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# LESSONS IN TORAH OR

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

תּוֹרַה אֹר

פְּרִשְׁת וַיִּשְׁלַח

דְּבוּר הַמִּתְחִיל

וַיִּשְׁלַח יַעֲקֹב מַלְאָכָיו

“Merging Tohu and Tikkun”

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דף בד' 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 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"אס שעשועי המלך בעצמותו	Hashem's Infinite Light  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	1
צמצום הראשון / עשיית חלל ומקום פנוי	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	2
חזר והאיר קו של אור מצומצם	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."	3
אדם קדמון	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.	4
עקורים	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.	5
תוהו-מקיפים אורות עליונים, כלים נשברים	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.	6

<p>תיקון- עתיק ואריך, אצילות, כלים רחבים, אורות המתיישבים בכלים</p>	<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
<p>פרסא</p>	<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
<p>בריאה יצירה עשייה</p>	<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. Similarly, 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
<p>קליפת נוגה</p>	<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

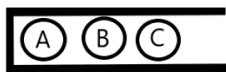
	<p>feeling is most strongly felt in the physical world. This concealment of the truth of Hashem's Oneness is like a shell that covers over the fruit inside. This is called "Kelipa-shell/covering." The "Kelipa" that can be easily removed is called "Kelipas Noga-a covering that allows some Light to go 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 used that thing in the service of Hashem, and thereby reveal the "sparks of Holiness" hidden in it.</p>	
<p>ג' קליפות הטמאות לגמרי</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 Hishaltshelus), 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 Tikun, the derivate of Tohu, which is unholiness and fragmentation and separateness from its Source, seem much more powerful than the derivative of Tikun, 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 מ"ה 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 מ"ה. The word מ"ה 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 גרתי-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 מ"ה" 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 מ"ה-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.

#### (X) Chapter 1

**“וַיִּשְׁלַח” וַיַּעֲקֹב מַלְאָכִים לְפָנָיו** “And Yaakov sent messengers before himself,

<sup>1</sup> (דבור המתחיל וַיִּשְׁלַח וַיַּעֲקֹב: תורת חיים ריש פרשת וישלח. אור התורה שם [וישלח - בראשית כרך ב עמוד רכו, ב דבור המתחיל "עם לבן גרתי"]. - ציון כבוד קדושת אדמו"ר.

נאמר ביום השבת פרשת וישלח, יד כסלו תקס"ה, והוא המשיך למאמר דבור המתחיל "עם לבן גרתי" משבת פרשת וישלח תקס"ד (נדפס - הנחת אדמו"ר האמצעי עם הגהות הצמח צדק - באור התורה ה"ל).

המאמר לפנינו משולב מב' נוסחאות שנדפסו במקביל בספר המאמרים תקס"ה חלק א עמוד פב - הנחת רבי משה בן אדמו"ר הזקן (נוסח א' שם) והנחת כבוד קדושת אדמו"ר האמצעי ("נוסחא שניה" שם). המאמרים נתבארו באריכות בתורת חיים פרשתנו דבור המתחיל "וישלח יעקב" - פרקים א"ד מיוסדים על דבור המתחיל "עם לבן גרתי" ה"ל. פרקים ה"ח (עמוד מא, ג ואילך) מיוסדים על דבור המתחיל "וישלח יעקב". הגהות על המאמר - אור התורה וישלח [בראשית כרך ה] עמוד תתעב, ב.

בשיחת ט' ניסן ה'ת"ש (ספר השיחות קיץ ה'ש"ת עמוד 50) אודות שבת פרשת וישלח, שבת שלפני י"ט כסלו תקס"ב (בתרגום ל"ה"ק): המאמר הראשון אמר הרבי בבית המדרש הקטן שבחצר ביום ששי אחרי מנחה לפני קבלת שבת. המאמר "וישלח יעקב" שנדפס בתורה אור, הפיסקא "וישובו המלאכים" והפיסקא "ויאמר יעקב" הם מאמר אחד. המאמר השני אמר הרבי בבית המדרש הקטן שבחצר בשבת לפנות בוקר. היה עוד שתיים לפני אור הבוקר, הרבי החל את המאמר בפסוק "ויאמר יהושע וגו' בעבר הנהר". בתורה אור מתחיל מאמר זה "ויקם בלילה". המאמר השלישי אמר הרבי בבית המדרש הקטן שבחצר בשבת אחרי מנחה. מאמר זה החל הרבי בפסוק "ויקח מן הבא בידו מנחה לעשו אחיו". וכנראה שנאמר שוב בתקס"ה.

וראה דבור המתחיל זה תשמ"ג. תשמ"ו. ושם מעיר אשר בדרושים בתורה אור ובתורת חיים בפרשתנו מבארים את כל הפסוקים על סדר הפרשה מהפסוק "וישלח יעקב גו'" עד הפסוק "ויותר יעקב לבדו ויאבק איש עמו גו'". וביאור כל פסוק ופסוק על הסדר בדרוש אחד הוא דבר בלתי רגיל [בתורה אור ובתורת חיים ו] בדרושי חסידות בכלל [מה שאין בן באור התורה שא"ו פלא כל כך, כי בן רגיל בכמה מקומות באור התורה], כי בדרך כלל רוב הדרושים הם על פסוק אחד. ואף שבסידור [עם דא"ח] יש גם בן דרושים המבארים כמה וכמה פסוקים על הסדר, מכל מקום נראה שדרושים אלו נאמרו כמה פעמים, על כל פסוק בפני עצמו, ואחר כך נתחברו יחד בדיבור או בכתב. מה שאין בן בדרוש זה "וישלח גו'" נראה שמלכתחילה היה ביאור על כל

אֶל עֵשָׂו אָחִיו אֶרְצָה שְׂעִיר שָׂדֶה  
אֶדוֹם כּו" (פְּרָשְׁתֵנוּ לֵב, ד):

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

הִנֵּה יָדוּעַ, שִׁיעָקֵב שָׂרְשׁוֹ הוּא  
מִבְּחִינַת שֵׁם מ"ה דְּעוֹלָם הַתִּקּוּן,  
וְשָׂרְשׁוֹ שֶׁל עֵשָׂו הוּא מִבְּחִינַת  
עוֹלָם הַתְּהוֹמָה.<sup>2</sup>

Now, it is known that Yaakov's soul is rooted in the Divine Name “מדה- Ma”h” 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: יוֹד-הֵא-וָא-הֵא

If you add the numerical value of the above 10 letters, it adds up to 45, which is מ"ה.

The word מ"ה means “what,” as in the phrase “and what are we significant?” This represents “ביטול”- 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 מדה, which is מדהות-essence.

Because Yaakov was connected to this level of מ"ה, 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.

וְהָאוֹרוֹת דִּתְהוּ הֵם גְּדוֹלִים  
מְאֹד וְלֹא יָכְלוּ לְהִתְלַבֵּשׁ בְּתוֹךְ  
הַכְּלִים, וְנִסְתַּלְקוּ מֵהַכְּלִים, וְהָן  
בְּחִינַת מְקִיפִים, וְהַכְּלִים נִשְׁבְּרוּ  
וְנִפְּלוּ לַמַּטָּה.

**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**

הַפְּסוּקִים הַנִּזְכָּרִים.

<sup>2</sup> (לְקוּטֵי תוֹרָה לְהָאֲרִיז"ל סוֹף פְּרָשַׁת וַיִּשְׁלַח).

**that system “fell down”  
below to this world.**

The analogy for this:<sup>3</sup>

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.

לְכֵן הָיָה עֲשׂוֹ שְׁלִמְטָה רָשָׁע,  
אֲבָל מֵצֵד שְׂרֵשׁ שְׂרֵשׁוֹ  
בְּמִקְיָפִים דָּתָהּ, הָרִי הָאוֹרוֹת  
דָּתָהּ הֵם לְמַעַלָּה מִהָאוֹרוֹת  
דְּתִקּוּן.<sup>4</sup>

**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

<sup>3</sup> ראה ד"ה ויגדלו הנערים תרס"ה

<sup>4</sup> וְכִמּוֹ שִׁיתְבָּאֵר לְקֻמָּן בְּעֵזֶר ה' עַל פְּסוּק "וַיִּקַּח מִן הַבָּא בְיָדוֹ מִנְחָה כו'". וְכִמּוֹ שִׁיתְבָּאֵר גַּם כֵּן בְּפִרְשֵׁת תּוֹלְדוֹת עַל פְּסוּק "רְאֵה יָרִיחַ בְּנֵי כו'" (לְעֵיל כ, 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.

