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פָּרָשַׁת וַיִּשְׁלַח

דְבַּוּר הַמַּתְחִיל

וַיִשְלַח יַעֲקב מַלְאָבִים

"Merging Tohu and Tikkun"

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פָּרָשַׁת וַיִּשְׁלַח רְבּוּר הַמַּתִחִיל

וַיִּשְׁלַח יַעֲקב מַלְאָבִים

ַדף כד' ע"א

"Merging Tohu and Tikkun"

In Parshas Vayishlach, the Torah speaks about how Yaakov met up with his brother Eisav after leaving the house of Lavan. Yaakov sent messengers to Eisav to find out if Eisav had forgiven him and would greet him as a brother, or if he 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:

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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	1
צמצום הראשון / עשיית חלל ומקום פנוי	the Jewish People and their service of Him is revealed 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
עקודים	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

תיקון- עתיק ואריך,אצילות, כלים רחבים, אורות המתיישבים בכלים	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	7
פרסא	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.	8
בריאה יצירה עשייה	The created worlds (after the "Parsa") exist in three levels: Beria-Creation, Yetzira-Formation, Asiya-Action. These three levels are like how an idea is expressed in thought, speech, and action. In thought, the idea is "created" from something hidden, the depth of the intellect, and is "interacted" with, within the person himself. In speech, the idea that was expressed in thought takes on form and can be shared with another person. In action, that idea becomes tangible and effects the world around him. Similary, the "story" of creation takes place on three levels, with the physical world -Asiya- being a manifestation of how the story takes place in the higher levels of Yetzira and Beriah.	9
קליפת נוגה	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	10

	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.	
ג' קליפות הטמאות לגמרי	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."	11
	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.	

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.

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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 Hishtlashelus. This essential Will and Pleasure is the blue-print, as it were, of all following levels. In Hashem's essential Will, He ultimately desired TIkun, that all things work together to serve Hashem, since in their source in Hashem they are all one. However, on the level of "Outer Will," he desired that there be the idea of Tohu, of fragmentation and separateness, so that the revelation of His True Oneness should come about through the efforts of Yaakov and his descendants, which are the Jewish People. So, in terms of the ultimate goal of existence, Yaakov-Tikun is first and higher and deeper.

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

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

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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 a" 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 מהותר 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 גרתיי." have dwelled with Lavan." Why did Yaakov feel it important to tell Eisav that he dwelled with Lavan? Because Lavan represents the לובן העליון. The Whiteness of Above. The color white represents something simple and indivisible. Plain light that contains all colors is referred to as "white light." The simple and most essential pleasure of Hashem which is the driving force behind all existence is referred to as "the Whiteness of Above." This is the inner delight Hashem has in the fulfillment of His plan to have a dwelling place in this world in a manner of Tikun through the service of the Jewish People, starting with the forefathers, Avraham, Yitzchok, and Yaakov. This great delight, the "Whiteness of Above," is expressed in the "Name ה"ם" that was shining in the soul of Yaakov. It gave him the power to realign his entire life with the mode of Tikun, so that everything in his life expressed Hashem's Oneness. Furthermore, he used this power to correct the spiritual source of Eisav in the world of Tohu. This is expressed in the fact that he defeated the angel of Eisav before physically meeting up with Eisav.

Yaakov was saying that because he "dwelled with Lavan," with this spiritual power of ה"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.

(א) Chapter 1

ייַנְיִשְׁלָּהוּ יַעֲקֹב מַלְאָבִים לְּפָנְיוּ אֶל עֵשָׁוּ "And Yaakov sent messengers before himself, to Eisav, his brother,

ַרְ רָבּוּר הַמִּתְחִיל הַיִּשְׁלָח יְעָקֹב: **תּוֹרַת חַיִּים רֵישׁ פָּרְשַת וַיִּשְׁלַח. אוֹר הַתּוֹרָה שָׁם** [וַיִּשְׁלַח – בְּרֵאשִׁית כֶּרֶךְ בּ עַמוּד רכז, ב דִּבּוּר הַמַּתִחִיל "עָם לָבָן גַרְמִי"]. – צִיּוּן כְּבוֹד קִדוּשַׁת אַדְמוּ"ר.

ָנֶאֱמֵר בְּיוֹם הַשַּׁבָּת פָּרָשַׁת וַיִּשְׁלַח, יד כִּסְלֵו תקס"ה, וְהוֹא הֶמְשֵׁךְ לְמַאֲמֵר דְּבּוֹר הַמַּתְחִיל "עָם לָבָן גַּרְתִּי" מִשַּׁבְּת פָּרָשַׁת וַיִּשְׁלַח תקס"ד (נִדְפַּס – הַנַּחַת אַדְמוּ"ר הָאֵמְצָעִי עָם הַגָּהוֹת הַצְמֵח צֵדֶק – בְּאוֹר הַתוֹרָה הַנַּ"ל).

הַמַּאֲמָר לְפָנֵינוּ מְשׁוּלֶב מב' נוּסְחָאוֹת שֶׁנִּדְפְּסוּ בְּמַקְבִּיל בְּסֵפֶר הַמַּאֲמָרִים תקס"ה חֵלֶק א עַמוּד פב – הַנָּחַת רַבִּי מֹשֶׁה בֶּן אַדְמוּ"ר הַזָּקַן (נוֹסַח א' שָׁם) וַהֲנָחָת בְּבוֹד קְדוּשַׁת אַדְמוּ"ר הָאֶמְצָעִי ("נוּסְחָא שְׁנִיָּה" שָׁם). הַמַּאֲמָרִים נִתְּבָּאֲרוּ בַּאֲרִיכוּת בְּתוֹרַת חַיִּים פָּרְשָׁתֵנוּ דִּבּוּר הַמַּתְחִיל "וַיִּשְׁלַח יַעֲלְב" – פְּרָקִים א־ד מְיוּסְּדִים עַל דְּבּוּר הַמַּתְחִיל "עם לָבֶן גַּרְתִּי" הַנַּ"ל. פְּרָקִים ה־ח (עַמוּד מא, ג וָאֵילְךְ) מְיוּסְדִים עַל דְּבוּר הַמַּתְחִיל "וַיִּשְׁלַח יַעֲלְב". הַגָּהוֹת עַל הַמַּאַמֵּר – אוֹר הַתּוֹרָה וַיִּשְׁלַח [בַּרְאשׁית בַּרָךָ ה] עַמוּד תתעב, ב.

בְּשִּיחַת ט' נִיסֶן ה'ת"ש (סֵפֶּר הַשִּׂיחוֹת קַיִּץ ה'ש"ת עַמוּר 50) אוֹדוֹת שַׁבֶּת פָּרָשַׁת וַיִּשְׁלַח, שַׁבָּת שָׁלִּפְנֵי י"ט בִּסְלֵוּ תְּסְ"ב (בְּתַרְגוּם לְלַהַ"ק): הַמַּאֲמֶר הָרִאשׁוֹן אָמֵר הָרִבִּי בְּבַיִּת הַמִּדְרָשׁ הַקָּטְן שֶׁבַּחָצֵר בְּיוֹם שִׁשִּׁי אַחֲבִי מִנְּחָה לִפְּנֵי קַכְּבִּי הַבַּיִת הַמָּאֲמֶר הַשָּׁנִי יַצָּקְב" שָׁנִּדְפַּס בַּתוֹרָה אוֹר, הַפִּיסְקָא "וַיִּשׁוּבוּ הַמַּאְאָכִים" וְהַפִּיסְקָא "וַיִּאמֶר יַצְקְב" הָבָּי הָתַרָּבָּי הָבָּי הָמִּיְרָשׁ הַקָּטְן שֶׁבַּחָצֵר בְּשַׁבָּת לִפְנוֹת בּוֹקֶר. הָיָה עוֹר שְׁעָתִיִים הֵם מַאֲמֶר הַפַּנְקר. הַבְּיבִי הֵחֵל אֶת הַמַּאֲמֶר בַּפְּסוּק "וַיִּאמֶר יְהוֹשְׁעַ וְגוֹ' בְּעֵבֶר הַנְּדָר". בְּתוֹרָה אוֹר מַתְחִיל מַאֲמֶר לָפְנִי אוֹר הַבּוֹל אֶת הַמַּאֲמֶר הָרַבִּי הַמִּלְרִשׁ הַקָּטְן שָׁבַּחְצֵר בְּשַׁבָּת אַחֲבִי מִנְחָה. מַאֲמָר זֶה הַחֵל זֶה הַחֵל הָּרָבִי בַּפְּסוּק "וַיִּקּח מִן הַבָּא בָּרָד מְנָחָה לְעַשוֹּ אָחִיו". וְכַנְרְאֵה שַׁנֵּאמֵר שׁבָּב תְּסִּדּה.

וּרְאֵה דִּבּוּר הַמַּתְּחִיל זֶה תשמ"ג. תשמ"ז. וְשֶׁם מֵעִיר אֲשֶׁר בַּדְּרוּשִׁים בְּתוֹרָה אוֹר ובְתוֹרַת חַיִּים בְּפְּרֶשָׁתנוּ מְבְאֲרִים אֶת כָּל הַפְּסוּקִים עַל סֶדֶר הַפָּרְשָׁה מֵהַפְּסוּק "וַיִּשְׁלַח יַעֻקֹב גּוֹ" עַד הַפְּסוּק "וַיִּנְתָר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֵק אִישׁ מְבְּאֲרִים אֶת כָּל הַפְּסוּק וּפְסוּק וּפְסוּק עַל הַסֵּדֶר בִּדְרוּשׁ אֶחָד הוּא דָבָר בִּלְתִי רָגִיל [בְּתוֹרָה אוֹר ובְתוֹרַת חַיִּים וּ]בְּדְרוּשׁ אֶחָד הוּא דָבֶר בִּלְתְי בְּכָשָׁה מְקוֹמוֹת בְּאוֹר הַתּוֹרָה שִאי"ז פָּלָא כָּל בַּךְ, כִּי כַן רֻגִיל בְּכַמָּה מְקוֹמוֹת בְּאוֹר הַתּוֹרָה שִאי"ז פָּלָא כָּל בְּרְרִשִּׁים הַם עַל פְּסוּק אֶחָד. וְאַף שֶׁבַּסִידּוֹר [עִם דַא"ח] יֵשׁ גַם כֵּן דְּרוּשִׁים הַמְּבָאֵרִים כַּמָּה לְּכָל רוֹב הַדְּרוּשִׁים הֵם עַל פָּסוּק אֶחָד. וְאַף שֶׁבַּסִידּוֹר [עִם דַא"ח] יֵשׁ גַם כֵּן דְּרוּשִׁים הַמְּבְּאֵרִים כַּמָּה וְכָּבָל רוֹב הַדְּרוּשִׁים הַם עַל פָסוּק בָּבְנִי עצְמוֹר וְנִים בַּאָר בְּעָב בְּעְהִים, עַל כָּל כְּהָר, מִבְּל מָקוֹם נִרְאָה שְׁבִּרוּשׁים אֵלוּ נָיִשְׁלָח גוֹּי" נִרְאָה שְׁמִּלְר בִּעְר בִּינִר עִים בְּרִוּשׁ זָה "וַיִּשְׁלַח גּוֹ" נִרְאָה שָׁמִלְכְתְּחִילָה עַל כָּל

אָחִיוֹ אַרְצָה שֵׁעִיר שְׂדֵה אֱדוֹם כוּ'" (פָּרָשְׁתֵנוּ לר. ד׳ to the land of Seir, which is the field of Edom." (Bereishis 32:4)

הָנֵה יָדוּעַ, שֶׁיַעֲקֹב שָׁרְשׁוֹ הוּא מִבְּחִינַת שֵׁם מַ"ה דְעוֹלָם הַתִּקוּן, וְשָׁרְשׁוֹ שֶׁל עֵשָׂו הוּא מבּחינַת עוֹלם הִתֹּהוּיַ. Now, it is known that Yaakov's soul is rooted in the Divine Name "-מה" 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: יוד-הא-ואו-הא

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 "בוחנו מה" 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 אמה, which is במהנות essence.

