

Discourse 13

“Vayeishev Yaakov - Yaakov Settled”

Shabbat Parshat Vayeishev, Shabbat Mevarchim Tevet, 5722

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

1.

The verses state,⁷⁴⁰ “Yaakov settled in the land of his father’s sojournings, in the land of Canaan. These are the offspring of Yaakov: Yosef was seventeen years old... Now, Yisroel loved Yosef etc.” Now, it must be understood why the verses here only mention Yosef, when stating, “These are the offspring of Yaakov,” without mentioning all the other tribes. It also must be understood why he first is called by the name Yaakov, when stating “Yaakov settled,” together with the two matters; “the land of his father’s sojournings” and “in the land of Canaan,” and then (about his offspring) the verse distinguishes between two matters, Yaakov and Yisroel. That is, he first is referred to by the name Yaakov, as it states, “These are the offspring of Yaakov,” and then is referred to by the name Israel, as it states, “Now, Yisroel loved Yosef,” (as in the preceding Torah portion,⁷⁴¹ that states, “No longer will it be said that your name is Yaakov, but Yisroel”).

⁷⁴⁰ Genesis 37:1-3

⁷⁴¹ Genesis 32:29; See Talmud Bavli, Brachot 13a

The explanation is that, as known, Yaakov and Yisroel are two levels of service of *HaShem*-יהו"ה, blessed is He, that must be present in every single Jew. These two levels are that of a servant (*Eved*-עבד) and that of a son (*Ben*-בן). Yaakov is the level of a servant (*Eved*-עבד), whereas Yisroel is the level of a son (*Ben*-בן). In other words, the service of *HaShem*-יהו"ה, blessed is He, of every single Jew, must include both levels, that of a servant (*Eved*-עבד) and that of a son (*Ben*-בן), as explained in Likkutei Torah on the Torah portion of Balak.⁷⁴²

Now, these two levels, Yaakov and Yisroel, as they are in our service of *HaShem*-יהו"ה, blessed is He, stem from the two levels of Yaakov and Yisroel as they are in the Jewish soul.⁷⁴³ The name Yaakov-יעקב means, “the *Yod*-י is in the heel-*Eikev*-עקב,”⁷⁴⁴ referring to the radiance of the “heel” (*Eikev*-עקב) of the soul, this being its [lowest level] that manifests in the body. In contrast, the name Yisroel-ישראל forms the words “a head to me-*Lee Rosh*-לי ראש,”⁷⁴⁵ referring to the essential self of the soul, which transcends manifestation in the body.

⁷⁴² Likkutei Torah, Balak 70c and on.

⁷⁴³ See the discourse entitled “*Eileh Toldot Yaakov*” 5678 (Sefer HaMaamarim 5678 p. 106 and on).

⁷⁴⁴ Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), section on Yaakov, and elsewhere.

⁷⁴⁵ Pri Etz Chayim, Shaar HaLulav, Ch. 1; Shaar HaPesukim of the Arizal, Vayishlach 32:29; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35; Sefer HaMitzvot of the Tzemach Tzedek 15b, citing Zohar.

As known,⁷⁴⁶ the entire soul does not manifest in the body. The reason the essential self of the soul does not manifest in the body, is because the body is incapable of withstanding such revelation. To further explain, there are two matters in this. The first is that the essential self of the soul is not in the category of being revealed (*Gilyu*) and it thus does not apply for it to be revealed and manifest in the body. This is because manifestation (*Hitlabshut*) means that it becomes garbed and enclothed within [the body], this being a matter of revelation (*Gilyu*).

The second is that even for the aspect of the revelation of the soul, (that is, not the actual essence of the soul, which is not in the category of being revealed (*Gilyu*), but the aspect that is called revelation (*Gilyu*) relative to the actual essence), it is inapplicable for it to be manifest in the body, since the body is too small to withstand such revelation.

As known, proof of this is from the fact that an angel is positioned in one third of the world,⁷⁴⁷ and how much more is this so in regard to a soul, which is higher than an angel.⁷⁴⁸ Certainly, the body is too small to contain it. Rather, that which manifests in the body is but a tiny glimmer of radiance of the soul, rather than the essential self of the soul.

Now, the explanation of these two levels (Yaakov and Yisroel, these being the radiance of the soul that manifests in the body, and the essential self of the soul that transcends

⁷⁴⁶ See Likkutei Torah, Bamidbar 16a; Ha'azinu 71d; Shir HaShirim 16d

⁷⁴⁷ See Midrash Bereishit Rabba 68:12

⁷⁴⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 1), The twelve letters ה"ו ז"ח ט"י ל"ג ס"ע צ"ק correspond to the twelve tribes of Israel.

manifestation in the body), may be generally understood according to the words,⁷⁴⁹ “My God, the soul that You have given into me, she is pure; You created her, [You formed her], You blew her into me.” The words “You created her” refer to the soul as it comes into the aspect of a “something” (*Yesh*), being that the meaning of “created-*Baratah*-בראתה” is the creation of something from nothing (*Yesh MeAyin*). The words “You blew her into me” refer to the soul as it is drawn to manifest in the body. The words “she is pure” (which precede the words “You have created her”) refer to the soul before coming into tangible existence, as it is in the aspect of the Godly “nothingness” (*Ayin*) that transcends manifestation in the body.

However, in truth, it must be said that the essential self of the soul, which is not in the category of manifestation (*Hitlabshut*), is actually higher than the aspect indicated by the words “she is pure.” For, as known,⁷⁵⁰ the four aspects; “she is pure (*Tehorah*-טהורה),” “You created her (*Baratah*-בראתה),” “You formed her (*Yatzartah*-יצרתה),” and “You blew her (*Nafachtah*-נפחתה),” as they are in the matter of the worlds, is that they are the four worlds of Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, Asiyah*). The aspects of “You created her (*Baratah*-בראתה),” “You formed her (*Yatzartah*-יצרתה),” and “You blew her (*Nafachtah*-נפחתה),” are the worlds of Creation, Formation, and Action

⁷⁴⁹ In the *Eloh'ai Neshamah* blessing of the morning blessings.

⁷⁵⁰ See the Siddur of the Arizal there; Pri Etz Chayim, Shaar HaBrachot, Ch. 7; Likkutei Torah Re'eh 27a and elsewhere.

(*Briyah, Yetzirah, Asiyah*), whereas “she is pure (*Tehorah*-טהורה)” is the world of Emanation (*Atzilut*).

Now, just as the world of Emanation (*Atzilut*) is included in the worlds,⁷⁵¹ so likewise, the aspect of “she is pure” (the aspect of Emanation-*Atzilut*) becomes manifest in the body, as it states, “The soul that You have given in me, she is pure.” That is, even in regard to the aspect of “she is pure (*Tehorah*-טהורה)” we say “that You have given **in me**,” meaning that it comes to manifest in the body.

