

Discourse 7

“Vayishlach Yaakov Malachim - Then Yaakov sent angels”

Delivered on Shabbat Parshat Vayishlach, 14 Kislev, 5718

By the grace of *HaShem*, blessed is He,

1.

The verse states,⁴⁶⁰ “Then Yaakov sent angels ahead of him to Esav his brother to the land of Seir, the field of Edom. He charged them to say... I have acquired oxen and donkeys, flocks, servants, and maidservants.” Midrash Rabbah states,⁴⁶¹ “Oxen-*Shor*-שור refers to the one who is anointed for war (*Mashuach Milachamah*-משוח מלחמה), as it states,⁴⁶² ‘Like his firstling ox-*Shoro*-שור is his majesty.’” (It is understood from the continuing words of Midrash Rabbah⁴⁶³ there, that the “Oxen-*Shor*-שור” refers to Yosef (meaning, Moshiach the son of Yosef).⁴⁶⁴ Based on this, it is understood that there is a relationship between the verse “Like his firstling ox-*Shoro*-שור is his majesty” and the matter of the one who is anointed for war (*Mashuach Milchamah*-משוח מלחמה).)

⁴⁶⁰ Genesis 32:4

⁴⁶¹ Midrash Bereishit Rabba 75:6

⁴⁶² Deuteronomy 33:17 – The blessing of the tribe of Yosef.

⁴⁶³ Bereishit Rabba 75:12; Also see Etz Yosef to Bereishit Rabba 75:6 *ibid*.

⁴⁶⁴ See Pirke d’Rabbi Eliezer, Ch. 19; Zohar III 252a

The Midrash continues, “Donkeys-*Chamor*-חמור refers to King Moshiach (meaning, Moshiach the son of David)⁴⁶⁵ as it states [about Moshiach],⁴⁶⁶ ‘He is a pauper riding on a donkey-*Chamor*-חמור.’ Flocks-*Tzon*-צאן refers to the Jewish people, as it states,⁴⁶⁷ ‘You are My sheep, the flock of My pasture.’ Servants-*Eved*-עבד and maidservants-*Shifchah*-שפחה is as the verse states,⁴⁶⁸ ‘Behold! Like the eyes of servants-*Avadim*-עבדים to their master’s hand, like the eyes of a maidservant-*Shifchah*-שפחה to her mistress’s hand, [so are our eyes to *HaShem*-יהו"ה our God, until He will favor us].”

The explanation⁴⁶⁹ is that through serving *HaShem*-יהו"ה, blessed is He, in the aspects indicated by “flocks-*Tzon*-צאן, servants-*Eved*-עבד and maidservants-*Shifchah*-שפחה,” which refer to the various forms of service of the Jewish people, we will thereby come to, “I have acquired oxen-*Shor*-שור and donkeys-*Chamor*-חמור,” meaning that we will attain the revelation of Moshiach.

To further explain, the labor in service of *HaShem*-יהו"ה of the Jewish people, is the acceptance of the yoke of His Kingship (*Kabbalat Ol*), blessed is He. This form of service is the very foundation of service of *HaShem*-יהו"ה, as well as its ultimate culmination. That is, the very beginning and foundation of service of *HaShem*-יהו"ה, blessed is He, is in the manner of a simple servant (*Eved Pashut*), and the ultimate

⁴⁶⁵ Pirke d’Rabbi Eliezer ibid., Zohar ibid.

⁴⁶⁶ Zachariah 9:9

⁴⁶⁷ Ezekiel 34:17, 34:31

⁴⁶⁸ Psalms 123:2

⁴⁶⁹ See Torat Chaim, Vayishlach 40b and on

culmination of service of *HaShem*-יהו"ה, blessed is He, is the service of a faithful servant (*Eved Ne'eman*).⁴⁷⁰

Now, in this itself, there is the form of service of accepting the yoke of *HaShem*'s-יהו"ה Kingship as it is in souls that stem from the side of masculinity (*Duchra*), which are the aspect of servants-*Eved*-עבד [in the masculine]. Then there is the form of service of accepting the yoke of *HaShem*'s-יהו"ה Kingship as it is in souls that stem from the side of femininity (*Nukva*), which are the aspect of maidservants-*Shifchah*-שפחה.

This likewise is the matter of the flocks of sheep-*Tzon*-צאן, which also hints at service of *HaShem*-יהו"ה, blessed is He, by way of accepting the yoke of His Kingship. For, about sheep-*Tzon*-צאן the verse states,⁴⁷¹ "Like sheep-*Tzon*-צאן being led to the slaughter." That is, sheep have no will of their own, but simply go wherever they are led.