Because Yaakov was connected to this level of מ"ה, he was able to affect "Tikkunfixing" 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 דְּתֹהוּ הֵם גְּרוֹלִים מְאֹד וְלֹא יָכְלוּ לְהִתְלַבֵּשׁ בְּתוֹךְ הַבֵּלִים, וְנְסְתֵּלְקוּ מֵהַכֵּלִים, וְהֵן בְּחִינַת מַקִּיפִים, וְהַכֵּלִים נִשְׁבָּרוּ וְנָפְלוּ לְמַשָּה.

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 that system "fell down" below to this world.

The analogy for this:³

הַפָּסוּקִים הַנַּ"ל).

2 (לִקּוּטֵי תוֹרָה לְהָאַרִיזַ"ל סוֹף פָּרָשַׁת וַיִּשְׁלַח).

הרס"ה הנערים ויגדלו ויגדלו 3

A person has a conscious mind and emotions, and a subconscious mind and emotions. On the subconcious 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.

לָכֵן הָיָה עֵשָּׁו שֶׁלְמַטָּה רָשָׁע, אֲבָל מִצַּד שׁרֶשׁ שָׁרְשׁוֹ בַּמַקִּיפִים דְּתֹהוּ, הְבִי הָאוֹרוֹת דְתֹהוּ הֵם לְמַעְלָה מֵהָאוֹרוֹת דּתקוּוִ. •

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 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.

⁴ וּכְמוֹ שֶׁיִּתְבָּאֵר לְקַמָּן בְּעֵזֶר ה' עַל פָּסוּק "וַיִּקָח מִן הַבָּא בְּיָדוֹ מִנְחָה כוּ". וּכְמוֹ שֶׁנִּתְבָּאֵר גַּם כֵּן בְּפַרַשֵּׁת תּוֹלְדוֹת עַל פַּסוּק "רְאָה רֵיחַ בִּנִי כוּי" (לְעֵיל כ, ב).

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.

ְוְהִנֵּה יַצֻלְב חָשַׁב שֶׁעֵשָׂו נִתְבָּרֵר בְּבָר וְחָזֵר לְשָׁרְשׁוֹ הַנַּעֲלֶה, בְּחִינַת הַמַּקִיפִים דְּתֹהוּ שֶׁלִפְנֵי הַתִּקוּן. 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 יַצֻקֹב "מַלְאָכִים לְפָנָיו" - לְפָנָיו מַמָּשׁ, דְהַיִינוּ אֶל בְּחִינָה שֶׁלְמַעְלָה מִמֶּנוּ בִּמַדְרֵגַה, 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 עֵשָׂו אָחִיו שֵׂעִירָה" ּ, שֶׁהוּא בְּחִינַת "מַלְכִין קַדְמָאִין דְּתֹהוּ", "to Eisav his brother, in Seir," which is the level of the "Ancient Kings of Tohu."

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 מַקִּיפִים כַּנַּ"ל,

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

ַלב, ד: "אַל עשו אַחִיו אַרצַה שַעיר"). (פַּרַשַׁתַנוּ לב, ד: "אַל עשו אַחִיו אַרצַה

בְּדֵי לְהַמְשִׁיךְ בְּחִינַת הַמַּקִיפִים דְּתֹהוּ אַלַיו לִמֲטָה בְּתִקּוּן, in order to draw the Encompassing Lights of Tohu down to himself in the World of Tikkun,

שֶׁהוּא בִּחִינַת הָאוֹר פִּנִימִי,

which is the level of Internalized Light,

וָיָאִיר הַמַּקִיף בַּפִּנִימִי וִיתִיַיחֵדוּ 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.

וְלָבֵן צִנְּה אוֹתָם (פָּרֶשָׁתֵנוּ לב, ה־ו): "כֹּה תאמְרוּן לַאדֹנִי לְעֵשָׁו כוּ׳, עִם לָבָן גַּרְתִּי [. .] וַיִּהִי לִי שׁוֹר וַחֲמוֹר כוּ׳":

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..."

דְהַיְינוּ, שֶׁהוֹדִיעוֹ שֶׁכְּבָר נִגְמַר וְנִשְׁלָם כָּל סֵדֶר הַתִּקוּן דַּאֲצִילוּת בְּתַכְלִית הַשְׁלֵימוּת. Meaning that he notified him that the process of "Tikkun-Correction" of Atzilus had been completed to perfection.

בִּי כָּל הַבְּחִינוֹת וּמַדְרֵגוֹת שֶׁבְּעוֹלָם הָאֲצִילוּת, בְּחִינוֹת "שוֹר, וַחֲמוֹר, צאן, וְעֶבֶד, וְשִׁפְחָה כוּי" (שָׁם), כּוּלָם נִתְבָּרְרוּ וְנָתִקנוֹ עֵל יָדֵי שָׁם מַ"ה. וְזֵהוּ "וַיְהִי לִי כוּי".

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 possesions, 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 גַּרְתִּי" – פּירוּש: בּחינת לוֹבן העליוֹן, שׁמשׁם היה

And all of this came because, "I lived with Lavan," meaning that I lived

עִיקַר כֹּחַ הַשֶּׁפַע לְיַעֲקֹב בַּעַל עוּלֶם הַאַצִילוּת לִבָּרָר וּלְתָקּן הַכּל. with the level of "הָעֶלְיוֹן לוֹכֶן". 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.

ְוְכֵינָן שֶׁכֵּן, שֶׁנִּגְמַר וְנִשְׁלָם מְלֶאכֶת הַתִּקוּן בִּשְׁלֵימוּת, מֵעַתָּה רָאוּי וְיוּכֵל לִהְיוֹת הַשְׁרָאַת וְהַמִּשָׁכַת הַמֵּקִיפִים דְּתֹהוּ. 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.

שָׁאִם לֹא הָיָה נִגְמֵר הַתִּקוּן בִּשְׁלֵימוּת לֹא הָיָה יָבוֹל לִהִיוֹת הַמִשְׁבַת הַמַּקִיפִים.

For, if the Tikkun was not completed to perfection, it 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 "הַרְּם וֹחַרְּם וֹחַרְּם וֹחַרְם וֹחִרְם וֹחַרְם וֹחַרְם וֹחַרְם וֹחִים וֹחַרְם וֹחַרְם וֹחַרְם וֹחַרְם וֹחִים וֹחִים וֹחַרְם וֹחַרְם וֹחִים וֹחַרְם וֹחִים וֹחַרְם וֹחִים וֹחַרְם וֹחַרְם וֹחַרְם וֹחַרְם וֹחִים וֹחַרְם וֹחִים וֹחִים וֹחִים וֹחִים וֹחַרְם וֹחִים וֹחִים

בְּמוֹ שֶׁבָּתוּב בַּזּוֹהַרּ: "דְּלֵית בִּרְכָתָא שָׁרְיָא בַּאֲתַר רִיקַנְיָא כוּ', אֶלָא בַּאֲתַר שְׁלִים כוּ'". 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

6 (זהַר חַלֶּק ב קנה, א. קנז, ב. זהַר חַלֶּק ג לד, א).

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.

אֲבָל עַבְשָׁיו שֶׁנִּגְמַר הַתִּקוֹן בְּתַבְלִית, הֲבִי זֶה "אֲתַר שְׁלִים" שֶׁרָאוּי לִהְיוֹת בּוֹ הַמְשָׁכַת הַמֵּקִיפִים עֶלְיוֹנִים. However, once the Tikkun was completed and perfected, the world became a "perfected place," in which it was fitting to draw down the Encompassing Lights of Tohu.

לָכֵן (שָׁם): "וָאֶשְׁלְחָה לְהַגִּיד לַאדֹנִי לִמְצֹא חֵן בָּעִינֵיךְ":

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

דְהַיְינוּ, שֶׁתַּשְׁפִּיעַ וְתָאִיר אֶת הַמֵּקִיף שֶׁלְךְ אֵלֵי בְּעוֹלָם הַתִּקּוּן, וְזֶהוּ מְצִיאַת 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."

וְהַיְינוּ מִפְּנֵי כִּי "וַיְהִי לִי שׁוֹר וַחֲמוֹר צֹאן כוּ׳", דְּ"אִתְהַפְּכָא חֲשׁוֹכָא לִנְהוֹרָא" בְּעוֹלָם הַתִּקוּן, וַהֲרֵי זָה "אֲתַר שְׁלִים" מַמָּשׁ, 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.

אָם כֵּן רָאוּי אָנִי "לִמְצֹא חֵן בְּעֵינֶיךָ", שֶׁהוּא הַשְּׁרָאַת הַבְּרַכָּה דְּבָחִינַת הַמַּקִּיפִים כוּ'. :

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.