Proof for this is that the souls of our forefathers, the soul of our teacher Moshe (about whom the verse says,⁷⁵² “Moshe Moshe,” without any pause in the cantillation),⁷⁵³ and the soul of Rabbi Shimon bar Yochai, all were souls of the world of Emanation (*Atzilut*),⁷⁵⁴ but even so, were manifest in bodies. This proves that even the aspect of the soul of the world of Emanation (*Atzilut*) comes below to manifests in the body.

In other words, though the manifestation of the soul of the world of Emanation (*Atzilut*) is dissimilar to the manifestation of the souls of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), in that it is not contained or held by the physicality, which is so of the souls of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which actually are contained and

⁷⁵¹ See Sefer HaMaamarim 5710 p. 112 and elsewhere.

⁷⁵² Exodus 3:4

⁷⁵³ Zohar III 187b, explained in Torah Ohr Mishpatim 75c, 76c and elsewhere; Also see Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part Three, Gate Five.

⁷⁵⁴ See Likkutei Torah, Nitzavim 49b; Shir HaShirim 19c, and elsewhere.

held by the physicality, nevertheless, even the soul of the world of Emanation (*Atzilut*) comes to manifest in the body.

There is an even clearer proof that the aspect of “she is pure (*Tehorah*-טהורה),” (which is the aspect of Emanation-*Atzilut*) manifests in the body. We observe this in every single Jew, that he has a strong and dominant desire for *HaShem*’s-יהו”ה Godliness, as a result of which he can withstand all obstacles and obstructions etc. This desire stems from the aspect of Emanation (*Atzilut*) of his soul. We thus find that even the aspect of “she is pure (*Tehorah*-טהורה),” that is, the aspect of Emanation (*Atzilut*), manifests in the body and has an effect on it.

In other words, in addition to the fact that every Jew must to say [to himself], “When will my deeds reach the deeds of my forefathers, Avraham, Yitzchak, and Yaakov,”⁷⁵⁵ [the intention of which is not that there should be a drawing down in him of a soul of the world of Emanation (*Atzilut*), but that even in the level of soul that currently illuminates in him, meaning, a soul of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), he can reach the deeds of the forefathers], this being the aspect of the world of Emanation (*Atzilut*), except that this is in regard to what he potentially is capable of in the future. However, in addition to this, even presently, he has the strong desire for *HaShem*’s-יהו”ה Godliness, meaning that even now, the aspect of the world of Emanation (*Atzilut*) affects him. We thus find that even the aspect of “she is pure (*Tehorah*-טהורה),” comes to be

⁷⁵⁵ Tanna d’Bei Eliyahu Rabba, Ch. 25

manifest in the body, especially in those who are souls of the world of Emanation (*Atzilut*).

This proves that the essential self of the soul, which is not in the category of being manifest, even transcends the aspect of “she is pure (*Tehorah*-טהורה),” meaning, the aspect of Emanation (*Atzilut*), as the soul is in the state of the Godly “nothingness” (*Ayin*).

3.

Now, to understand the aspect of the soul that even transcends the soul as it is in the state of the Godly “nothingness” (*Ayin*), (which is the aspect of the world of Emanation-*Atzilut*), this may be understood by prefacing with an example of how this matter is Above in *HaShem*’s-יהו"ה Godliness. For, since about man the verse states,⁷⁵⁶ “Let Us make man in Our image, after Our likeness,” it is understood that from how matters are Above, we can understand their likeness as they are in the soul of man.⁷⁵⁷

The explanation is that the general totality of the chaining down of the worlds (*Hishtalshelut*) is called the creation of something from nothing (*Briyah Yesh MeAyin*). The question about this is well known.⁷⁵⁸ Namely, that the

⁷⁵⁶ Genesis 1:26

⁷⁵⁷ Also see Likkutei Torah, Vayikra 4b and elsewhere.

⁷⁵⁸ See Torah Ohr, Beshalach 61d; Likkutei Torah, Re’eh 19c; Sefer HaMaamarim 5635 Vol. 2, p. 388; 5679 p. 345; Discourse entitled “*LeDavid Mizmor*” 5682 (Sefer HaMaamarim 5682 p. 2).

verse states,⁷⁵⁹ “For everything is from You.” This being so, why is it called “nothing-*Ayin*-אין.”

However, the explanation is that the general totality of novel existence is solely from the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*). (This is as our sages, of blessed memory, stated,⁷⁶⁰ “Just as the soul fills the body, so does the Holy One, blessed is He, fill the world.”)

This light is rooted in the light of the Line-*Kav*, which is drawn down from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, by way of the restraint of the *Tzimtzum*. In other words, novel existence is brought into being by means of the light (*Ohr*). For, since [this light (*Ohr*)] is the aspect of actual Godliness, it therefore is by means of it that the existence of novel creations is brought into being.

This is as explained in *Iggeret HaKodesh*,⁷⁶¹ that “light (*Ohr*-אור) is similar to its Luminary (*Ma'or*-מאור), meaning, the Essential Self and Being of the Emanator, blessed is He, whose existence is intrinsic to Him, and is not caused by any cause that precedes Him, Heaven forbid to think so. It therefore is solely in His power and ability to literally create something from absolute nothingness, (such that the created something senses itself as) having no other cause or reason that precedes the existence of this ‘something.’” This light (*Ohr*) manifests in the vessels (*Keilim*) of the ten *Sefirot* of the world of Emanation (*Atzilut*), and is unified in them in the

⁷⁵⁹ Chronicles I 29:14

⁷⁶⁰ Midrash Tehillim 103:1; Vayikra Rabba 4:8; Likkutei Torah, Emor 31b

⁷⁶¹ Tanya, *Iggeret HaKodesh*, Epistle 20, p. 130a and on.

ultimate state of unity, so much so, that it states, “He and His organs are one,”⁷⁶² to create with them and by means of them etc.

The explanation is that in regard to the vessels (*Keilim*) as they are, in and of themselves, even though they too are actual Godliness, (being that the vessels (*Keilim*) also are in a state of adhesion to their Source, except that this adhesion is unrecognizable),⁷⁶³ nevertheless, they do not have the ability to bring forth the existence of something from nothing (*Yesh MeAyin*). For, though “He and His organs are one” to create something from nothing, nevertheless, this does not stem from the vessels (*Keilim*) themselves, but from the light (*Ohr*) that manifests in the vessels (*Keilim*) and unifies with them. That is, the creation of novel existence specifically comes from the light (*Ohr*).