וְהָיָה יַעֲקֹב חָשֵׁב שְׁעָשׂוֹ נִתְבָּרַר  
כְּבָר וְחֹזֵר לְשָׁרְשׁוֹ הַנִּעְלָה,  
בְּחִינַת הַמְּקִיפִים דְּתוֹהוּ שְׁלֹפְנֵי  
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.**

לְכָךְ שָׁלַח יַעֲקֹב "מַלְאָכִים  
לְפָנָיו" - לְפָנָיו מִמֶּשׁ, דְּהֵיִינוּ אֶל  
בְּחִינַת שְׁלֹמֶעֱלָה מִמֶּנּוּ  
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 עֲשׂוֹ אָחִיו שְׁעִירָה",<sup>5</sup> שְׁהוּא  
בְּחִינַת "מַלְכֵּי קְדָמָאִין דְּתוֹהוּ",

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

<sup>5</sup> (פְּרָשְׁתָנוּ לֵב, ד: "אֶל עֲשׂוֹ אָחִיו 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.

**בְּחִינַת מְקִיפִים כֵּן"ל,** Which is the level of the Encompassing Lights of Tohu, as was mentioned previously,

**בְּדֵי לְהַמְשִׁיךְ בְּחִינַת הַמְקִיפִים  
דְּתַהוּ אֵלָיו לְמַטָּה בְּתִקּוּן,** in order to draw the Encompassing Lights of Tohu down to himself in the World of Tikkun,

**שֶׁהוּא בְּחִינַת הָאוֹר פְּנִימִי,** which is the level of Internalized Light,

**וַיֵּאִיר הַמְקִיף בְּפְנִימִי וַיִּתְיַחֲדוּ  
יָחַד.** 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.

**וְלָכֵן צִוָּה אוֹתָם (פְּרָשְׁתָנוּ לָב, הֲ-  
ו): "כֹּה תֹאמְרוּן לְאֹדְנִי לַעֲשׂוּ כִי,  
עִם לָבָן גִּרְתִּי [ . . ] וַיְהִי לִי שׂוֹר  
וַחֲמֹר כִּי":** 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...”

**דְּהֵיִינוּ, שֶׁהוֹדִיעוּ שְׂכָבָר נִגְמַר  
וְנִשְׁלַם כָּל סֹדֵר הַתִּקּוּן דְּאַצִּילוֹת  
בְּתִכְלִית הַשְּׁלִימוֹת.** Meaning that he notified him that the process of “Tikkun-Correction” of Atzilus had been completed to perfection.

כִּי כָּל הַבְּחִינֹת וּמַדְרָגֹת  
שֶׁבְּעוֹלָם הָאֲצִילוֹת, בְּחִינֹת  
"שׁוֹר, וְחֹמֹר, צֹאן, וְעֶבֶד,  
וְשִׁפְחָה כו'" (שָׁם), כּוֹלֵם נִתְּבָרְרוּ  
וְנִתְּקְנוּ עַל יְדֵי שֵׁם מַ"ה. וְזֶהוּ  
"וַיְהִי לִי כו".

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 מִפְּנֵי שֶׁ"עִם לָבָן גֵּרְתִּי"  
- פִּירוּשׁ: בְּחִינַת לּוּבָן הָעֲלִיּוֹן,  
שֶׁמֶשֶׁם הָיָה עֵיקָר כַּח הַשֹּׁפֵעַ  
לִיעָקֹב בַּעַל עוֹלָם הָאֲצִילוֹת  
לְבָרֵר וּלְתַקֵּן הַכֹּל.

And all of this came because, "I lived with Lavan," meaning that I lived with the level of "הָעֲלִיּוֹן לּוּבָן-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.

וּכְיוֹן שֶׁכֵּן, שֶׁנִּגְמַר וְנִשְׁלַם  
מְלָאכַת הַתִּקּוּן בְּשִׁלְיֻמוֹת,  
מֵעַתָּה רָאוּי וְיֻכַּל לִהְיוֹת  
הַשְׂרָאָת וְהַמְשָׁכַת הַמְּקִיפִים  
דְּתַהוּ.

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.

שָׂאֵם לֹא הָיָה נִגְמַר הַתִּקּוּן  
בְּשִׁלְיֻמוֹת לֹא הָיָה יָכוֹל לִהְיוֹת

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

הַמְשַׁכֵּת הַמְקִיפִים. 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.”)

כְּמוֹ שֶׁפְּתוּב בְּזוֹהַר: “דְּלִית בְּרִכָּתָא שְׂרָיָא בְּאַתֵּר רִיקָנָא כּו', אֱלָא בְּאַתֵּר שְׁלִים כּו'.” 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.

אַבְל עַכְשָׁיו שְׁנִגְמַר הַתְּקוּן בְּתַכְלִית, הָרִי זֶה “אַתֵּר שְׁלִים” שְׂרָאוּי לְהִיּוֹת בּוֹ הַמְשַׁכֵּת הַמְקִיפִים עֲלֵיוֹנִים. However, once the Tikkun was completed and perfected, the world became a “perfected place,” in which it was fitting to draw down the

<sup>6</sup> (זהר חלק ב קנה, א. קנז, ב. זהר חלק ג לד, א).



## Encompassing Lights of Tohu.

לְכֵן (שָׁם): "וְאֶשְׁלַח לְהַגִּיד  
לְאֹדְנִי לְמַצָּא חֵן בְּעֵינֶיךָ."

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

דְּהֵיינו, שְׁתַּשְׁפִּיעַ וְתֵאִיר אֶת  
הַמְּקִיף שֶׁלְךָ אֵלֵי בְּעוֹלָם  
הַתְּקוּן, וְזֶהוּ מְצִיאת הַחֵן,

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."

וְהֵיינו מִפְּנֵי כִי "וַיְהִי לִי שׂוֹר  
וְחִמּוֹר צֹאן כו'", דְּ"אֶתְהַפְּכָא  
חֲשׂוּכָא לְנִהוּרָא" בְּעוֹלָם  
הַתְּקוּן, וְהֵרִי זֶה "אֶתֶר שְׁלִים"  
מִמֶּשׁ,

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.

אִם כֵּן רָאוּי אֲנִי "לְמַצָּא חֵן  
בְּעֵינֶיךָ", שֶׁהוּא הַשְׂרָאָת  
הַבְּרָכָה דְּבַחֲנִית הַמְּקִיפִים כו'.  
:

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

"וַיָּשׁוּבוּ הַמְּלָאכִים אֶל יַעֲקֹב

"And the messengers returned to Yaakov, saying,

לאמר: באנו אל אחיך אל עשו,  
וגם הולך לקראתך וארבע  
מאות איש עמו" (פרשתנו לב,  
ז):

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

פירוש תשובת המלאכים הוא  
כך:

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

שעם היות שמחמתך ראוי  
ונכון מאד שיומשך אליך  
מבחינת המקיף דתהו, מאחר  
שנמצא בך השלימות של  
התקון, אבל מה לעשות  
שהמניעה היא מצד "עשו  
אחיק" - שהוא עדיין למטה  
בבחינת שבירה ולא נתברר  
עדיין כלל, ו

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.

אם כן, איך ישפיע לך משרשו  
המקיף דתהו הנ"ל - מאחר  
שהוא בעצמו עדיין למטה?

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

והראיה על זה שהוא בשבירה,  
הוא כי "וגם הולך לקראתך  
וארבע מאות איש עמו":

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:

פִּירוּשׁ: "ד' מֵאוֹת אִישׁ" הֵם  
דִּינִים קָשִׁים שֶׁל הַחִיצוֹנִים  
הַנִּמְשָׁכִים מִן "ת' בְּתֵי דִינִין  
קָשִׁין דְּמִשְׁתַּבְּחִין", כְּמוֹ שֶׁכָּתוּב  
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.)

<sup>7</sup> (זהר חלק ג נשא קבא, א: "מהאי מצחא דלתתא נהרין ארבע מאה בתי דינין").

וְכִנּוּדָע, שְׁשָׁרֵשׁ שְׁרָשָׁם שֶׁל ד'  
מֵאוֹת אִישׁ הֵנ"ל נִתְהַוָּה מִן  
ד' מֵאֵת שֶׁקֶל כֶּסֶף" <sup>8</sup> (חיי  
שָׂרָה כג, טו) שֶׁנָּתַן אַבְרָהָם  
אֲבִינוּ עָלֵי-הַשָּׁלוֹם לְעֶפְרוֹן.

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 שֶׁקֶל הֵנ"ל הֵם ת'  
עֲלֵמִין דְּכֶסֶף וּפִין דִּירְתִי  
צְדִיקָיָא לְעֵלְמָא דְאַתִּי" <sup>9</sup>.

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

<sup>8</sup> (רֵאָה זֹהֵר חֵלֶק ג קכח, ב וְאֵילָךְ. רפח, א).

<sup>9</sup> (רֵאָה זֹהֵר חֵלֶק א קכג, ב).