This is also why "sheep-*Tzon*-צאן" is of the root⁴⁷² "Go out-*Tze*'i-צאי," as in the verse,⁴⁷³ "Go out-*Tze*'i-צאי and follow the tracks of the sheep-*Tzon*-צאן," and,⁴⁷⁴ "Go out-*Tzena*-צאנה and see." That is, "Go out-*Tzena*-צאנה" indicates leaving one's own self and all one's own matters, in a way of accepting the yoke of *HaShem*'s-יהו"ה Kingship, without any intellectual reasoning whatsoever. Through doing so, one departs from all matters of the chaining down of the worlds (*Hishtalshelut*), which is the matter of the continuation of the verse, "And see-

⁴⁷⁰ See Torat Chaim, Vayakhel 588b and on (In the new edition, Vol. 2, p. 396a and on); Also see *Hemshech* 5666 p. 308 and on.

⁴⁷¹ Isaiah 53:7

⁴⁷² See Torah Ohr, Vayeitzei 23c; Torat Chaim, Vayeitzei 38b; Torat Chaim, Vayishlach 39c and on; Ohr HaTorah, Vayishlach 228a

⁴⁷³ Song of Songs 1:8

⁴⁷⁴ Song of Songs 3:11

Re'elah-רֵאֵלָנָה,” which refers to the perception and revelation of *HaShem*’s-יְהוָה Godliness that transcends the chaining down of the worlds (*Hishtalshelut*), and this revelation is also drawn below, into the chaining down of the worlds (*Hishtalshelut*).

In other words, it is through serving *HaShem*-יְהוָה, blessed is He, in the manner indicated by “flocks-*Tzon*-צֹאן, servants-*Eved*-עֶבֶד and maidservants-*Shifchah*-שִׁפְחָה,” which is a way of serving *HaShem*-יְהוָה, blessed is He, in which a person departs from his own self and limitations by accepting the yoke of *HaShem*’s-יְהוָה Kingship upon himself, that we will thereby come to, “I have acquired oxen-*Shor*-שׁוֹר and donkeys-*Chamor*-חֲמוֹר,” meaning that we will attain the revelations of the coming future.

This then,⁴⁷⁵ is what Yaakov sent messengers to inform Esav of, namely, that he already served *HaShem*-יְהוָה, blessed is He, in this manner for twenty years in the house of Lavan, and he already affected all the refinements (*Birurim*) etc., in these aspects of “flocks-*Tzon*-צֹאן, servants-*Eved*-עֶבֶד and maidservants-*Shifchah*-שִׁפְחָה,” and that because of this, “I have acquired oxen-*Shor*-שׁוֹר and donkeys-*Chamor*-חֲמוֹר.”

Now, since the Torah is eternal⁴⁷⁶ – and as the Alter Rebbe states regarding this in explanation⁴⁷⁷ of the verse,⁴⁷⁸ “Rather, the matter is very near to you,” which refers to each and every Jew, including even the lowliest of Jews, that “the matter is very near to you,” in which the verse specifies “very-

⁴⁷⁵ See Torah Ohr, Vayishlach; Torat Chayim Vayishlach ibid.; Likkutei Sichot, Vol. 1, p. 69; Vol. 25 p. 368.

⁴⁷⁶ Tanya, Ch. 17

⁴⁷⁷ See Tanya, Ch. 17 ibid., and on.

⁴⁷⁸ Deuteronomy 30:14

Me'od-מאד,” – it therefore is understood that it is very near to each and every Jew to attain the aspects indicated by “flocks-*Tzon*-צאן, servants-*Eved*-עבד and maidservants-*Shifchah*-שפחה,” and to thereby come to the matters indicated by, “I have acquired oxen-*Shor*-שור and donkeys-*Chamor*-חמור,” which refer to King Moshiach.

We therefore must understand how it is possible to attain this, especially in the time of exile, during which there are many concealments and obstructions. This is especially so in the generation of the “footsteps of Moshiach,” when the darkness is doubled and quadrupled. How then is it possible for each and every Jew to come to the revelation of “the donkey-*Chamor*-חמור” which “refers to King Moshiach.”

However, the general explanation of this is like the teaching,⁴⁷⁹ “When Israel will return in repentance (*Teshuvah*) they will immediately be redeemed.” In other words, without any consideration of the concealments or obstructions etc., through returning to *HaShem*-יהו"ה, blessed is He, in repentance (*Teshuvah*), it is possible to bring about and actualize the redemption immediately! Nevertheless, this itself is what we must understand. Namely, how is it possible that in a single moment, one can bring about a transformation from one extreme to the other, so that from the “depths below” (*Omek Tachat*) we can come to the “depth of the heights” (*Omek Rom*), and even higher?