From this we can also understand about the light (*Ohr*), that just the fact that it is actual Godliness is not sufficient for there to be the creation of the novel existence something from nothing from it. Rather, it is because the light (*Ohr*) is similar to its Luminary (*Ma'or*), being that it recognizably adheres to the Luminary (*Ma'or*). This is similar to the light and ray of the sun, which adheres to the luminary of the sun, in that when the sun sets, its light does not illuminate. Similarly, when something separates between the luminary of the sun and its light, its light does not illuminate.

⁷⁶² Introduction to Tikkunei Zohar 3b; Tanya, Iggeret HaKodesh, Epistle 20 *ibid*.

⁷⁶³ See Sefer HaMaamarim 5662 p. 229; 5704 p. 35 and elsewhere.

This is unlike the growth of fruit from the power of growth (*Ko'ach HaTzome'ach*). For, even though in the fruit there is a spreading forth of vitality from the power of growth (*Ko'ach HaTzome'ach*), nonetheless, it is independent and separate from the power of growth (*Ko'ach HaTzome'ach*). This is why a person can pick something that grows, but it nevertheless remains in existence.

However, this is not so of light (*Ohr*), which adheres to its Luminary (*Ma'or*) with a recognizable adhesion. It therefore bears an element of similarity to its Luminary (*Ma'or*), and therefore also has the power of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself within it, to create something from nothing.

In general, this refers to the *Line-Kav* that is drawn down from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, because even though it is drawn down through the restraint of the *Tzimtzum*, it nevertheless is not separate [from its source], Heaven forbid to think so. For, as is known,⁷⁶⁴ the upper end of the *Line-Kav* touches and adheres to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and this is why it brings the entire chaining down (*Hishtalshelut*) and all the worlds into existence etc.

Now, the light, which merely is a glimmer of radiance, is utterly of no consequence relative to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, and is considered as

⁷⁶⁴ Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher), Anaf 2

nothing. Thus, relative to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, it is the aspect of nothing (*Ayin*). That is, being that it is in a state of adhesion (*Dveikut*), it is sensed in it that it is literally as nothing (*Ayin*). This is because according to the degree of adhesion (*Dveikut*), the sense that one is nothing (*Ayin*) becomes all the greater.⁷⁶⁵

This then, is why the creation is called “something from nothing” (*Yesh MeAyin*). This is because novel existence comes into being from the light (*Ohr*), which relative to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, is literally the aspect of nothing. That is, in addition to the fact that it is called “nothing” (*Ayin*) by the lower beings, due to the fact that it cannot be grasped in the mind of the created being, beyond this, since it is merely a tiny glimmer of radiance, therefore even from the perspective Above it is called “nothing” (*Ayin*). It is because of its adhesion that it is sensed in it that it literally is nothing relative to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.

In general, this is the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), meaning that it manifests in the worlds to bring them into existence and vitalize and sustain them. This aspect is considered to be literally nothing relative to the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), which is the aspect of the great

⁷⁶⁵ See Tanya, Iggeret HaKodesh, Epistle 2

circle (*Iggul HaGadol*) that precedes the restraint of the *Tzimtzum*, and does not manifest in the worlds.

From this example we can also understand the matter as it is in the various levels of the soul. That is, even the aspect of “she is pure (*Tehorah*-טהורה),” which refers to the soul as it is in the aspect of “nothingness” (*Ayin*), is included in the general category of the radiance of the soul that manifests in the body, [only that this is generally divided into two aspects; “You created her,” and “she is pure.” The aspect indicated by “You created her” refers to the *Nefesh*, *Ru’ach*, and *Neshamah* levels of the soul, whereas the aspect of “she is pure” refers to the *Chayah* level of the soul, or as it is called⁷⁶⁶ “the soul of the soul.”] For, since it only is a glimmer of radiance, it is an aspect of “nothingness” (*Ayin*) relative to the essential self of the soul that transcends manifestation in the body, just as the light of the Line-*Kav* is an aspect of “nothingness” (*Ayin*) relative to the Great Circle (*Iggul HaGadol*) that precedes the restraint of the *Tzimtzum*.

Now, about the essential self of the soul (which even transcends the aspect of “she is pure) the verse continues to state, “You preserve her in me.” That is, it is the essential self of the soul that preserves the light and revelation of all four above-mentioned aspects, just like the Great Circle (*Iggul HaGadol*) that precedes the Line-*Kav*, which preserves the light of the Line-*Kav*. This is because the essential self of the Luminary (*Ma’or*) is what preserves the light (*Ohr*), just as the luminary of the sun preserves the light and ray. For, as explained before, when the sun sets the light ceases.

⁷⁶⁶ Zohar I 79b; See Sefer HaMaamarim 5688 p. 121

Now, the reason that the essential self of the soul protects the four aspects, is because when the soul is connected to the body, the essential self of the soul also connects with the body. That is, even though the essential self of the soul does not manifest in the body, and not only does it not manifest in the same way as the manifestation of the *Nefesh*, *Ru'ach*, and *Neshamah* levels of the soul, but beyond this, even the way that the *Chayah* level of the soul manifests does not apply to it, nonetheless, even so, it has a connected to the body.

As known, proof of this is from the statement in Zohar,⁷⁶⁷ that it once happened that since he needed to save Hamenuna Sabba, Eliyahu did not come to the Idra gathering. About this incident it is explained⁷⁶⁸ that saving him required Eliyahu to manifest in a body, and he therefore could not be in two places [at once]. This is because manifestation in the body is in such a way that one's entire essential self is bound to it. Thus, since even the essential self of the soul is bound to the body, it thus preserves ("You preserve") the light and revelation on all four levels of the soul, these being the *Nefesh*, *Ru'ach*, *Neshamah* ("You created her"), and the *Chayah* ("She is pure").

It thus is in regard to this that the essential self of the soul, which transcends manifestation in the body, is called Yisroel-ישראל, meaning, "א לי ראש-*Li Rosh*." This may also be understood from its likeness above in *HaShem's*-

⁷⁶⁷ Zohar III 144b

⁷⁶⁸ See Nitzutzei Orot to Zohar there. Also see *Hemshech* 5666 p. 178; *Hemshech* 5672 Vol. 1, Ch. 56

יהו"ה Godliness, (as explained above about [the verse],⁷⁶⁹ “Let Us make man, in Our image, after Our likeness”).

The explanation is that, as known, Etz Chayim states⁷⁷⁰ that there is something similar to the Ancient One-*Atik* that transcends the “head” and “skull” (*Galgalta*) of Primordial Man (*Adam Kadmon*). This refers to the beginning of the Line-*Kav*, which transcends manifestation in the aspect of Primordial Man (*Adam Kadmon*). This is the matter of *Yisroel-ישראל*, meaning, “a head to me-*Li Rosh-לִי ראש*.”