(a) Chapter 2

״וַּיָּשׁרּבוּ הַמַּלְאָכִים אֶל יַעֲקֹב לֵאמֹר: בָּאנוּ אֶל אָחִיךְ אֶל עֵשָּׁוּ, וְגַם הוֹלֵךְ לִקְרָאתְךְ וְאַרְבַּע מֵאוֹת אִישׁ עִמּוֹ" (פַּרִשׁתנוּ לב, ז):

פֵּירוּשׁ תְשׁוּבַת הַמַּלְאָכִים הוּא כָּךְ:

שָׁעִם הֶיוֹת שֶׁמֵחֲמָתְךְ רָאוּי וְנָכוֹן מְאֹד שִׁיוּמְשַׁךְ אֵלֶיךְ מִבְּחִינַת הַמַּקִּיף דְּתֹהוּ, מֵאַחַר שֶׁנִּמְצָא בְךָ הַשְּׁלֵימוּת שֶׁל הַתִּקּוּן, אֲבָל מַה לַצְשׁוֹת שֶׁהַמְנִיעָה הִיא מִצַּד "עַשָּׂו אָחִיךְ" – שֶׁהוּא עֲדַיִין לְמַטָּה בִּבְחִינַת שְׁבִירָה וְלֹא נִתְבָּרֵר עֲדַיִין כְּלָל, וּ

אָם בֵּן, אֵיךְ יַשְׁפִּיעַ לְּךֶ מִשְּׁרְשׁוֹ הַמַּקִּיף דְּתֹהוּ הַנַּ"ל - מֵאַחַר שֶׁהוּא בְּעַצְמוֹ עֲדַיִּין למטַה?

ְוָהָרְאָיָה עַל זֶה שֶׁהוֹא בִּשְׁבִירָה, הוּא כִּי יוְגַם הוֹלֵךְ לִקְרָאתְרֶ וְאַרְבַּע מֵאוֹת אִישׁ עמוֹ": "And the messengers returned to Yaakov, saying, 'We met your brother, Eisav, and he is also coming to you, and four hundred men are with him." (ibid. 32:7)

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

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

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

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

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

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

פֵּירוּשׁ: "ד' מֵאוֹת אִישׁ" הֵם דִּינִים קָשִׁים שֶׁל הַחִיצוֹנִים הַנִּמְשָׁכִים מִן "ת' בָּתֵּי דִינִין קָשִׁין דְמִשְׁתַּכְּחִין", כְּמוֹ שֶׁכָּתוּב בָּאִדְרָא The "four hundred men" is a reference to the severe judgements of "Chitzonim-the Outer Dimension," which derive from the "four hundred strict courthouses

ַרְבָּה 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 concious 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 Hashemn 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.)

וְכַנּוֹדָע, שֶׁשֹׁרֶש שָׁרְשָׁם שֶׁל ד' מֵאוֹת אִישׁ הַנַּ"ל נִתְהַנָּוה מִן "ד' מֵאֹת שֶׁקֶל כָּסֶף" (חַיֵּי שָׂרָה כג, טו) שֶׁנָתַן אַבְרָהָם אָבִינוּ עָלָיו־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.

⁷ (זֹהַר חֵלֶק ג נָשֹא קכא, א: "מֵהַאי מִצְחָא דִּלְתַתָּא נַהַרִין אַרְבַּע מְאָה בָּתֵּי דִּינִין"). 8 (ראָה זֹהַר חַלֶּק ג קכח, ב וָאִילַךְ. רפּח, א).

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 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.

שֶׁהֶד' מֵאוֹת שֶׁקֶל הַנַּ"ל הֵם "ת' עָלְמִין דְּכָסוּפִין דְּיֵרְתִי צַדִּיקְיֵּיא לְעַלְמַא דְאָתִי"יּ.

For these Four Hundred Shekels are the manifestation of the "Four Hundred Worlds of Yearning" that the righteous inherit in the world to come.

דְהַיִּינוּ, שֶׁהֵם בְּחִינַת אוֹרוֹת שֶׁפַע ענֶגר הָעֶלְיוֹן הַנִּמְשָׁכִים מִבְּחִינַת עַתִּיקָא־ קַדִּישָׁא,

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

9 (ראָה זֹהַר חַלֶּק א קכג, ב).

שֶׁהוּא בְּחִינַת מְמוּצָע בֵּין עַצְמִיוּת הָאֵין־ סוֹף לִעוֹלֵם הַאַצִילוּת, which is a connection point between the Essence of Hashem's Infinite Light and the World of Atzilus,

בַּנּוֹדָע שֶׁהַכֶּתֶר הוּא מְמוּצָעיּ בֵּין הַמַּאֲצִיל לַנֵּאֵצַלִים; as is known, that Keser-Crown (which included Atika Kadisha) is a connector between the Emanator and Emanated Beings.

וּמִשָּׁם נִמְשְׁכוּ הַשְׁפָּעוֹת עֹנֶג־הָעֶלְיוֹן לַצַּדִּיקִים לֶעָתִיד־לָבֹא,

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

וְזֶהוּ עַנְיַן "ת' עָלְמִין דְּכִסוּפִין", וְהֵם "ד' מֵאוֹת שֶׁקֶל כֶּסֶף" הַנַּ"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 שַׁרָה כג, טז) "עוֹבֵר לַסֹחֵר":

And these silver coins that Avraham gave Efron are called (Bereishis 23:16), "עוֹבֵר לַטֹחֵר" -Coins that are passed around everywhere as currency."

בִּי בֶּתֶר נִקְרָא "סוֹחֵר" – לְשׁוֹן (שַׁבָּת יג.) "סְחוֹר סְחוֹר", שֶׁהוּא בְּחִינַת הַמַּקִּיף לְכָל הַהִשְׁתַּלִשְׁלוּת. This is because Keser-Crown is referred to as a 'סותר' one travels around on business,' since the word 'סחור' comes from the word 'סחור' which means to go around and encompass a large area, and Keser is a level that 'goes around' and encompasses the entirety of Hishtalshelus.

ְן"ת' עָלְמִין דְּכִסּוּפִּין" הַנַּ"ל הֵם "עוֹבֵר לַסּוֹחֵר", שֶׁהֵם בָּאִים וְנִמְשָׁכִים מֵעַצְמוּת אור אֵין־סוֹף שֶׁלְמַעְלָה גַם מֵהַכֶּתָר, וְעוֹבְרִין וְנִמְשָׁכִין בְּהַכֶּתֶר, וּמִשָּׁם "נָהֲרִין וְעוֹבְרִין וְנִמְשָׁכִין בְּהַכֶּתֶר, וּמִשָּׁם "נָהֲרִין

And these 400 Worlds of Yearning are "עובר לטוחר" passing around and encompassing," since they come and are drawn from the Essence of Hashem's Infinite Light,

^{.(}עץ חַיִּים שַער מא פַּרָק ג. נָסְמַן לְעֵיל כב, ד).

לְצַדִּיקַיָּא לֵעָתִיד־לָבֹא".

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 "עוֹבֶר" passing around" and one called "סוֹחֵר" encompassing." The level of "חֹחַר" 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 "עוֹבַר" 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.

ְעִנְיֵן הַנְּתִינָה לְעֶפְרוֹן הָיָה בְּדֶרֶךְ עִנְיַן יְרִידַת הַבֵּירוּרִים, כְּדֵי לְהוֹצִיאָם אַחַר כָּךְ מִמֶּנוּ בְּתוֹסֶפֶת בְּרָכָה כוּ׳.

The idea of giving over to Efron the lights from this lofty level of Atik-(together with Delight 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.

אַךְ בֵּינִי לְבֵינִי הֵן שֶׁיָּרְדוּ כָּל כַּךְ לְמַטָּה מַטָּה וְנַצֵשׁוּ בִּחִינַת ד' מֵאוֹת אִישׁ לִעשׁוֹ.

However, in the meantime, these Lights from Atik descended so far

below that they became the vitality of the 400 men of Eisay.

וְהוּא בְּחִינַת שַׁ"ק, כְּמוֹ שֶׁבְּתוּב (יְשַעְיָה נ[, ג]): "אַלְבִּישׁ שָׁמֵיִם קַדְרוּת, וְשַׂק אָשִׁים כָּסוּתָם".

And this is the level of "p" by-Sackcloth" (p" by 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 רַזַ"ל (סַנְהֶדְרִין קא.): "הַתּוֹרָה חוֹגֶרֶת שַׂק כוּ'", And similarly, our Sages said (Sanhedrin 101a), "The Torah girds itself with a sackcloth..."

דְהַיְינוּ שָׁנִּתְהַנֶּוֹה בְּחִינַת לְבוּשׁ שַׂקּ שֶׁהַחִיצוֹנִים יוֹנְקִים מִמֶּנוּ. meaning that the Torah has a superficial garment from which the external forces are nourished.

The Gemara says¹¹:

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

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

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

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

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

וּלֶעָתִיד־לָבֹא בִּגְמֵר כָּל הַבֵּירוּרִין כְּשֶׁיְבוּלַע הַמָּוֶת לָנָצַח²י, (זְכַרְיָה יג[, ב]): "וְאֶת רוּחַ הַטוּמְאָה אַעֲבִיר כוּ'", אָז יַחְזִיר עָפְרוֹן הַד' מֵאוֹת שֶׁקֶל כָּסֶף לְשָׁרְשָׁם אֶל הקדוּשׁה בּשׁלִימוּת.

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

וּמֵעַתָּה יָדַע יַעֲקֹב שֶׁאִי אֶפְשָׁר שֶׁיַּשְׁפִּיעַ לוּ עשָׁו מִשְּׁרְשׁוֹ אֶת הַמַּקִיף דְּתֹהוּ אֲשֶׁר הוּא מְבַקֵשׁ, מֵאַחַר שֶׁהוּא בְּעַצְמוֹ לְמַטָּה, וְאֵין עצָה אֶלָא רַק שֶׁיַּמְשִׁיךְ <ם, דֹי יַעֲקֹב בְּעַצְמוֹ אֶת הַמַּקִיף הַנַּ"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.

ְוְלָזֹאת, כְּשֶׁיָדַע שֶׁבְעַצְמוֹ צָרִיךְ לְהַמְשִׁיךְ הַמַּמִּיף הַנַּ"ל לָכֵן הוּצְרַךְ לְהַעֲלוֹת מַ"ן כְּנֶגְדוֹ כְּדֵי לְהַמְשִׁיךְ עַל יְדֵי זֶה אֶת הַמַּמִּיף, כִּי "רוּחַ אַיִיתֵי רוּחַ כוּ":. 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.

וְזֶהוּ עִנְיַן הַמִּנְחָה שֶׁשֶׁלַח יַעֲקֹב לְעֵשָׂוּיּוּ, הוא בְּחִינַת הַעֲלָאַת מֵ"נ לְהַמְשִׁיךְ מַ"ד דמקיף דתהוּ הַנִּ"ל.