⁴⁷⁹ Mishneh Torah, Hilchot Teshuvah 7:5

2.

This may be understood by prefacing with the explanation of the words,⁴⁸⁰ “May the barren [city of Yerushalayim]⁴⁸¹ greatly rejoice and delight with the ingathering of her children within her in joy.” Now, this must be better understood.⁴⁸² For, is it not the case that the joy is the result of the children, as the verse states,⁴⁸³ “The mother of the children rejoices.” However, if she is “barren,” how then is it applicable for her to have the matter of joy (*Simchah*)? Moreover, the entire statement seems to be a contradiction to itself. For, if she is “barren (*Akarah*),” how then is it applicable for there to be an “ingathering of her children”?

Now, this may be understood based on what it states in Yishayahu, the prophet of redemption, about the coming redemption. It states,⁴⁸⁴ “Sing out, O’ barren one, who has not given birth.” About this verse the Talmud asks,⁴⁸⁵ “Should she sing because she has not given birth?” The Talmud answers, “Sing, O’ congregation of Israel, who are like a barren woman who has not given birth to children who are destined to descend

⁴⁸⁰ In the liturgy of the *Sheva Brachot* – the seven marital blessings; Also see Talmud Bavli, Ketubot 8a

⁴⁸¹ See Rashi to Ketubot 8a *ibid*.

⁴⁸² See the discourse entitled “*Sos Tasees*” in Sefer HaMaamarim 5657 p. 295 and on. (Also see the Sichah that followed this discourse (in Torat Menachem, Vol. 21 p. 191 and on), which appears to be founded upon the discourse “*Ki Bo’alecha*” of the Tzemach Tzedek (Ohr HaTorah, Na”Ch Vol. 2 p. 815 and on), and the Rebbe Maharash (Sefer HaMaamarim 5634 p. 299 and on)).

⁴⁸³ Psalms 113:9

⁴⁸⁴ Isaiah 54:1

⁴⁸⁵ Talmud Bavli, Brachot 10a

into purgatory (*Gehinnom*) like you,” (that is, like the other nations of the world).

The explanation is that there are children of the side of holiness, and there are children of the side opposite holiness. The children of holiness are the emotions (*Midot*) that are drawn and stem from understanding-*Binah*, as explained regarding the verse about Leah,⁴⁸⁶ “I have borne him six sons.” That is, Leah refers to the matter of contemplation (*Hitbonenut*), as it states,⁴⁸⁷ “The name of the older one was Leah.” The word “The older one-*HaGedolah*-הַגְדוֹלָה” divides to mean “The large *Hey*,” that is *Hey Gedolah*-הַגְדוֹלָה הֵי, which refers to the aspect of understanding-*Binah*,⁴⁸⁸ since through it the emotions (*Midot*) are born. This is why the quality of understanding-*Binah* is called “the mother of the children (rejoices).”⁴⁸⁹

In other words, when a person contemplates the greatness of *HaShem*-יְהוָה, blessed is He, and the goodness and kindness that *HaShem*-יְהוָה, blessed is He, does for us, he then will be awakened with love (*Ahavah*) for *HaShem*-יְהוָה. Likewise, when he contemplates *HaShem*’s-יְהוָה exaltedness, blessed is He, he then will be roused with fear of *HaShem*-יְהוָה, in that the dread and fear of Him will come upon him. The same

⁴⁸⁶ Genesis 30:20

⁴⁸⁷ Genesis 29:16

⁴⁸⁸ That is, the upper *Hey*-הֵי of the Name *HaShem*-יְהוָה, is the quality of thought (*Machshavah*) and Understanding-*Binah*, which is Leah, whereas the final *Hey*-הֵי of the Name *HaShem*-יְהוָה is the quality of speech (*Dibur*) and Kingship-*Malchut*, which is Rachel. See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, (and known as “The Tract on Contemplation-*Kuntres HaHitbonenut*”), Ch. 1 and on, and Ch. 37; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate 8 (*Binah*).

⁴⁸⁹ See Pardes Rimmonim, Shaar Erchei HaKinuyim, Section on “*Em HaBanim*”; Also see Torat Chaim, Vayeitzei 29b; Ohr HaTorah, Chanukah 298b and elsewhere.

is so of all the other emotional qualities (which generally are subsets of these two primary emotions of love (*Ahavah*) and fear (*Yirah*)), all of which are born of understanding-*Binah*. These are the children of the side of holiness.