In other words, in addition to the fact that it states,⁷⁷¹ “*Yisroel-ישראל* arose in thought,” referring to the Primordial Thought (*Machshavah HaKedooma*) of Primordial Man (*Adam Kadmon*), there also is an aspect of *Yisroel-ישראל* that even transcends the Primordial Thought (*Machshavah HaKedooma*) of Primordial Man (*Adam Kadmon*). This refers to the statement in Etz Chayim,⁷⁷² that “there is a tiny spark drawn down from the last level of the Creator and manifests in the power of one created spark called the *Yechidah*.” This is the matter of *Yisroel-ישראל*, meaning, “a head to me-*Li Rosh-לִי ראש*,” the likeness to which Above is the aspect of the Ancient One-*Atik* which transcends the head and skull (*Galgalta*) of Primordial Man (*Adam Kadmon*).⁷⁷³

⁷⁶⁹ Genesis 1:26

⁷⁷⁰ Etz Chayim, Shaar 9 (Shaar Shevirat HaKeilim) Ch. 6; See Likkutei Torah, Hosafot to Vayikra 51d; Masei 95b

⁷⁷¹ Midrash Bereishit Rabba 1:4

⁷⁷² Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 1

⁷⁷³ See Ginat Egoz of Rabbi Yosef Gikatilla translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining the true meaning of the name ‘sphere-*Galgala*-גלגל’ and what it is; The Gate explaining that the motion of the intellect-*Sechel* influences the sphere-*Galgala*.

4.

Now, because of the two levels; Yaakov-יעקב and Yisroel-ישראל, as they are in the soul, there likewise are two ways to serve *HaShem*-יהו"ה, blessed is He, these being the service of a servant (*Eved*-עבד), and the service of a son (*Ben*-בן). That is, the service of a servant (*Eved*-עבד) stems from the radiance of the soul as it manifests in the body, which is the aspect of Yaakov-יעקב. In contrast, the service a son (*Ben*-בן) stems from the essential self of the soul, which transcends manifestation in the body, and is the aspect of Yisroel-ישראל.

This is as explained in the above-mentioned Likkutei Torah, Balak,⁷⁷⁴ on the verse,⁷⁷⁵ “He saw no toil (*Amal*-עמל) in Yisroel.” That is, service of *HaShem*-יהו"ה, blessed is He, stemming from the aspect of Yisroel-ישראל requires no hard labor-*Amal*-עמל and toil. However, this is not so of service of *HaShem*-יהו"ה stemming from the aspect of Yaakov-יעקב, which is in a way of hard labor-*Amal*-עמל and toil.

To further clarify,⁷⁷⁶ the verse states,⁷⁷⁷ “What profit does man have in all his labor (*Amalo*-עמלו) that he toils under the sun?” About this Zohar states,⁷⁷⁸ “One might think that this also includes the toil (*Amla*-עמלא) of Torah study. The verse therefore states, ‘that he toils **under the sun**,’ [in that]

⁷⁷⁴ Likkutei Torah, Balak 71d and on

⁷⁷⁵ Numbers 23:21

⁷⁷⁶ Also see Sefer HaMaamarim 5670 p. 190; 5689 p. 303

⁷⁷⁷ Ecclesiastes 1:3

⁷⁷⁸ Zohar I 223b

the toil (*Amla*-עמלא) of Torah study is different, being that it is higher than the sun.”

Similarly, it states in Tractate Sanhedrin,⁷⁷⁹ “Every person was created for toil (*Amal*-עמל), as the verse states,⁷⁸⁰ ‘Man is born to toil (*Amal*-עמל).’ However, [based on this verse] I do not know whether he was created for the toil of the mouth (*Peh*-פה), or for the toil of work (*Melachah*-מלאכה). However, when the verse states,⁷⁸¹ ‘A toiling soul toils for himself when he forces his mouth to it,’ it must be said that man was created for the toil of the mouth. However, I still do not know whether this is for the toil of Torah or for the toil of speech-*Sichah*-שיחה. However, since the verse states,⁷⁸² ‘This book of Torah shall not depart from your mouth,’ it must be said that he was created for the toil of Torah.”

To understand this, we first must explain the matters of the toil of work (*Amal Melachah*-עמל מלאכה) and the toil of speech (*Amal Sichah*-עמל שיחה),” for these also are toils of holiness. This is why the Talmud takes into consideration that man was created for this toil (*Amal*-עמל).

5.

The explanation is that the toil of work (*Amal Melachah*-עמל מלאכה) is as stated (in the second part of the *Shema* recital,⁷⁸³ from which it is understood that this too is a matter of holiness), “You shall gather your grain, your wine, and your oil.” This

⁷⁷⁹ Talmud Bavli, Sanhedrin 99b

⁷⁸⁰ Job 5:7

⁷⁸¹ Proverbs 16:26

⁷⁸² Joshua 1:8

⁷⁸³ Deuteronomy 11:14

refers to gathering the sparks of holiness that became scattered in physical things, which comes about by engaging in them in a way that Torah permits. This is why one must engage in physical labor, as it states in Mechilta [on the verse],⁷⁸⁴ “Six days shall you toil and accomplish all your work (*Melachtecha-מלאכתך*)”⁷⁸⁵ – This is a positive commandment.” This is because through engaging in earning one’s livelihood in a way that accords to Torah, a person refines and elevates all the sparks within physical things.

The explanation is that though it was explained above that the true matter of the creation of the novel existence of something from nothing is specifically from the light (*Ohr*), nonetheless, actual existence comes about specifically through the manifestation of the light (*Ohr*) within vessels (*Keilim*). Being that the vessels (*Keilim*) are in a state of unrecognizable adhesion [to their Source], the vitality that stems from the vessels (*Keilim*), as it descends and is drawn down to manifest in physical things can become separate etc. There therefore must be “toil in work (*Amal Melachah-עמל מלאכה*),” to refine and elevate the sparks of holiness that became scattered in physical things.

This then, is the matter of “toil in work (*Amal Melachah-עמל מלאכה*)” as it is on the side of holiness, which is the opposite of toil (*Amal-עמל*) of the side opposite holiness. This is because [toil on the side opposite holiness] is the toil of Amalek-עמלק,

⁷⁸⁴ Cited in Drashot Rabbi Yehoshua Ibn Shoav, Vayeishev, and in Sefer Minchah Belulah; See Mechilta d’Rashbi to Exodus 20:9; Also see the discourse entitled “*Vayakhel Moshe* – Moshe assembled the entire assembly of the children of Israel,” 5712, translated in The Teachings of The Rebbe 5712, Discourse 11 (Sefer HaMaamarim 5712, p. 242); Discourse entitled “*Baruch SheAsah Nissim* – Blessed is He who performed miracles” 5720, translated in The Teachings of The Rebbe 5720, Discourse 24 (Sefer HaMaamarim 5720 p. 187); Likkutei Sichot Vol. 17 p. 245 note 20.

