימּוֹת.

Meaning that he notified him that the process of “Tikkun-Correction” of Atzilus had been completed to perfection.

כִּי כָל הַבְּחִינּוֹת וּמְדִרגּוֹת
שְׁבָעוֹלָם הַאֲצִילוֹת, בְּחִינּוֹת
שָׂוֹר, וְחִמּוֹר, צָאן, וְעַבְדָּם,
וְשְׁפָחָה כֹּו" (שָׁם), פּוֹלָם נִתְפְּרָרוּ
וַתַּקְנּוּ עַל יְקִי שֵׁם מְהָ. וְזֹה
וַיֹּהִי לֵיכֹו".

For all of the levels of the World of Atzilus (the levels of “oxen, donkeys, sheep, slaves and maidservants...” were all sorted out and rectified by the Divine Name Ma”h. And this is the meaning of, “And I had oxen and donkeys...”

The world of Atzilus is a level where the chaos and fragmentations of Tohu is completely corrected. That is why Atzilus is called the world of Tikkun-Correction.

Yaakov was saying that everything in his life, even his physical possessions, like his livestock and his servants, how much more so everything in Yaakov himself, was spiritually corrected and into the system of Tikkun.

וְכָל זֶה בָּא מִפְנֵי שָׁעַם לְבִן גַּרְתִּי
- פִּירּוּשׁ: בְּחִינּוֹת לְבִן הַעֲלִיוֹן,
שִׁמְשּׁוֹם הַיְהָ עִקָּר בְּחַשְׁפָעָ
לְיעַקְבָּ בָּעֵל עֲולָם הַאֲצִילוֹת
לְבָרָר וַלִּתְקֹן הַבָּל.

And all of this came because, “I lived with Lavan,” meaning that I lived with the level of “הַעֲלִיוֹן לְבִן”-The Whiteness Above,” from which Yaakov, the man of Atzilus, drew the ultimate power of influence, in order to effect refinement and rectification for everything in the world.

This concept was explained at length above in the Introduction.

וְכִיּוֹן שָׁכָן, שְׁגָמָר וּנְשָׁלָם
מְלָאכָת הַתְּקוּן בְּשָׁלִימָה,
מַעֲתָה רְאוּיו וַיּוּכֵל לְהִיוֹת
הַשְּׁרָאָת וְהַמְּשִׁבְתַּת הַמְּקִיפִּים
דָּתָהָנוּ.

And therefore, since the job of Tikkun of the world had been fulfilled to perfection, from that point the world became fit to contain the Encompassing Lights of Tohu.

שָׁם לֹא הִיָּה נִגְמָר הַתְּקוּן
בְּשָׁלִימָה לֹא הִיָּה יִכְׁלֵל לְהִיוֹת

For, if the Tikkun was not completed to perfection, it

המשכנת המקיים. would not have been possible to draw down the “Makifim-Encompassing Lights.”

For things in this world to contain the Lights of Tohu in a productive manner, the “vessels,” the system and existence in place must first be fully refined and reconnected to its source in holiness. Then the Lights of Tohu will only add additional power in the service of Hashem. If they are not completely refined and “corrected” of their fragmentation and unholiness, then the remnant of unholiness will tap into the Lights of Tohu and become stronger forms of unholiness. (A similar concept was explained in the maamar for Bereishis entitled “הן האדם – Purifying Our Minds.”)

במו שבחוב בזורה: “דלית ברכחתא שרייא באתר ריקניא נו, אלא באתר שלים נו.”

As is written in the Zohar (II, 155a), “Blessing does not vest itself in an empty place.... Rather, in a place of completion.”

The Mittler Rebbe explains in Toras Chaim these two concepts:

1-“Blessing does not vest itself in an empty place,” meaning that only in a place where there are Sparks of Holiness that have been redeemed from unholiness is there drawn down an additional Light from Above. An example of this is the additional Light revealed on Shabbos due to the redemption of the Sparks of Holiness that took place during the six days of the preceding week.

2-“Rather, in a place of completion,” means that only where opposites can work together in serving Hashem. An example is how a Jewish husband and wife come together to bring down a Divine soul, which each by themselves would not be able to accomplish. This merging of opposites shows on a high level of bittul - egolessness- produced from feeling how we are all equally included in Hashem, as explained at length above.

אבל עכשו שנגמר התקון בתקבילה, הרי זה “אתר שלים” שראוי להיות בו המשכנת המקיים עליזונים.

However, once the Tikkun was completed and perfected, the world became a “perfected place,” in which it was fitting to draw down the

⁶ (זהר חלק ב קנה, א. קנו, ב. זהר חלק ג לד, א.)

Encompassing Lights of Tohu.

לְכָن (שָׁם): "וַאֲשַׁלַּחַ לְהַגִּיד
לְאַדְנִי לִמְצֹאתָ חָן בָּעִינִיךְ":

דְּהַיָּנוּ, שְׁתַׁשְׁפִּיעַ וְתַּאֲיר אֶת
הַמְּקִיפָּה שֶׁלָּה אֶלְיָה בָּעוֹלָם
הַתְּקוּן, וְזֹה מִצְיאַת חָן,

Therefore, the verse continues: "I (Yaakov) sent (messengers) to tell my master (Eisav), to find favor in your eyes."

וְהִיָּנוּ מִפְנֵי כִּי "וַיְהִי לֵי שׂוֹר
וְחַמּוֹר עָזָן כֹּו", ד"א תַּהֲפִכָּא
חַשׁוֹקָא לְנַהֲזָא" בְּעוֹלָם
הַתְּקוּן, וְהִרְיֵה "אַתְּ רְשִׁlim"
מִמְשָׁ,

Meaning, that Yaakov wanted Eisav to transmit and shine his Encompassing Lights into Yaakov's World of Tikkun. This is the idea of "finding favor."

אִם כֵּן רָאוִי אֲנִי "לִמְצֹאתָ חָן
בָּעִינִיךְ", שֶׁהוּא הַשְׁרָאת
הַבָּרָכָה הַבְּחִינַת הַמְּקִיפִים כֹּו.

Meaning, since "I had (spiritually transformed and elevated even my) oxen, donkeys and livestock," which caused that "darkness is transformed into light" in the World of Tikkun, this makes it truly a "perfected place" that can properly receive the Lights of Tohu.

Thus, Yaakov felt that it was fitting that "I should find favor in your eyes," which is an expression of drawing down blessing from the Encompassing Lights of Tohu.

(ב) Chapter 2

"וַיִּשְׁגַּבּוּ הַמֶּלֶךְם אֶל יַעֲקֹב

"And the messengers returned to Yaakov, saying,

לְאֹמֶר: בָּאָנוּ אֶל אָחִיךְ אֶל עָשָׂו,
וְגַם הַוֹּלֵךְ לְקַרְאָתֶךְ וְאֶרְבֶּעָ
מֵאוֹת אִישׁ עָמוֹ" (פִּרְשָׁתָנוּ לְבָבָךְ):

פִּירְשָׁתָנוּ לְבָבָךְ: תְּשׁוּבַת הַמֶּלֶאכִים הוּא

שְׁעַם הָיוֹת שְׁמַחְמַתְךָ רְאֵינוּ
וּנְכֹן מָאֵד שְׁיוּמָשׁוֹר אֲלֵיכָ
מִבְּחִינַת הַמְּקִיף דֶּתַהוּ, מַאֲחָר
שְׁנוּמָצָא בָּךְ הַשְּׁלִימוֹת שֶׁל
הַתְּקֻנוֹן, אֶבֶל מִה לְעָשׂוֹת
שְׁהַמְּנִיעָה הִיא מִצְדָּךְ "עָשָׂו
אָחִיךְ" - שֶׁהָוָא עֲדֵין לְמַטָּה
בְּבִחִינַת שְׁבִירָה וְלֹא נַתְּבָרֵר
עֲדֵין בָּלְלָו

אִם כֵּן, אֵיךְ יַשְׁפִּיעַ לְךָ מִשְׁרָשֶׁוּ
הַמְּקִיף דֶּתַהוּ הַפְּנַיְלָ - מַאֲחָר
שֶׁהָוָא בָּעֶצֶםוּ עֲדֵין לְמַטָּה?

וְהַרְאֵיה עַל זה שֶׁהָוָא בְּשִׁבְירָה,
הָוָא בַּי "וְגַם הַוֹּלֵךְ לְקַרְאָתֶךְ
וְאֶרְבֶּעָמֵאוֹת אִישׁ עָמוֹ":

'We met your brother, Eisav, and he is also coming to you, and four hundred men are with him.' (ibid. 32:7)

Now, the meaning of the messengers' reply is as follows:

Notwithstanding the fact that it is fitting and proper on your account that the Encompassing Lights of Tohu should be drawn to you, since you have perfected the Tikkun-rectification, but what can be done if the impediment is due to 'Eisav, your brother' – for he is still in a low and fragmented state and has not yet been refined at all.

If so, how can he direct from his soul root in the Encompassing Lights of Tohu to you, when he himself remains below?

The proof that [Eisav] remains fragmented is because, "He is also coming to greet you, and four hundred men are with him."

On a simple level, since Eisav is coming with an army to attack you, he is obviously completely removed from any spiritual elevation or correction.

The Alter Rebbe will explain the mystical significance of the "four hundred men" of Eisav's army:

פִּירֹושׁ: "ד' מְאוֹת אִישׁ הַם
דִּינִים קָשִׁים שֶׁל הַחִיצּוֹנִים
הַנְּמֶשְׁכִּים מִן 'ת' בְּתֵי דִינִין
קָשִׁין דְּמִשְׁתְּכִחִין", כְּמוֹ שָׁבֵטּוֹב
בְּאַדְרָא רַבָּה.

The “four hundred men” is a reference to the severe judgements of “Chitzonim—the Outer Dimension,” which derive from the “four hundred strict courthouses that are found,” as is written in the section of the Zohar known as the **Idra Rabba** (Zohar III, 121a).

The idea of “Chitzonim-Outer Dimension”: A Jewish person has a body, an animal soul, and a Divine soul. The body is the “outermost dimension,” the most superficial aspect of the person. The animal soul is deeper than the body, but compared to the Divine soul it is also “Chitzoniyus-outer dimension.” Only the Divine soul is the true “Penimiyus-inner dimension.” When someone judges another person, he does so based on the level he is conscious of. A superficial person who thinks about his body as most important, will judge another person based on their physical appearance. A refined person who thinks about knowledge and acts of kindness, will judge someone based on their human soul. A spiritual person, who thinks about Hashem and Torah and Mitzvos, will judge someone based on their Divine soul.

In the spiritual realms as well, there are various spiritual creatures deriving from a more external aspect of Hashem’s Will. These creatures feel themselves as separate from Hashem and see everyone in the same way, and judge them harshly for rebelling against Hashem, since they assume that the person truly wants to separate himself from Hashem, G-d forbid, just as they feel separate from Hashem.

These spiritual forces are referred to as “harsh judgements from the Chitzonim—superficial beings,” that are derived from the “four hundred courthouses,” which run on the “Outer/External Will” of Hashem.

(In the “Inner Will” of Hashem, He has absolute unconditional love for every Jew. However, since Hashem wants us to behave properly, He “wants” on a external level to have in place these “courthouses.” This is like a father who puts up a mean face of judgement towards his children so they will behave, when really, he loves them unconditionally regardless of their behavior.)

⁷ (זהר חלק ג' נשא קבא, א: "מְהָאִ מְצָחָא דְלִתְתָּא נְהָרִין אַרְבָּע מֵאָה בָּתֵּי דִינִין").

וּבְנֹעַד, שָׁרֵשׁ שָׁרֶשֶׁם שֶׁל ד' מֵאוֹת אִישׁ חֶנְלָל נִתְהַווּה מִן ד' מֵאוֹת שֶׁקֵּל כֶּסֶף⁸ (ח' שָׁרָה בָּג, טו) שָׁנְתַנְתָּן אֶבְרָהָם אֲבִינוּ עַלְיוֹ-הַשְׁלָוֹם לְעַפְרוֹן.

And, as is known, the ultimate spiritual root of these “four hundred men” comes from the Four Hundred Silver Shekels that Avraham gave to Efron.

The Alter Rebbe takes this idea to an even deeper source. Where are these “harsh judgements” really coming from? Not just from the “Outer Dimension.” Even in the harsh judgements of the “Outer Dimension,” there is no room to punish Yaakov our forefather, who was a perfect Tzadik. Only if someone did something wrong can he be judged out of proportion, but if someone is perfectly righteous, there is no possible for negative judgement at all.

Rather, the source of these harsh judgements is from a high level of holiness that was “hijacked” and used to fuel unholiness on a level beyond its normal capabilities.

(This is like the idea that the worst suffering the Jews had been usually caused by other Jews, unfortunately, as in the destruction of both Beis Hamikdash that came about through certain Jews who rebelled against the words of Hashem and the prophets and Sages.)