However, for there to be free choice (*Bechirah*), as it states,⁴⁹⁰ “See – I have placed before you today the life and the good, and the death and the evil... and you shall choose life,” therefore, the emotions (*Midot*) of the side opposite holiness, also are born by the contemplation (*Hitbonenut*) of the mind of understanding-*Binah*. That is, when a person contemplates matters, such as the pleasures of the physical world, he will be roused with lust and love that are alien [to Godliness]. Likewise, when he contemplates matters that bring fear, that perhaps⁴⁹¹ “his bread will be lacking,” and the like, he will then be roused with fear that is alien [to Godliness]. The same is so of all other emotional arousals of the side of evil (which generally are subsets of these two primary qualities of alien love (*Ahavah*) and alien fear (*Yirah*)), that are born of understanding-*Binah*. These are the children of the side opposite holiness.

This then, is the meaning of the verse,⁴⁹² “Sing out, O’ barren one, who has not given birth.” For, since “she did not give birth to children who are destined to descend into purgatory (*Gehinnom*) like you,” that is, like the other nations of the world, meaning that one does have alien love (*Ahavah*)

⁴⁹⁰ Deuteronomy 30:15-19

⁴⁹¹ See Isaiah 51:14

⁴⁹² Isaiah 54:1

and alien fear (*Yirah*), therefore, because of this, he is in a state of joy (*Simchah*).

3.

Now, the way to attain surety that he will not have any children of the side opposite holiness, is as the verse states,⁴⁹³ “For, your Husband is your Maker.” About this our sages, of blessed memory, stated,⁴⁹⁴ “[A woman is like raw material] and only forms [the bond] of a covenant with the one who made her into a vessel [that is, through her first marital intercourse].”⁴⁹⁵ The woman (*Ishah* אשה) refers to the community of Israel (*Knesset Yisroel*),⁴⁹⁶ as well as to each and every Jew. The continuation, that she “only forms [the bond] of a covenant with the one who made her into a vessel,” refers to the Jewish people becoming a vessel (*Klee*) for *HaShem*’s יהוה Godliness, blessed is He.

The explanation of this may be understood from the verse,⁴⁹⁷ “The well (*Be’er* באר) that the princes (*Sarim* שרים) dug.” “The princes-*Sarim* שרים” refers to our forefathers,⁴⁹⁸ Avraham, Yitzchak, and Yaakov, who are the founders of the world (*Avot HaOlam*), and they are the ones who dug the well-*Be’er* באר.⁴⁹⁹ Now, just as it is with a well-*Be’er* באר, which is

⁴⁹³ Isaiah 54:5

⁴⁹⁴ Talmud Bavli, Sanhedrin 22b

⁴⁹⁵ See Rashi to Sanhedrin 22b *ibid*.

⁴⁹⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

⁴⁹⁷ Numbers 21:18

⁴⁹⁸ See Zohar III 150a; Likkutei Torah, Chukat 62d

⁴⁹⁹ Regarding the term “well-*Be’er* באר,” see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

a wellspring and source of life that flows from below to above, that when the obstructions and materials that cover, conceal and hide it are removed, it then flows with great strength, the same is likewise true that the forefathers (*Avot*) dig the well-*Be'er*-באר within each and every Jew, so that he should have a flowing wellspring and delight in *HaShem*'s-יהו"ה Godliness. This is the meaning of the matter of a “vessel” (*Klee*), namely, that one has vitality in matters of holiness.

To further elucidate, it is quite possible to fulfill the *mitzvot* without vitality, in a way of “commandments of men done by rote.”⁵⁰⁰ By way of example, it is possible that a person is naturally cold, meaning that because of his nature, he has no vitality in matters such as the pursuit of lusts, and this is why he desists from evil. Thus, it is true that he fulfills all the negative commandments, as well as all the positive commandments,⁵⁰¹ but even so, his fulfills the *mitzvot* without any vitality at all. Moreover, it is possible that a person fulfills the *mitzvot* simply because that is how he was raised, in that he does what his forebears did, in which case he also fulfills them without vitality. He therefore lacks the matter of beautifying the *mitzvahs*, to such an extent that he sometimes does not fulfill the *mitzvah* itself.

Moreover, just as this is how it is for him in fulfilling the *mitzvot*, this is also so in his service of *HaShem*-יהו"ה through prayer. That is, it is quite possible that his prayers lack any inner vitality, so that he can sometimes even forget what psalm or paragraph he is saying, even in the middle of praying.

⁵⁰⁰ Isaiah 29:13

⁵⁰¹ There is a small portion of the discourse missing at this juncture.

This is because his prayers are only uttered with his lips, but his heart is not fully present, to the point that he is not even aware what he is doing.