⁷⁸⁵ Exodus 20:9

which is a name that divides into “The labor of the *Kof*-ק’⁷⁸⁶, עמל” in that he toils in his work and is consumed by concerns and worries about where he will earn his livelihood from etc. Because of this, he (not only) engages (in what is necessary for him, but) also in matters that are excessive, to the point that his labor and preoccupation in earning a livelihood comes to be in a manner that Torah forbids etc. Moreover, his general attitude is that he thinks,⁷⁸⁷ “My strength and the might of my hand has made me all this wealth.”

This is why it is necessary for there to be the “toil in work (*Amal Melachah*-מלאכה-עמל)” of the side of holiness, (which negates the toil of Amalek-עמלק), to gather all the sparks of holiness that were scattered in physical things and to refine and elevate them to holiness.

However, for the matter of “toil in work (*Amal Melachah*-מלאכה-עמל)” to be, meaning gathering all the sparks of holiness in physical things, one must first summon and gather the sparks of holiness of his Godly soul that became scattered and dispersed through his thought and speech. This is the meaning of the verse,⁷⁸⁸ “Even if your dispersed will be at the ends of the heavens, from there *HaShem*-יהוה your God will gather you in, and from there He will take you.” At first glance, it is not understood how it applies for there to be the gathering of “your dispersed-*Nidachacha*-נדחך,” in the singular.

⁷⁸⁶ See Ohr HaTorah, Megillat Esther (Kehot 5750) p. 299. [The letter *Kof*-ק is a letter that has only one leg to stand on which descends below the line, thus indicating that it is a letter of falseness. Also see Zohar I 2b, and at length in the discourse entitled “*Bati LeGani* – I have come to My garden” 5719, translated in The Teachings of The Rebbe 5719, Discourse 13. The name ‘*Kof*-ק’ also means ‘monkey-*Kof*-ק’, in that they imitate man but are like an ape relative to man (Also see Moreh Nevuchim 3:51).]

⁷⁸⁷ Deuteronomy 8:17; See Sefer Mitzvot Gadol, negative commandment 64.

⁷⁸⁸ Deuteronomy 30:4

However, the explanation⁷⁸⁹ is that “your dispersed-*Nidachacha*-נִדְחָחָ” refers to the powers of one’s Godly soul, which became scattered and dispersed in the [above-mentioned] thoughts and speech. For, manifest within the letters of one’s thoughts and speech are the powers of his soul, not only of his animalistic soul, but even of his Godly soul. For, since his Godly soul comes to manifest in his body, therefore even the powers of the Godly soul become manifest in the letters of his thoughts and speech.

This is why a person must be very cautious with the letters of his speech and thoughts etc. This is as explained before,⁷⁹⁰ that even a perfectly righteous *Tzaddik* who is in a constant state of adhesion to *HaShem*’s-יְהוָה Godliness, can sometimes not escape thinking about the needs of his body, and the powers of his Godly soul manifest in these letters [of thought] and become trapped there like “birds that are trapped in a snare.”⁷⁹¹ He therefore must gather and summon all the powers of his soul that became scattered and dispersed through manifesting in those letters.

This gathering is done through the toil of serving *HaShem*-יְהוָה, blessed is He, in prayer (*Tefillah*), this being the matter of toil of speech (*Amal Sichah*-עֲמַל שִׂיחָה). That is, “speech-*Sichah*-שִׂיחָה” refers to prayer (*Tefillah*),⁷⁹² as the verse states,⁷⁹³ “Yitzchak went out to speak-*LaSu’ach*-לִשְׁוֹחַ” [in supplication to *HaShem*-יְהוָה]. It also is like what was explained

⁷⁸⁹ See the discourse entitled “*Eem Yihiyeh Nidachacha*” in Shaarei Teshuvah of the Mittler Rebbe, Vol. 1; Sefer HaMaamarim 5634 p. 146; 5655 p. 138.

⁷⁹⁰ See the preceding discourse of this year, 5722, entitled “*Rabbi Shimon Patach v’Amar* – Rabbi Shimon began and said,” Discourse 12, Ch. 7.

⁷⁹¹ Ecclesiastes 9:12

⁷⁹² Talmud Bavli, Brachot 26b; Avodah Zarah 7b

⁷⁹³ Genesis 24:63

before,⁷⁹⁴ that when a person stands to pray, he must remove-*MeSi'ach*-מסיח his mind from his own thoughts [to Godly thoughts] etc., in which the word “speech-*Sichah*-שיחה” indicates moving and “removal-*Hasachah*-הסחה” [from one place to another],⁷⁹⁵ such as “the removal of one’s concentration-*Hese'ach HaDa'at*-הדעת.” By doing so, he refines and elevates the powers of his soul that became manifest in the letters (*Otiyot*).

Then, after having gathered and summoned the powers of his soul through prayer (“the toil of speech-*Amal Sichah*-עמל שיחה”), it then is also possible for there to be toil of work (*Amal Melachah*-עמל מלאכה), about which Zohar states,⁷⁹⁶ “Whoever wishes to eat bread must do so by the blade of the sword,” so that he also gathers those sparks of holiness that are within physical things.

However, both the general matter of toil of work (*Amal Melachah*-עמל מלאכה), as well as the matter of toil of speech (*Amal Sichah*-עמל שיחה), is that both are called work and toil (*Amal*-עמל). This is because they come with great effort and toil, both the toil of the soul and the toil of the flesh. This is so not only in regard to the gathering and collecting of the sparks of holiness that became scattered and dispersed in physical things, but also in regard to the gathering and summoning of the powers of one’s soul that became scattered and dispersed in the letters (*Otiyot*) of his thought and speech. Moreover, all this is so, even in a perfectly righteous *Tzaddik*, since as stated above, it is

⁷⁹⁴ In the preceding discourse of this year, 5722, entitled “*Rabbi Shimon Patach v’Amar* – Rabbi Shimon began and said,” Discourse 12, Ch. 9.

⁷⁹⁵ See Likkutei Torah, Chukat 66a, 67b

⁷⁹⁶ Zohar III 188b

inescapable for him not to sometimes think about his physical needs etc.

How much more is this so of a person who is not perfectly righteous, [as in the words of the discourse [cited before],⁷⁹⁷ “Who is it that is on the level of the perfectly righteous - *Tzaddik Gamur?*”] that because of this it is possible that his thoughts and speech will not be just about matters that are necessary to him, but will even be about matters that are in excess of this. As a result, he will require much greater toil in prayer to elevate the powers of his soul. This is especially so regarding a person whose soul has become contaminated and impure through the sins of youth. He will require even greater toil in prayer, as stated in Tanya.⁷⁹⁸

This then, is the general matter of service of *HaShem*-יהו"ה, blessed is He, in the aspect of Yaakov-יעקב, which stems from the radiance of the soul that manifests in the body. This is the matter of the toil of affecting refinements (*Birurim*), through the toil of work (*Amal Melachah*-עמל מלאכה) after having done the toil of speech (*Amal Sichah*-עמל שיחה) [in prayer].