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

דְּהֵיִינוּ, שֶׁהֵם בְּחִינַת אִוְרוֹת  
שֶׁפֶע עֲנַג-הָעֲלִיּוֹן הַנִּמְשָׁכִים  
מִבְּחִינַת עֲתִיקָא-קַדִּישָׁא,

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

שֶׁהוּא בְּחִינַת מְמוּצָע בֵּין  
עֲצָמִיּוֹת הָאֵין-סוֹף לְעוֹלָם  
הָאֲצִילוֹת,

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

כְּנוֹדָע שֶׁהַכֶּתֶר הוּא מְמוּצָע<sup>10</sup>  
בֵּין הַמַּאֲצִיל לְנֶאֱצָלִים;

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

וּמִשָּׁם נִמְשָׁכוּ הַשְּׁפָעוֹת עֲנַג-  
הָעֲלִיּוֹן לְצַדִּיקִים לְעֵתִיד-לָבָא,

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

וְזֶהוּ עֲנִיֵּן "ת' עֲלָמִין דְּכֶסֶּפֶּיךָ",  
וְהֵם "ד' מֵאוֹת שְׁקָל כֶּסֶּף"  
הַנִּ"ל.

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

וְנִקְרָא (חַיֵּי שָׂרָה כג, טז) "עוֹבֵר  
לְסַחֵר":

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

<sup>10</sup> (עֵץ חַיִּים שֶׁעַר מֵא פָּרָק ג. נִסְמָן לְעִיל כב, ד.).

passed around  
everywhere as currency.”

כִּי כָתוּב נִקְרָא "סוֹחֵר" - לְשׁוֹן  
(שְׁבֹת יג.) "סָחוּר סָחוּר",  
שֶׁהוּא בְּחִינַת הַמְקִיף לְכָל  
הַהִשְׁתַּלְשְׁלוֹת.

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

וְ"ת' עֲלֵמִין דְּכְסוּפִין" הֵנּ"ל הֵם  
"עוֹבֵר לְסוֹחֵר", שֶׁהֵם בָּאִים  
וְנִמְשָׁכִים מֵעֲצָמוֹת אֹר אֵין-  
סוֹף שְׁלִמְעָלָה גַם מִהַכָּתוּר,  
וְעוֹבְרִין וְנִמְשָׁכִין בְּהַכָּתוּר,  
וּמִשָּׁם "נִהְרִין לְצִדִּיקָא  
לְעֵתִיד-לָבָא".

And these 400 Worlds of Yearning are “עוֹבֵר לְסוֹחֵר-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 “עוֹבֵר-passing around” and one called “סוֹחֵר-encompassing.” The level of “סוֹחֵר-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 “עוֹבֵר-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.

וְעִנֵּן הַנְּתִינָה לְעֶפְרוֹן הָיָה  
בְּדֶרֶךְ עִנֵּן יִרְדֹּת הַבִּירוֹרִים,  
כְּדֵי לְהוֹצִיאָם אַחֵר כֶּךָ מִמֶּנּוּ  
בְּתוֹסֶפֶת בְּרָכָה נו'.

**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.**

אך בֵּינֵי לִבְיָנֵי הֵן שִׁירְדוּ כָּל כֶּךָ  
לְמִטָּה מִטָּה וְנִעְשׂוּ בְּחִינַת ד'  
מֵאוֹת אִישׁ לְעֶשׂוֹ.

**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 ש"ק, כְּמוֹ שֶׁכְּתוּב  
(יִשְׁעִיָּה נ', ג'): "אֲלֹבִישׁ שָׁמַיִם  
קִדְרוֹת, וְשָׁק אֲשִׁים בְּסוֹתָם".

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

וְכֵן אָמְרוּ רַז"ל (סְנֵהֲדְרִין קא.):  
"הַתּוֹרָה חוֹגֶרֶת שָׁק נו',

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

**Torah girds itself with a sackcloth..."**

דְּהֵיינו שְׁנֵתְהוּהוּ בְּחִינַת לְבוּשׁ  
שֶׁקְּשָׁחִיצוֹנִים יוֹנְקִים מִמֶּנּוּ.

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

The Gemara says<sup>11</sup>:

"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.

וְלַעֲתִיד-לָבֹא בְּגֵמַר כָּל  
הַבִּירוֹרִין בְּשִׁיבּוּלֵעַ הַמָּוֶת  
לְנֶצַח<sup>12</sup>, (זְכוּרִיהַ יְג, ב): "וְאֵת  
רוּחַ הַטּוֹמְאָה אֶעֱבִיר כּו", אֲזו  
יִחְזִיר עֲפָרוֹן הַד' מֵאוֹת שָׁקָל  
בְּסֶף לְשָׂרָשָׁם אֶל הַקְּדוּשָׁה

**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,'**

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

<sup>12</sup> (יִשְׁעִיָּה כה, ח: "בִּלְעַד הַמָּוֶת לְנֶצַח").



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 שאי אפשר שישפיע לו עשו משרשו את המקיף דתהו אשר הוא מבקש, מאחר שהוא בעצמו למטה, ואין עצה אלא רק שימשיך **<כז, ז>** 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, כשידע שבבעצמו צריך להמשיך המקיף הנ"ל לכן הוצרך להעלות מ"ן כנגדו כדי להמשיך על ידי זה את המקיף, כי "רוח אייתי רוח כו"<sup>13</sup>.

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 ענין המנחה ששלח

This is the idea of the mincha-offering that

<sup>13</sup> (זהר חלק ב קטב, ב).

יַעֲקֹב לַעֲשׂוֹ<sup>14</sup>, הוּא בְּחִינַת  
הַעֲלָאת מִ"נ לְהַמְשִׁיךְ מִ"ד  
דְּמֻקְיָה דְּתַהוּ הַנִּ"ל.

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

וּלְכָךְ שָׁלַח גַּמְלִים, אֵף שֶׁהֵם  
בְּהֵמוֹת טְמֵאוֹת, כִּי לְגַבִּי אוֹר  
מְקִיף הַנִּ"ל "בְּחֻשְׁכָּה כְּאוֹרָה  
כִּי" (תַּהֲלִים קֶלֶט, יב).

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

וּכְמוֹ שֶׁיִּתְבָּאֵר לְקֶמֶן בְּעֶזֶר ה'  
בְּעֵינֵינוּ "וַיִּקַּח מִן הַבָּא בְּיָדוֹ  
מִנְחָה כִּי". :

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."

**"וַיֹּאמֶר יַעֲקֹב, אֱלֹהֵי אָבִי**  
**אַבְרָהָם וְאֱלֹהֵי יִצְחָק ה' הָאֵמֵר**  
**אֵלַי שׁוּב לְאֶרֶצְךָ וּלְמִוְלָדְתְּךָ וְאִיטִיבָה**  
**עִמָּךְ: קָטַנְתִּי מִכָּל הַחֲסָדִים וּמִכָּל**  
**הָאֲמָת אֲשֶׁר עָשִׂיתָ אֵת עַבְדְּךָ כִּי**  
**בְּמִקְלִי עָבַרְתִּי אֵת הַיַּרְדֵּן הַזֶּה וְעַתָּה**  
**הֵייתִי לִשְׁנֵי מַחֲנוֹת: הֲצִילֵנִי נָא מִיַּד**  
**אֲחִי מִיַּד עֲשׂוֹ כִּי יֵרָא אֲנֹכִי אֹתוֹ כִּי**  
**יָבוֹא וְהַכֵּנִי אִם עַל בָּנִים: וְאַתָּה**  
**אֲמַרְתָּ הֵיטֵב אִיטִיב עִמָּךְ וְשִׁמְתִּי אֵת**  
**וְרֹעֶךָ בְּחוֹל הַיָּם אֲשֶׁר לֹא יִסְפָּר מְרֹב**  
**כִּי" (פְּרָשְׁתְּנוּ לֵב, י):**

"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

<sup>14</sup> (פְּרָשְׁתְּנוּ לֵב, יד"ט: "וַיִּקַּח מִן הַבָּא בְּיָדוֹ מִנְחָה לַעֲשׂוֹ אֲחִיו . . גַּמְלִים מִיְּנִיקוֹת").

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)

פִּירוּשׁ: שֶׁהַתַּפִּיל שְׂיוּמָשׁךְ  
אֵלָיו הַמְּקִיפִים דְּקְדוּשָׁה שֶׁל  
הָאֲבוֹת, לַעֲזֹר לוֹ שְׂיוּכֵל  
לְהַמְשִׁיךְ הַמְּקִיף דְּתַהוּ הַנִּל  
שִׁתְּגַלְגָּה לַמָּטָה,

**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 גַּם כֵּן (שָׁם, יב):  
"הַצִּילֵנִי מֵאֵת מִיָּד [ . . ] עֲשׂוּ כו'  
שְׁלֵמָטָה;

**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

"וַיַּחַץ אֶת הָעָם כּו', לְשְׁנֵי מַחֲנוֹת כּו'" (שָׁם,  
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.

הִנֵּה הַטַּעַם שֶׁחֲלַק לְשְׁנֵי מַחֲנֹת  
דּוֹקָא, יוֹבֵן עַל פִּי הַקְדָּמָה  
הַיְדוּעַ שֶׁעִיקַר הַהִפְרָשׁ בֵּין  
עוֹלָם הַתְּהוֹ לְעוֹלָם הַתִּקּוּן<sup>15</sup>,  
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.