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

^{12 (}יִשַּעיַה כה, ח: "בִּלַע הַמֵּוֶת לַנֵצַח").

¹³ (זֹהַר חֵלֶק ב קסב, ב).

^{. (}פַּרַשַּׁתֵנוּ לב, יד־טז: "וַיָּקָּח מְן הַבָּא בִיָדוֹ מְנָחָה לְעֵשַׁו אַחִיוֹ . . גְמַלִּים מֵינִיקוֹת").

וּלְכָךְ שָׁלַח גְּמַלִּים, אַף שֶׁהֵם בְּהֵמוֹת טְמֵאוֹת, כִּי לְנַבֵּי אוֹר מֵקִיף הַנַּ"ל "בַּחֲשֵׁכָה כָּאוֹרָה כּוֹי" (תְּהִלִּים קלט, יב).

וּכְמוֹ שֶׁיִּתְבָּאֵר לְקַפֶּן בְּעָזֶר ה' בְּעִנְיַן "וַיִּקַח מִן הַבָּא בִּיָדוֹ מִנְחָה כוּי". :

״לֵהֹאֹבֶּוֹר יַעֲקֹב, אֱלֹהֵי אָבִי אַבְּרָהָם וַאלֹהֵי אָבִי יִצְחָק ה' הָאֹמֵר אֵלִי שׁוּב לְאַרְצְרָ וּלְמוֹלַדְהְּךָ וְאָמִיטִּבָּה עִּמְּךִ: קּטֹּנְתִּי מִכֹּל הַחֲסָדִים וּמִכָּל הָאֶמֶת אֲשֶׁר עָשִׂיתָ אֶת עַבְּדֶּךְ כִּי בְמַקְלִי עָבַרְתִּי אֶת הַיַּרְדֵּן הְשָׁנִי מָחֲנוֹת: הַצִּילְנִי נָא מִיִד אָחִי הַיָּיְרָ עִשְׁי בִּי יִנְא אָנִבִי אַתוֹ פָּן יָבוֹא וְהַכַּנִי אֵם עַל מִיִּד עָשָׁו כִּי יָרֵא אָנֹבִי אֹתוֹ פָּן יָבוֹא וְהַכַּנִי אֵם עַל בְּנִים: וְאַתָּה אָמֵרְתָּ הֵיטֵב אֵיטִיב עִמֶּךְ וְשַׂמְתִּי אֶת זַרְּבָּר בְּיִבְּיךְ עַּתְּלָּה בְּעָּרְ לֹא יִסְפֵּר מֵרֹב כַּוֹּיִ" (פְּּרְ שָׁתַנוֹּ לֹב. יִי):

פֵּירוּשׁ: שֶׁהִתְפַּלֵּל שֶׁיוּמְשַׁךְ אֵלָיוּ הַמַּקִיפִים דְּקְדוּשָׁה שֶׁל הָאָבוֹת, לַעֲזוֹר לוֹ שֶׁיוּכַל לְהַמְשִׁיךְ הַמַּקִיף דְתֹהוּ הַנַּ"ל שֵׁיִּתְגַּלֵה לִמַשָּה, Therefore, Yaakov sent camels, even though they are unkosher animals, because from the perspective of the Encompassing Light, "darkness is the same as light..."

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

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

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 נָא מִיַּד [..] עֲשֵׂו כוּי" שֵׁלְמֵשָה;

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.

(x) Chapter 3

"נַיְּחַץ אֶת הָעָם כּוּ׳, לִשְׁנֵי מַחֲנוֹת כּוּ׳" (שֶׁם, "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.

הָנֵּה הַטַּעֵם שֶׁחִלֵּק לִשְׁנֵי מַחֲנוֹת דַּוְקָא, יוּבָן עַל פִּי הַקְדָּמָה הַיָּדוּעַ שֶּׁעִיקַר הַהֶּפְרֵשׁ בֵּין עוֹלָם הַתֹּהוּ לְעוֹלָם הַתִּקוּן¹,

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 possibilies: 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

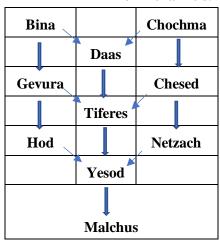
15 (ראָה עץ חַיִּים שַׁעַר הַכַּלַלִים פַּרָקִים א. ב. שַער עָגוּלים וַיוֹשֵׁר עַנַף ד. וּבְכַמַה מקוֹמוֹת)

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.

י שֶׁבְּעוֹלָם הַתּהוּ הָיוּ הַסְפִירוֹת מְפּוֹרְדִים In the World of Tohu, the Sefiros "זֶה תַּחַת זֶה", were separated, one beneath the other,

Chochma
Bina
Daas
Chesed
Gevura
Tiferes
Netzach
Hod
Yesod
Malchus

but in the World of Tikkun, they אֲבָל בְּעוֹלָם הַתִּקוּן הֵם בְּצִיּוּר קַוִּין.



דְהַיְינוּ ג' קַוִּין - יָמִין וּשְׂמֹאל וְאֶמְצַע, שֶׁהַקַּוֹ הָאֶמְצָעִי הוּא הַמְחַבֵּר וּמְיַיחֵד גַּם בֵּן ב' הַקַּוִּין דְּיָמִין וּשְׂמֹאל לִהְיוֹת מתכּללים יחד. 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 operate towards a single goal.

בַּיָדוּעַ דְּתִפְאֶרֶת הוּא הַמְּמוּצָע בֵּין חֶסֶד וּגָבוּרָה וּמְחַבְּרַם 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.

וּלְכָךְ יִשְׂרָאֵל, שֶׁהֵם בִּבְחִינַת הַתִּקּוּן, אוֹמְרִים ג' פְּעָמִים "קָדוֹשׁ"¹⁶ דַּוְקָא. 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, "אָבָאוֹת ה' צְּבָאוֹת קרוֹשׁ קַרוֹשׁ קַרוֹשׁ קַרוֹשׁ קַרוֹשׁ קַרוֹשׁ קַרוֹשׁ בְּרוֹשׁ בִּרוֹשׁ בִּרוֹשׁ בִּרוֹשׁ בִּרוֹשׁ בִּרוֹשׁ בִּרוֹשׁ בְּרוֹשׁ בִּרוֹשׁ בְּרוֹשׁ בִּרוֹשׁ בִּרוֹשׁ בְּרוֹשׁ בִּרוֹשׁ בִּרוֹשְׁ בְּרוֹשִׁ בְּרוֹשִׁ בְּרוֹשְׁ בִּרוֹשְׁ בִּרוֹשְׁ בִּרוֹשְׁ בִּרוֹשְׁ בִּרוֹשְׁ בְּרוֹשׁ בִּרוֹשְׁ בְּרוֹשׁ בִּרוֹשְׁ בְּרוֹשִׁ בְּרוֹשִׁ בְּרוֹשִׁ בְּרוֹשִׁ בְּרוֹשִׁ בְּתוֹשְׁתִישׁ בִּרוֹשְׁ בִּרוֹת בְּתִישְׁתִישְׁ בְּבְּאוֹתְיוֹשְׁ בְּרוֹשִׁ בְּרוֹתְישׁ בְּבִּיתוֹשְׁ בְּרוֹשִׁי בְּבִּוֹתְישְׁ בְּבִּיתְיוֹים בּיוֹת בְּיוֹבִיים בּיוֹת בּיוֹת בְּיוֹבְישׁ בְּיוֹת בּיוֹת בּיוֹת בְּיוֹת בְּיוֹים בּיוֹת בּיוֹת בְּיוֹת בְּיוֹבְית בְּיוֹת בְּיוֹת בְּיוֹים בּיוֹת בְּיוֹים בְּיוֹת בְּיוֹבְית בְּיוֹים בּיוֹים בּיים בְּיִים בְּיוֹים בְּיוֹים בְּיִים בְּיוֹים בְּיוֹים בְּיִים בְּיוֹים בּיוֹים בּיוֹים בּיוֹים בּיוֹים בּיוֹים בּיוֹים בּיוֹים בּיוֹים בְּיוֹים בְּיוֹים בְּיים בְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹי

The fact that we say the same word "קְּרוֹשׁ" 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.

וּכְתִיב בָּהֶם גַּם כֵּן (יִתְרוֹ יט, ה): "וִהְיִיתֶם לִי סְגוּלָה", שֶׁהַסֶּגוֹ"ל הוּא ג' נְקוּדוֹת – בְּחִינַת יָמִין וּשְׂמֹאל וְאֶמְצַע כוּ׳. 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.

16 (בַּרָכַּת "יוֹצֵר אוֹר").

אֲבָל בְּעוֹלָם הַתּּהוּ שֶׁהָיוּ בִּבְחִינַת פֵּירוּד זֶה תַּחַת זֶה, וְלֹא נִתְיַיחֲדוּ יַחַד, הֲבִי זֶה רַק בְּחִינַת ב' קַוִּין – שֶׁהַחֶסֶד הוּא בִּפְנֵי עַצְמוֹ וְהַגִּבוּרֵה הוּא בִּפְנֵי עַצְמוֹ. 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.

וּכְמוֹ שָׁנִּתְבָּאֵר בֵּיאוּר הַדְּבָרִים בְּמָקוֹם אַחֵר, שֶׁהָענְיָן הוּא, לְפִי שֻׁבַּתֹּהוּ הָיוּ הָאוֹרוֹת מְרוּבִּים וְהַכֵּלִים מוּעָטִים, וְלָכֵן מִצַּד קוֹטֶן הַכְּלִי לְפִי עֵרֶךְ הָאוֹר, עַל כֵּן אֵין הַכְּלִי יְכוֹלָה לְהָכִיל ב' הֲפָּכִים חֶסֶד וּגַבוּרַה יַחַד 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.

עַל דֶּרֶךְ מָשָׁל בָּאָדָם: מִי שֶׁשִּׂכְלוֹ קַטָן לֹא יָכִיל ב' הַפָּכִים כְּלָל.

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.

אֶלָּא אִם יַשֶּׁה שִּׁכְלוֹ לִוְכוּת, לֹא יִמְצָא אָז שׁוּם שֵׁכֶל לְחוֹב, וְלֹא יִסְבּוֹל שׁוּם נְטִיָּה לְחוֹב בָּלִבּוֹ, אֶלָא רַק טוֹב וָחֶסֶד בִּלְבַּר. 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, כַּאֲשֶׁר יַשֶּה לְחוֹב, לֹא יִסְבּוֹל כְּלָל נְטִיָּה לִזְכוּת.

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.