6.

However, service of *HaShem*-יהו"ה, blessed is He, stemming from the aspect of Yisroel-ישראל, which is the

⁷⁹⁷ The discourse entitled “*Osri LaGefen Eero*h” 5678 (Sefer HaMaamarim 5678 p. 130), cited in the preceding discourse of this year, 5722, entitled “*Rabbi Shimon Patach v'Amar* – Rabbi Shimon began and said,” Discourse 12, Ch. 7.

⁷⁹⁸ Tanya, Likkutei Amarim, Ch. 42 (59b)

essential self of the soul that transcends manifestation in the body, is not the toil of affecting refinements (*Birurim*), but is rather the toil of Torah study (*Amal Torah* - עמל תורה), [about which it states], “Toil in Torah is higher than the sun.”

The explanation is that the verse states,⁷⁹⁹ “For *HaShem* God-*HaShem Elohi*”מ-אלהי”ה יהו”ה is a sun and a shield.” That is, the Name *HaShem* יהו”ה is compared to the sun, and His title God-*Elohi*”מ-אלהי”ה is compared to the shield and sheath that covers and conceals the light of the sun, so that the world can receive it. Through both, there is the general matter of the coming into being of novel existence, as the verse states,⁸⁰⁰ “On the day that *HaShem* God-*HaShem Elohi*”מ-אלהי”ה יהו”ה made earth and heaven.” This is because from the aspect of the “sun” itself, this being the Name *HaShem* יהו”ה, existence would not be as it currently is, which only is possible through the sheath, which is His title God-*Elohi*”מ-אלהי”ה that covers and conceals the light of the Name *HaShem* יהו”ה, blessed is He, thus making it possible for there to be worlds and creations that exist as [seemingly independent] somethings etc.

However, the concealment brought about by His title God-*Elohi*”מ-אלהי”ה alone is not absolute concealment, Heaven forbid to think so. This is because His title God-*Elohi*”מ-אלהי”ה is one of the seven holy unerasable names,⁸⁰¹ and is literally His Godliness. Therefore, even though the

⁷⁹⁹ Psalms 84:12; See Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 4-5; Ohr HaTorah to Tehillim (Yahal Ohr) 84:12

⁸⁰⁰ Genesis 2:4

⁸⁰¹ Talmud Bavli, Shevuot 35a; Mishneh Torah, Hilchot Yesodei HaTorah 6:2

existence of “something” (*Yesh*) was brought into being [by His title God-*Elohi*”*m*-אלהי”*m*], it nonetheless is in a way that the “something” (*Yesh*) is nullified to the Godly “nothing” (*Ayin*) etc. Rather, the reason that the world appears to be “something” separate, is because of the various permutations of His title God-*Elohi*”*m*-אלהי”*m*. This is as Sefer Yetzirah states,⁸⁰² “Two stones build two houses etc., five stones build one-hundred and twenty houses etc.” In other words, the five letters of *HaShem*’s-יהו”ה title God-*Elohi*”*m*-אלהי”*m* have 120 permutations (*Tzirufim*).⁸⁰³ These permutations cause concealment to an even further extent, until there seems to be “something” (*Yesh*) that is separate.

Now, the primary concealment comes from the 48-מ”ח final permutations of *HaShem*’s-יהו”ה title God-*Elohi*”*m*-אלהי”*m*,⁸⁰⁴ which are called, “The land of the children of Cham-חמ-48,”⁸⁰⁵ in which there is complete hiddenness and concealment, to the point that the sentiment [expressed by Pharaoh],⁸⁰⁶ “Mine is my river, and I have made myself

⁸⁰² Sefer Yetzirah 4:12

⁸⁰³ See Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 5; Torah Ohr, Hosafot 109d; Maamarei Admor HaZaken 5562 Vol. 1 p. 66 and elsewhere.

⁸⁰⁴ It is explained that *HaShem*’s-יהו”ה title God-*Elohi*”*m*-אלהי”*m* consists of five letters, but these letters themselves form two words “Who-Mi-מי,” which indicates concealment, and “These-Eileh-אלה,” which indicates presence and revelation. Thus, the first seventy-two permutations of *Elohi*”*m*-אלהי”*m*, which begin with one of the three letters of “These-Eileh-אלה,” indicate revelation. In contrast, the final forty-eight permutations, which begin with the letters “Who-Mi-מי-who” indicate greater concealment. The external husks of evil derive their influence from these final forty-eight (מ”ח) permutations that are known as “the land of the children of Cham-חמ-48.” (See Igrot Kodesh of the Lubavitcher Rebbe, Vol. 2, p. 177.)

⁸⁰⁵ See the blessing of “*Emet v’Emunah*” in the evening (*Arveet*) services; Shaar HaKavanot, Pesach, Drush 1; Torah Ohr, Hosafot Parshat Yitro and elsewhere.

⁸⁰⁶ Ezekiel 29:3

[powerful],” and,⁸⁰⁷ “There only is me and nothing besides me,” is possible.

This is why there must be toil in refining the sparks within physical things etc., which is the matter of the toil of work (*Amal Melachah*-עמל מלאכה) and the toil of speech (*Amal Sichah*-עמל שיחה) mentioned above, these being the toil that is under the sun, stemming from the hiddenness and concealment of the “sun,” *HaShem*-יהו"ה, blessed is He.

However, “the toil of Torah study is higher than the sun,” and is not the matter of affecting refinements (*Birurim*), but is rather the matter of bringing additional revelations of *HaShem*'s-יהו"ה Godliness. This is brought about by Torah study in general, but is especially so of the inner aspects (*Pnimiyut*) of Torah, this being the matter of toil (*Amal*-עמל) in the study of Torah. Through this, we draw down additional Godly light [into revelation].

This then, is the meaning of the verse,⁸⁰⁸ “What profit does man have in all his toil (*Amalo*-עמלו) that he toils under the sun?” That is, the toil of work (*Amal Melachah*-עמל מלאכה) and the toil of speech (*Amal Sichah*-עמל שיחה) have no profit to them, being that in the beginning of creation there indeed was the revelation of *HaShem*'s-יהו"ה Godliness in the world, in that “the world was created in a state of wholeness,”⁸⁰⁹ only that subsequently a descent was caused etc. However, through the toil of work (*Amal Melachah*-עמל מלאכה) and the toil of speech (*Amal Sichah*-עמל שיחה) there is a

⁸⁰⁷ Zephaniah 2:15

⁸⁰⁸ Ecclesiastes 1:3

⁸⁰⁹ Midrash Bereishit Rabba 14:7; 12:6; 13:3 (and Yefe To'ar commentary there).

return and revelation of the Godly power in the creation, this being the light of *HaShem*-יהו"ה, blessed is He, that manifests within the world (*Memaleh Kol Almin*). However, this does not cause additional profit.