Which level of holiness was “hijacked”? Avraham our forefather gave four hundred silver coins to Efron in order to purchase from him the burial plot for Sara, the Me’aras Hamachpaila. Together with the four hundred coins, he invested a great spiritual energy of holiness, with the intention of refining and transforming Efron and his people.

However, this attempt did not yet succeed, and what ended up happening is that Efron and the forces of unholiness “hijacked” that spiritual power from Avraham. This hijacked power now came back to try to stop Yaakov from transforming and elevating Eisav.

שְׁהָד' מֵאוֹת שֶׁקֵּל חֶנְלָל הַמֶּה ת' עַלְמִין דְּבָטוֹפִין דִּירְתִּי עַדְקִיִּיא לְעַלְמָא דָאַתִּי⁹.

For these Four Hundred Shekels are the manifestation of the “Four

⁸ (ראאה זהר חלק ג קכח, ב רואילך. רפח, א).

⁹ (ראאה זהר חלק א קכג, ב).

Hundred Worlds of Yearning” that the righteous inherit in the world to come.

דְּהַיָּנוּ, שֶׁהָם בְּחִנַּת אֲוֹרֶות
שְׁפָעָ עַנְגָּה עַלְיוֹן הַנְּמַשְׁכִּים
מִבְּחִנַּת עֲתִיקָה קָדִישָׁא,

Meaning that they are Lights flowing from the Supernal Delight, which is derived from “Atika Kadisha-The Ancient Holy One,”

שֶׁהָוָא בְּחִנַּת מִמוֹצָעָ בֵּין
עַצְמִיוֹת הָאֵין-סֻוף לְעוֹלָם
הַאֲצִילוֹת,

which is a connection point between the Essence of Hashem's Infinite Light and the World of Atzilus,

בְּנוֹרָע שְׁהַכְּתָר הָוָא מִמוֹצָע¹⁰
בֵּין הַפְּמַעַצִּיל לְנַאֲצִילִים;

as is known, that Keser-Crown (which included Atika Kadisha) is a connector between the Emanator and Emanated Beings.

וּמְשָׁם נִמְשָׁכוּ הַשְּׁפָעֹות עַנְגָּה
הַעֲלִיוֹן לְעַדְיקִים לְעַתִּיד-לְבָא,

And from there, this flow of Supernal Delight reaches the righteous in the Future.

וְזֹהוּ עֲנֵנִין “תְּעַלְמִין דְּכַסּוֹפִין”,
וְהֵם “דְּמָאוֹת שֶׁקְלָבָסָף”
הַנְּבָל

And this is the idea of the “Four Hundred Worlds of Yearning,” which are represented by the transaction of the “Four Hundred Silver Shekels.”

וּנְקָרָא (חַיִּשְׁרָה כְּגָן צֶדֶקָה) “עֹזֶב
לְטַחֵר”:

And these silver coins that Avraham gave Efron are called (Bereishis 23:16), “עֹזֶב לְטַחֵר”-Coins that are

¹⁰ (עַז חַיִּים שַׁעַר מֵא פְּרָקָג. נִסְמָן לְעַיל בְּבָב, ד).

passed around everywhere as currency.”

כִּי בְּתַרְגּוֹמָן קָרָא "סֹחָר" - לְשׁוֹן (שְׁבַת יג) "סֹחָר סֹחָר", שַׁהֲוָא בְּחִינַת הַמִּקְיָף לְכָל הַהַשְׁתָּלְשָׁלוֹת.

This is because Keser-Crown is referred to as a ‘סֹחָר-one travels around on business,’ since the word ‘סֹחָר’ comes from the word ‘סֹחָר’ which means to go around and encompass a large area, and Keser is a level that ‘goes around’ and encompasses the entirety of Hishtalshelus.

וְתֵת עַלְמַיִן דְּכִסּוּפִין "הַנִּיל הַמַּעֲבֵר לְסֹחָר", שְׁהָם בְּאַיִם וּנְמַשְׁכִּים מִעֲצָמוֹת אָוֶר אַיִן סֹוף שְׁלִמְעָלָה גַם מִהַּכְתָּר, וּמַעֲבָרִין וּנְמַשְׁכִּין בְּהַכְתָּר, וּמִשְׁמָם "נָהָרִין לְעַדְקָנִיא לְעַתִּיד-לְבָא".

And these 400 Worlds of Yearning are “עַוְּבָר “עַוְּבָר-לְסֹחָר-passing around and encompassing,” since they come and are drawn from the Essence of Hashem’s Infinite Light, which is above even Keser-Crown, and they pass over and are drawn down into Keser-Crown, and from there “they shine to the righteous in the Future.”

The Mittler Rebbe explains that there are two levels being described here: One is called “עַוְּבָר-passing around” and one called “סֹחָר-encompassing.” The level of “סֹחָר-encompassing” refers to the lower level of Kesser, the level of Arich Anpin, the source of the world of Atzilus. This level encompasses Atzilus. The level of “עַוְּבָר-passing around” refers to the higher level of Kesser, called Atik. This level passes around and transcends even the level of Arich Anpin.

The Alter Rebbe mentioned how Kesser is an intermediary between the Infinite Light and the World of Atzilus. An intermediary must possess something relating to both levels that it connects. In our case, the higher level of Kesser, Atik, is

related to the Infinite Light, and the lower level of Kesser, Arich, is related to the World of Atzilus.

It is through these two levels that Hashem's Delight, as it is in His Infinite Light, is able to be drawn down into Atzilus, and thereby into our world.

It is from these lofty levels that Avraham brought down Divine energy in order to refine Efron and his people, which (unfortunately) ended up as the vitality of Eisav and his men.

וְעַנְנֵן הַנְּתִינָה לְעִפְרוֹן הַיָּה
בְּדַרְך עַנְנֵן יְרִידַת הַבִּירּוּרִים,
כִּדְיַי לְהֹצִיאָם אַחֲרֵךְ מִמְּנָנוּ
בְּתוֹסְפַת בָּרְכָה כִּי.

The idea of giving over to Efron the lights from this lofty level of Atik-Delight (together with physical money) was in a manner of the process of “refinement” of the Sparks of Holiness trapped in Efron and his people, in order to later retrieve these Lights from Atik together with the additional “blessing” of the Sparks of Holiness of Tohu that were trapped in Efron and his nation.

אֵך בַּיִנְיָן לְבַיִנְיָן הַן שִׁירְדוּ בְּלַכְתָּה
לִמְטָה מַטָּה וּנְעַשׂו בְּחִינַת דֵי
מְאוֹת אִישׁ לְעַשׂו.

However, in the meantime, these Lights from Atik descended so far below that they became the vitality of the 400 men of Eisav.

וְהוּא בְּחִינַת שָׁק, בָּמו שְׁכַתּוּב
(ישעיה נ, ג): "אַלְבִּישׁ שְׁמִים
קָדְרוֹת, וְשַׁק אָשִׁים בְּסַותָּם."

And this is the level of “ק”-Sackcloth” (ק”ש has the numerical value of 400), as is written, “I will cloak the heavens in darkness and place a sackcloth as their covering.”

וּבַן אָמְרוּ רַז"ל (סנהדרין קא.):
"הַתּוֹרָה חֹנְגָת שַׁק כִּי,"

And similarly, our Sages said (Sanhedrin 101a), “The

Torah girds itself with a sackcloth..."

דְּהִינָּנוּ שְׁנַתְּהָווֹה בְּחִנִּית לְבוֹשׁ
שָׁק שְׁחַחְצָוְנִים יוֹנְקִים מִמְּנוּ.

meaning that the Torah has a superficial garment from which the external forces are nourished.

The Gemara says¹¹:

"The Sages taught: One who reads a verse from Song of Songs and renders it a form of secular song, and not a sacred text, and one who reads any biblical verse at a banquet house, not at its appropriate time, but merely as a song, introduces evil to the world, as the Torah girds itself with sackcloth and stands before the Holy One, Blessed be He, and says before Him: Master of the Universe, Your children have rendered me like a harp on which clowns play."

The Gemara continues to say that Hashem would rather that Jews use verses from the Torah for entertainment than purely secular material. However, the Torah responds that Jews should say over Torah at meals and banquets, and not merely render its verses as material for singing.

In this case, something holy, the verses of Torah, can be used for something not so holy, like material for drinking song. This is like a person wearing thick sackcloth, that covers the person but does not enhance their appearance, it makes them look worse. The person becomes degraded in the sackcloth.

Similarly, when the Lights of Atik, a high level of holiness, becomes invested in the material world, in Efron and his people, these lights become covered over by something that degrades them.

וְלֹא תַּיְדַּל בָּא בְּגָמָר כֵּל
הַבְּיוֹרָין כְּשִׁבּוּלָע הַמּוֹת
לְנַצְחָה¹² (זִכְרִיה יג, ב[]): "וְאַתָּה
רוּחַ הַטוֹמָאָה אֲעַבֵּר כֵּן", אֲזֹ
יְחִזֵּיר עַפְרוֹן הַדָּמָאֹת שָׁקָל
בֵּסֶף לְשָׁרֶשֶׂם אֶל הַקְּרוֹשָׁה

And, in the Future, when the elevation of the sparks is complete and 'death is eternally swallowed up,' and 'the spirit of impurity is removed from the land,'

¹¹ From the Steinsaltz translation, as it appears on Chabad.org, copyright belonging to Chabad.org and Aleph Society Inc.

¹² (יִשְׁעִיה כה, ח: "בְּלֹעַ הַמּוֹת לְנַצְחָה".)

בשלימות.

then Efron will return the “400 Silver Shekels,” i.e., the Lights from Atik, to their spiritual source in the realm of complete holiness.

ומעתה ידע יעקב שאין אפשר
שישפיע לו עשו מארשו את
המקיף דתנו אשר הוא
מבקש, מאחר שהוא בעצמו
למיטה, ואין עצה אלא רק
שি�մשיך כד, ת יעקב בעצמו
את המקיף הנ"ל.

Now, from that point, it became clear to Yaakov that it would be impossible for Eisav to direct a flow from the Encompassing Lights of Tohu to Yaakov, as he requested, since Eisav himself was in a low state, and there is no solution other than to have Yaakov himself draw down the Encompassing Light.

ולזאת, כשהידע שבעצמו עירך
להמשיך המקיף הנ"ל לבן
הווצרה להעלות מ"ן בנגדו כדי
להמשיך על יدي זה את
המקיף, כי “רוח איתה רוח
כוי”¹³.

And to this end, when Yaakov realized that he would have to draw down the Encompassing Lights in his own, he then had to apply his own efforts in order to draw down this Encompassing Light, since “a spirit brings another spirit and draws down a spirit.”

In other words, for Yaakov to bring down the Encompassing Lights of Tohu, he needed make a corresponding elevation from below, but in a manner of Tohu.

וזהו עניין המנחה ששלח

This is the idea of the mincha-offering that

¹³ זהר חלק ב כסב, ב.

יעקב לעשו¹⁴, הוא בחרית
העלאת מ"נ להמשיך מ"ד
דמקייף דתתו הנו"ל.

ולכ"ר שלח גמלים, אף שהם
בהמות טמאות, כי לגבי אור
מקיף הנו"ל "כחשה כאורה
כו" (תהלים קלט, יב).

ובמו שיחבר ל�פן בעזר ה'
בענין "ויקח מן הבא בידו
מנחה כו'".

"**ז'יאמר** יעקב, אלهي אבוי
אברהם ואלהי אבוי יצחק ה' הקאמר
אלוי שוב לארצך ולמוליךך ואיטיבך
עטרא: קטעתי מכל החסדים ומכל
האמת אשר עשית את עבדך כי
במקלי עברתי את הירדן קזה ועתה
חייבתי לשני מלחנות: הצלני נא מעד
אחי מיד עשו כי ירא אונבי אתו פון
יבוא והפנוי אם על בנים: ואתת
אמרת היטיב איטיב עטרא ושמתי את
וועך בחול הים אשר לא יספר מרוב
כו" (פרשתנו לב, י):

Yaakov sent to Eisav, which is the idea of Yaakov's own efforts to draw down the Encompassing Lights of Tohu.

Therefore, Yaakov sent camels, even though they are unkosher animals, because from the perspective of the Encompassing Light, "darkness is the same as light..."

And as will be explained in the future, with the help of Hashem, regarding the idea that [Yaakov] "took from what he had acquired and brought a mincha offering to Eisav."