ַרְנִמְצָא, אֵינוֹ אֶלָּא בְּקוּ אֶחָד תָּמִיד -פְּעָמִים בְּקוּ הַיָּמִין לִוְכוּת, וּפְעָמִים בְּקוּ

Thus, he is only ever operating according to one "channel" or set of principles – at times the right side

הַשְּׁמֹאל לְחוב.

(Chesed) in favor, and at other times the left side (Gevurah) to a guilty verdict.

אֲבָל בַּתִּקוּן - שֶׁהַתִּפְּאֶרֶת מַכְרִיעַ בֵּין חֶסֶד וּגְבוּרָה, הַיְינוּ שֶׁגַּם בִּשְׁעַת הַדִּין יוּכַל לְהִיוֹת גַּם כֵּן נְטִיָּה לוְכוּת וְכֵן לְהֵיפֶּךְ, לְפִי שֶׁבַּתִּקוּן - הָאוֹרוֹת מוּעָטִים וְהַכֵּלִים מְרוּבִּים, נִמְצָא הַכְּלִי רָחָב לְקַבֵּל גַּם ב' הפכים. 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.

וְאָמְנָם בְּעוּבְדָּא זוֹ דְּיַעֲקֹב וְעֵשָׂוּ, שֶׁהָיָה יַעֲקֹב צָרִיךְ לְהַמְשִׁיךְ לוֹ הַמַּקִיף דְּתֹהוּ, שָׁהוּא בְּחִינַת הָאוֹר דְתֹהוּ שֶׁבְּלִי גְּבוּל כוּ', לְכָךָ הוּצְרַךְ לְהַעֲלוֹת מַ"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.

וְיָדוּעַ שֶׁהַמֵּ"ן צָרִיךְ לִהְיוֹת לְפִי אוֹפֶּן הַהַמְשָׁכָה שֶׁרוֹצֶה לְהַמְשִׁיךְ, מִשׁוּם שֶׁלְפִי אוֹפֶן הַהַעֲלָאָה כָּךְ הִיא הַהַמְשָׁכָה. 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, מֵאַחַר שֶׁבְּתֹהוּ הָיָה רַק ב' קַּוִּין כַּנַ"ל, לְכָךְ הוּצְרָךְ יַעֲקֹב לַעֲשׁוֹת עַצִמוֹ גַּם כֵּן בִּדוּגָמָא 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 כוּ׳ לִשְׁנֵי מַחֲנוֹת", לִהְיוֹת דּוּגְמַת עוֹלָם הַתֹּהוּ, שֶׁלְשָׁם הָיָה "זֶה תַחַת זֶה" וְלֹא בְצִיוּר ג' קַוִּין כַּנַ"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 הַתּהוּ לְהַמִשִּׁירְ הַאוֹר מַקִיף כוּ׳.

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

וּמְזֶּה הַטַּעַם עַצְמוֹ יוּבָן הַטַּעַם מַה שָּהִקְרִיב יַעֲקֹב הַ"מִּנְחָה" (פָּרָשָׁתֵנוּ לב, יר־טוֹ): "עַזִּים מַאתֵיִם כוּ׳" – And from this reason itself, it can be understood why Yaakov offered to Eisav "the mincha-offering" of 200 goats,

שֶׁעְנְיֵן מִנְחָה זוֹ הִיא הַעֲלָאַת מַ"ן לְהַמְשִׁיךְ הַמַּקִיף הַנַּ"ל, וְהוֹא עַל דֶּרֶךְ עִנְיַן הַקָּרְבָּנוֹת, שֶׁהֵם הַעֲלָאַת מַ"ן לְהַמְשִׁיךְ מַ"ד כַּנוֹת.

since the function of this minchaoffering was to draw down the Encompassing Light. And this is similar to the concept of Korbonos-Sacrifices, which are an elevation that elicits a drawing-down.

וְאַף עַל פִּי כֵן הָיְתָה מִנְחָתוֹ שֶׁלֹא עַל דֶּרֶךְ אוֹפֶן וּמִשְׁפַּט הַקָּרְבָּנוֹת שֶׁבַּתוֹרָה כוּ׳ - Nevertheless, Yaakov's offering to Eisav was not in accordance with the precepts of the Torah,

בָּהְיוֹת שֶׁמֵּעֲשֶׂה הַקָּרְבָּנוֹת הוּא מִבְּהֵמוֹת טְהוֹרִים וּשְׁחוּטִים דַּוְקָא, since Korbonos-Sacrifices are taken specifically from kosher domesticated animals that were slaughtered in a kosher fashion.

אַךְ הַשְּׁחִיטָה כְּשֵׁירָה בְּזָר־;ּזְ

(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 מָצִינוּ קָרְבָּן בַּתּוֹרָה בֶּחָי רַק בַּשָּׂעִיר דַעַזאוַל¹².

But we do not find a Korbon-Sacrifice in the Torah that is offered from a living animal (except in the

^{17 (}בְּרָכוֹת לא, א).

גוֹרָל לְעַזְאוֵל יָעֶמָד חֵי לִפְנֵי ה' לְכַפֵּר עָלָה עָלָה עָלָיו הַגוֹרָל לְעַזְאוֵל יָעֶמַד חַי לִפְנֵי ה' לְכַפֵּר עָלָיו לְשַׁלַּח אֹתוֹ (אַחֲבִי טז, י: "וְהַשָּׂעִיר אֲשֶׁר עָלָה עָלָיו הַגוֹרָל לְעַזְאוֵל הַמִּרבֵּרָה").

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 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 בַּקֶּרְבָּנוֹת, לֹא הָיוּ מַקְּרִיבִּים רַק הַחֵלֶב וְהַדָּם¹⁹; Also, when Korbonos-Sacrifices were brought, only the fats and blood was offered on the mizbeiach-Alter.

ְוְהַמִּנְחָה הַזֹּאת שֶׁשֶּׁלַח יַצְקֹב לְעֵשָׂו הָיוּ בְהֵמוֹת טְמֵאוֹת גַּם כֵּן, כְּמוֹ שֶׁכָּתוֹב (פָּרָשָׁתֵנוּ שָׁם, טז): "גְּמַלִּים מֵנִיקוֹת כּוּ", וגם שהן חִיין ולא שחוּטין. 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?

ּוְהָעִנְיָן הוּא:

Now, the idea is as follows:

משום שהעלאת מ"ן, שהיא המנחה דְּיַעֲקֹב, הוּא לְהַמְשִׁיךְ מַ"ד מִבְּחִינַת הַמַּקִיף דְעוֹלָם הַתּוֹהוּ, Because, the elevation, which was Yaakov's offering, served to draw down from the Encompassing Lights of the World of Tohu,

ְוָהַמַּ"ן וְהַמַּ"ד דְּעוֹלָם הַתֹּהוּ הוּא מְשׁוּנֶּה וּבְאוֹפֶן אַחֵר מִן הַמַּ"ן וּמַ"ד דְּעוֹלָם הַתִּקוּן שָׁהוּא עָנִין הַקַּרָבָּנוֹת שֻׁבַּתוֹרָה. 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 Korbonos that are mentioned in the Torah.

¹⁹ [רָק הָחָלֶב הָהָדָם: רָאֵה לָקָמַן (כט, ד): וְהָאֵיבַרִים שֶׁהֶן הַחֶלֶב. - הֶעַרַת כְּבוֹד קְדוּשַׁת אַדְמוּ"ר].

שֶׁהַתּוֹרָה הִיא מִבְּחִינַת עוֹלָם הַתִּקוּן דאצילות. Since the Torah is derived from the World of Tikkun of Atzilus.

וּכְמוֹ שֶׁכָּתַב בְּ"עֵץ חַיִּים"²⁰, שֶׁבַּתִּקוּן הָאוֹרוֹת מוּעָטִים כוּ׳,

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 שָׁנִּמְשֶׁכֶת מִשָּׁם הִיא גַּם כֵּן בִּבְחִינַת דִּקְדּוּקִים וְצִמְצוּמִים. thus, the Torah that is derived from them deals with particularities and limitations (i.e., with precise details and intricacies).

וְלָכֵן מְפּוֹרָשׁ בַּתּוֹרָה סֵדֶר הַעֻּלְאַת מַ"ן דְתִקּוּן, הַכַּל בְּדִקְדּוּקִים, שֶׁהוּא מִשְׁפָּט מַעֵשֵׂה הַקָּרְבָּנוֹת:

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

שָׁיִּהְיוּ מִבְּהֵמוֹת טְהוֹרִים, וּמִג' מִינֵּי בְהֵמוֹת לְבַד, וְשֶׁיִּהְיוּ שְׁחוּטִין דַּוְקָא, וְיֵשׁ הַרבּה דּבַרִים שהקרבּן נפסל בּוֹ. 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 בְּעִנְיֵן הַהַקְּרָבָה אֵיךְ וּמָה – הַרְבֵּה דִּקְדּוּקִין כוּ', כִּי כָּל הַתּוֹרָה הוּסְדָּה בְּדֶרֶךְ זֵה, בִּצִמִצוּמִים וּמִדִידוֹת; Similarly, regarding how and what the offering must entail, there are many specifics, since the entire Torah operates in this manner, in limits and parameters.

מִפְּנֵי שֶׁהִיא מִבְּחִינַת הַתִּקוּן, שֶׁהָאוֹרוֹת מְצוּמְצָמִים תּוֹךְ הַכֵּלִים,

It is derived from the level of Tikkun, where the lights are condensed within the vessels. וְלָכֵן מְדַקְדְּקִים גַּם כֵּן בְּכַמָּה מִינֵּי צמצומים ודקדוּקים כוּ׳. Therefore, the Torah is particular in many different limits and precise laws.

אֲבָל יִעֻקֹב הֶעֶלָה מַ"ן לִבְחִינַת הַמַּקִּיף דְּתֹהוּ, כַּנַ"ל שֶׁהוּא אוֹר גָּדוֹל בִּבְחִינַת אֵין־ סוֹף, שֶׁלָכֵן לֹא יָכוֹל הַכְּלִי לְהָכִילוֹ וְנִשְׁאָר בבחינת מִקִּיף. 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.

(לְכַךְ שָׁלַח הַמִּנְחָה שֶׁהוּא הַעֲלָאַת מַ"ן לְשָׁם) אַף בְּהֵמוֹת טְמֵאוֹת, "גְּמַלִּים מֵנִיקוֹת כוּ'", וְכוּלָן הָיוּ חַיִּין וְלֹא שְׁחוּטִין רוּ':

(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.