In contrast, toil in the study of Torah (*Amal Torah*) causes additional profit, in that additional light is drawn down, this being the light of *HaShem*-יהו"ה, blessed is He, that transcends manifestation in the worlds. This is the superiority of the service of *HaShem*-יהו"ה, blessed is He, stemming from the aspect of Yisroel-ישראל, over and above serving Him stemming from the aspect of Yaakov-יעקב.

This is because from the aspect of Yaakov-יעקב, which is the radiance of the soul that manifests in the body, the toil is to remove the hiddenness and concealment and to reveal the Godly power that comes to the world in a manifest way. This is the matter of the toil of work (*Amal Melachah*-עמל מלאכה) and the toil of speech (*Amal Sichah*-עמל שיחה). However, from the aspect of Yisroel-ישראל, which is the essential self of the soul which transcends manifestation in the body, the service is the toil of Torah study (*Amal Torah*-עמל תורה), by which a revelation of additional Godly light is drawn into the world.

Now, these two ways of serving *HaShem*-יהו"ה, blessed is He, that of Yaakov-יעקב and that of Yisroel-ישראל, must be present in every single Jew. This is the [distinction between] serving *HaShem*-יהו"ה during the six mundane days of the week, and serving Him on the day of Shabbat.

The explanation is that the toil of the six mundane days of the week is the matter of the toil of affecting refinements (*Birurim*). In contrast, on Shabbat, the toil of refining (*Borer*)

[the bad from the good] is forbidden, and one's service is to reveal *HaShem*'s יהו"ה Godliness stemming from the essential self of the soul. This is as the verse states,⁸¹⁰ "And you shall call Shabbat a delight (*Oneg*-ענג)," in which the word "You shall call-*Karata*-קראת" is the matter of drawing down and affecting revelation from Above.

This revelation is the aspect of pleasure (*Oneg*-ענג) that even transcends desire (*Ratzon*), this being the aspect of the Ancient One-*Atik* that transcends the "skull" (*Galgata*) of Primordial Man (*Adam Kadmon*), (as mentioned in chapter three). This is the matter of loving *HaShem* יהו"ה, blessed is He, with delight in Him (*Ahavah b'Taanugim*) granted [as a gift] from Above, as explained in Tanya.⁸¹¹

It is in this regard that it was explained above that it only is in Yaakov-יעקב that there is toil and strenuous labor, whereas about Yisroel-ישראל it is written,⁸¹² "He saw no toil (*Amal*-עמל) in Israel." This is because the service of toiling in Torah (*Amal Torah* תורה-עמל) and the service of Shabbat, is not a matter of toil or strenuous labor at all, but is rather the matter of receiving reward.

This is as our sages, of blessed memory, stated,⁸¹³ "One who toiled on the eve before Shabbat, will eat on Shabbat." In other words, during the six mundane days of the week there is the matter of toil, whereas the day of Shabbat is the matter of receiving reward. This is like the difference between the [first] six millennia [of the world], which is the

⁸¹⁰ Isaiah 58:13

⁸¹¹ Tanya, Likkutei Amarim, Ch. 14; Iggeret HaKodesh, Epistle 18

⁸¹² Numbers 23:21

⁸¹³ Talmud Bavli, Avodah Zarah 3a

time of the toil, and the seventh millennium, at which time there then will be the primary reward.⁸¹⁴

There is an element that is similar to this on each and every Shabbat. This is why [on Shabbat] we recite the Psalm,⁸¹⁵ “A Psalm, a song for the Shabbat day,” [in reference to] “the day that will be entirely Shabbat and rest for everlasting life.” For, it is then that there is the matter of receiving reward, which is revelation that is drawn down from Above through the toil of the six mundane days of the week.

7.

This then, is the meaning of the verse, “These are the offspring of Yaakov: Yosef.” That is, the matter of Yosef-יוסף is that he adds (*Moseef*-מוסיף) and increases pleasure and satisfaction of spirit before *HaShem*-יהו"ה, blessed is He, (as stated in Torah Ohr at the beginning of the Torah portion of Mitkeitz).⁸¹⁶ This is the ultimate intent in all the toil, not only the matter of toiling in Torah (*Amal Torah*-עמל תורה), but even the matter of toiling in work (*Amal Melachah*-עמל מלאכה) and toiling in speech (*Amal Sichah*-עמל שיחה).

That is, the ultimate intent is not just that the world should return be as it was when it first was created in a state of wholeness, but that there should be additional illumination of light (*Tosefet Ohr*-תוספת אור), only that when it comes to the work of toiling in Torah study (*Amal Torah*-עמל תורה) the

⁸¹⁴ See Tanya, Ch. 36 in the note – “As it states in Likkutei Torah of the Arizal.”

⁸¹⁵ Psalm 92

⁸¹⁶ Torah Ohr, Mikeitz 31b

illumination is in an openly revealed way, whereas when it comes to the work of toiling in work (*Amal Melachah*-עמל מלאכה) and toiling in speech (*Amal Sichah*-עמל שיחה), this is concealed. Nonetheless, even in these labors, the ultimate intent is for there be additional illumination (*Hosafah*-הוספה) etc.

This then, is why the verse states, “These are the offspring of Yaakov: Yosef.” That is, the offspring and revelations brought about by the service of Yaakov, [“The [primary] offspring of the righteous [are good deeds],”⁸¹⁷ and “all Your nation are righteous”]⁸¹⁸ is the aspect of Yosef-יוסף. That is, the matter of addition (*Hosafah*-הוספה) in the Supernal pleasure above (*Yosef*-יוסף) is the offspring, and this also is the primary intention of the aspect of Yaakov-יעקב.

The verse then continues to elucidate the matter of the addition (*Hosafah*-הוספה), (which is the offspring and primary intention of Yaakov-יעקב) as stated, “Yosef, was seventeen years old.” Seventeen is the numerical value of the word “good-*Tov*-טוב-17,”⁸¹⁹ referring to the matter [of the verse],⁸²⁰ “It is good to thank *HaShem*-יהוה,” that we recite in the song of the day of Shabbat. This refers to the revelation of the Hidden Light (*Ohr HaGanuz*) created on the first day, about which the verse states,⁸²¹ “God saw the light (*Ohr*-אור) that it

⁸¹⁷ Rashi to Genesis 6:9, citing Midrash Tanchuma Noach 2

⁸¹⁸ Isaiah 60:21; Mishnah Sanhedrin 10:1 (Perek Chelek)

⁸¹⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36.