"And Yaakov said, 'The G-d of my father Avraham, and the G-d of my father Yitzchok, Hashem who said to me 'Return to your land and to your birthplace and I will do good to you.' I have become small from all the kindnesses and from all the truth that You have rendered Your servant, for with my staff I crossed this Jordan, and now I have become two camps. Now

¹⁴ (פרשתנו לב, יד-טו: "ויקח מן הבא בידו מנחה לעשו אחים .. גמלים מיניקות").

deliver me from the hand of my brother, from the hand of Eisav, for I am afraid of him, lest he come and strike me, [and strike] a mother with children. And You said, 'I will surely do good with you, and I will make your seed [as numerous] as the sand of the sea, which cannot be counted because of multitude.'" (Bereishis 32:10-13)

פִּירּוֹשׁ: שְׁהַתְּפִלֵּל שְׁיוּמָשָׁר
אֲלֵיכָו הַמִּקְיָפִים דְּקָרוֹשָׁה שֶׁל
הָאָבוֹת, לְעֹזֶר לוֹ שְׁיוּכָל
לְהַמְשִׁיר הַמְּקִיָּף דְּתָהָו הַנְּגָל
שִׁוְתְּגָלָה לְמַטָּה,

Meaning that he prayed to Hashem that the Holy Encompassing Lights of his forefathers be drawn down to him in order to assist him and enable him to draw down also the Encompassing Lights of Tohu and reveal them below.

וְעַל יְדֵי זֶה גַם בֵּן (שם, יב):
"הַצְּלִינִי נָא מִינֶד [.] עֲשֹׂו כֹּו"
שְׁלָמְתָה;

In this way, Yaakov would also be saved from Eisav, as he requested, "**Please save me from the hands of my brother, Eisav**" referring to Eisav below.

(ג) Chapter 3

"וַיַּחַז אֶת הַעַם כֹּו, לְשִׁנִּי מִחְנּוֹת כֹּו" (שם,
ח):

"So, he split the group of people into two camps..." (ibid. verse 8)

After Yaakov heard the report from the messengers that Eisav was coming to attack him with an army of 400 men, Yaakov split his camp in half. He said that he did

this so that even if one camp is destroyed, the other camp will be able to escape and be saved.

The Alter Rebbe will explain the deeper meaning of why he split his camp into specifically two groups.

הנה הטעם שחלק לשני מלחנות
דוקא, יובן על פי הקדמה
הידוע שעייר ההפרש בין
עולם התהו לעולם התיקון,¹⁵

Now, the reason that Yaakov split his family into two camps can be understood by prefacing the known difference between the Worlds of Tohu and Tikkun.

In the following explanation, the idea of Sefiros being arranged in “3 channels” or “one beneath each other” are metaphors:

The idea of the Sefiros of Tohu being “one beneath the other” represents how each Sefira is separate from the other Sefiros. From the perspective of each Sefira, there are two possibilities: The Sefira itself, or the other, different sefiros. For example, from the perspective of Chesed, there is either Chesed, or some other way that is not Chesed. There is no middle ground. In a certain sense, the “camp” of the Sefiros of Tohu is divided in half: Either you are with me or against me.

This contrasts the Sefiros of Tikkun which are in “3 Channels”: This means that there are three possibilities, 1-the Sefira itself, 2-the Sefira that works in the opposite way, and 3-how these two can work together. From the perspective of each Sefira of Tikkun it is not “with me or against me,” there is a higher truth that is bigger and truer than me that encompasses all of us equally, and since we are both part of that greater truth, we can work together to accomplish the ultimate objective.

שבעולים התהו היו הספריות
מפורדים זה מתחת זה,

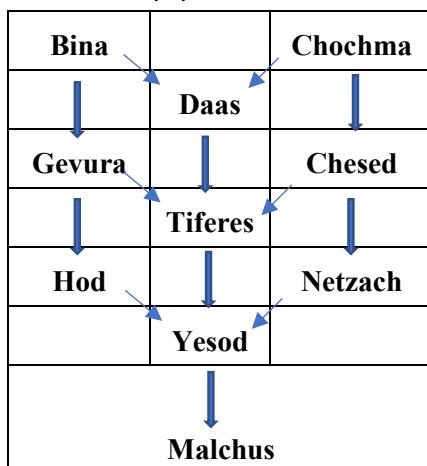
In the World of Tohu, the Sefiros were separated, one beneath the other,

Chochma
Bina
Daas
Chesed

¹⁵(ראה עז חיים שער הכללים פרקים א. ב. שער עגולים ווושר ענף ד. ובכמה מקומות)

Gevura
Tiferes
Netzach
Hod
Yesod
Malchus

אבל בעולם התקון הם ביציר
קווין. but in the World of Tikkun,
they form channels.



דהינו ג' קווין – ימין ושמאל
ואמצע, שהקו האמצעי הוא
המחבר ומיחיד גם בן ב' התקון
ימין ושמאל להיות

Meaning 3 Channels –
Right, Left and Center – for
the Center channel is one
that also connects and
unifies the Right and Left
channels, so that they

מִתְפָּלִילִים יְחִידָה.

כִּידּוּעַ דְּתַפְּאָרָת הַוָּא הַמּוֹעֵץ
בֵּין חִסְדָּה וּגְבוּרָה וּמְחֻבָּרָם יְחִידָה.

operate towards a single goal.

As is known, that the sefira of Tiferes is a connector between Chesed-Kindness and Gevurah-Severity, and it joins them together to fulfill one purpose.

The middle Channel shows on how the other Sefiros are both part of something greater, and therefore can merge together.

וְלֹכֶר יִשְׂרָאֵל, שְׁהָם בְּחִינַת
הַתְּקִוָן, אָמָרִים ג' פָּעָמִים
"קָדוֹשׁ" ¹⁶דּוֹקָא.

And therefore, Yisroel, who are on the level of Tikkun, say "Kadosh," three times specifically.

In the Kedusha prayer that is recited in Chazan's repetition of the Amida, we recite three verses. The first verse is from Yeshaya (6:3) discussing the Serafim angels and how they praise Hashem, "וְקָרָא זֶה אֵלֶיךָ וְאָבְרָהָן קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ" - And one [angel] called to the other and said, 'Holy, holy, holy is the Lord of Hosts; the whole earth is full of His glory.'"

The fact that we say the same word "קָדוֹשׁ-holy" three times in a row, is because our service of Hashem is connected to the number three, corresponding to Tiferes, the Middle Channel, that unites the two opposite Channels of Kindness and Severity.

וְכִתְבֵּב בְּהָם גַם כֵן (יִתְרֹו יְטָ),
הַ(): "וְהִיִּתְמַלֵּי סָגוֹלָה",
שְׁהִסְגּוֹל הַוָּא ג' נְקוּדּוֹת -
בְּחִינַת יְמִין וּשְׁמָאל וּאַמְצָעָכוּ.

And it is written about them, the Jewish People, "And you will be to me as a Segulah-Treasure," which is similar to the word for the vowel "Segol," which is comprised of three dots – right, left and center .

The three dots represent the three Channels, and the center dot represents Tiferes that merges the Right and Left Channels.

אבל בעולם התההו שְׁחִיו בבחינות פירוד זה מחת זה, ולא נתנו ייחד נחית, הרי זה רק בחינת ב' קווין – שהחסד הוא בפניהם עצמו והגבורה הוא בפניהם עצמו.

וכמו שנטהאר ביאור הדרברים במקומות אחר, שהענין הוא, לפי שבתו הינו האורות מרובים והכליים מועטים, וכן מצד קוטן הכליל לפוי עלה האור, על כן אין הכליל יכול להכיל ב' הפקדים חסד וגבורה יחד.

על דרך משל באדם: מי ששבלו קטן לא יכול ב' הפקדים בלבד.

אללא אם יטעה שבלו ליקות, לא ימצא איז שום שבל לחוב, ולא יסבול שום נזעה לחוב בלבד, אלא רק טוב וחסד בלבד.

However, in the World of Tohu, which existed in a state of fragmentation, with the Sefiros being one under another and not unified, there were only two lines – since Chesed was by itself and Gevurah was by itself.

And, as this idea is explained elsewhere: In Tohu, the lights were very powerful and the vessels were very weak. Therefore, due to the weakness of the vessel in comparison to the light, the vessel was unable to contain the two opposing forces of Chesed and Gevurah together.

As it is, by way of analogy, that a person whose intellect is insufficiently developed will not be able to functionally contain two opposing possibilities.

Rather, if his mind will lean towards a favorable judgement, he will be unable to comprehend any reasoning to support a guilty verdict, and he will not tolerate any emotional draw towards a guilty verdict in his heart, instead, only accepting goodness and kindness.

ובהיפוך, כאשר יטה לחוב, לא יסבול כל נטייה לזכות.

ונמצא, איןו אלא בכו אחד תמיד – פעמים בכו הימין לזכות, ופעמים בכו השמאלי לחוב.

אבל בתקון – שהתפארת מכך בין חסד וגבורה, הינו שוגם בשעת הדין יכול להיות גם כן נטייה לזכות וכן להיפר, לפי שבתקון – האורות מועטים והכליים מרובים, נמצוא הכליל רחוב לקבל גם ב' הפלחים.

ואמנם בעובדא זו דיעקב ועשו, שהיה יעקב צרייך להמשיך לו המקיף דתהי, שהוא בחינת האור דתהי שבי גבול כו', לבך הוצרה להעלות מ"ן לשם.

And the opposite is also true, if he would be leaning intellectually and emotionally towards a guilty verdict, he would not tolerate any possibility of a favorable verdict.

Thus, he is only ever operating according to one “channel” or set of principles – at times the right side (Chesed) in favor, and at other times the left side (Gevurah) to a guilty verdict.

However, in the World of Tikkun, when there is a third channel that includes Tiferes discerns between Chesed and Gevurah, so that also in a time of strict judgement, there is a possibility to find favor, and vice versa, since in Tikkun the lights are diminished and the vessels are substantial, so the vessels are broad enough to contain two opposing approaches.

However, regarding Yaakov and Eisav, where Yaakov had to draw to himself the Encompassing Light of Tohu, meaning the unlimited light of Tohu, Yaakov had to

present an offering that reached that level of Tohu.

וַיַּדְרֹעַ שְׁהַמָּן צָרֵיךְ לְהִוָּת לְפִי
אָוֹפֵן הַהַמְשָׁכָה שְׁרוֹצָה
לְהַמְשִׁיר, מְשׁוּם שְׁלַפִּי אָוֹפֵן
הַהַעֲלָאָה בָּרֶךְ הִיא הַהַמְשָׁכָה.

וְהַוְאֵל וּכְן, מַאֲחָר שְׁבַתְהוּ
הִיה רַק ב' קְוִין כְּנָ"ל, לְכָרְכָר
הַוְצָרָר יַעֲקֹב לְעַשּׂוֹת עַצְמוֹ גַּם
בֶּן בְּדוֹגָמָא זֹו.

וְזֹהוּ "וַיַּחַז אֶת הָעֵם כֹּי לְשָׁנִי
מְחַנּוּם", לְהִיוֹת דְּגָמָת עַוְלָם
הַתְּהָה, שְׁלַשָּׁם הִיה "זֹה תְּחִתָּה
זֹה" וְלֹא בְּצִוְּרֵי ג' קְוִין כְּנָ"ל

וְעַל יָדֵי זֹה יַחַשֵּׁר בְּעוֹלָם
הַתְּהָה לְהַמְשִׁיק הַאֲוֹר מִקְיף
כֹּי.

וּמְזֹה הַטּוּם עַצְמוֹ יוֹנֵן הַטּוּם
מִהָּ שְׁהַקְּרִיב יַעֲקֹב ה' מִנְחָה
(פְּרִשְׁתָּנוּ לֵב, יְדֵ-טו): "עִזִּים
מְאַתְּנִים כֹּי" -

שְׁעַנְנִין מִנְחָה זֹה הִיא הַעֲלָאָת
מִן לְהַמְשִׁיר הַמְקִיף כְּנָ"ל,
וְהֹא עַל דָּרָר עַנְנִין הַקְּרָבָנוֹת,
שְׁהָם הַעֲלָאָת מִן לְהַמְשִׁיר

And it is known that any offering must match the characteristics of the level that is being drawn down, since the manner of the offering determines the drawing-down.

That being the case, since Tohu has only two lines, as mentioned previously, Yaakov had to establish himself in this way as well.

And this is the meaning that Yaakov "split his camp into two," in order to follow the pattern of the World of Tohu, in which the Sefiros were set up one under the other.

In this way he connected to the World of Tohu in order to draw down the Encompassing Light from there.

And from this reason itself, it can be understood why Yaakov offered to Eisav "the mincha-offering" of 200 goats,

since the function of this mincha-offering was to draw down the Encompassing Light. And

מ"ד בנוּעַ.

this is similar to the concept of Korbonos-Sacrifices, which are an elevation that elicits a drawing-down.