בִּי לִהְיוֹת הָאוֹר בִּבְחִינַת אֵין־סוֹף, לָכֵן אֵין שָׁם הַצִּמְצוּמִים וְהַדְּקְדּוּקִים. For, since the light was infinite, there were not the same limits and precisely detailed laws.

כִּי אֵין־סוֹף בָּרוּךְ־הוּא הוּא כֹּל יָכוֹל לִסְבּוֹל הַכַּל, אַף טְמֵאִין וְשֶׁיִּהְיוּ חַיִּין כוּ', שָׁאֵין נִמְצָא שָׁם דִּקְדּוּקִים וְצִמְצוּמִים כּלל. 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.

וּכְמַאֲמֵר רַזַ"ל²¹ גַּבֵּי חֲזִיר – שֶׁעָתִיד לַחְזוֹר וְלִיטָּהֵר, 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,

ָבְיִינוּ לֶעָתִיד־לָבֹא שֶׁיְבוּלַע הַמָּוֶת לָנֶצַח²², הַיְינוּ לֶעָתִיד־לָבֹא שֶׁיְבוּלַע הַמָּוּת לָנֶצַח וְיוּכַל גַם

referring to the Future Times when "death and impurity will be eternally

²¹ (רְאֵה שְׁלָ"ה פָּרָשַׁת חַיֵּי שָׂרָה. מִדְרַשׁ תַּלְפִּיּוֹת עָנֶף חֲזִיר בְּשֵׁם רַבֵּינוּ בַּחְיֵי. סֵפֶּר הַקְּנֶה. לִקּוּטֵי שִׁיחוֹת. חֵלֵק יב עַמוּד 175. חֵלֵק כט עַמוּד 128 הֵעַרָה 58).

⁽יְשַׁעְיָה כה, ח) 22

חַזִיר לְהָתְעַלוֹת, מַה שֵׁאֵין כֵּן עַתָּה.

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.

לָכֵן יִצְקֹב שֶׁשָּׁלַח הַמִּנְחָה לְעשִׁו – שָׁהוּא הַעְלָאַת מַ"ן – לַמַּקִיף־דְּתֹהוּ שֶׁבִּבְחִינַת אֵין־סוֹף, שָׁלַח גַּם כֵּן דְּבָרִים טְמֵאִים.

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.

וּלְכָרְ שָׁלַח גַּם כֵּן "גְמַלִּים מֵנִיקוֹת", כִּי אַדְרַבָּה שָׁרְשָׁן שֶׁל גְּמַלִּים הוּא מְאֹד נַעֲלֶה²³,

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,

בְּמוֹ שֶׁבָּתוּב בָּאֱלִיעָזֶר עֶבֶּד אַבְּרָהָם שֶׁלָּקַח "יוּ"ד גְּמַלִּים מִגְּמֵלֵי אֲדֹנָיו [. .] וְכָל טוּב אֵדנַיו בִּיָדוֹ" (חַיֵּי שֶׁרָה 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 "בְּמָל" camel" is the same letters as the word "בּמָל" 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 עִנְיַן "בְּגָמוּל עֲלֵי אִמוֹ כוּ'"²⁴ (תְּהַלִּים קֹרא, ב).

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

^{23 (}שְּרְשָׁוּ שֶׁלּ גְמִלִּים .. מִנְמַלֵּי אֲדֹנְיוּ וְכָל טוּב אֲדֹנְיוּ: רְאֵה זֹהַר חֵלֶק א וַיֵּשֶׁב קפא, ב. בֵּאוּרֵי הַוּּהַר – לְאַדְמוּ"ר הָאֶמְצָעִי וַיֵּשֶׁב נז, ג; לְאַדְמוּ"ר הַצָּמַח צֶדֶק עַמּוּד קל. וּרְאֵה תּוֹרַת חַיִּים קצו, ב).

^{. ((}נוּסְחַא שְׁנָיַה)). אַנְיַן הַמַּקִּיפִים כַּיַדוּעַ". – תקס"ה חֱלֶק א עַמוּד צד (נוּסְחַא שְׁנִיַה)) - ע

Similarly, the word "גְמָלי -camel" is related to the word 'גָמָל -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 לַעֲשׁוֹת רַק יַעֲקֹב, וְקוֹרֶם מַתַּן־תּוֹרָה. And all of this could only be accomplished by Yaakov prior to the Giving of the Torah.

אֲבָל אֲנַחְנוּ, כְּבָר נִיתַּן לָנוּ הַתּוֹרָה מְבְּחִינַת הַתִּקּוֹן, וּמַה שֶׁהוּא טָמֵא וְאָסוּר עַל פִּי הַתּוֹרָה - הוּא מְרוּחָק וְלֹא יוּכַל לְהִתְעַלוֹת כְּלָל כוּ׳, וְ"הִכָּרֵת תִּכָּרֵת הַנֵּפֵשׁ" בִּאָכִלָה חֵלֵב כוּ׳²⁵ וְבַיּוֹצֵא.:

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.

(7) Chapter 4

״וַנְּיָּקָם בַּלַּיְלָה הוא, וַיִּקַח אֶת שְׁתֵּי נָשָׁיו כוּי, וַיַּעֲבֹר אֵת מַעֲבַר יַבּק, וַיִּקְחֵם וַיַּעֲבִרם את הַנַּחַל וַיַּעֵבַר אֵת אַשֵּׁר לוֹ כוּי" (פַּרָשַׁתֵנוּ

"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

^{25 (}צַו ז, כג־כה: "כָּל חֵלֶב שׁוֹר וְכֶשֶׂב וָעֵז לֹא תֹאכֵלוּ . . כִּי כָּל אֹכֵל חֵלֶב מִן הַבְּהֵמָה אֲשֶׁר יַקְרִיב מִמֶּנָה אשה לה' ונכרתה הנפשׁ האכלת, מעמיה").

לב, כד):

"יְבּ"ק־-Yabok,' and he took them and brought them across the stream, and he took across what was his."

פירוש: יַב"ק הוא יחוד בַרַכַה וקדושַה26.

The meaning of 'בַּב"קי 'Yabok' is an acronym for "לְּבָרָה 'Unity, בְּרָכָה blessing, and קרוּשָׁה holiness."

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

ְוְהָעִנְיָן, דְּהִנֵּה 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."

וּפֵירוּשׁ: "הַנָּהָר" הוּא בְּחִינַת בִּינָה, כְּמוֹ שֶׁכָּתוּב (בְּרֵאשִׁית ב, י): "וְנָהָר יֹצֵא מֵעֵדֶן כוּ"; 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.

ְוֹשֹׁרֶשׁ הָאָבוֹת הוּא מֵ"עֵבֶר הַנָּהָר", הַיְינוּ מִבְּחִינַת הַכָּתֶר שֶׁהוּא לְמַעְלָה מֵהַנָּהָר הַנַּ"ל. Now, the spiritual source of the forefathers was "from the opposite side of the river," meaning from the level of Keser which is above the "river" of Bina mentioned above.

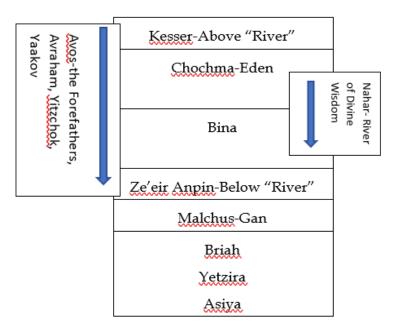
Even though the 'river' is a reference to Bina, but since this 'river' flows from Eden – Chochma – so Chochma is connected to the river of Bina. The level that is truly beyond the 'river' refers to Kesser-Crown, which is beyond even Chochma which is the source of the river of Bina.

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

^{26 (}זֹהַר חֵלֶק ב מִשְׁפַּטִים קטז, א. תַקוֹנֵי זֹהַר תַקוֹן עדַף קכח, א).

ַרַק שֶׁמִשָּׁם נִמְשְׁכוּ הָאָבוֹת וְנִשְׁפְּלוּ לְמַטָּה בְּעֵבֶר הַשֵּׁנִי שֶׁל הַנָּהָר - בְּזָ"א דאצילות²⁷. However, even though the forefathers' spiritual source was in Keser, above Bina, the forefathers came down and 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.



וְיַצְקֹב שֶׁרָצָה שֶׁיַמְשִׁיךְ לוֹ הַמַּקִּיף־דְתֹהוּ הַנַּ"ל שֶׁלִּפְנֵי אֲצִילוּת, הוּצְרַךְ מִתְּחִלָּה לַעֲבוֹר אֶת הַנָּהָר הַנַּ"ל. And when Yaakov wanted to draw down the Encompassing Light of Tohu, above Atzilus, despite his soul's spiritual source in Keser, which is also above Atzilus, since Yaakov had already come down to a lower level than his original souls-level, he had to

27 (ועַיִּין בַּזֹהָר פַּרָשָׁת אָמוֹר (צח, ב) מַה שֶׁכַּתוֹב עַל פַּסוּק זָה).

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וְזֶהוּ "וַיַּעֲבֹר אֵת מַעֲבַר יַבּק": כִּי בְּחִינַת יִחוּד בְּרֶכָה וּקְדוּשָׁה – הוּא הַכּל בְּחִינַת נָהָר הַנַּ"ל, שֶׁעַל יָדוֹ נִמְשְׁכוּ כָּל הַשְׁפְּעוֹת וְיִחוּד אוֹרוֹת עֶלְיוֹנִים, כְּמוֹ שֶׁבָּתוּב: "וְנָהָר יֹצֵא מֵעֶדֶן לְהַשְׁקוֹת אֶת הַגָּן כוּ". 2. first cross the aforementioned river and reach a level higher than Atzilus.

And this is the meaning of "And he crossed the ford of 'ק"ב" -Yabok," since 'פַב" refers to the ideas of "בַּרְּבָּה -Unity, בְּרִּיְבָּה -blessing, and -בְּרָבָּה -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'eir 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:

יחודי. Unity: Ze'eir 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'eir 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.

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

²⁸ ראה תורת חיים, בשלח, קס, ד:

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

Holiness: This refers to the deepest dimension of what is accomplished through the Unification of Ze'eir 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 "קדוֹשֶׁה" 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 "בְּרֶכְה" and the deeper level of connection referred to as "קרוּשָׁה" 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'eir Anpin and Malchus flow through Bina.

Therefore, Bina is called "the river of 'בַב"ק-Yabok.""

Even though the 'river' usually refers to Bina, but since Bina flows from Chochma, in this context Chochma is considered part of the "river crossing of 'בַב"ק-Yabok," since Chochma is inseparable from Bina.