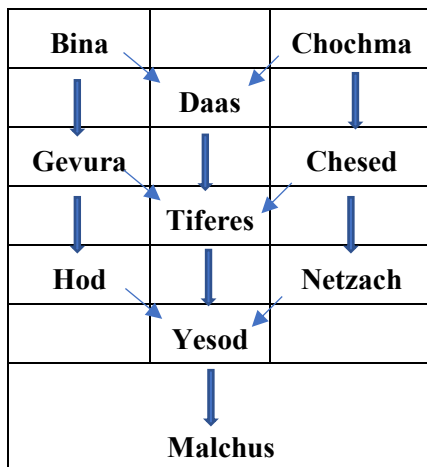
שְׁבַע עוֹלָם הַתְּהוֹ הָיוּ הַסְפִּירוֹת  
מְפֹרָדִים "זֶה תַּחַת זֶה",  
In the World of Tohu, the  
Sefiros were separated, one  
beneath the other,

Chochma
Bina
Daas
Chesed

<sup>15</sup> (רִאָּה עֵץ חַיִּים שֶׁעַר הַכְּלָלִים פָּרָקִים א. ב. שֶׁעַר עֲגוּלִים וְיוֹשֵׁר עֲנָף ד. וּבִכְמָה מְקוּמוֹת)

Gevura
Tiferes
Netzach
Hod
Yesod
Malchus

אבל בעולם התקון הם בציור קוין. but in the World of Tikkun, they form channels.



דהיינו ג' קוין - ימין ושמאל ואמצע, שהקו האמצעי הוא המחבר ומייחד גם כן ב' הקוין דימין 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

מִתְבַּלְלִים יַחַד. operate towards a single goal.

כִּידוּעַ דִּתְפַּאֲרַת הוּא הַמְמוּצֵעַ  
בֵּין חֶסֶד וְגִבּוּרָה וּמַחְבָּרֵם יַחַד. 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.

וּלְכֶן יִשְׂרָאֵל, שֶׁהֵם בְּבַחֲנֵת  
הַתִּקּוּן, אומרים ג' פעמים  
"קְדוֹשׁ" <sup>16</sup>דוֹקָא. 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, "וְאָמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ ה' צְבָאוֹת" - 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 "קְדוֹשׁ-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.

וְכָתִיב בָּהֶם גַּם כֵּן (יִתְרוֹ יִט,  
ה): "וְהָיִיתָ לִי סְגוּלָה",  
שֶׁהַסְּגוּלָה הַזֶּה הוּא ג' נְקוּדוֹת -  
בְּבַחֲנֵת יְמִין וּשְׂמָאל וְאֶמְצַע כּו'. 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.

<sup>16</sup> (בְּרִבֵּת "יוֹצֵר אוֹר").

אבל בעולם התהו שהיו  
בבחינת פירוד זה תחת זה,  
ולא נתייחדו יחד, הרי זה רק  
בחינת ב' קוין - שהחסד הוא  
בפני עצמו והגבורה הוא בפני  
עצמו.

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.

וכמו שנתבאר ביאור הדברים  
במקום אחר, שהענין הוא,  
לפי שבתהו היו האורות  
מרויבים והכלים מועטים,  
ולכן מצד קוטן הכלי לפי ערך  
האור, על כן אין הכלי יכולה  
להכיל ב' הפכים חסד וגבורה  
יחד.

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.

על דרך משל באדם: מי  
ששכלו קטן לא יכיל ב' הפכים  
כלל.

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.

אלא אם יטה שכלו לזכות, לא  
ימצא אז שום שכל לחוב, ולא  
יסבול שום נטיה לחוב בלבד,  
אלא רק טוב וחסד בלבד.

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.

וּבְהִיפּוּךְ, כְּאִשֶּׁר יִטֶּה לְחֹב,  
לֹא יִסְבּוֹל כָּלֵל נִטְיָה לְזִכּוֹת.

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.

וְנִמְצָא, אֵינוֹ אֵלָּא בְּקוֹ אֶחָד  
תְּמִיד - פְּעָמִים בְּקוֹ הַיָּמִין  
לְזִכּוֹת, וּפְעָמִים בְּקוֹ הַשְּׂמָאל  
לְחֹב.

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.

אָבֵל בְּתִקּוּן - שֶׁהִתְפַּאֲרָת  
מִכְרִיעַ בֵּין חֶסֶד וְגִבּוּרָה, הֵינּוּ  
שְׁגָם בְּשַׁעַת הַדִּין יוֹכֵל לִהְיוֹת  
גַּם בֶּן נִטְיָה לְזִכּוֹת וְכֵן לְהִיפֹךְ,  
לְפִי שְׁבִתְקוּן - הָאוֹרוֹת  
מוֹעָטִים וְהַבָּלִים מְרֻבִּים,  
נִמְצָא הַכִּלִּי רָחֵב לְקַבֵּל גַּם ב'   
הַפָּכִים.

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.

וְאִמָּנָם בְּעוֹבְדָא זֶה דִּיעֻקֵּב  
וְעֵשָׂו, שֶׁהָיָה יַעֲקֹב צָרִיךְ  
לְהַמְשִׁיךְ לוֹ הַמְּקִיף דָּתָהּ,  
שֶׁהוּא בְּחִינַת הָאוֹר דָּתָהּ  
שְׁבִלֵי גְבוּל כו', לְכַךְ הוּצָרָה  
לְהַעֲלוֹת מִ"ן לְשָׁם.

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.

וַיָּדוּעַ שֶׁהַמִּין צָרִיךְ לִהְיוֹת לְפָנֵי  
אוֹפֵן הַהִמְשָׁכָה שְׂרוּצָה  
לְהַמְשִׁיךְ, מִשּׁוֹם שֶׁלְּפִי אוֹפֵן  
הַהֶעֱלָאָה כִּךָּ הִיא הַהִמְשָׁכָה.

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.

וְהוֹאִיל וְכֵן, מֵאַחֵר שֶׁבָּתְּהוּ  
הָיָה רַק ב' קוּיִן כִּנ"ל, לְכָךְ  
הוּצָרָךְ יַעֲקֹב לַעֲשׂוֹת עֲצָמוֹ גַּם  
כֵּן בְּדוּגְמָא זוֹ.

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

וְזֶהוּ "וַיַּחַץ אֶת הָעָם כו' לִשְׁנֵי  
מַחֲנֹת", לִהְיוֹת דּוּגְמַת עוֹלָם  
הַתְּהוּ, שֶׁלִּשְׁם הָיָה "זֶה תַּחַת  
זֶה" וְלֹא בְּצִיּוֹר ג' קוּיִן כִּנ"ל,

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.

וְעַל יְדֵי זֶה יִתְקַשֵּׁר בְּעוֹלָם  
הַתְּהוּ לְהַמְשִׁיךְ הָאוֹר מִקִּיף  
כו'.

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

וּמִזֶּה הַטַּעַם עֲצָמוֹ יוֹבֵן הַטַּעַם  
מֵה שֶׁהַקָּרִיב יַעֲקֹב ה"מִנְחָה"  
(פֶּרֶשְׁתָּנוּ לָב, יֵד-טו): "עֲזִים  
מֵאֲתִים כו'" -

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

שֶׁעֲנֵן מִנְחָה זוֹ הִיא הֶעֱלָאָה  
מ"ן לְהַמְשִׁיךְ הַמִּקִּיף הַנ"ל,  
וְהוּא עַל דֶּרֶךְ עֲנֵן הַקָּרְבָּנוֹת,  
שֶׁהֵם הֶעֱלָאָה מ"ן לְהַמְשִׁיךְ

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

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

וְאֵף עַל פִּי כֵן הִיָּתָה מִנְחָתוֹ  
שֶׁלֹא עַל דֶּרֶךְ אוֹפֵן וּמִשְׁפָּט  
הַקִּרְבָּנוֹת שֶׁבַתּוֹרָה כּו' – Nevertheless, Yaakov's offering to Eisav was not in accordance with the precepts of the Torah,

בְּהִיּוֹת שְׁמַעֲשֵׂה הַקִּרְבָּנוֹת  
הוּא מִבְּהֵמוֹת טְהוֹרִים  
וּשְׁחוּטִים דּוֹקָא, since Korbonos-Sacrifices are taken specifically from kosher domesticated animals that were slaughtered in a kosher fashion.

אך הַשְּׁחִיטָה בְּשִׁירָה בְּזָר;<sup>17</sup> (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 מְצִינוּ קֶרְבֵּן בַּתּוֹרָה בְּחַי  
רַק בְּשִׁעִיר דָּעֻזָּאֵל.<sup>18</sup> 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

<sup>17</sup> (בְּרִכּוֹת לֹא, א).

<sup>18</sup> (אַחֲרֵי טו, י: "וְהִשְׁעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרֵל לְעֻזָּאֵל יַעֲמֵד חַי לִפְנֵי ה' לְכַפֵּר עָלָיו לְשַׁלַּח אֹתוֹ לְעֻזָּאֵל הַמִּדְבָּרָה").