וְאַף עַל פִּי כִּי הִיְתָה מִנְחָתוֹ
שֶׁלָּא עַל דָּרְךָ אָוֹפֵן וּמִשְׁפֵּט
הַקְרָבָנוֹת שְׁבַתּוֹרָה כִּי -

Nevertheless, Yaakov's offering to Eisav was not in accordance with the precepts of the Torah,

בְּהִוָּת שְׁמַעַשָּׂה הַקְרָבָנוֹת
הוּא מִבְּהָמוֹת טְהוּרִים
וְשְׁחוּטִים דּוֹקָא,

since Korbonos-Sacrifices are taken specifically from kosher domesticated animals that were slaughtered in a kosher fashion.

אֲךָ הַשְׁחִיטָה בְּשִׁירָה בָּזָר;

(However, also the slaughter of a sacrifice in the Beis Hamikdash, is kosher when performed by even a non-Kohen).

The Alter Rebbe notes here that the regular sacrifices offered by the forefathers to Hashem were considered acceptable according to the Torah even though they were not Kohanim.

וְלֹא מִצְנָנוּ קָרְבָּן בְּתוֹרָה בְּחִי
רַק בְּשִׁעֵיר דְּעֵזָזֶל.¹⁷

But we do not find a Korbon-Sacrifice in the Torah that is offered from a living animal (except in the case of the Goat sent to Azazel on Yom Kippur).

Generally, an offering to Hashem is only from a slaughtered animal. The only exception to this is the goat that was sent on Yom Kippur. This goat was thrown

¹⁷ (ברכות לא, א).

¹⁸ (אחרי טז, י) "וְהַשִּׁעֵיר אֲשֶׁר עָלָה הַגּוֹל לְעֵזָזֶל לְעֵזָזֶל חַי לִפְנֵי ה' לְכִפֵּר עַלְיוֹ לְשַׁלֵּח אֹתוֹ לְעֵזָזֶל הַמְּדֻבָּרָה".

off a cliff, called Azazel, in the desert, and died on the way down the cliff. Besides for this, no living animal was offered as a sacrifice.

וְגַם בְּקָרְבָּנוֹת, לֹא הָיָה
מִקְרִיבִים רַק הַחֶלֶב וְהַדָּם;¹⁹

Also, when Korbonos-Sacrifices were brought, only the fats and blood was offered on the mizbeiah-Alter.

וְהַמִּנְחָה הַזֹּאת שְׁלַח יַעֲקֹב
לְעַשּׂוֹ הַיּוֹם בְּהַמּוֹת טָמֹאות גַּם
בֶּן, כִּמוֹ שְׁבָתּוֹב (פְּרַשְׁתָנוֹ שֵׁם,
טו): "גַּמְלִים מִנִּיקּוֹת כֹּו", וְגַם
שְׁהָן חַיִּין וְלֹא שָׁחֹותִין.

But this mincha-offering that Yaakov sent to Eisav included also non-kosher animals, as the verse states, "nursing camels."

Likewise, they were alive and not slaughtered.

All the offerings to Hashem performed by our forefathers followed the rules of the Torah, only kosher and properly slaughtered animals. So, why was Yaakov's offering to Hashem to bring down the Light of Tohu performed in a way inconsistent with the rules of the Torah?

וְהַעֲנִין הוּא:

מִשּׁוּם שְׁהַעֲלָאת מִן, שְׁהָיָה
הַמִּנְחָה דִּיעַקְבָּ, הוּא
לְהַמְשִׁיר מִן דְּמִבְחִינָה
הַמְּקִיף דְּעוֹלָם הַתוּחוֹ,

Now, the idea is as follows:

Because, the elevation, which was Yaakov's offering, served to draw down from the Encompassing Lights of the World of Tohu,

וְהַמִּן וְהַמִּד דְּעוֹלָם הַתוּחוֹ
הוּא מִשּׁוֹנָה וּבְאֹפֶן אַחֲרֵי מִן
הַמִּן וְהַמִּד דְּעוֹלָם הַתְּקִוָה
שְׁהָוָא עֲנֵין הַקָּרְבָּנוֹת
שְׁבָתּוֹרָה.

and the elevation and corresponding drawing-down from the World of Tohu are different from the elevation and corresponding drawing down of the World of Tikkun, which is accomplished through the

¹⁹ ר' סלוב ז"ה ראה לקמן (כט, ד): **וְהַאִיבָרִים שְׁהָן הַחֶלֶב.** - הַעֲרָת בְּבּוֹד קְדוּשָׁת אַדְמוֹר.

Korbonos that are mentioned in the Torah.

שהתורה היא מבחןת עולם
התكون דעתילות.

ובמו שכתב ב"עץ חיים"²⁰,
שבתיקון האורות מועטים כו',

Since the Torah is derived from the World of Tikkun of Atzilus.

As is written in Eitz Chaim (11:2), that in Tikkun, the Lights were lessened,

The Lights of Tikkun in Atzilus were less overpowering than the Lights of Tohu. These Lights of Atzilus were limited to be able to adapt to the limitations of the "Keilim-Vessels" of Atzilus.

לכן, התורה שנסמכת ממש
היא גם כן בבחינת דקדוקים
וomezumim.

ולכן מפורש בתורה סדר
העלאת מ"ן דתكون, הפל
ברדקונים, שהוא משפט
מעשה הקרבות:

שיהיו מבהמות טהורות, ומג'י
מיינ' בהמות בלבד, ושיהיו
שחווטין דוקא, ויש הרבה
דברים שהקרבן נפסל בו.

ובן בענין הסקרבה אין ומה -
הרבבה דקדוקין כו', כי כל

thus, the Torah that is derived from them deals with particularities and limitations (i.e., with precise details and intricacies).

Therefore, the Torah explicitly discussed the order of elevation to Tikkun, with all of its precise laws, which govern the Korbonos-Sacrifices:

That they be from kosher animals, and from only three specific types of animals (cows, sheep, and goats), and that they be slaughtered prior to being offered, and that there are many details that could invalidate a Korbon.

Similarly, regarding how and what the offering must entail, there are many

²⁰ (ראה שער יא פרק ב).

ההָתֹרָה הַוְסָדָה בְּדַרְךָ זֶה,
בְּצַמְצּוּמִים וּמְדִידּוֹת;

specifics, since the entire Torah operates in this manner, in limits and parameters.

מִפְנֵי שְׁהָיָה מִבְּחִינַת הַתְּקוּן,
שְׁהָאֹרוֹת מִצְמְצּוּמִים תָּוֹךְ
הַכְּלִים,

It is derived from the level of Tikkun, where the lights are condensed within the vessels.

וּלְבִן מְדֻקְּדִים גַם בַּן בְּכֶמֶה
מִינֵי צַמְצּוּמִים וּדְקָדוּקִים כּוֹ.

Therefore, the Torah is particular in many different limits and precise laws.

אֵבֶל יַעֲקֹב הָעַלְהָ מִן לִבְחִינַת
הַמְּקִיפָּה דֶּתַהוּ, בְּנֵי לְשָׁהָוָא אָוֶר
גָּדוֹל בִּבְחִינַת אַיִן-סּוֹף, שְׁלַבְן
לֹא יִכּוֹל הַכְּלִי לְהַכְּלִילוֹ וּנְשָׁאָר
בִּבְחִינַת מְקִיפָּה.

However, Yaakov was causing an elevation to the Encompassing Light of Tohu, which is a great and infinite light that cannot be contained in vessels and thus remains encompassing.

(לְכָר שְׁלַח הַמְנַחָה שַׁהְוָא
הָעַלְתָה מִן לְשָׁם) אֶפְ בְּהַמּוֹת
טָמְאֹת, "גַּמְלִים מְנִיקֹת כּוֹ",
וּכְלָן הֵיו חַיִין וּלֹא שְׁחוּטִין כּוֹ:

(Therefore, he sent the mincha, which was an elevation offering, to there) even though it contained unkosher animals, such as "young camels, etc." and they were all still alive and not slaughtered.

כִּי לְהִזְוֹת הָאָוָר בִּבְחִינַת אַיִן-
סּוֹף, לְבִן אֵין שֶׁם הַצַּמְצּוּמִים
וּדְקָדוּקִים.

For, since the light was infinite, there were not the same limits and precisely detailed laws.

כִּי אַיִן-סּוֹף בְּרוּרֵהוּ הָוָא כָּל
יִכּוֹל לְסִבּוֹל הַכְּלִי, אֶפְ טָמְאִין
וְשִׁיחַיו חַיִין כּוֹ, שְׁאַיִן נִמְצָא שֶׁם
דְּקָדוּקִים וּצַמְצּוּמִים כָּל-

For the Infinite One, Blessed is He, can do anything and manage everything, even unkosher and living animals that are

offered, since there are no limits and constraints whatsoever that can be placed upon Him.

וכמאמ'ר ר' ל' ²¹ גבי חזיר -
שעתיד לחזור וליטהר,

And, as our Sages taught (see Shelah on Parsha Chayei Sarah) regarding the pig, that in the future it will be transformed and become pure,

הינו לעתיד-לבא שיבולע
המוות לנצח ²², ואנו יתגלה
עצמות אין-סוף, ויכל גם חזיר
להתעלות, מה שאין בן עתה.

referring to the Future Times when “death and impurity will be eternally consumed,” and then Hashem’s Essence will be fully revealed, to the extent that even a pig will be able to be elevated, unlike now.

לכן יעקב שלח המנחה לעשו
- שהוא העלה מ'ן - למקיף-
דרתו שבבחינת אין-סוף, שלח
גם בן דברים טמאים.

Therefore, Yaakov, who sent this mincha offering – an elevation - to Eisav, i.e., to the Encompassing Light of Tohu that is infinite, he sent also unkosher animals.

ולכ' שלח גם בן "גמלים
מניקות", כי אדרבה שרשן של
גמלים הוא מאד נעל'ה ²³,

Therefore, he sent also “nursing camels,” since not only was it not inappropriate, but moreover, the spiritual source and root of camels is very high,

²¹ (ראה של'ה פ' רשות חי שרה. מරיש תלפיות ענף חזיר בשם רבינו בחיי. ספר הקנה. לקוטי שיחות חלק יב עמוד 175. חלק ב' עמוד 128 העלה).

²² (ישעיה כה, ח)

²³ (שורשו של גמלים .. מונען איזו וכל טוב איזו: ראה זהר חלק א וישב קפא, ב. באורי הזהר – לארכמו"ר האמצעי וישב נז, ג; לארכמו"ר הצעמץ אריך עמוד קל. וראה תורה ח'ים קצ'ו, ב).

בָּמוֹ שָׁבֵתּוֹב בְּאַלְיָזָר עָבֵד
אַבְרָהָם שָׁלַקְחָ "יְהִי" גָּמְלִים
מְגַמְּלִי אַדְּרִיוֹ [.] וְכֹל טוֹב
אַדְּנִיוֹ בִּידָוֹ (חַיִּשְׁרָה כָּد, י),

as the verse says (Bereishis 24:10) regarding Eliezer, the servant of Avraham, who took “ten camels from the camels of his master... and all the best of his master’s possessions were available to him in his hand.”

The Mittler Rebbe explains: The word “גָּמְלָל-camel” is the same letters as the word “גָּמְלָל-give generously,” since the spiritual source of camels is from the level of Kindness, generous giving, of Tohu. The 10 camels that Eliezer brought reflected the 10 aspects of the Kindness of Tohu, and therefore were connected to “all the best of his master’s possessions.”

וְהוּא עַנְיָן "בְּגָמְול עַלִּי אָמוֹ
נוֹ" ²⁴ (תְּהִלִּים קָلָא, ב).

And this is the idea of what Dovid HaMelech says, that he calmed his soul “like a ‘גָּמְול-suckling’ on its mother...”

Similarly, the word “גָּמְול-suckling.”

In a different version of the maamar (5565 vol. 1, p. 94) it explains in a few words that “this represents the idea of Encompassing Lights.” [Translator: possibly we can explain this as follows: The connection that a newborn baby has to its mother is a natural innate bond that is not connected to understanding, and not limited by understanding. This is different than an older child whose connection to his parents is also based on an awareness of his parents and their importance in his life. This type of connection, which is deeper than logic, is from the encompassing-makif levels of the soul. This represents the super-rational and unlimited encompassing Lights of Tohu.]

וְכֹל זה לֹא הִיה יִכּוֹל לְעַשׂוֹת רַק
יַעֲקֹב, וּקֹדֶם מִתְּנִיתָרָה.

And all of this could only be accomplished by Yaakov prior to the Giving of the Torah.

(שָׁהּוּא עַנְיָן הַמְּקִיפִים בִּידּוֹעַ. - תְּקִסְתָּה חָלֵק אֶעֱמֹד צַד (נוֹשָׁחָא שְׁנִיה)).

אבל אנחנו, כבר ניתנן לנו
התורה מבחינת התקון, ומה
שהוא טמא ואסור על פי
התורה - הוא מרווחך ולא יוכל
להתעלות כלל כי, ר' הברת
תברת הנפש "באכלת חלב נו"²⁵
ובויצא.