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

וּכְשֶׁעָבַר אֶת הַנָּהָר וְהִגִּיעַ לִבְחִינָה שֶׁלְמֵעְלָה מֵהַנָּהָר הַנַּ"ל, אָז לֹא רָחוֹק הוּא מִן הַמַּקִיף־דְּתֹהוּ הַנַּ"ל שֶׁלְפָנֵי הַאַצִילוּת.

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.

וְזֶהוּ (פָּרָשָׁתֵנוּ לב, כד): "וַיַּעֲבֵר אֶת אֲשֶׁר לוֹ" – כָּל מַה שֶׁתִּיקֵן, הֶעֱלָה 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.

אַךְ הוּא בְּעַצְמוֹ נִשְּׁאָר לְמַטָּה עֲדַיִּין, כְּמוֹ שֶׁבֶּתוֹב (שֶׁם, כה): "וַיִּנְתֵר יַעֲקֹב לְבַדּוֹ", כִּי רָצָה לְבָרֵר אֶת עֵשָׂו שֶׁהוּא עֲדַיִּין בִּשְׁבִירָה, כְּמוֹ שֶׁהוֹדִיעוּהוּ הַמֵּלְאָבִים כוּ', וְהוּא עִנְיַן "וַיִּאָבֵק אִישׁ עִמוֹ" (שָׁם), כַּנּוֹדָע.: 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.)

(コ) Chapter 5

וּלְּתָּבִין בְּנָונֵת יַעֲקֹב בְּיָונַת יַעֲקֹב בְּהַמְשָׁכַת הַמַּקִיף־דְּתֹהוּ לְעוֹלָם הַתִּקוּן, וְבַם יוּבָן זֶה בַּעֲבוֹרַת ה':

Now, to understand the general idea of Yaakov's intent in drawing down the Encompassing Lights of Tohu into the world of Tikkun, and also to

understand this idea in our service of Hashem:

הָנֵּה יָדוּעַ, דְיַעֲקֹב הוּא בְּחִינַת תִּפְאֶרֶת²⁹, שֶׁמְחַבֵּר ב' הֲפָכִים שֶׁהֵן חֶסֶד וּגְבוּרָה. It is known that Yaakov represents the Sefira of Tiferes, which joins two opposites — Chesed/Kindness and Gevurah/Severity.

בִּי עַל יְדֵי הִתְּכַּלְּלוּת ב' הֲפָּבִים יַחַד הוּא עִיקַר הַתִּפָּאָרֵת Because the main function of the Sefira of Tiferes (Beauty) is to join two opposite forces together,

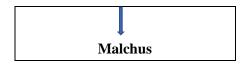
(כְּמוֹ בִּגְוַונִים, כְּשֶׁמוּרְכָּבִים ב' וְג' גְּוָונִים יַחַד הוא עִיקַר הַיוֹפִי); (like we find by colors, that when 2 or 3 colors, for example, are joined together, that is when they are beautiful,)

וְהַמְשָׁכַת וְהִתְגַּלּוּת אוֹר אֵין־סוֹף – בַּקַּוּ הָאֶמְצָעִי כוּ׳.

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

Infinite Light		
Left	Middle	Right
Channel	Channel	Channel
	Kesser	
Bina		Chochma
	Daas	
Gevura		Chesed
	Tiferes	
Hod		Netzach
	Yesod	

^{29 (}זהַר חַדֵשׁ תִּשַּׂא מד, ב).



לְכָךְ רָצָה גַּם כֵּן לְחַבֵּר וּלְיַיחֵד גַּם כֵּן הַמַּקִיף־דְּתֹהוּ עִם הָאוֹר־פְּנִימִי דְּתִקוּוְ שָׁהֵם גַם כֵּן ב' הֲפָכִים, שֶׁיִּתְחַבְּרוּ יַחַד, וְאָז יִהְיָה גִילוּי אוֹר אֵין־סוֹף0.:

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 Internalizning Lights of Tikkun, he can reveal the Infinite Light of Hashem includes and transcends both modes.

וּבֶּיאוּר הַדְּבָרִים, הִנֵּה יֵשׁ ב' בְּחִינוֹת בַּעַבוֹרַת ה':

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

^{30 (}וְעַיֵּין בַּזֹּהַר פָּרָשַׁת תְּרוּמָה, דַף קע"ה, עַמוּד ב', עַל פָּסוּק "וְהַבְּרִיחַ הַתִּיכוֹן". וְשָׁם דַּף קע"ו, עַמוּד א').

הָא': הָאַהַבָּה בְּרִשְׁפֵּי אֵשׁ, בְּתִגְבּוֹרֶת מְאֹד לַצֵאת מִן הַגּוּף וִלִּיפַּרֵד מִן הַבְּתִילָה כּוּ',

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 אַהֲבָה־רַבָּה שֶׁאֵין כְּלִי הַלֵּב מְכִילָה אוֹתָהּ, כִּי לֹא יָכִיל הַלֵּב הַהִתְפַּעֲלוּת הָעֲצוּמָה, This is called 'Ahava Rabbah-Abundant Love,' which the heart cannot contain, as the heart cannot withstand such intense emotion.

לָכֵן לֹא יוּכַל לַעֲמוֹד בִּכְלִי גּוּפוֹ וְחָפֵץ לְצֵאת מִנַּרְתֵּקָה חוֹמֶר הַגּוּף.

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.

וְהַב': בְּחִינַת הִתְפַּעֲלוּת הַמִּתְנֵישֵּׁב בִּכְלִי הַלֵב,

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

ְוְעִיקַר עִנְיָנָה הוּא בְּחִינַת הַמְשָׁכַת אֱלֹקוּת מִלְמַעְלָה־לְמַטָּה דַּוְקָא, בְּ"כֵלִים מִבֵּלִים שׁוֹנִים"³¹, בַּתוֹרֵה וּמַצְוֹת.

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 עִנְיַן רָצוֹא־וָשׁוֹב.

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

In the book of Yechezkal (1:14) it describes the angels: "הְבַּמְרְאֵה בְּמַרְאֵה -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

31 (אַסתַר א, ז). ³¹

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.

וְהִנֵּה, בְּחִינַת עוֹלָם הַתֹּהוּ הַנַּ"ל הָיָה בָּבְחִינַת רַצוֹא,

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.

לָכֵן נִסְתַּלְקוּ הָאוֹרוֹת מִן הַכֵּלִים, כְּמוֹ הָאַהֲבָה־רַבָּה לִיפָּרֵד מִן הַפְּתִילָה והַבּלים כוּ׳.

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.

אֲבֶל הַתִּקוּן הוּא בְּחִינַת שׁוֹב, וְהוּא בִּחִינַת תּוֹרֵה 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 כָּרְחָךְ אַתָּה חַי"³² לִּהְיוֹת בְּתוֹךְ הַגּוּף, לְהַמְשִׁיךְ אוֹר אֵין־סוֹף בְּ"כֵלִים מִכֵּלִים 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.

וֶנֶה הָיָה הַהֶּפְרֵשׁ גַּם כֵּן בְּאוֹתָן ד' שֶׁנִּכְנְסוּ לַפַּרְדֵּס³³:

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

⁽אַבוֹת ד, כב) 32

^{33 (}חֵגִיגֵה יד, ב).

The word 'פַּרְדֵּס' -orchard' is an acronym for four levels of Torah interpretation 'שני ברוש שור -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 עַזַּאי הֵצִיץ וָמֵת", וּ"בֶּן זוֹמָא הֵצִיץ וְנִפְנֵּט בְּשָׁלוֹם וְנִפְנֵּט בְּשָׁלוֹם יְנָצָא בְשָׁלוֹם ³⁴:

"Rabbi Shimon Ben Azai glimpsed at the great revelation of Hashem in the spiritual world and and died from intense yearning for Hashem. Rabbi Shimon Ben Zoma glimpsed and went insane, since the revelation was to too great for his mind to handle, and it overloaded. Elisha ben Avuya, known as "Acheir," became a heretic because he could not understand how certain powerful angels seemed as though they worked independently of Hashem (when in fact, nothing exists independently functions Hashem). Only Rabbi Akiva entered in peace and exited in peace."

כִּי בֶּן עַזַּאי הָיָה בִּבְחִינַת רָצוֹא דְאַהֲכָה־ רַבָּה הַנַּ"ל, בִּבְחִינַת כְּלוֹת הַנָּפֶשׁ, וְלֹא רַצַה לִהִיוֹת נִשִׁפַּל בִּבְחִינַת שוֹב,

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.

^{.(}גיִרְסַת הַעֵּין יַעַקֹב. וְכֵן הוּא בַּיִּרוּשַׁלְמִי חַגִיגָה פֶּרֶק ב' הֲלָכָה א' ב).

לְכָךְ לֹא רָצָה לִישָּׂא אִשָּׁה וְאָמֵר (יְבָמוֹת סג, ב): "אֶפְשָׁר לָעוֹלָם שֶׁיִּתְקַיֵּים עַל יְדִי אחרים". 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 "הֵצִיץ וָמֵת" – שָׁנִּסְתַּלֵּק לְנַמְרֵי מִן הַבְּלִי בַּנַ"ל, "בִּי עַזָּה כַמְּוֶת אַהֲבָה כוּי" (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..."

אָבֵן אֵין זֶה דֶרֶךְ הַתּוֹרָה, שֶׁהִיא בִּבְחִינַת תִּקוּן, כִּי "לָשֶׁבֶת יְצָרָהּ" (יְשַׁעְיָה מה, יח), וּבְ"עַל כַּרְחָךְ אַתָּה חַי". Nevertheless, this is not the way of Torah, which is the level of Tikkun, for the Torah teaches (Yeshaya 45:18) that the world was "formed to be settled," and that "against your will for Ratzo shall you live."

לָבֵן רַבִּי עֲקִיבָא שֶׁהָיָה מִבְּחִינַת תִּקוּן "נכנס בשלום ויַצא בשלום" – Therefore, Rabbi Akiva, who was from the level of Tikkun "entered and exited in peace."

שֶׁהָיָה הַמַּ"ן וּמַ"ד שֶׁלוֹ, דְּהַיְינוּ בְּחִינַת הָרָצוֹא־וָשׁוֹב, בְּמִדָּה וּמְזִיגָה נְכוֹנָה – שֶׁלְפִי עֵרֶךְ הָרָצוֹא כֵּן הָיָה הַשׁוֹב אַחַר -- 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.

ַן וֶהוּ "נִכְנַס בְּשָׁלוֹם כוּ'" –

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"?