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 בְּקִרְבָּנוֹת, לֹא הָיוּ  
מִקְרִיבִים רַק הַחֵלֶב וְהַדָּם;<sup>19</sup>  
Also, when Korbanos-  
Sacrifices were brought,  
only the fats and blood was  
offered on the mizbeiach-  
Alter.

וְהַמִּנְחָה הַזֹּאת שֶׁשָּׁלַח יַעֲקֹב  
לַעֲשׂוֹ הָיוּ בְּהֵמוֹת טְמֵאוֹת גַּם  
כֵּן, כְּמוֹ שֶׁכָּתוּב (פָּרָשְׁתָנוּ שָׁם,  
טז): "גְּמָלִים מְנִיקוֹת כּוֹ", וְגַם  
שֶׁהֵן חַיִּין וְלֹא שְׁחוּטִין.  
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: Now, the idea is as follows:

מִשּׁוֹם שֶׁהֶעֱלָאת מ"ן, שְׁהִיא  
הַמִּנְחָה דִּיעֲקֹב, הוּא  
לְהַמְשִׁיךְ מ"ד מִבְּחִינַת  
הַמְּקִיף דְּעוֹלָם הַתּוֹהוּ,  
Because, the elevation,  
which was Yaakov's  
offering, served to draw  
down from the  
Encompassing Lights of the  
World of Tohu,

וְהַמ"ן וְהַמ"ד דְּעוֹלָם הַתּוֹהוּ  
הוּא מְשׁוֹנָה וּבְאוּפֵן אַחֵר מִן  
הַמ"ן וּמ"ד דְּעוֹלָם הַתִּקּוּן  
שֶׁהוּא עֲנִין הַקִּרְבָּנוֹת  
שֶׁבַתּוּרָה.  
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

<sup>19</sup> [רק החלב והדם: ראה לקמן (כט, ד): והאיברים שהן החלב. - הערת כבוד קדושת אדמו"ר].

**Korbonos that are mentioned in the Torah.**

שֶׁהַתּוֹרָה הִיא מְבַחֶינֶת עוֹלָם  
הַתִּקּוּן דְּאַצִּילוּת.

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

וּכְמוֹ שֶׁכָּתֵב בְּ"עֵץ חַיִּים"<sup>20</sup>,  
שֶׁבַּתִּקּוּן הָאוֹרוֹת מוּעָטִים כּו',

**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.

לָכֵן, הַתּוֹרָה שֶׁנִּמְשַׁכֶּת מִשָּׁם  
הִיא גַם כֵּן בְּבַחֲיִנַת דְּקְדוּקִים  
וְצִמְצוּמִים.

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

וְלָכֵן מְפֹרֵשׁ בַּתּוֹרָה סֵדֶר  
הָעֲלָאָת מ"ן דְּתִקּוּן, הַכֹּל  
בְּדְקְדוּקִים, שֶׁהוּא מְשַׁפֵּט  
מַעֲשֵׂה הַקְּרִבָּנוֹת:

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

שִׁיְהִיו מִבְּהֵמוֹת טְהוֹרִים, וּמִג' מִיָּנִי בְּהֵמוֹת לָבָד, וְשִׁיְהִיו  
שְׁחוּטִין דּוֹקָא, וְיֵשׁ הֶרְבֵּה  
דְּבָרִים שֶׁהַקְּרִבָּן נִפְסֵל בּו'.

**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.**

וְכֵן בְּעִנְיַן הַהִקְרָבָה אֵיךְ וּמָה -  
הֶרְבֵּה דְּקְדוּקִין כּו', כִּי כָּל

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

<sup>20</sup> (רֵאשִׁיט שְׁעַר יֵאֵר פֶּרֶק ב').

הַתּוֹרָה הוֹסְדָה בְּדֶרֶךְ זֶה,  
בְּצִמְצוּמִים וּמְדִידוֹת;

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

מִפְּנֵי שֶׁהִיא מְבַחֶינֶת הַתְּקוּן,  
שֶׁהָאוֹרוֹת מְצוּמְצָמִים תּוֹךְ  
הַכֵּלִים,

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

וְלָכֵן מְדַקְדָּקִים גַּם כֵּן בְּכַמָּה  
מִיָּנִי צִמְצוּמִים וְדִקְדּוּקִים כּו'.

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

אֲבָל יַעֲקֹב הֶעֱלָה מ"ן לְבַחֲיִנַּת  
הַמְּקִיף דָּתָהּ, כִּנ"ל שֶׁהוּא אוֹר  
גָּדוֹל בְּבַחֲיִנַּת אֵין-סוֹף, שֶׁלֹּכֵן  
לֹא יָכוֹל הַכֵּלִי לְהַכִּילוֹ וְנִשְׁאַר  
בְּבַחֲיִנַּת מְקִיף.

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.

(לִכְךָ שָׁלַח הַמִּנְחָה שֶׁהוּא  
הֶעֱלָאת מ"ן לְשֵׁם) אֵף בְּהִמּוֹת  
טְמֵאוֹת, "גְּמָלִים מְנִיקוֹת כּו'",  
וְכוֹלֵן הָיוּ חַיִּין וְלֹא שְׁחוּטִין כּו'.

(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 לִהְיוֹת הָאוֹר בְּבַחֲיִנַּת אֵין-  
סוֹף, לָכֵן אֵין שָׁם הַצִּמְצוּמִים  
וְהַדִּקְדּוּקִים.

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

כִּי אֵין-סוֹף בְּרוּךְ-הוּא הוּא כָּל  
יָכוֹל לְסַבּוֹל הַכֵּל, אֵף טְמֵאִין  
וְשִׁיחִיו חַיִּין כּו', שֶׁאֵין נִמְצָא שָׁם  
דִּקְדּוּקִים וְצִמְצוּמִים כָּלֵל.

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.

ובמאמר רז"ל<sup>21</sup> גבי חזיר -  
שעתיד לחזור וליטתה,

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,

היינו לעתיד-לבא שיבולע  
המות לנצח<sup>22</sup>, ואז יתגלה  
עצמות אין-סוף, ויוכל גם חזיר  
להתעלות, מה שאין כן 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 ששלח המנחה לעשו  
- שהוא העלאת מ"ן - למקיה-  
דתהו שבבחינת אין-סוף, שלח  
גם כן 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.

ולכן שלח גם כן "גמלים  
מניקות", כי אדרבה שרשן של  
גמלים הוא מאד נעלה<sup>23</sup>,

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,

<sup>21</sup> (ראה של"ה פרשת חיי שרה. מדרש תלפיות ענף חזיר בשם רבינו בחיי. ספר הקנה. לקוטי שיחות חלק יב עמוד 175. חלק כט עמוד 128 הערה 58).

<sup>22</sup> (ישעיה כה, ח)

<sup>23</sup> (שרשן של גמלים... מגמלי אדניו וכל טוב אדניו: ראה זהר חלק א וישב קפא, ב. באורי הזהר - לאדמו"ר האמצעי וישב נו, ג; לאדמו"ר הצמח צדק עמוד קל. וראה תורת חיים קצו, ב).

כְּמוֹ שֶׁכָּתוּב בְּאַלְעָזָר עֶבֶד  
אַבְרָהָם שֶׁלָּקַח "יֹד גִּמְלִים  
מִגִּמְלֵי אֲדֹנָיו [ . ] וְכָל טוֹב  
אֲדֹנָיו בְּיָדוֹ" (חַיֵּי שָׂרָה כד, 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 "גִּמְלֵי-camel" is the same letters as the word "גִּמְלֵי-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 עֲנִין "כְּגִמּוּל עָלֵי אִמּוֹ  
כִּי" (תְּהִלִּים קלא, ב).

And this is the idea of what Dovid HaMelech says, that he calmed his soul "like a 'גִּמּוּל-suckling' on its mother..."

Similarly, the word "גִּמְלֵי-camel" is related to the word "גִּמּוּל-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.]

וְכָל זֶה לֹא הָיָה יָכוֹל לְעֲשׂוֹת רַק  
יַעֲקֹב, וְקוֹדֵם מִתְּתוּרָה.

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

<sup>24</sup> ("שְׁהוּא עֲנִין הַמְּקִיפִים בְּיָדוּעַ". - תַּקְס"ה חֵלֶק א עֲמֹד צד (נוֹסְחָא שְׁנִיָּה)).