Even in the study of Torah – in which there is an illumination of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He – it is quite possible for his Torah study to be entirely lacking any holy vitality. That is, he either studies because he is naturally studious, or has accustomed himself to do so, but there is no (holy) vitality in it whatsoever. This is because when he studies Torah he can forget that Torah is the will and wisdom of the Holy One, blessed is He. In other words, even though he learns Torah, nevertheless, even while he is in the midst of learning, he can forget about the Giver of the Torah, *HaShem*-יהו"ה, blessed is He.

It is to this end that the matter of the well-*Be'er*-באר – the vessel (*Klee*) made by the forefathers – is necessary, so that his service of *HaShem*-יהו"ה, blessed is He, in fulfilling the *mitzvot*, praying, and studying Torah, should be vitalized with Godly vitality.

Now, the auspicious time for affecting oneself to become a receptacle (*Klee*) for holiness, is during serving *HaShem*-יהו"ה in prayer. For, the matter of prayer itself is for the purpose of affecting oneself to not just be in a state of having “breath in his nostrils,”⁵⁰² but that his soul should be illuminated within him in an inner way.

⁵⁰² Isaiah 2:22; Talmud Bavli, Brachot 14a; Likkutei Torah, Pinchas 74d; Discourse entitled “*Lecha Dodi*” of Shabbat Parshat Teitzei 5714, translated in The Teachings of The Rebbe 5714, Discourse 23, Ch. 4 (Torat Menachem, Sefer HaMaamarim Elul p. 235 and on).

Prayer is the foundation of one's service of *HaShem*-יהו"ה, blessed is He, throughout the rest of the day, about which it states,⁵⁰³ "And Yaakov went on his way," in studying Torah and fulfilling the *mitzvot*, as the verse states,⁵⁰⁴ "Know Him in all of your ways." In other words, through prayer (*Tefilah*), one becomes a receptacle for *HaShem*'s-יהו"ה Godliness, so that all his matters throughout the rest of the day are imbued and vitalized with holy vitality.

Now, in making a physical receptacle (*Klee*), when one takes an unformed mass, such as [a block] of wood or metal, and makes a vessel out of it, two matters are required. There must be a hewing of the outside of the vessel, and a hewing of the inside of the vessel. The hewing of the outside of the vessel is to remove those parts of the unformed mass that are not integral to the vessel, which act as an obstruction to the formation of the vessel. However, it also is necessary for the inner part of the vessel to be hewn, so that it will be fitting as a receptacle.

The same is likewise true when it comes to our service of *HaShem*-יהו"ה in prayer, the substance of which is that a person comes to be a fitting receptacle for *HaShem*'s-יהו"ה Godliness. In this, there also are the two matters of making an external hewing, and an inner hewing. As explained in various places,⁵⁰⁵ the external hewing is done during the "Verses of Song-*Pesukei d'Zimrah*-פסוקי דזמרה," the substance of which is

⁵⁰³ Genesis 32:2; See *Hemshech* "vKachah" 5637 Ch. 96 (Sefer HaMaamarim 5637 Vol. 2, p. 631 and on), and elsewhere.

⁵⁰⁴ Proverbs 3:6; Mishneh Torah, Hilchot De'ot 3:3

⁵⁰⁵ See Likkutei Torah, Bechukotai 47d and elsewhere.

to “prune the mighty-*Lezamer Areetzeem* עריצים-לזמר,”⁵⁰⁶ meaning, to remove and cut off all lusts that are alien [to Godliness]. For, if he has alien lusts within himself, it is impossible for him to be a receptacle for holiness.

Then, after to the removal of the alien lusts during the Verses of Song (*Pesukei d’Zimrah*), comes the work in service of *HaShem*-יהו"ה, blessed is He, during the blessings of the *Shema* recital, including the recital of *Shema* itself, until the Amidah prayer, through which he makes the inner hewing and becomes a receptacle for holiness.

He then comes to the Amidah prayer, which is the matter of pouring out his soul. This is why there are twelve intermediate blessings, in which one pleads for his needs. Furthermore, it is explained elsewhere⁵⁰⁷ about the verse,⁵⁰⁸ “but I am prayer (*Va’Ani Tefilah* וְאֲנִי תַפִּלָּה-),” that primarily, a person must pray and plead for the fulfillment of the Supernal lacking of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*.⁵⁰⁹ Through doing so, his own physical needs will automatically also become satisfied, such as the supplications for healing (*Refa’einu*), the blessing for sustenance (*Barech Aleinu*) and all the other blessings.