However, we have already received the Torah from the level of Tikkun, and what is impure and forbidden by the Torah is distant and unable to become elevated at all, and "the soul will surely be cut off" by eating forbidden fats and other forbidden foods.

Therefore, we can only draw down the Lights of Tikkun by offering Korbanos as prescribed in the Torah. Any attempt to draw down the Light of Tohu through unkosher animals will only give additional life to unholiness. Only before the giving of the Torah was it possible to draw down the Lights of Tohu through offering unkosher animals etc.

(ד) Chapter 4

"**וַיַּקְם** בְּלִילָה הוּא, וַיַּקְרַב אֶת שְׁתֵי
נְשָׁיו נו', וַיַּעֲבֹר אֶת מֵעֶרֶת יָבָק,
וַיַּקְרַב וַיַּעֲבֹר אֶת הַנְּחָל וַיַּעֲבֹר אֶת
אֲשֶׁר לוֹנוֹ" (פרשותנו לב, כד):

"And he arose during that night and he took his two wives and his two maidservants, and his eleven children, and he crossed the river crossing of Yabok, and he took them and brought them across the stream, and he took across what was his."

פירוש: יָבָק הוא יהוד ברכה
וקדושה.²⁶

יָבָק' The meaning of Yabok' is an acronym for
-**בָּרְכָה** -**יְהוּדָה** -**וּקְדֻשָּׁה**

²⁵ צו ז, בג'כה: "כֹּל חָלֵב שָׁוֹר וְכַשְׁבֵּעַ לֹא תַאכְלֵוּ... כַּי כֹּל אֲכֵל חָלֵב מִן הַבָּהָמָה אֲשֶׁר יִקְרִיב מִמֶּנָּה
אֲשֶׁר לָהּ וְגִבְרַתָּה הַנֶּפֶשׁ הַאֲכֵלֶת, מִעֵמֶיהָ").

²⁶ זהר חלק במשפטים קטו, א. תקוני זהר תקון עדף קכח, א).

**קידושה-
blessing, and holiness.”**

Crossing the physical river Yabok reflected crossing over the spiritual level that unites “blessing and holiness,” as will be explained.

וְהַעֲלֵן, דְּהַנֵּה בְּתִיב (יְהוֹשֻׁעַ כָּה,
בָּ): "בַּעֲבֵר הַנָּהָר יִשְׁבּוּ אֲבוֹתֵיכֶם
מָעוֹלָם".

ופירוש: "הַנָּהָר" הוּא בְּחִינַת
בִּנָה, כְּמוֹ שְׁכֹתּוֹב (בראשית ב,
י): "וְנַהָר יִצְאֵ מִעָרֵן כֵּי";

The idea refers to what is stated (Yehoshua 24:2), “Your ancestors have always dwelled on the opposite side of the river.”

The “river” here is a reference to the level of Bina-Understanding of Atzilus, as the verse says, “And there was a river flowing from Eden to irrigate the Garden.”

‘Eden’ represents the level of Chochma-Wisdom of Atzilus, that the ‘river’ of Bina flows from. The ‘Garden’ represents the level of Malchus of Atzilus, which receives the flow of Divine knowledge and power from Bina and Chochma.

שָׁרֵשׁ הָאָבוֹת הוּא מִ"עַבְרַ הַנָּהָר",
הַיְינוּ מִבְּחִינַת הַכָּתרָה שַׁהוּא לְמַעַלָּה
מִהַנָּהָר הַנָּהָר.

Now, the spiritual source of the forefathers was “from the opposite side of the river,” meaning from the level of Keser which is above the “river” of Bina mentioned above.

Even though the ‘river’ is a reference to Bina, but since this ‘river’ flows from Eden – Chochma – so Chochma is connected to the river of Bina. The level that is truly beyond the ‘river’ refers to Kesser-Crown, which is beyond even Chochma which is the source of the river of Bina.

Thus, saying that the forefathers come from ‘beyond the river’ means that they come from a level beyond Chochma and Bina, which is the level of Kesser.

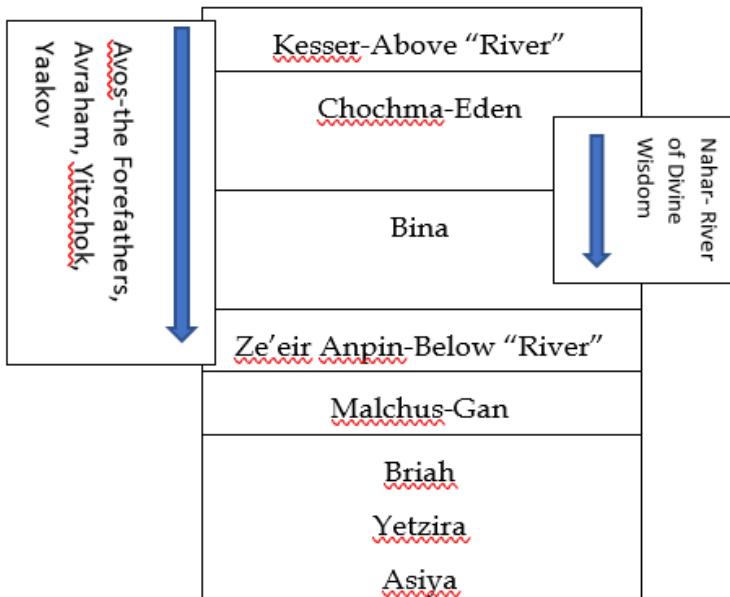
רַק שָׁמָשָׂם נִמְשְׁכוּ הָאָבוֹת
וַנִּשְׁפְּלוּ לִמְתָה בַּעֲבֵר הַשְׁנִי שֶׁל

However, even though the forefathers’ spiritual source was in Keser, above Bina, the forefathers came down and

הנהר - ב"א לאצילות.²⁷

were lowered to the other side of the “river” of Bina, to the level of Zeir Anpin of Atzilus.

If Chochma and Bina are the river and the source of the river, then being on the ‘other side of the river’ can either refer to a level higher than Chochma or lower than Bina. In our case, the level lower than Bina is Ze’er Anpin, the emotive attributes of Atzilus.



ויעקב שרצה שימשיך לו המקייף-דתחו הנ"ל שלפני אצילות, הוצרך מתחילה לעبور את הנהר הנ"ל.

And when Yaakov wanted to draw down the Encompassing Light of Tohu, above Atzilus, despite his soul’s spiritual source in Keser, which is also above Atzilus, since Yaakov had already come down to a lower level than his original souls-level, he had to first cross the aforementioned river and reach a level higher than Atzilus.

(יעין בזוהר פרשת אמור (זח, ב) מה שפטות על פסוק זה).²⁷

וְהִוּ וַיַּעֲבֹר אֶת מַעֲבָר יָבֹק: כִּי
בְּחִינַת יְחִוָד בְּרָכָה וּקְדוּשָׁה -
הַוְאַ כָּל בְּחִינַת נַהֲר הַנֶּל,
שְׁעַל יְדוֹ נִמְשְׁכָו כָּל הַשְׁפָעֹות
וַיְחִוָד אֲוֹרוֹת עַלְיוֹנִים, כִּמוֹ
שְׁפָתּוֹב: "וְנַהֲר יֵצֵא מִעַדְן
לְהַשְׁקֹות אֶת הָן כֹּו".²⁸

And this is the meaning of “And he crossed the ford of Yabok,” since to the ideas of “**Unity**—**יחוּד**,” **Blessing**, **ברָכָה**, and **Holiness**, **קְדוּשָׁה**—all of which represent the idea of “the River” of Bina through which flows all blessing, influence and Supernal Unifications, as the verse states, “there is a river (Bina) that flows out from Eden (Chochma) to provide water (in Ze’er Anpin) for the Garden (of Malchus) ...”

The Mittler Rebbe explains in *Toras Chayim* (*Vayishlach* and at greater length in *Beshalach*):

Whenever we do a mitzva there are three things that happen:

יחוּד-Unity: Ze’er Anpin and Malchus become united on a much deeper level than they usually are. This is similar to how the souls of a Jewish husband and wife merge together to draw down new souls from Hashem, the ultimate Source of all souls. Even though Ze’er Anpin and Malchus are always connected, but usually it is on more external aspect for the purpose of creating the world, only through Torah and Mitzvos is the deeper unity accomplished that brings down the Infinite Light of Hashem that is beyond all worlds.

ברָכָה-Blessing: Once this Unification of the inner dimension of Ze’er Anpin and Malchus takes place, it draws down the Infinite Light from the level of Kesser into

²⁸ ראה תורה חיים, בשלח, קס, ד:

כידיע עניין יב"ק ייחוד ברכיה קדושה שבמוצות, היחוד הוא ייחוד זו"ג קורב"ה ושכינתי" מ"ה וב"ז להוסיף אורות ומוחי" חדש" בכל שהוא ד' אותיות דשם הוי' בכללו, והברכה הוא בא[מרו] ברוך כי אשר קדשו במצותיו ה"ז בח"י תוס' או ר חדש מבהי' ההי' שכתר דוקא כידיע בעניין ק' ברכות שהן ב"ס שכתר זו"ש איהו ברוך בעצם ואיה ברכה ונק' ישראל ברוכי הוי' כו', וקדושה עלמה מברכה והוא מקדוש' העצם[ו] שקדשו במצותיו ממש (שהזו שם הוי' העצמי' שיתגלה בעוה"ב ממעשה המוצות בעוה"ז כנ"ל ול"ל).

Atzilus, until it reaches Malchus. This drawing down of Light that becomes revealed in Atzilus is called “ברכה” since the word **ברך** also means to bend down something to a lower level in a tangible sense. (Like bending down a grape vine into the ground to replant it somewhere else to produce new fruits in a different location.) This more “tangible” Light is revealed through the recitation of the “ברכה-Blessing” before performing the mitzvah.

קדושה-Holiness: This refers to the deepest dimension of what is accomplished through the Unification of Ze'ir Anpin and Malchus when we do a mitzvah: We connect to the holiness of Hashem Himself, as He is above all levels of Hishtalshelus. The word “קדושה-holiness” means separate and removed, and in the ultimate sense refers to Hashem as He is Above all levels. This holiness and connection to Hashem's Essence that is accomplished through the mitzvah will only be (fully) revealed in the Future Era.

All the types of revelations accomplished through mitzvos, both those of Kesser that are on the level of “ברכה-Blessing” and the deeper level of connection referred to as “קדושה” flow through the ‘river’ of Bina. Since Bina-Understanding is the river of Divine awareness and knowledge, so all revelations of Hashem in Ze'ir Anpin and Malchus flow through Bina.

Therefore, Bina is called “the river of ‘יב’-Yabok.””

Even though the ‘river’ usually refers to Bina, but since Bina flows from Chochma, in this context Chochma is considered part of the “river crossing of ‘יב’-Yabok,”” since Chochma is inseparable from Bina.

Thus, the “other side of Yabok” means above Chochma, which is Kesser.

וְכָשַׁבֵּר אֶת הַנָּהָר וְהַגִּיעַ
לִבְחִינָה שְׁלִמְעָלָה מִהַנָּהָר
הַפְּלִיל, אֲזַל אֶלְחָזֹק הַוָּא מִן
הַמְּקִיָּף-דְּתַהוּ הַגְּנָל שְׁלִפְנֵי
הַאֲצִילוֹת.

And once Yaakov crossed over the ‘river’ of Chochma and Bina, reaching the level above the ‘river,’ then he was no longer distant from the Encompassing Light of Tohu, which is higher than Atzilus.

Adam Kadmon-Original Will and plan for entire Hishtaleshelus

Akudim-10 Sefiros in way of abstract potential

Tohu-10 Sefiros, each Sefira revealed in unlimited manner similar to its unlimited potential, unlimited Light that is too powerful for the Keilim

Kesser of Atzilus-Will and pleasure for a new phase of Hishtalshelus called “Tikun”

Atzilus-10 Sefiros, each Sefira working with the other 9, the Light is limited to the capacity of the Sefiros as they work together

Bria-Yetzira-Asiya: Created worlds

As can be seen on this chart, Kesser of Atzilus is right after Tohu, being the next step in the order of Hishtalshelus. Thus, by bringing his family and possessions to that level, he was able to make them receptive to receive the Encompassing Lights of Tohu.

וַיַּעֲבֹר וְפִרְשָׁתָנוּ לְבָבָנוּ, כֵּד): "וַיַּעֲבֹר אֶת אָשָׁר לוֹ" – בְּלֹ מִהְ שְׁתִיקָּנוּ, הַעֲלָה הַכֶּל לִשְׁמָם.

And this is the meaning of, “And he crossed over what was his,” – everything that he rectified in service of Hashem, he elevated to that level of Kesser, which is Above Chochma and Bina of Atzilus.