אָבֵל אֲנַחְנוּ, כָּבֵד נִיתֵן לָנוּ  
הַתּוֹרָה מִבְּחִינַת הַתְּקוּן, וּמֵה  
שֶׁהוּא טָמֵא וְאָסוּר עַל פִּי  
הַתּוֹרָה - הוּא מְרוּחָק וְלֹא יוֹכֵל  
לְהִתְעַלּוֹת כָּלֵל כּו', וְ"הַפֶּרֶת  
תִּכְרֵת הַנֶּפֶשׁ" בְּאֲכִילַת חֶלֶב כּו'<sup>25</sup>  
וְכִיּוֹצֵא. :

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

"וַיָּקָם בַּלַּיְלָה הוּא, וַיִּקַּח אֶת שְׁתֵּי  
נָשָׁיו כּו', וַיַּעֲבֵר אֶת מַעְבְּרַי יַבֵּק,  
וַיִּקַּח וַיַּעֲבֵר אֶת הַנַּחֲל וַיַּעֲבֵר אֶת  
אֲשֶׁר לוֹ כּו'" (פְּרָשְׁתֵנוּ לֵב, כֵּד):

"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."

פִּירוּשׁ: יַבֵּ"ק הוּא יְחִוּד בְּרָכָה  
וְקִדּוּשָׁה<sup>26</sup>.

The meaning of 'Yabok' is an acronym for  
"Yabok - Unity, Birkah -

<sup>25</sup> (צו, ז, כג-כה): "כָּל חֶלֶב שׁוֹר וְכֶשֶׂב וְעֹז לֹא תֹאכְלוּ... כִּי כָל חֶלֶב מִן הַבְּהֵמָה אֲשֶׁר יִקְרִיב מִמֶּנָּה אֲשֶׁה לָהּ וְנִכְרְתָה הַנֶּפֶשׁ הָאֲכֵלָתָה, מֵעַמִּיחָה".

<sup>26</sup> (זהר חלק ב' משפטים קטז, א. תקוני זהר תקון ע' דף קכח, א).



blessing, and קְדוּשָׁה -  
holiness.”

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

וְהָעֲנָן, דְּהֵינָה כְּתִיב (יְהוֹשֻׁעַ כד,  
ב): "בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם  
מֵעוֹלָם".

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

וּפִירוּשׁ: "הַנָּהָר" הוּא בְּחִינַת  
בִּינָה, כְּמוֹ שֶׁכְּתוּב (בְּרָאשִׁית ב,  
י): "וְנָהָר יֵצֵא מֵעֵדֶן כו";

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.

וְשָׂרֵשׁ הָאָבוֹת הוּא מֵ"עֵבֶר הַנָּהָר",  
הֵיינוּ מִבְּחִינַת הַכֶּתֶר שֶׁהוּא לְמַעַלָּה  
מִהַנָּהָר הַזֶּה"ל.

Now, the spiritual source of the forefathers was “from the opposite side of the river,” meaning from the level of Kesser 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.

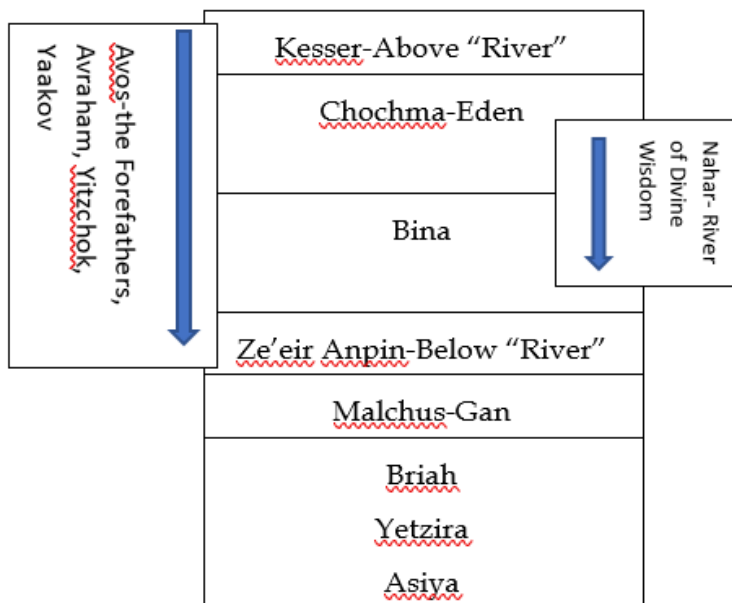
Thus, saying that the forefathers come from ‘beyond the river’ means that they come from a level beyond Chochma and Bina, which is the level of Kesser.

רַק שְׂמֵשֶׁם נִמְשְׁכוּ הָאָבוֹת  
וְנִשְׁפְּלוּ לְמַטָּה בְּעֵבֶר הַשְּׂנִי שֶׁל

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

הַנְּהָר - בִּין אֲדָאֲצִילוֹת<sup>27</sup> 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’eir Anpin, the emotive attributes of Atzilus.



וַיַּעֲקֹב שָׂרָצָה שִׁמְשִׁיךְ לוֹ  
הַמְּקִיף-דָּתָהּ הַנִּלְשָׁל שְׁלֹפְנֵי  
אֲצִילוֹת, הוֹצִרָהּ מִתַּחְלָה  
לַעֲבוֹר אֶת הַנְּהָר הַנִּלְשָׁל.

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.

<sup>27</sup> (וַיַּעֲיִן בְּדָהָר פְּרָשִׁית אֱמוּרָה (צח, ב) מִה שֶׁכָּתוּב עַל פְּסוּק (זה).

וַיַּעְבֵּר אֶת מַעְבַּר יַבֹּק: כִּי  
בְחִינַת יְחִיד בְּרָכָה וְקְדוּשָׁה -  
הוא הכל בְּחִינַת נָהָר הַנִּלְוֶה,  
שֶׁעַל יָדוֹ נִמְשְׁכוּ כָּל הַשְּׁפָעוֹת  
וְיְחִיד אֹרוֹת עֲלִיּוֹנִים, כְּמוֹ  
שֶׁכָּתוּב: "וְנָהָר יֵצֵא מֵעֵדֶן  
לְהַשְׁקוֹת אֶת הָעֵץ כו'".<sup>28</sup>

And this is the meaning of “And he crossed the ford of ‘Yabok,” since ‘Yabok,’ refers to the ideas of “Unity, Blessing, and holiness,” 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’ir 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:

**Ze’ir 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’ir 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.

**Once this Unification of the inner dimension of Ze’ir Anpin and Malchus takes place, it draws down the Infinite Light from the level of Kesser into**

<sup>28</sup> ראה תורת חיים, בשלה, קס, ד:

כידוע בענין יב"ק יחוד ברכה קדושה שבמצות, היחוד הוא יחוד זו"נ קודב"ה ושכינתו מ"ה וב"ן להוסיף אורות ומוחי' חדשי' בכל האצי' בכלל שהוא ד' אותיות דשם הוי' בכלל, והברכה הוא בא[מרו] ברוך כו' אשר קדשנו במצותיו ה"ז בחי' תוס' אור חדש מבחי' ההעלם דשם הוי' שבבכר דוקא כידוע בענין ק' ברכות שהן בי"ס שבבכר ח"ש איהו ברוך בעצם ואיהו ברכה ונק' ישראל ברוכי הוי' כו', וקדושה למעלה מן הברכה והוא מקדוש העצמי[ני] שקדשנו במצותיו ממש (שזהו שם הוי' העצמי' שיתגלה בעוה"ב ממעשה המצות בעוה"ז כנ"ל וד"ל).

Atzilus, until it reaches Malchus. This drawing down of Light that becomes revealed in Atzilus is called “בְּרָכָה” since the word ב.ר.ך. 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 “בְּרָכָה-Blessing” before performing the mitzvah.

**קְדוּשָׁה-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 “קְדוּשָׁה-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 “בְּרָכָה-Blessing” and the deeper level of connection referred to as “קְדוּשָׁה-Holiness” 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 ‘יַבֹּק”ק”.

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 ‘יַבֹּק”ק”,” since Chochma is inseparable from Bina.

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

וּבְשַׁעַר אֶת הַנָּהָר וְהִגִּיעַ  
לְבַחֲיָנָה שְׁלִמְעֵלָה מִהַנָּהָר  
הַזֶּה, אֲזַי לֹא רָחוֹק הוּא מִן  
הַמְּקִיף־דָּתָהּ הַזֶּה שְׁלִפְנֵי  
הָאֲצִילוֹת.

**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.

וְהוּא (פְּרָשְׁתָנוּ לָב, כֹּד): "וַיַּעֲבֹר  
אֶת אֲשֶׁר לוֹ" - כָּל מַה שֶּׁתִּיקֶן,  
הָעֵלָה הַכֹּל לְשָׁם.

**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.**

אָךְ הוּא בְּעֶצְמוֹ נִשְׁאַר לְמַטָּה  
עֲדִיין, כְּמוֹ שֶׁכָּתוּב (שָׁם, כה):  
"וַיֹּתֵר יַעֲקֹב לְבָדּוֹ", כִּי רָצָה  
לְבַרֵּר אֶת עֲשׂוֹ שֶׁהוּא עֲדִיין  
בְּשִׁבְיָהּ, כְּמוֹ שֶׁהוֹדִיעָהוּ  
הַמַּלְאָכִים כִּי, וְהוּא עֲנִין  
"וַיֹּאבֶק אִישׁ עִמּוֹ" (שָׁם), כְּנוֹדָע.