הוּא בְּחִינַת קַו הָאֶמְצָעִי הַמְיַיחֵד וּמְחַבֵּר אֶת הַב' קַוִּין יָמִין וּשְׂמֹאל, שֶׁהֵם בְּחִינַת this refers to the fact that he entered using the 'Middle Channel' of Tiferes which joins and unifies the right and ַרצוֹא וַשׁוֹב.

left Channels, which represent Ratzo (the left channel) **and Shov** (the right channel).

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

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

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

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

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

לְכָךְ הָיָה הַעֲלָאַת מַ"ן שָׁלוֹ – שֶׁהוּא עִנְיָן שֶׁ"נִּכְנַס לַפַּרְדֵּס" – בְּמִדָּה וּמְזִינָה נְכוֹנָה, בִּבְחִינַת רַצוֹא וַשׁוֹב.

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 Ratzo V'Shov.

ן"נְכְנַס בְּשָׁלוֹם" - בִּבְחִינַת מַ"ן, "וְיָצָא בְשָׁלוֹם" - בִּבְחִינַת הַמְשָׁכַת מַ"ר, בְּחִינַת שׁוֹב³⁵.

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.

מַה שָׁאֵין כֵּן בֶּן עַוַּאי, שֶׁשָּׁרְשׁוֹ הָיָה

Unlike Ben Azai, who's soul was from the level of Tohu, where there

^{35 (}וְעַיֵּין מַה שָׁנִתְבָּאֵר פָּרָשַׁת וַיֵּצֵא גַּבֵּי "בְשָׁלוֹם" – "ב' בְּחִינוֹת שָׁלוֹם", עַיֵּין שָׁם בְּדִבּוּר הַמַּתְחִיל "וָהַיָּה" (לעיל כא, ד)).

מִבְּחִינַת תֹּהוּ, שֶׁשֶׁם הוּא בְּחִינַת שְׁנֵי קוּין, כַּנַ"ל בְּעִנָיַן "וַיַחַץ כוּ׳ לִשְׁנֵי מַחֲנוֹת", 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 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 הִתְחַבְּרוּת הָרָצוֹא־וְשׁוֹב בִּמְזִיגָה נְכוֹנָה, וְ"הֵצִיץ וָמֵת כוּ׳" – הַתַּגַּבִּרוּת הַרַצוֹא כוּ׳.

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.

ְוְלָבֵן הָיָה רַבִּי עֲקִיבָא מְקוֹר כָּל הַתּוֹרָה שֶׁבְּעַל־כֶּה, כִּי "סְתָם מִשְׁנָה רַבִּי מֵאִיר", וּ"סְתָם סִפְּרָא רַבִּי יְהוּדָה כוּ', וְכוּלְהוּ אַלִּיבָּא דְרַבִּי עֵקִיבַא"³⁶. Therefore, Rabbi Akiva merited to be the source of the entire Oral Torah, as the rule is that "an anonymous Mishna is always Rebbi Meir," and "an anonymous Sifra is Rebbi Yehuda, and "all the words of these Sages is based on the teachings of Rabbi Akiva."

36 (סַנְהֶדְרִין פו, א. וּבְרַשִׁ"וּ: "מִמֵּה שֶׁלָמְדוּ מְרַבֵּי עַקִיבַא אֲמַרוּם").

וְהוּא לְפִי שֶׁהַתּוֹרָה גַּם כֵּן הִיא מִבְּחִינַת הַתִּקוּן, וְיֵשׁ בָּה הִתְכַּלְלוּת ב' הַהֲפָּכִים דְּרָצוֹא־וָשׁוֹב, כְּמוֹ שֶׁכָּתוֹב (בְּרָכָה לֹג, ב): "מִימִינוֹ אֲשׁ דַת לַמוֹ כוּי",

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 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.

לָכֵן הָיָה גִילּוּי הַתּוֹרָה עַל יְדֵי רַבִּי עֲקִיבָא - שֶׁהָיָה בּוֹ בִּחִינָה זוֹ כַּנַ"ל.: Therefore, the Torah was revealed through Rabbi Akiva, who embodied these two levels.

ּרְעַּהָּה יוּבָן עִנְיַן כַּוָּונַת יַעֲקֹב לְיֵיחֵד וּלְחַבֵּר הַמַּקִּיף־דְּתֹהוּ עִם הָאוֹרוֹת וְכֵלִים דְּתִקוֹן, Now we can understand Yaakov's intent for unifying and joining the Encompassing Light of Tohu with the Lights and Vessels of Tikkun:

הַיְינוּ שֶׁיִּהְיֶה תָמִיד רָצוֹא־וְשׁוֹב בִּמְזִיגָה אַחַת, שֵׁלְפִי עָרֶךְ הַרַצוֹא כֵּן הַשּׁוֹב. 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.

דְהַיְינוּ, שֶׁיִהְיֶה הָאַהֲכָה־רַבָּה בְּרִשְׁפֵּי אֵשׁ לִיפַּרד מִן הַפָּתִילַה כוּ׳, 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.

וְאַף עַל פִּי כֵן יִהְיֶה אַחַר כָּךְ בְּחִינַת "שׁוֹב לְאָחָד"³⁷, וּבְ"עַל כָּרְחָךְ אַתָּה חַי" לְהַמְשִׁיךְ אוֹר אֵין־סוֹף לְמַטָּה דַּוְקָא בַּתּוֹרָה וּמִצְוֹת, (כְּמוֹ שֶׁנִּתְבָּאֵר בַּתַּנְיָא 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.

^{37 (&}quot;אָם רַץ לִבָּךָ שׁוֹב לַאֲחַד". סֵפֶר יִצִירָה פֶּרֵק א מִשְׁנַה ח. תִּקּוּנֵי זֹהַר בַּהַקְּדַמָה ז, א).

וַהֲרֵי זֶה יִחוּד וְהִתְחַבְּרוּת הַמַּקִּיף דְּתֹהוּ עָם כֵּלִים דִּתִקוּוָ.

And this is a unification and connection of the Encompassing 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.

וְזֶהוּ שֶׁכֶּתוּב בְּיַעֲקֹב (תּוֹלְדוֹת כז, כה): "וַיָּבֵא לוֹ יַיִן", וּפֵירֵשׁ בַּזּוֹהַר: "דְאַרְמֵי מַיָּא לגוֹ חמרַא"³⁸. And this is the meaning of what is written (Bereishis 27:25) regarding Yaakov, "And he brought wine to him (his father Yitzchok in order to receive his blessings)," which the Zohar (III 189a) interprets as, "He mixed water into the wine."

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

כִּי יַיִן הוּא בְּחִינַת רָצוֹא, גְבוּרוֹת וְרִשְׁפֵּי אֵשׁ מִמֵּטָה־לִמַעְלָה.

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

ָוְ"יַעֲקֹב אַרְמֵי מֵיָא" – בְּחִינַת שׁוֹב.

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

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

וְלָבֵן "וַיָּבֵא לֱוֹ יַיִן כוּ׳" הוּא בִּתְרֵי טַעֲמֵי⁹⁵, שֶׁהוּא הִתְבַּלְּלוּת הָרָצוֹא־וָשׁוֹב, מֵיִם וְיַיִן כוּ׳.

Therefore, the word "לֵּנִי to him" in the verse יַנִין בָּא לוָ יַנִין And he brought him wine," is read from the Torah with two cantillation notes (a

^{38 (}שֶׁשָּׂם מַיִם לִתוֹךְ יַיִן. רְאֵה וֹהַר חֵלֶק ג בָּלָק קפט, א).

^{39 (}זֹהַר שֶׁם. תַּבַת "לו" הִיא בְּשְׁנֵי טְעֲמִים, כְּלוֹמֵר בְּמֵרְכַא כְפוּלָה).

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

יְשְׁלִימוּ "שְׁלִימוּ "Therefore, Yaakov was said to be יַבְּבֶּן" "The most complete of the Fathers."

בִּי "לֹא בְּאַבְרָהָם שֶׁיָצָא מִמֶּנוּ Since he was "unlike Avraham, from 'יִשְׁמֵעֵאל" whom came Yishmael."

תְּבְּנִי שֶׁהָיָה אַבְּרָהָם מְדַת הַחֶּסֶּד הַפְּשׁוּט This was because Avraham בְּלֹא מְזִינָה,.

בְּלֹא מְזִינָה, Chesed-Kindness, without limits.

לְבֶךְ נִתְפַּשֵׁט יוֹתֵר מִדַּאי עַד שֶּאָמַר: "לוּ Therefore, his kindness extended too much even to those who were unworthy, to the point that he requested from Hashem, "If only

Yishmael represents Chesed-Kindness of Kelipa-unholiness. By asking Hashem to

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.

יְצְחֶק הָיָה בִּבְחִינַת גְּבוּרָה כוּ' And the same was true of Yitzchak regarding the attribute of Gevurah-Severity.

יוֹרָה. שַׁם קמט רֵישׁ עַמּוּד ב' וְעוֹד. בּ בְּסְתָרֵי תוֹרָה. שַׁם קמט רֵישׁ עַמּוּד ב' וְעוֹד.

^{41 (}פַּסָחִים נו, א).

^{42 (&}quot;יְחָיֶה לְפַנֵיךְ". לֶךְ לֹךָ יוֹ, יחֹ).

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.

אַבָּל יַעֲקב הוּא "שְלִימוּ דַאֲבָהָן" -התכללות ההפכים רצוא־ושוב כּנ"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.

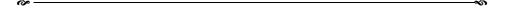
However, the idea of Tikkun is that there is a revelation of the Infinite Light of Hashem that includes all opposite aspects, and merges them. Because each Sefira in Tikkun only functions with all the other Sefiros out of its bittul, its perception of the bigger picture of Hashem's plan, as it descends 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.

Likutay Torah English translation project:

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

All of the commentary of the Tzemach Tzedek printed with brackets in the original Likutay Torah have been moved to the Hebrew footnotes and left untranslated.

The Goal

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

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LESSONS IN TORAH OR

לזכות חיזוק ההתקשרות לכייק אדמוייר נשיא דורנו

שרצונו הקי שכל אחד ואחת ילמדו תורה אור ולקוטי תורה שעיייז מזרזים הגאולה האמיתית והשלימה

לזכות כל ילדי החסידים שיתנו חסידישע נחת לכייק אדמוייר ולהוריהם שיחיו

ולזכות יוסף יצחק בן ביילא איטא ולאה בת חנה דבורה רייזל וכל יוצאי חלציהם שיחיו, שיזכו ללמוד חסידות וליליך בדרכי החסידות, ויפוצו מעיינות אור החסידות

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