אֶרְךְ הַוָּא בְּעִצְמָוָנוֹ נִשְׁאָר לִמְטָה עַדְיִין, כְּמוֹ שְׁבָתוֹב (שם, כה): "וַיַּיְתֵר יַעֲקֹב לִבְדוֹ", כִּי רָצָה לְבָרַר אֶת עַשְׂוֹ שַׁהוּא עַדְיִין בְּשִׁבְירָה, כְּמוֹ שְׁהַזְדִּיעָהוּ הַמְּלָאכִים כֹּו', וְהַוָּא עַנְנָן" וַיַּאֲבַק אִישׁ עַמּוֹ" (שם), בְּנוֹדָע.

:

However, Yaakov himself remained below the ‘river of Chochma and Bina’ in this world, as the verse states (ibid. 25), “And Yaakov was left there alone,” since he wanted to repair Eisav, who was still fragmented, as the messenger angels notified him, etc. This is the idea of “And an angel disguised as a man wrestled with him,” as is known.

It says in the verse that after Yaakov brought his family across the river he remained alone on the other side of the river. The Midrash asks: Why did Yaakov return to the other side of the river instead of staying with his family? It answers that he returned to retrieve some small items that were left behind. It was at that

point that the angel of Eisav, disguised as a man, wrestled with Yaakov the entire night. He injured Yaakov on his right thigh, but Yaakov was stronger than him and forced the angel to admit that Yaakov is the legal owner of the status of first-born. After he defeated Eisav's angel, he was able to defeat Eisav himself.

Yaakov elevated his family and property to a level that Eisav would not be able to harm them. However, he himself stayed on the lower level so that he could deal with Eisav in his own terms.

(This is a second reason for bringing them across the “river”: The first reason, mentioned above, was to bring them to Kesser which is close to Tohu so that they would be able to receive the Encompassing Lights of Tohu. Yaakov himself was certainly on this level of Kesser as well in order to receive the Lights of Tohu. However, he wanted his family and possessions to stay on the level of Kesser in order to protect them from Eisav, while he had to return to the physical level of this world in order to transform Eisav at Eisav's level.)

Therefore, the fight with the angel of Eisav was in the physical world: Since Eisav's problem, his fragmentation, was in the physical realm, in his being overcome by physical desires, his correction also had to be in the physical realm.

An analogy:

In order to correct the animal soul, which is from Tohu (like Eisav), we also find these ideas: On the hand, in order to be protected from its harmful influence, we need to elevate ourselves to a higher level, to Yichuda Ila'a, the absolute Oneness of Hashem as the only existence, as explained in Kuntres Eitz HaChayim.

At the same time, in order to change the animal soul itself it is only through explaining to it concepts it understands on its level, which is Yichuda Tita'a, how Hashem is creating and guiding the world, as explained there at length.

(Perhaps we can say: Just as Yaakov had to first defeat Eisav's angel before defeating Eisav himself, so too we need to first defeat the spiritual aspect of the animal soul in prayer, before we can defeat the physical aspect of the animal soul's desires in eating and business etc. This is explained at length in Padah Beshalom 5659.)

(ה) Chapter 5

וְלִיחְבִּין בְּלִילוֹת עַנְנָן כְּוֹנֶת
יעַקְבּ בְּהַמְשָׁכָת הַמְקִיףּ

Now, to understand the general idea of Yaakov's intent in drawing down the Encompassing

דְתַהו לְעוֹלָם הַתָּקוֹן, וְגַם יוּבָן
זה בעבודתך:

הנֶה יְדֹעַ, רַיִעַקְבָ הָוָא בְּחִינַת
תִּפְאָרָת²⁹, שְׁמַחְבֵר ב' הַפְּכִים
שְׁהַן חֶסֶד וְגַבּוּרָה.

כִּי עַל יְדֵי הַתְּכִלּוֹת ב' הַפְּכִים
יְחִידָה הוּא עִקָּר הַתִּפְאָרָת

(כִּמוֹ בָּגָנוֹנִים, בְּשָׁמוֹרְכָבִים ב'
וְגַם גָּנוֹנִים יְחִידָה הוּא עִקָּר
הַיּוֹפִי;

וְהַמְשִׁכָת וְהַתְגִּלוֹת אָוֶר אֵין
סָוֹף - בְּקָנו חָמָצָעִי כֵּן.

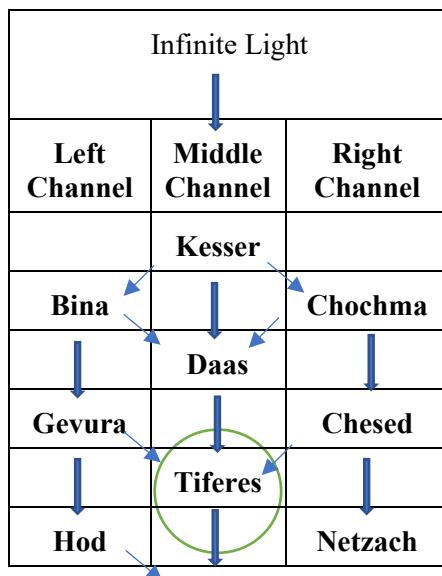
Lights of Tohu into the world of Tikkun, and also to understand this idea in our service of Hashem:

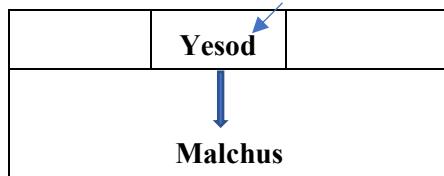
It is known that Yaakov represents the Sefira of Tiferes, which joins two opposites – Chesed/Kindness and Gevurah/Severity.

Because the main function of the Sefira of Tiferes (Beauty) is to join two opposite forces together,

(like we find by colors, that when 2 or 3 colors, for example, are joined together, that is when they are beautiful,)

and to draw and reveal Hashem's Infinite Light into the Middle Channel.





לְכֹה רְצָה גַם בַּן לְחֶבֶר וְלִיחֶד
 גַם בַּן הַמְקִיף-דְתָהוּ עַם
 הַאֲוֹרֶר-פְנִימִי דְתָקָוּן שְׁהָם גַם
 בַּן בְּ הַפְּנִימִים, שִׁיחַתְבָּרוּ יְחִיד,
 וְאֵז יְהִי גִּילּוּי אָוֹר אַיִן-סָופֶה.³⁰

Therefore, Yaakov also wanted to connect and unify the Encompassing Light of Tohu with the Internalizing Light of Tikkun, since they too are opposites. This would bring the revelation of Hashem's Infinite Light within a defined framework.

One of the main methods of Yaakov's service of Hashem was in combining opposites. His attribute of Tiferes was about merging the good qualities of different and opposite aspects, like kindness and severity.

Through combining opposite aspects in holiness, he reveals the Infinite Light of Hashem, the truth of Hashem how He contains all opposites in Himself as one.

Tohu and Tikkun are also opposite modes of holiness. Tohu functions in an encompassing manner. It gives unlimited energy and passion in each Sefira, an energy that cannot be contained and encompasses the recipient. Tikkun functions in an internalizing manner. All the Light and energy is channeled into the parameters of the recipient so that it can be fully internalized and integrated into the all the aspects of the recipient.

Through combining these two opposite modes of holiness, Yaakov would reveal the Infinite truth of Hashem, how Hashem is both Encompassing and Internalizing and beyond both modes at the same time.

This is why he wanted to receive the Encompassing Lights of Tohu from Eisav: So that by merging it with his Internalizing Lights of Tikkun, he can reveal the Infinite Light of Hashem includes and transcends both modes.

³⁰ (יעין בזוהר פרשת תרומה, דף קע"ה, עמוד ב', על פסוק "וְהַבְרִים הַתִּכְוֹן". וְשָׁם דף קע"ז, עמוד א').

וַיִּבְיאֹר הַדְּבָרִים, הַנֵּה יֵשׁ ב'
בְּחִינּוֹת בְּעַבְדָּתְךָ:

הִא': הַאֲהַבָּה בְּרָשְׁפִי אָשׁ,
בְּתִגְבּוּרָת מְאָד לְצֵאת מִן הַגּוֹף,
וְלִפְרַד מִן הַפְּתִילָה כֵּי,

וְהוּא בְּחִינּוֹת אַהֲבָה-רַבָּה שֶׁאֵין
בְּלִי הַלְּבָב מִכְלִיה אֹוֹתָה, פִּי לֹא
יִכְלִיל הַלְּבָב חַהְתְּפָעָלוֹת הַעֲצּוּמָה,

כִּי־בַּנְּן לֹא יוּכֶל לְעַמּוֹד בְּכָלִי גּוֹפָו
וְחַפְץ לְצֵאת מִנְרַתְּקָה חֹמֵר
הַגּוֹף.

וְהַב': בְּחִינּוֹת הַתְּפָעָלוֹת
הַמִּתְּנִישָׁב בְּכָלִי הַלְּבָב,

וְעַיְקר עֲנֵנָה הוּא בְּחִינּוֹת הַמְשִׁכָּת
אֲלֻקּוֹת מִלְמָעָלה-לִמְטָה דָּוָקָא,
בְּכָלִים מְבָלִים שָׁוֹנִים³¹, בְּתוֹרָה
וּמִצְוֹת.

וְזֹהוּ עֲנֵנִין רַצּוֹא-רַשׁוֹב.

Now, to explain this, we must first explain that **there are two levels in the service of Hashem:**

The first: A fiery love, characterized by a great energetic surge to leave the body and be like a flame that rises upwards and tried to separate from the wick.

This is called ‘Ahava Rabbah-Abundant Love,’ which the heart cannot contain, as the heart cannot withstand such intense emotion.

because of this love, the soul cannot (i.e., does not want to) stay within the body, and desires instead to leave the sheath of physicality and the corporeality of the body.

The second: An emotional excitement that is settled within the heart.

The main focus of this love is to draw forth G-dliness from above to below, in ‘vessels of different varieties,’ referring to the ‘vessels’ of the words of the Torah and the actions of the mitzvos.

And this is the idea of ‘Ratzo V’Shov-Running and returning.’

וְחַיּוֹת רַצְאָה וְשׁוֹב בְּמִרְאָה “**רַצְאָה** **וְשׁוֹב** **בְּמִרְאָה** –**הַבָּקָר** –and the Chayos angels were running and returning, like flames that shoot out of a furnace and immediately retreat.” Rashi explains from the Gemara: The angels run in yearning to reach a higher level of perceiving Hashem, but as soon as they see the glory of Hashem on that higher level, they are terrified and return to their original level.

This represents the general balance of service of Hashem: We yearn to perceive Hashem on deeper level. We accomplish this generally in our effort in contemplation on Hashem's true existence and greatness in prayer followed by heartfelt recitation of the words. When we do come to a deeper connection, we have awe of Hashem that He chose us to fulfill His mission for us in this world through Torah and Mitzvos, and therefore we return to this world infused with greater energy and clarity to fulfill our mission.

וְהַנָּה, בְּחִינַת עָולָם הַתָּהוֹ הַנֶּלֶךְ בְּחִינַת רְצֹאָה,

Now, the aforementioned World of Tohu existed only in a state of 'Ratzo-running.'

The world of Tohu did not have the proper balance of returning after the yearning, it only experienced an unlimited yearning for Hashem, so strong that it had no capacity to return to fulfill Hashem's mission to bring down the Lights systematically into the lower worlds.

לכלן נסתלקו האורות מן הפלמים,
ובכמו האהבה-ירבה ליפרד מן
ההפתילה והפלמים כי.

Therefore, the Lights departed from the vessels, similar to how the Ahava Rabba is an intense yearning for Hashem causing the person's soul to desire to detach from the "wick" and the "vessels," i.e., the limitations of the body and physicality.

אבל התקון הוא בcheinת שוב, והוא בcheinת תורה ומצוות,

However, the World of Tikkun exists in a state of Shov-Return, which is the idea of returning to this physical world to fulfill the Torah and mitzvos.

וּבְעַל כְּרָחֵר אַתָּה חַי³² לְהִיּוֹת
בְּתוֹךְ הַגּוֹף, לְהַמְשִׁיךְ אָוֶר אַיִלְסָוֶף
בְּכָלִים מְבָלִים שׁוֹגִים".

וְזֹה הִיא הַהְפֵרֶשׂ גַּם כֵּן בָּאוֹתָן ד'
שְׁנַכְּנָנוּ לְפָרְדֵּס³³:

This is the idea of what the Sages say (Pirkei Avos, 4:22), “Against your will, shall you live,” within the body, in order to draw Hashem’s Infinite Light down into “vessels” of different varieties, i.e., words of Torah and actions of Mitzvos.

This was also the difference amongst those Four who entered the Pardeis-Orchard of the inner secrets of Torah.