**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

וְלִהְיוֹת כְּלָלוֹת עֵינֵי בְּנוֹת  
יַעֲקֹב בְּהַמְשָׁכַת הַמְקִיף

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

דְּתִהוּ לְעוֹלָם הַתִּקּוּן, וְגַם יוֹבֵן  
זֶה בְּעִבּוּדַת ה':

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

הִנֵּה יָדוּעַ, דִּיעָקֵב הוּא בְּחִינַת  
תַּפְאֶרֶת<sup>29</sup>, שֶׁמַּחְבֵּר ב' הַפְּכִים  
שֶׁהֵן חֶסֶד וְגִבּוּרָה.

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

כִּי עַל יְדֵי הַתְּכַלּוּת ב' הַפְּכִים  
יִחַד הוּא עֵיקָר הַתַּפְאֶרֶת

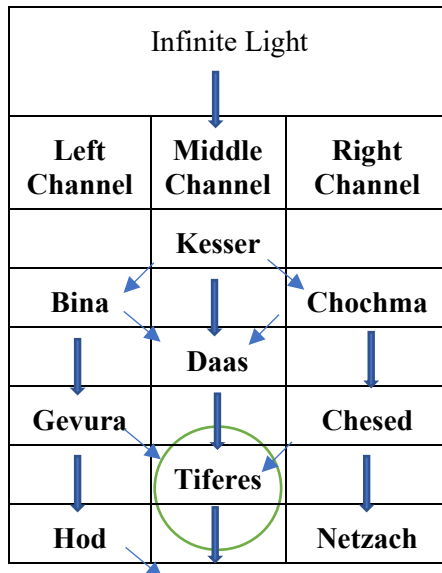
Because the main function of the  
Sefira of Tiferes (Beauty) is to  
join two opposite forces together,

(כְּמוֹ בְּגוֹנוֹנִים, כְּשֶׁמוֹרְכָּבִים ב'  
וְג' גּוֹנוֹנִים יִחַד הוּא עֵיקָר  
הַיּוֹפִי);

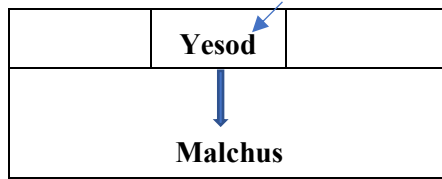
(like we find by colors, that when  
2 or 3 colors, for example, are  
joined together, that is when they  
are beautiful,)

וְהַמְשָׁכַת וְהַתְּגַלּוּת אֹרֶךְ אֵין-  
סוֹף - בְּקוֹ הָאֲמִצְעִי כו'.

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



<sup>29</sup> (זֶהר חֶדֶשׁ תִּשְׁאֵא מַד, ב').



לְכַךְ רָצָה גַם בֵּן לְחֶבֶר וּלְיִיחִיד  
 גַּם בֵּן הַמְּקִיף־דָּתָהּ עִם  
 הָאוֹר־פְּנִימִי דִתְקוּן שֶׁהֵם גַּם  
 בֵּן ב' הַפְּכִים, שְׂיִתְחַבְּרוּ יַחַד,  
 וְאִזְּ יִהְיֶה גִלּוּי אוֹר אֵין־סוֹף.<sup>30</sup>

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.

<sup>30</sup> (וְעֵינַן בְּזֶהֶר פְּרִשְׁתַּת תְּרוּמָה, דָּף קע"ה, עמוד ב', עַל פְּסוּק "וְהִבְרִיחַ הַתִּיכוֹן". וְשֶׁם דָּף קע"ו, עמוד א').



וּבִיאֹר הַדְּבָרִים, הִנֵּה יֵשׁ ב'  
בְּחִינֹת בַּעֲבוּדַת ה':

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

הָא': הָאֱהָבָה בְּרִשְׁפֵּי אֵשׁ,  
בְּתִגְבוּרַת מָאֵד לְצֹאת מִן הַגּוֹף  
וּלִפְרֹד מִן הַפְּתִילָה כו',

**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.**

וְהוּא בְּחִינַת אֱהָבָה רַבָּה שְׂאִין  
כָּלִי הֶלֶב מְכִילָה אוֹתָהּ, כִּי לֹא  
יְכִיל הֶלֶב הַהִתְפַּעְלוֹת הָעֲצוּמָה,

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

לְכֵן לֹא יוֹכֵל לַעֲמוֹד בְּכָלִי גּוּפוֹ  
וְחָפֵץ לְצֹאת מִנֶּרְתֶּקָּה חוּמֵר  
הַגּוֹף.

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.

וְהב': בְּחִינַת הַתְּפַעּלוֹת  
הַמְתִּישֵׁב בְּכָלִי הֶלֶב,

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

וְעִיקַר עֲנִינָהּ הוּא בְּחִינַת הַמְּשַׁכֵּת  
אֱלָקוֹת מְלַמְעֵלָה לְמִטָּה דּוֹקָא,  
בְּ"כֵלִים מְכִילִים שׁוֹנִים"<sup>31</sup>, בְּתוֹרָה  
וּמִצְוֹת.

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.

וְזֶהוּ עֲנִין רָצוּא-וְשׁוֹב.

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

<sup>31</sup> (אֶסְתֵּר א, ז).

In the book of Yechezkal (1:14) it describes the angels: “וְהַחַיִּיִּם רָצוּא וְשׁוֹב כְּמֵרָאָה”-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.

וְהָיָה, בְּחִינַת עוֹלָם הַתְּהוֹ הַנִּלְהִיָּה  
בְּבִחִינַת רָצוּא, **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.

לְכֵן נִסְתַּלְקוּ הָאוֹרוֹת מִן הַכֵּלִים,  
כְּמוֹ הָאֲהָבָה רַבָּה לִיפְרֹד מִן  
הַפְּתִילָה וְהַכֵּלִים כּו'. **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.**

אֲבָל הַתְּקוּן הוּא בְּחִינַת שׁוֹב, וְהוּא  
בְּחִינַת תּוֹרָה וּמִצְוֹת, **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.**

וּבְ"עַל כְּרַחֲךָ אֵתָהּ חַי" <sup>32</sup> לְהִיּוֹת  
בְּתוֹךְ הַגּוּף, לְהַמְשִׁיךְ אֹר אֵין-סוֹף  
בְּ"בָלִים מְכֻלִּים שׁוֹנִים".

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.**

וְזֶה הָיָה הַהִפְרָשׁ גַּם כֵּן בְּאוֹתָן ד'  
שֶׁנִּכְנְסוּ לַפְּרֵדִס: <sup>33</sup>

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

The word 'פרדס-pardeis' is an acronym for four levels of Torah interpretation 'פשוט רמז דרוש סוד-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 עֲזַאי הִצִּיץ וָמָת", ו"בֶּן זֹמָא  
הִצִּיץ וְנִפְגַּע", וְרַבִּי עֲקִיבָא "נִכְנַס  
בְּשָׁלוֹם וִיצָא בְּשָׁלוֹם" <sup>34</sup>:

**"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

<sup>32</sup> (אבות ד, כב).

<sup>33</sup> (חגיגה יד, ב).

<sup>34</sup> (גירסת העין יעקב. וכן הוא בירושלמי חגיגה פרק ב' הלכה 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 בֶן עֲזַאי הָיָה בְּבַחֲיִינַת רְצוּא  
דְּאַהֲבָה-רַבָּה הֵנ"ל, בְּבַחֲיִינַת כָּלוּת  
הַנֶּפֶשׁ, וְלֹא רָצָה לְהִיּוֹת נִשְׁפָּל  
בְּבַחֲיִינַת שׁוּב,

**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.**

לָכֵן לֹא רָצָה לַיֵּשֶׁא אִשָּׁה וְאָמַר  
(יְבָמוֹת סג, ב): "אֲפֹשֶׁר לְעוֹלָם  
שְׂיִתְקִיִּים עַל יְדֵי אֲחֵרִים".

**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."**

לָכֵן "הִצִּיץ וָמָת" - שְׁנִסְתַּלַּק לְגַמְרִי  
מִן הַבְּלִי כֵּן"ל, "כִּי עָזָה כְּמוֹת אֲהָבָה  
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..."**

אָכֵן אֵין זֶה דֶּרֶךְ הַתּוֹרָה, שֶׁהִיא  
בְּבַחֲיִינַת תְּקוּן, כִּי "לְשָׁבֶת יֵצְרָה"  
(יִשְׁעְיָה מֵח, יח), וּבִ"עַל כְּרֹחֶךָ אֲתָה"

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

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

לכן רבי עקיבא שהיה מבחינת תקון  
"נכנס בשלום ויצא בשלום" - Therefore, Rabbi Akiva, who was from the level of Tikkun "entered and exited in peace."

שהיה המ"ן ומ"ד שלו, דהיינו  
בחינת הרצוא-ושוב, במדה ומזיגה  
נכונה - שלפי ערך הרצוא בן היה  
השוב אחר כך. 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.