The liturgy of those blessings, were formulated in short, indicating that the matter touches him to the inner essence of

⁵⁰⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

⁵⁰⁷ See Sefer HaMaamarim 5678 p. 265; 679 p. 258

⁵⁰⁸ Psalms 109:4

⁵⁰⁹ See Tzava’at HaRivash, translated as The Way of the Baal Shem Tov, Section 73; Also see Ohr HaTorah, Section 56, 450, 502 (In the edition printed in 5766, see p. 76, p. 464, 499); Ohr HaTorah, Tisa (Vol. 8) p. 3,098 and on, and elsewhere.

his soul. For, when a person speaks about matters that he does not lack, or even if he lacks them, but they do not relate in a great extent to the very inner essence of his soul, he can speak about them at great length, whether with a lengthy introduction about them, or whether with lengthy explanations about them.

However, when something touches the very inner essence of one's soul, he then speaks in short. All this is because he has become a receptacle for *HaShem*'s יהו"ה Godliness, which is why he pleads for the Supernal lacking of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, to be fulfilled, in a way that this matter touches him in the very essence of his soul.

This is why before the prayers⁵¹⁰ we recite the verses,⁵¹¹ "But I, through Your abundant kindness, will enter Your house; I will prostrate toward Your Holy Sanctuary in fear of You," "As for me, may my prayer to You *HaShem*-יהו"ה, be at an opportune time; O' God, in Your abundant kindness, answer me with the truth of Your salvation."⁵¹²

These verses correspond to the three forefathers.⁵¹³ The words, "But I, through Your abundant kindness," correspond to Avraham. The words, "in fear of You," correspond to Yitzchak. The words, "As for me, may my prayer to You, *HaShem*-יהו"ה, be at an opportune time; O' God, in Your abundant kindness,

⁵¹⁰ In the "*Mah Tovu*" prayer at the very beginning of the morning *Shacharit* liturgy.

⁵¹¹ Psalms 5:8

⁵¹² Psalms 69:14

⁵¹³ Zohar III 8b; Megaleh Amukot, Ophan 239

answer me with the truth of Your salvation,” correspond to Yaakov, the choicest of the forefathers.⁵¹⁴

This is because the matter of the well-*Be'er*-באר and the making of the receptacle for *HaShem*'s-יהו"ה Godliness (done through serving Him in prayer), is by virtue of the strength and empowerment of our forefathers, as discussed before. This likewise is the meaning of what was discussed before (in chapter one), in explanation of the words,⁵¹⁵ “Go out-*Tzena*-צאנה and see-*Re'enh*-ראינה.” That is, it is through “going out-*Tzena*-צאנה” of the limitations of one’s own existence – which is the manner of service in the aspect of sheep-*Tzon*-צאן – that one thereby also draws down the revelation that transcends the chaining down of the worlds (*Hishtalshelut*).

In other words, he thereby becomes a receptacle (*Klee*) for the aspect of *HaShem*'s-יהו"ה Godliness that transcends the chaining down of the worlds. For, that is the drawing (*Hamshachah*) that was drawn down by our forefathers. This is as the verse states,⁵¹⁶ “The voice of My Beloved! Behold, it comes! Leaping (*Medaleg*-מדלג) over mountains (*Harim*-הרים), bounding over hills!” about which our sages said,⁵¹⁷ “In the merit of the mountains (*Harim*-הרים), which refers to our forefathers.” That is, by their merit and empowerment the matter of “Leaping-*Dilug*-דילוג” is caused to be, which refers to drawing down the light of *HaShem*-יהו"ה that transcends the

⁵¹⁴ See Midrash Bereishit Rabba 76:1; Zohar I 147b, 119b, 171b; Shaar HaPesukim to Genesis 27:25

⁵¹⁵ Song of Songs 3:11

⁵¹⁶ Song of Songs 2:8

⁵¹⁷ See Talmud Bavli, Rosh HaShanah 11a

chaining down of the worlds (*Hishtalshelut*) in a manner of “Leaping-*Dilug*-דילוג.”

4.

This is also the meaning of the words,⁵¹⁸ “Like a bridegroom rejoicing over his bride, so will your God rejoice (*Yasees*-ישש) over you.” The term “rejoice-*Yasees*-ישש” is two times “something-*Yesh*-יש-310” and shares the same numerical value (*Gematria*) as the Crown-*Keter*-כתר-620.⁵¹⁹ This is a much loftier matter than what our sages, of blessed memory, stated,⁵²⁰ “In the coming world, the Holy One, blessed is He, will make each righteous *Tzaddik* inherit 310-ש”י (“something-*Yesh*-יש-310”) worlds,” which is only half of the Crown-*Keter*-כתר-620, meaning, the lower half of the Crown-*Keter*. This only refers to the aspects of⁵²¹ “Acquire (*Kneih*-קנה) wisdom-*Chochmah*, acquire (*Kneih*-קנה) understanding-*Binah*,” wherein the two times that “acquire-*Kneih*-קנה-155” is mentioned equal 310-ש”י.⁵²² However, here it states “rejoice-*Yasees*-ישש-620” which is two times “something-*Yesh*-יש-310,” indicating that the upper aspect of the Crown-*Keter*-כתר-620 is also drawn down, this being the revelation of *HaShem*’s-

⁵¹⁸ In the “*Lecha Dodi*” hymn of the Friday night liturgy, based on Isaiah 62:5

⁵¹⁹ Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) and Gate Seven (*Gevurah*) and the notes and citations there.