The word ‘פָּרְדֵּס’-orchard’ is an acronym for four levels of Torah interpretation ‘סָדָד’-simple meaning, hinted meaning, expounded meaning, hidden mystical meaning.’ Entering the Pardeis refers to entering the mystical dimension of the Torah, and through that, also the ability to ascend to the higher spiritual worlds.

In the Gemara (Chagiga 14b, in the Ein Yaakov version of the text) it describes four sages who used the mystical teachings to allow their souls to ascend to the higher spiritual worlds, Rabbi Shimon ben Azai, Rabbi Shimon Ben Zoma, Elisha ben Avuya, and Rabbi Akiva:

”בֶּן עֲזָאי הַצִּים וְמַתָּה, וּבֶן זָומָא
הַצִּים וְנִפְגַּע, רַק רַבִּי עֲקִיבָּא ”נִכְנָס
בְּשָׁלוֹם יֵצֵא בְּשָׁלוֹם”:³⁴

“Rabbi Shimon Ben Azai **glimpsed** at the great revelation of Hashem in the spiritual world and **and died** from intense yearning for Hashem. Rabbi Shimon Ben Zoma **glimpsed and went insane**, since the revelation was too great for his mind to handle, and it overloaded. Elisha ben Avuya, known as “Acheir,” became a

³² אָבּוֹת ד, כב).

³³ חַגִּיגָה יד, ב).

³⁴ גִּירָשָׁת הַעֲדֵין יַעֲקֹב. וְכֵן הוּא בִּירוּשָׁלָמִי חַגִּיגָה פֶּרֶק ב' חָלָכָה א' ב').

heretic because he could not understand how certain powerful angels seemed as though they worked independently of Hashem (when in fact, nothing exists or functions independently from Hashem). **Only Rabbi Akiva entered in peace and exited in peace.**"

כִּי בֵּן עֹזָאי הָיָה בְּבִחִינָת רַצּוֹא
דְּאַהֲבָה־רַבָּה הַנְּגָלֵל, בְּבִחִינָת בְּלֹת
הַנֶּפֶשׁ, וְלֹא רַצָּה לְהִיוֹת נִשְׁפֵל
בְּבִחִינָת שׁוֹב,

Because Ben Azai had a soul on the level of Ratzo from Ahava Rabba-Abundant Love mentioned above, which is known as 'Klois HaNefesh-Expiration of the Soul' in yearning for Hashem, therefore, he did not want to return to a lower state of existence by way of Shov-Returning, and his soul remained above in the spiritual level, resulting in death for the body.

לְכָרְךָ לֹא רַצָּה לִישָׂא אָשָׁה וְאָמֵר
(יְמִמּוֹת סג, ב): "אָפְשָׁר לְעוֹלָם
שִׁיתְקִים עַל יָדֵי אֶחָרִים".

Thus, he did not want to marry a woman, saying (Yevamos 63b), "there are others who can perpetuate the existence of humanity in the world."

לְבִן "הַצִּים וְמַתָּה" - שָׁגַטְלָק לְגַמְרִי
מִן הַכְּלִי בְּנֵי ל', "כִּי עֹזָה בְּמִמּוֹת אַהֲבָה
כו" (שִׁיר הַשִּׁירִים ח,ו).

Therefore, he glimpsed and died, since his soul completely departed from its vessel (the body). This is expressed in the verse in Shir HaShirim, (8:6) "For love is as fierce as death..."

אֲכַן אֵין זֶה דָּרָךְ הַתּוֹרָה, שְׁהָא
בְּבִחִינָת תְּקוּנָה, כִּי "לְשִׁבְתָּה יִצְּרָה
יִשְׁעָיָה מָה, יְהָ), וּבְ"עַל בְּרִיחָךְ אַתָּה

Nevertheless, this is not the way of Torah, which is the level of Tikkun, for the Torah teaches (Yeshaya 45:18) that the world

. ח"י

was “formed to be settled,” and that “against your will for Ratzo shall you live.”

לְכָן רַבִּי עֲקִיבָא שְׁחִיה מִבְחִינַת תָּקוֹן
”נִכְנֵס בְּשָׁלוֹם וַיֵּצֵא בְּשָׁלוֹם“ -

שְׁחִיה הַמְ"ן וּמְד שָׁלוֹם, דָהִינָנו
בְחִינַת הַרְצֹא-לְשׁוֹב, בָמְקַה וּמְזִגָה
נְכוֹנָה - שְׁלֵפִי עַרְך הַרְצֹא בֶן הַיָּה
הַשׁוֹב אַחֲרָכֶךָ.

וַיְהִי ”נִכְנֵס בְּשָׁלוֹם כַּי“ -

Therefore, Rabbi Akiva, who was from the level of Tikkun “entered and exited in peace.”

This means that his entire service of Hashem, both his elevation from below to Above and his causing revelation from Above to below - which is the process of Ratzo and Shov-in the proper measure and ratio, so that proportionate to the Ratzo was the subsequent Shov.

This is the meaning of saying that he “entered in peace,”

Seemingly, the Gemara should have just said that he “exited [the Pardes] in peace,” in contrast to the other sages who were harmed, why does the Gemara need to tell us that he “entered in peace”?

הוּא בְחִינַת קו הַמְצָעִי הַמִּיחָד
וּמַחְבֵר אֶת הַב' קְוִין יָמִין וּשְׁמָאל, שְׁהָם
בְחִינַת רְצֹא וְשׁוֹב.

this refers to the fact that he entered using the ‘Middle Channel’ of Tiferes which joins and unifies the right and left Channels, which represent Ratzo (the left channel) and Shov (the right channel).

Tiferes unifies Kindness and Severity, by revealing a higher level of Hashem’s Infinite Light that includes both aspects together and transcends both aspects.

Now, the idea of Ratzo-Running, a fiery yearning for Hashem is connected to the aspect Severity, the left side, just as fire, which ascends above, is connected to Severity, the left side.

The idea of Shov-Returning to reveal Hashem in the world is connected to the idea of Kindness, which is to give from a higher level to a lower level, from Light Above to shine into our world below through Torah and Mitzvos.

Just as Tiferes unifies Kindness and Severity in general, it unifies these two aspects of Kindness and Severity, namely, Ratzo and Shov. It does so by revealing the Infinite Light of Hashem that contains both aspects of Ratzo and Shov, showing how they, together, fulfill the greater plan and desire of Hashem of having a dwelling in the physical world.

Rabbi Akiva was able to see this greater plan and desire of Hashem that includes both Ratzo and Shov together, and was therefore able to plan out his Ratzo elevation in such a way that it would lead to Shov bringing that deeper awareness and energy back into this world.

לְכָרְךָ הִיָּה הַעֲלָאתָה מִן שָׁלוֹ – שְׁהוּא
עַנִּין שֶׁנִּכְנֵס לְפָרֶדֶס – בָּמְדָה
וּמְזִגָּה נְכוֹנָה, בְּבָחִינָת רָצּוֹ
רָשׁוֹב.

וּ"נִכְנֵס בְּשָׁלוֹם" – בְּבָחִינָת מִן,
וַיֵּצֵא בְּשָׁלוֹם" – בְּבָחִינָת הַמְשֻבָּת
מִן, בָּחִינָת שׁוֹב.³⁵

מַה שָׁאֵין כִּן בֶּן עֹזָא, שָׁרַשׁוּ הִיָּה
מְבָחִינָת תֹּהוֹ, שָׁם הָוּא בְּבָחִינָת
שְׁנֵי קְוִין, בְּנֵיל בְּעַנִּין "וַיַּחַץ כָּי'
לְשֵׁנִי מְחֻנּוֹת",

Therefore, his elevation from below, his manner of ‘entering the Pardes, was measured and proportionate to how he planned to exit the Pardes, in a manner of Ratzo V’Shov.

He “entered in peace” in his elevation from below to Above, and “exited in peace,” in his bringing back that revelation from Above to below, which is Shov-Returning.

Unlike Ben Azai, who’s soul was from the level of Tohu, where there are only two Channel, as explained above regarding Yaakov, that “he split his group into two camps.”

We explained above, in chapter 3, that in each Sefira of Tohu there only two aspects: The Sefira itself, and anything else besides for the Sefira, which is taking away room for this Sefira. This is contrast to the Sefiros of Tikkun, where each

³⁵ (זענן מה שנתבאר פְּרַשְׁת וַיֵּצֵא גַּבְיוֹ "בְּשָׁלוֹם" – "בְּבָחִינָות שָׁלוֹם", עַיִן שֶׁם בְּדָבָר הַמִּתְחִיל
וְהִיא" (לעיל בא, ד)).

Sefira has three aspects: The Sefira itself, the other Sefiros, and how it and all the other Sefiros together are part of something much greater, the Infinite Light of Hashem.

Because the Sefiros of Tohu lacked that third aspect of seeing how they are part of a bigger picture, they were able to have an unlimited Ratzo, to the point of the Light completely leaving the vessels of the Sefiros.

This is similar to a person who doesn't see everything in his life is part of a bigger picture of Hashem's plan, and can therefore go off the deep end in davening and forget about revealing Hashem in the world, since his greatest enjoyment is just to leave the world and return to his source in Hashem.

לְבָרֶךָ לֹא הָיָה הַתְּחִבָּרוֹת הַרְצֹואָה
שׁוֹבֵב בְּמִזְרָחָה נִכְנָה, וְהַצִּיזָה מֵתָה
כָּו" - הַתְּגִבָּרוֹת הַרְצֹואָה כָּו.

Because of this, there was no balanced and proportionate connection between his Ratzo and Shov, and Ben Azai "glimpsed as died" since there was an overpowering Ratzo and the surge of the soul to leave the body was so powerful that it caused the soul to separate from the body, leading to Ben Azai's death.

ולכן היה רבי עקיבא מקור כל התורה שבעל-פה, כי סתם משנה רבי מאיר, וסתם ספרא רבי יהודה כו', וכולו אליבא דרבי עקיבא".³⁶

Therefore, Rabbi Akiva merited to be the source of the entire Oral Torah, as the rule is that "an anonymous Mishna is always Rabbi Meir," and "an anonymous Sifra is Rabbi Yehuda, and "all the words of these Sages is based on the teachings of Rabbi Akiva."

והוא לפי שהתורה גם כן היא מבחן תקון, ויש בה הצללות ב' ההפכים רצוא-שוב, כמו שכתוב (ברכה לג, ב): "מימינו אש רת למו כו",

And this is because the Torah is also on the level of Tikkun (just like Rabbi Akiva), and combines the two opposites of Ratzo and Shov, as the verse states, "From His right hand a fiery law was

³⁶(סנהדרין פ, א. וברש"י: "מימה שלמדו מרבי עקיבא אמרום").

established for them (the Jewish People)."

Fire is associated with Severity and the Left Channel, and the Torah was from Hashem's right hand, of the Right Channel, in a way of fire, from the Left Channel, thus combining both Channels together, in a manner of Tikkun.

לְכֵן הִיה גִּילּוּי הַתּוֹרָה עַל יְדֵי
רַבִּי עֲקִיבָּא - שַׁהְיָה בֹּו בְּחִנָּה זוּ
כְּנָל :

Therefore, the Torah was revealed through Rabbi Akiva, who embodied these two levels.

וְעַתָּה יוּבָן עַנְנָן בְּנוֹנָת יַעֲקֹב
לִיעַחֶד וְלִחְבֹּר הַמִּקְוֹתִידָתָה עִם
הַאֲוֹרוֹת וְכָלִים דְּתַקּוֹן,

הַיְיָנוּ שַׁהְיָה תִּמְדִיד רְצֹוֹת-שׁוֹב
בְּמִזְנֶה אַחֲת, שְׁלֵפִי עַרְךָ
הַרְצֹוֹא בֵּן הַשׁוֹב.

Now we can understand Yaakov's intent for unifying and joining the Encompassing Light of Tohu with the Lights and Vessels of Tikkun:

הַיְיָנוּ, שַׁהְיָה הַאֲהַבָּה-רַבָּה
בְּרִשְׁפֵי אֵשׁ לִיפְרֹד מִן הַפְּתִילָה
כו',

This was in order to bring about that the Ratzo and Shov should always be proportionate, so that according to the Ratzo will be the Shov.

וְאֶפְעָל פִּי בֵּן יְהִיָּה אַחֲרֵךְ
בְּחִנָּת "שׁוֹב לְאַחֲד"³⁷, וּבְ"עַל
פְּרַחַר אַתָּה חֵי" לְהַמְשִׁיךְ אָוֶר
אַיִן-סָוף לְמִטְהָה דָּוָקָא בְּתּוֹרָה
וּמִצְוֹת, (כְּמוֹ שָׁנַׂתְבָּאָר בְּתוֹנִיא פָּרָק
נ"ג).

This means that the Ratzo should be on the level of Ahava Rabba, like a burning fiery desire to connect with Hashem and to detach from the "wick" of the body.