וזהו "נכנס בשלום כו" - This is the meaning of saying that he "entered in peace,"

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

הוא בחינת קו האמצעי המיוחד  
ומחבר את ה' קוין ימין ושמאל, שהם  
בחינת רצוא ושוב. 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, Ratzon and Shov. It does so by revealing the Infinite Light of Hashem that contains both aspects of Ratzon 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 Ratzon and Shov together, and was therefore able to plan out his Ratzon elevation in such a way that it would lead to Shov bringing that deeper awareness and energy back into this world.

לְכַךְ הָיָה הַעֲלָאתוֹ מִן שְׁלוֹ – שֶׁהוּא  
עֹנֵן שֶׁ"נִכְנָס לַפָּרְדֵּיס" – בְּמַדָּה  
וּמְזִיגָה נִכּוֹנָה, בְּבַחֲיִינַת רְצוֹן  
וְשׁוּב.

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

וְ"נִכְנָס בְּשָׁלוֹם" – בְּבַחֲיִינַת מִן,  
וְ"יָצָא בְּשָׁלוֹם" – בְּבַחֲיִינַת הַמְּשֻׁכָּת  
מִ"ד, בְּחִינַת שׁוּב.<sup>35</sup>

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.

מֵה שְׂאִין בֶּן בֶּן עֲזַאי, שֶׁשָּׁרְשׁוֹ הָיָה  
מִבְּחִינַת תּוֹהוּ, שֶׁשָּׁם הוּא בְּחִינַת  
שְׁנֵי קוּיִן, כִּנּוּי לְבַעֲנֵן וְיִחָץ כִּי  
לְשְׁנֵי מַחֲנוֹת,

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

<sup>35</sup> (וְעֵינֵינוּ מֵה שֶׁנִּתְבָּאָר פְּרִשְׁת וַיֵּצֵא גִבִּי בְּשָׁלוֹם" – "ב' בְּחִינּוֹת שָׁלוֹם", עֵינֵינוּ שֶׁם בְּדְבוּר הַמִּתְחִיל וְהָיָה" (לְעֵיל כֹּא, 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.

לְכָךְ לֹא הָיָה הַתְּחַבְּרוּת הָרְצוּא־  
וְשׁוּב בְּמִזְיָגָה נְכוֹנָה, וְ"הַצִּיץ וָמָת  
כו'" - הַתְּגַבְּרוּת הָרְצוּא כו'.

**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.**

וְלָכֵן הָיָה רַבִּי עֲקִיבָא מְקוֹר כָּל  
הַתּוֹרָה שְׁבַע־עֶלְפָּה, כִּי "סֵתָם  
מִשְׁנֵה רַבִּי מֵאִיר", וְ"סֵתָם סִפְרָא  
רַבִּי יְהוּדָה כו', וְכוּלְהוּ אֱלִיבָא  
דְּרַבִּי עֲקִיבָא"<sup>36</sup>.

**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."**

וְהוּא לָפִי שֶׁהַתּוֹרָה גַּם בֵּן הָיָא  
מִבְּחִינַת הַתְּקוּן, וְיֵשׁ בָּהּ  
הַתְּכַלְלוּת ב' הַהֶפְכִּים דְּרְצוּא־  
וְשׁוּב, כְּמוֹ שֶׁכְּתוּב (בְּרָכָה ל, ב):  
"מִיְמִינוּ אֵשׁ דָּת לָמוּ 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**

<sup>36</sup> (סְנֵה־דְרִין פו, א. וּבְרֵשׁ"י: "מִמָּה שֶׁלָּמְדוּ מִרַבִּי עֲקִיבָא אֲמָרוּ").

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 הָיָה גִילּוֹי הַתּוֹרָה עַל יְדֵי  
רַבִּי עֲקִיבָא - שֶׁהָיָה בּוֹ בְּחִינָה זוֹ  
בְּנ"ל.:

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

וְעַתָּה יוֹכֵן עֲנִין כְּוִונַת יַעֲקֹב  
לְיִיחִיד וּלְחִבֵּר הַמְּקִיף דָּתָהּ עִם  
הָאוֹרוֹת וְכֵלִים דְּתִקּוּן,

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

הָיִינוּ שֶׁיְהִיָּה תָמִיד רָצוּא וְשׁוּב  
בְּמִזְיָגָה אַחַת, שְׁלֹפֵי עֶרֶךְ  
הָרָצוּא בֶּן הַשׁוּב.

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.

דְּהֵיִינוּ, שֶׁיְהִיָּה הָאֲהָבָה-רַבָּה  
בְּרִשְׁפֵּי אֵשׁ לִיפְרֹד מִן הַפְּתִילָה  
כו',

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.

וְאִף עַל פִּי כֵן יִהְיֶה אַחֵר כֶּן  
בְּחִינַת "שׁוּב לְאַחַד"<sup>37</sup>, וְכֵן עַל  
כְּרִיחַ אֶתֶּה חַי" לְהַמְשִׁיךְ אוֹר  
אֵין-סוֹף לְמַטָּה דּוֹקָא בְּתוֹרָה  
וּמִצְוֹת, (כְּמוֹ שֶׁנִּתְבָּאֵר בַּתְּנַיָּא פֶּרֶק  
נ"ג).

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.

וְהָיָה זֶה יַחְוֵד וְהִתְחַבְּרוּת

And this is a unification and connection of the Encompassing

<sup>37</sup> ("אם רץ לבך שוב לאחד". ספר יצירה פרק א משנה ח. תקוני זהר בהקדמה ז, א).



## המקיף דתהו עם כלים דתקון. **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 שכתוב ביעקב (תולדות כו, כה): "ויבא לו יין", ופירש בזוהר: "דארמי מיא לגו חמרא"<sup>38</sup>. **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.

כי יין הוא בחינת רצוא, גבורות ורשפי אש ממטה למעלה. **Because wine symbolizes Ratzo, Gevurah-intensity and fiery desire to connect to Hashem from below to Above.**

ו"יעקב ארמי מיא" - בחינת שוב. **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.

ולכן "ויבא לו יין כו" הוא בתרי טעמי<sup>39</sup>, שהוא התפללות הרצוא-ושוב, מים ויין כו'. **Therefore, the word "to- him" in the verse "And he brought him wine," is read from the Torah with two cantillation notes (a double note**

<sup>38</sup> (ששם מים לתוך יין. ראה זוהר חלק ג בלק קפט, א).

<sup>39</sup> (זוהר שם. תבת "לו" היא בשני טעמים, כלומר במרְבָּא כפולה).

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 אֶת and a different cantillation note is referred to as a double Mercha, a Mercha Kefula, like the note under לֵךְ. 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.)

וְלָכֵן אֵינָתָּא דִּיעֲקֵב הוּא "שְׁלִימוֹ  
דְּאַבְרָהָם"<sup>40</sup>: Therefore, Yaakov was said to be “The most complete of the Fathers.”

כִּי "לֹא כְּאַבְרָהָם שִׁינָּא מִמֶּנּוּ  
יִשְׁמָעֵאל"<sup>41</sup>, Since he was “unlike Avraham, from whom came Yishmael.”

מִפְּנֵי שֶׁהָיָה אַבְרָהָם מֵדַת הַחֶסֶד  
הַפְּשׁוּט בְּלֹא מְזִיגָה, This was because Avraham embodied the attribute of undiluted Chesed-Kindness, without limits.

לְכֹךְ נִתְפַּשֵּׁט יוֹתֵר מִדָּאֵי עַד שְׁאֵמַר:  
"לֹא יִשְׁמָעֵאל כִּי"<sup>42</sup>, 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.

<sup>40</sup> (זֶה חֶלֶק אֵינָתָּא קַמּוֹ, בְּבִסְתְּרֵי תוֹרָה. שֶׁם קַמֵּי רִישׁ עֲמוּד ב' וְעוֹד.

<sup>41</sup> (פְּסָחִים נו, א).

<sup>42</sup> ("יִחְיֶה לְפָנֶיךָ". לֶךְ לָךְ יו, יח).

וַיִּצְחָק הָיָה בְּבַחֲיַנַּת גְּבוּרָה כּו' 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.

אָבֶל יַעֲקֹב הוּא "שְׁלִימוֹ דְּאֶבְהֶן" - הַתְּכַלְלוֹת הַהֶפְכִּים רְצוּא-וְשׁוּב כֵּן"ל. 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.

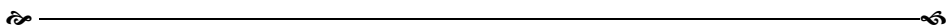
However, the idea of Tikkun is that there is a revelation of the Infinite Light of Hashem that includes all opposite aspects, and merges them. Because each Sefira in Tikkun only functions with all the other Sefiros out of its bittul, its perception of the bigger picture of Hashem's plan, as it descends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

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-Wisdoma 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’eir 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.

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תורה שעיי'ז מזרזים הגאולה האמיתית והשלימה

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