⁵²⁰ Mishnah Otkzin 3:12

⁵²¹ Proverbs 4:5

⁵²² Shaar HaPesukim of the Arizal to Proverbs 4:5; Likkutei Torah, Tzav 10a; Sefer HaMaamarim 5700 p. 49 and elsewhere.

יהו"ה Godliness that transcends the chaining down of the worlds (*Hishtalshelut*).

About this the verse states, "Like a bridegroom rejoicing over his bride, so will your God rejoice (*Yasees*-ישׁ over you)." That is, for there to be the revelation of the "rejoicing-*Yasees*-ישׁ-620" which is two times "something-*Yesh*-י-310," and refers to the revelation of *HaShem*'s-יהו"ה Godliness that transcends the chaining down of the worlds (*Hishtalshelut*), there must be service of Him in a manner of ascent from below to above, and in a manner that one leaves his own state of being and existence, which is the aspect of the "flock-*Tzon*-צאן."

About this it states,⁵²³ "[May the barren city of Yerushalayim]⁵²⁴ greatly rejoice-*Sos Tasees*-שׁושׁ תשיׁשׁ," in a manner of ascent from below to Above, through which there subsequently is a drawing down of the revelation of "your God will rejoice-*Yasees*-ישׁ over you." This is likewise the meaning of the verse,⁵²⁵ "Like a groom emerging from his bridal chamber, He rejoices-*Yasees*-ישׁ like a mighty warrior etc."

In other words, through his labor in breaking and cutting off all his own matters, and departing from them, he then becomes a receptacle (*Klee*) so that there also is a drawing down to him of the revelation of the light of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*) and is the aspect of "rejoicing-*Yasees*-ישׁ-620."

⁵²³ In the liturgy of the *Sheva Brachot* – the seven marital blessings; Also see Talmud Bavli, Ketubot 8a

⁵²⁴ See Rashi to Ketubot 8a *ibid*.

⁵²⁵ Psalms 19:6

This then, is the meaning of the verse,⁵²⁶ “May the barren [city of Yerushalayim] greatly rejoice and delight with the ingathering of her children within her in joy.” That is, because she “did not give birth to children who are destined to descend into purgatory (*Gehinnom*),” referring to the children of the side opposite holiness, one thereby comes to produce children of the side of holiness. This is as our sages, of blessed memory, stated,⁵²⁷ “When this one falls, the other one rises,” and similarly,⁵²⁸ “Yerushalayim-ירושלים (which means “perfect fear of *HaShem-Yirah Shalem*-למה שלם”) did not become full until the destruction of Tyre,” and it is upon this that there should therefore be rejoicing, for,⁵²⁹ “The mother of the children rejoices (*Semeichah*-שמחה).”

This is likewise the meaning of the verse,⁵³⁰ “In all their troubles He was troubled.” The word “He was-*Lo*-לו” is written as “He was not-*Lo*-לא” with an *Aleph*-א, but is read as “He was-*Lo*-לו” with a *Vav*-ו.⁵³¹ The word “He was-*Lo*-לו” with the *Vav*-ו refers to the revelation of the chaining down of the worlds (*Hishtalshelut*), whereas the word “He was not-*Lo*-לא” with the *Aleph*-א, refers to the revelation of the light of *HaShem*-יהוה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*).⁵³² The meaning of the verse “In all their

⁵²⁶ In the liturgy of the *Sheva Brachot* – the seven marital blessings; Also see Talmud Bavli, Ketubot 8a

⁵²⁷ See Rashi to Genesis 25:23

⁵²⁸ Midrash Bereishit Rabba 56:10; Tosefot entitled “*Har*-הר” to Taanit 16a; Also see Megilla 6b; Likkutei Torah, Rosh HaShanah 60b; Shir HaShirim 6c, and elsewhere.

⁵²⁹ Psalms 113:9; See Likkutei Torah, Shmini Atzeret 85d and elsewhere.

⁵³⁰ Isaiah 63:9

⁵³¹ Zohar I 120b; Also see Talmud Bavli, Taanit 16a *ibid*.