וְהִרְיֵי זֶה יַחֲדָה וְהַתְּחִבּוֹת

And, nevertheless, this love will be followed by "Shov L'Echod-Returning to reveal the Oneness of Hashem in this world," since "against your soul's will to leave the body shall you live" to draw down Hashem's Infinite Light into the world through the Torah and mitzvos.

And this is a unification and connection of the Encompassing

(") אִם רַצְנָה לְבָקָשׁוּב לְאַחֲד. סְפִרְתַּיְהָ פָּרָק אִמְשָׁנָה ח. תְּקוּנִי זָהָר בְּמִקְדָּמָה ז, א).

המקיף דתחו עם כלים דתkon. Lights of Tohu with the vessels of Tikkun.

When a Jew awakens a love and yearning for Hashem in prayer, and then uses that inspiration to do more Mitzvos and learn more Torah, he is connecting the Encompassing Lights of Tohu, that fueled his fiery yearning for Hashem, with the vessels of Tikkun, which are the words of Torah and actions of Mitzvos.

וזהו שפטותם ביעקב (תולדות כו, כה): "וַיַּבְאֵלֹא יְין", ופירש בזוהר:
"דָּאָרָמִי מִיאָ לְגֹזֶחֶםֶרָא"³⁸.

And this is the meaning of what is written (Bereishis 27:25) **regarding Yaakov**, "And he brought wine to him (his father Yitzchok in order to receive his blessings)," which the Zohar (III 189a) **interprets as**, "He mixed water into the wine."

The Zohar is discussing the mystical idea of wine and drinking wine. Strong wine cannot be consumed unless it is watered down. So too, Yaakov had powerful mystical teachings about Hashem in a manner of Severity, and he mixed that them with Kindness, so they would be properly balanced and able to be properly internalized.

כִּי יְין הוּא בְּחִינַת רָצֹא, גְּבוּרֹת
וּרְשָׁפֵי אִשְׁ מִמְּטָה-לְמַעַלָּה.

Because wine symbolizes Ratzo, Gevurah-intensity and fiery desire to connect to Hashem from below to Above.

וַיַּעֲקֹב אָרָמִי מִיאָ - בְּחִינַת שׁוֹב.

And "Yaakov mixed in water" is the idea of Shov.

Just as wine heats a person and gets them excited, Ratzo, so too, water cools down a person and get them back to thinking rationally, Shov.

ולבון "וַיַּבְאֵלֹא יְין כֵּי" הוּא בְּתִרְיָ
טָעַמְיָיִ, שֶׁהוּא הַחֲכָלֹות הַרְצֹואִ
שׁוֹב, מִים וַיַּנְאֵן כֵּי.

Therefore, the word "to him" in the verse "וַיַּבְאֵלֹא יְין כֵּי" And he brought him wine," is read from the Torah with two cantillation notes (a double note

³⁸ (שָׁם מִים לְתוֹךְ יְין רָאָה זָהָר חָלֵק גְּלֶק קְפֵט, א.)

³⁹ (זָהָר שָׁם. תְּבַת "לֹא" הִיא בְּשַׁנִּי טָעַמִּים, בְּלוֹמֵר בְּמִרְכָּא בְּפּוֹלָה.).

known as “mercha kefula”) to represent the fusion of Ratzo and Shov, wine and water.

One of the cantillation notes is called a Mercha, like the note under נָתַת and a different cantillation note is referred to as a double Mercha, a Mercha Kefula, like the note under לְנָ. The fact that in our verse regarding Yaakov’s wine it has the double Mercha note is to indicate that this wine had a double property: It contained wine and water. This symbolizes Yaakov’s mode of service of Hashem in manner of Ratzo and Shov mixed together in a proper balance.

(Because of this, even his mystical teachings of Hashem, his other “wine,” had balanced properties and the proper effect on those who learned them.)

וְלֹכֶן אִתָּא דַיּוֹעַכְבָּה הוּא "שְׁלִימוֹ
לְאַבְּקָה"⁴⁰

Therefore, Yaakov was said to be “The most complete of the Fathers.”

כִּי "לֹא כָּאַבְּרָהָם שִׁיצָא מִמְּנָה
יִשְׁמַעְאָל"⁴¹

Since he was “unlike Avraham, from whom came Yishmael.”

מִפְנֵי שְׁהִיא אַבְּרָהָם מִדְתַּת הַחֶסֶד
הַפְּשָׁוט בְּלֹא מִזְגָּה.”

This was because Avraham embodied the attribute of undiluted Chesed-Kindness, without limits.

לְבָרָךְ נִתְפְּשָׁט יוֹתֵר מִדְאֵי עַד שָׁאָמָר:
"לוֹ יִשְׁמַעְאָל כֹּו"⁴²

Therefore, his kindness extended too much even to those who were unworthy, to the point that he requested from Hashem, “If only Yishmael would live before You...”

Yishmael represents Chesed-Kindness of Kelipa-unholiness. By asking Hashem to give Yishmael additional life, this unintentionally gave additional life to unholiness.

⁴⁰ זהר חלק א ויצא קמוץ, ב בסתרי תורה. שם קמטע ריש עמוד ב ועוד.

⁴¹ (פסחים נו, א).

⁴² ("יִתְחַיֵּה לְפָנֶיךָ". לְבָרָךְ יְהָוָה, יח).

וַיַּצְחַק חִיאָה בְּבִחִינַת גְּבוּרָה כִּי'

And the same was true of Yitzchak regarding the attribute of Gevurah-Severity.

Yitzchak's intensity was also absolute and without limits. From him came Eisav, who represents Gevura-Severity of Kelipa-unholiness. Because of this, Eisav's severity was also absolute, giving him the potential to have absolute cruelty.

- אָבָל יַעֲקֹב הוּא "שְׁלִימֹן רַאֲבָהָן"
הַתְּכִלּוֹת הַפְּכִים רַצּוֹא-רַשׁוֹב כְּנָל
:

However, since Yaakov's sons were all righteous, he was known as **“the most complete of the Forefathers.”** He was able to unite the opposites of **Ratzo V'Shov-Running** to leave physicality and come close to Hashem and **Returning** to the body and physical life in order to fulfill the Torah and mitzvos in the physical world, as explained above.

The fact that Yaakov's children were all righteous was connected to the fact that his attribute was Tiferes, the ability to merge opposite aspects.

All unholiness derives from the world of Tohu. Because of the limitless and unstable nature of Tohu, when it descends into this world through many Tzimtzumim-concealments, it ends up breaking down and all that remains is the external aspect of the Sefira, such as kindness or severity, as it exists in unholiness.

However, the idea of Tikkun is that there is a revelation of the Infinite Light of Hashem that includes all opposite aspects, and merges them. Because each Sefira in Tikkun only functions with all the other Sefiros out of its bittul, its perception of the bigger picture of Hashem's plan, as it descends into this world it remains connected to holiness. Because of this bittul, there is no possibility for a breakdown as it descends.

This is the idea that the Torah that we learn in this world is pure holiness, since it directly reflects its source in Hashem's Will and Wisdom without any breakdown whatsoever. This is because the Torah is from Tikkun. This is unlike all the physical things in this world that come from Tohu, that do not reflect their source

in holiness, since there was a breakdown as it descended to this world, due to the lack of the bittul etc.

For this reason, all of Yaakov's children were righteous. They came from Yaakov, who's attribute of Tiferes is most strongly connected to this bittul to the Infinite Light of Hashem that includes all opposite aspects, and precludes the possibility of breakdown.

Even though Avraham and Yitzchok were also from Tikkun, but Yaakov's attribute of Tiferes expressed the bittul of Tikkun on an even deeper level. This he was able to do because he received the levels of Avraham and Yitzchok, and built upon those levels to reach an even deeper level of Tikkun, in the attribute of Tiferes.

Summary and Lesson of the Maamar:

- 1- Yaakov represented and embodied the system of the Lights and Vessels of Tikkun, where the Light is limited to and internalized in the Vessels, and the Sefiros all merge together out of a bittul, perception of the greater reality of, the Infinite Light of Hashem that included all the Sefiros as one. Just as he had refined and elevated everything in his life to Holiness, similarly, he hoped that Eisav had done Teshuva and reconnected himself to his source in Holiness.

Yaakov knew that Eisav's source was the Encompassing Lights of Tohu, where are much stronger than the Lights of Tikkun. He was hoping to be able to receive from Eisav his Encompassing Lights of Tohu, to amplify and energize his system of Tikkun with a more powerful connection to Hashem.

- 2- He sent messengers to Eisav to find out if Eisav did Teshuva, and they came back with the report that he had only gotten worse and had disconnected from his source in Holiness ever more, to the point that he hired an army of 400 men to attack Yaakov.

Based on this report, Yaakov knew that he could not receive the Encompassing Lights of Tohu directly through Eisav, since he was severely disconnected from his source in the Holiness of Tohu. Rather, Yaakov would have to draw down those Encompassing Light of Tohu by himself.

3- How would he bring down those Encompassing Lights of Tohu? He did three things in order to bring down those Encompassing Lights:

A: He sent to Eisav (who derives from Tohu) certain gifts that relate to the level of Tohu. That is why he sent live animals that were not slaughtered, and non-kosher animals, donkeys and camels. In the realm of Tikkun, which operates according to the laws of the Torah, a Korban-offering needs to be a kosher animal properly slaughtered and other details.

By contrast, in the realm of Tohu the “offering,” as it were, is an entirely different system, that includes non-kosher animals and live animals. (The only “offering” to Hashem similar to that Tohu system is the goat pushed off the Azazel cliff on Yom Kippur, where it is offered live.) Through these “gifts” to Hashem in a manner of Tohu, he would draw down the Encompassing Lights of Tohu. (Only before the Giving of the Torah was it possible to draw down these Encompassing Lights by giving “offerings” to Hashem in a manner of Tohu, after the Giving of the Torah this manner of service only gives additional life to unholiness.)

B: He split his camp into two sections. In Tohu everything functions in a manner of division, each Sefira is split and divided from each other Sefira. (In addition, there is a split and division in each Sefira between the Light and the Vessel.) This contrasts with the system of Tikkun, where there are three Channels, representing how all opposite aspects merge together through the Middle Channel. In order that his camp should reflect the Tohu system, he split his camp in half. This would further enable his family to receive the Tohu Lights.

C: He elevated his family to the level of Kesser-Will/Pleasure of Atzilus, which is above the levels of Chochma-Wisdom and Bina-Understanding of Atzilus. This level is called “across the Yabok river.” The Yabok river represent Chochma and Bina, which is the river of Divine Wisdom flowing through Atzilus, and “across the Yabok river” is above Divine Wisdom, in the level of Kesser-Will/Pleasure. This transcendent level of Kesser is “close” to the exalted level of Tohu. This further enabled his family to receive the Lights of Tohu. However, Yaakov himself had to return to “below the river of Yabok,” to the level of Ze’er Anpin and Malchus of Atzilus, which descends into the physical world, so that he could correct Eisav as he exists in the physical world.

- 4- Why did Yaakov want so much to draw down the Encompassing Lights of Tohu? Because his aspect is Tiferes. Tiferes-Beauty is about merging opposite colors and aspects. By merging opposites, this reveals the Infinite Truth of Hashem, Who contains all opposites in Himself simultaneously, and transcends all specific limited aspects. This is why Tiferes merges the opposite aspects of Kindness and Severity. For this reason, Yaakov wanted to merge together the opposite modes of Tohu and Tikkun. By merging them together, he would reveal an even greater, Infinite Light of Hashem that transcends both aspects of Tohu and Tikkun, and is therefore able to merge them.
- 5- What does Tohu and Tikkun mean in our service of Hashem? Tohu represents Ratzo-Running in yearning for Hashem. This is experienced in heartfelt prayer, when accompanied by the proper contemplation of Hashem’s greatness and awareness of the meaning of the words. A person can come to yearn to experience G-dliness, Divinity, closeness to Hashem, to the point of wanting to escape the mundane coarseness of the physical world. Tikkun represents the orderly system of the learning of Torah and performance of Mitzvos. The idea of merging Tohu and Tikkun is to take the passion and excitement for Hashem from prayer and use that to fuel the performance of Mitzvos and learning Torah with feeling and meaning.

לזכות חיזוק ההתקשרות
לכ"ק אדמו"ר נשיא דורנו

שרצונו הקדוש אל אחד ואחת למדנו תורה אור ולקוטי
תורה שעיניים מזרזים הגאולה האמיתית והשלימה

לזכות כל ילדי החסידים שיתנו חסידישע נחת לכ"ק
אדמו"ר ולהוריהם שיחיו

ולזכות יוסף יצחק בן בילא איטה ולאה בת חנה דברה
רייזל וכל יוצאי חלציהם שיחיו, שיזכו ללימוד חסידות
וליליך בדרכי החסידות, ויפוצו מעינות אור החסידות

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