⁵³² See Ohr HaTorah, Yahal Ohr to Psalms p. 361.

troubles He was not (*Lo-א*) troubled,” is that “the troubles of the Jewish people even reach there Above.”⁵³³

That is, through serving *HaShem*-יהו"ה, blessed is He, from the place of constraint, one reaches the aspect of “He was not-*Lo-א*” with the *Aleph-א* that transcends the chaining down of the worlds (*Hishtalshelut*), and this revelation is even drawn down into the chaining down of the worlds (*Hishtalshelut*), into the aspect of “He was-*Lo-ל*” with the *Vav-ו*.

The same is likewise true when it comes to serving *HaShem*-יהו"ה, blessed is He, through affecting himself not to come to have any children of the side opposite holiness – “O’ barren one, who has not given birth” and “is not sown”⁵³⁴ – he thereby comes to make children of the side of holiness. This is because he becomes a receptacle for *HaShem*’s-יהו"ה Godliness, to the point that there is a drawing down to him of a revelation of the light of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*).

This then, is the meaning of the verse,⁵³⁵ “May the barren [city of Yerushalayim] greatly rejoice and delight with the ingathering of her children within her, in joy.” That is, through her being barren of children of the side opposite holiness, there thereby is caused to be the “ingathering of her children” on the side of holiness, “in joy.”

⁵³³ Zohar I 120b *ibid*.

⁵³⁴ See Jeremiah 2:2

⁵³⁵ In the liturgy of the *Sheva Brachot* – the seven marital blessings; Also see Talmud Bavli, Ketubot 8a

This then, is meaning of the verse, “I have acquired oxen (*Shor*-שׁוֹר) and donkeys (*Chamor*-חֲמוֹר), flocks (*Tzon*-צֶאֱן), servants (*Eved*-עֶבֶד) and maidservants (*Shifchah*-שִׁפְחָה).” That is, this matter is something that every Jew can come to possess. In other words, even during the time of exile and the strength of the concealment and hiddenness, nevertheless, through returning to *HaShem*-יהו"ה, blessed is He, in repentance (*Teshuvah*), which is the matter of departing from all of one's own matters, and is the form of serving *HaShem*-יהו"ה, blessed is He, indicated by the aspect of the “flocks-*Tzon*,” which comes about through the service of accepting the yoke of His Kingship in the aspects of “servants-*Eved*” and “maidservants-*Shifchah*,” we then are immediately redeemed.

That is, we immediately draw down the light of the redemption, which is the matter indicated by the “oxen-*Shor*” and the “donkeys-*Chamor*.” For, the “donkey-*Chamor*” refers to King Moshiach, about whom it states,⁵³⁶ that “he is a pauper riding on a donkey-*Chamor*.” It is about this donkey-*Chamor* that the verse states,⁵³⁷ “Avraham woke up early in the morning and saddled his donkey-*Chamor*.” Likewise, about Moshe (who is the first redeemer and the final redeemer)⁵³⁸ it is written,⁵³⁹

⁵³⁶ Zachariah 9:9; See Ohr HaTorah, Drushim L'Rosh HaShanah p. 1,395.

⁵³⁷ Genesis 22:3

⁵³⁸ See Midrash Shemot Rabba 2:4; Zohar I 253a; Rashi to Exodus 4:20; Shaar HaPesukim of the Arizal to Genesis 49:10; Torah Ohr, Mishpatim, and elsewhere.

⁵³⁹ Exodus 4:20 and Rashi there; See Likkutei Sichot, Vol. 31, p. 15 and on.

“[Moshe took his wife and sons] and mounted them on the donkey-*Chamor*-חמור.”

In other words, the coming of Moshiach, about which it states, “He is a pauper riding on a donkey-*Chamor*-חמור,” is brought about through prefacing with the service of *HaShem*-יהו"ה of “saddling his donkey-*Chamor*-חמור,” and “riding upon the donkey-*Chamor*-חמור,” in that he saddles and rides upon his donkey-*Chamor*-חמור, which refers to dominating over the substance-*Chomer*-חומר of the body.⁵⁴⁰ That is, he nullifies the coarseness-*Chumriyut*-חומרייות of all his matters, so that they no longer are coarse, but instead are physical matters that are refined and purified.

It is through doing so, that he reaches the aspect of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*), and it is from there that he receives a drawing down of revelation, even within the chaining down of the worlds (*Hishtalshelut*), in regard to his supplication for his needs in all his matters, such as health, abundant sustenance and healthy children, even to the point that there is a drawing down of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*) with the revelations of the coming future, through our righteous Moshiach, may he come and redeem us speedily in our days!

⁵⁴⁰ See HaYom Yom, 28 Shvat, and the citations there.