⁸²⁰ Psalms 92:2; Also see Ohr HaTorah Vayeichi 371a

⁸²¹ Genesis 1:4; Zohar I 45b

was good (*Tov*-טוב).” This light is revealed and illuminates on Shabbat.⁸²²

Although this matter must also be present during the mundane days of the week, as it states,⁸²³ “In His goodness (*b’Tuvo*-בטובו) He renews the act of creation every day constantly,” specifying, “In His goodness (*b’Tuvo*-בטובו),” referring to the aspect of “the light (*Ohr*-אור) was good (*Tov*-טוב),”⁸²⁴ nevertheless, during the mundane days of the week it is in a concealed state, whereas on Shabbat the light illuminates in an openly revealed way.⁸²⁵ This is why on Shabbat we recite, “A Psalm, a song for the Shabbat day; It is good to thank *HaShem*-יהו"ה,” because there then is illumination in an openly revealed way of the aspect of the light (*Ohr*-אור) that is good (*Tov*-טוב).

The verse then continues and states, “Now, Yisroel loved Yosef,” whereas about Yaakov it states, “These are the offspring of Yaakov: Yosef.” In other words, though this is the offspring and primary intention of Yaakov-יעקב, nonetheless, it does not yet illuminate in a revealed way. In contrast, it states about Yisroel-ישראל, “Yisroel loved Yosef,” which is the matter of love of *HaShem*-יהו"ה, blessed is He, with delight in Him (*Ahavah b’Taanugim*) which illuminates on Shabbat not in a way of toil or strenuous labor, but in a way of receiving reward, as explained above.

⁸²² Ohr HaTorah, Vayechi p. 410b; Masei p. 1,405; Na”Ch Vol. 1, p. 538 and elsewhere.

⁸²³ In the *Yotzer* blessings of the *Shema* recital.

⁸²⁴ See Zohar II 88a and Ramaz there.

⁸²⁵ See Ramaz to Zohar II 88a *ibid*.

Now, all this comes after being preceded by the verse, “Yaakov settled in the land of his father’s sojournings, in the land of Canaan.” This may be understood by prefacing with what is known,⁸²⁶ that the beginning of service of *HaShem*-יהו"ה, blessed is He, and its ultimate end, is the service of accepting the yoke of His Kingship (*Kabbalat Ol*), this being the aspect of a servant (*Eved*-עבד). That is, even service of *HaShem*-יהו"ה, blessed is He, stemming from the aspect of *Yisroel*-ישראל must be with the acceptance of the yoke of *HaShem*’s-יהו"ה Kingship and with the lower fear (*Yirah Tata’ah*) of Him. This is to such an extent that because of the self-nullification (*Bittul*) to Him of the lower fear (*Yirah Tata’ah*), (since even its lowest level is connected to the uppermost level of the upper fear (*Yirah Ila’ah*) of *HaShem*-יהו"ה, and they essentially are one matter),⁸²⁷ it thus reaches even higher than the aspect of a son (*Ben*-בן).

This is as explained before⁸²⁸ about [the verse],⁸²⁹ “Behold, My servant will succeed; he will be exalted and become high and exceedingly lofty.” That is, it was explained that all the ascents that will take place in the souls of the Jewish people and in the *Sefirah* of Kingship-*Malchut*, specifically stem from the service of “My servant-*Avdee*-עבדי,” and that through this [service] “he will be exalted and become

⁸²⁶ Tanya, Likkutei Amarim, Ch. 41

⁸²⁷ See Torah Ohr, Hosafot 114d; Biurei HaZohar of the Mittler Rebbe (81a-b); Biurei HaZohar of the Tzemach Tzeddek (Vol. 1 p. 423); Kuntres HaAvodah, Ch. 3 (p. 18).

⁸²⁸ In the preceding discourse of this year, 5722, entitled “*Rabbi Shimon Patach v’Amar* – Rabbi Shimon began and said,” Discourse 12 – based on what is explained in Biurei Zohar, Vayeishev of the Mittler Rebbe and of the Tzemach Tzeddek.

⁸²⁹ Isaiah 52:13

high and exceedingly lofty,” even higher than Adam, the first man.⁸³⁰

The substance of this, as it is in the general totality of the chaining down of the worlds (*Hishtalshelut*), is that it refers to the beginning of the Line-Kav. This is because corresponding to this aspect is the essential self of the soul which transcends manifestation in the body (as explained in chapter three).

This is as explained before⁸³¹ in [the analogy of]⁸³² “a king who had an only daughter that he dearly loved and called her ‘My mother (*Eemee*-אמי),’ ‘My sister (*Achoti*-אחותי),’ and ‘My daughter (*Beetee*-בתי).” That is, specifically the aspect of the daughter (*Bat*-בת)⁸³³ reaches even higher than the aspect of “My mother (*Eemee*-אמי).”⁸³⁴ This is similar to what is known, that the Supernal intention of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה, blessed is He, is specifically for the created something (*Yesh HaNivra*), and this is why it is called “something-*Yesh*-יש.”⁸³⁵

Based on what was explained before (in chapter three) about the coming into being of something from nothing (*Yesh*

⁸³⁰ See Sefer HaMaamarim 5635 Vol. 1, p. 266; 5698 p. 200.

⁸³¹ In the preceding discourse of this year, 5722, entitled “*Rabbi Shimon Patach v’Amar* – Rabbi Shimon began and said,” Discourse 12, Ch. 3.

⁸³² Midrash Shemot Rabba 52:5; Shir HaShirim Rabba 3:2

⁸³³ That is, Kingship-*Malchut*, which is the lower fear (*Yirah Tata’ah*). Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

⁸³⁴ That is, Understanding-*Binah*, which is called the upper mother (*Imma Ila’ah*). Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

⁸³⁵ See Proverbs 8:21; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Seven (*Chessed*), Gate Nine (*Chochmah*).

MeAyin), the explanation is that the matter of “nothing” (*Ayin*-אין) is not only from the perspective of the novel created being, who calls it “nothing” (*Ayin*-אין) because he has no grasp of it, but rather is because it truly is an aspect of nothing (*Ayin*-אין). This is because it merely is a tiny glimmer of radiance that is considered to be literally like absolute nothingness relative to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.

This being so, it is not understood how the novel created being can be called “something” (*Yesh*-יש). For, since the source that brings it into being is the aspect of “nothing” (*Ayin*-אין) relative to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, how then can the novel created being be called “something” (*Yesh*-יש)?

However, the explanation is that the Supernal intention of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, is specifically for the created something (*Yesh HaNivra*). It therefore is called “something” (*Yesh*-יש), similar to the True Something (*Yesh HaAmeetee*- יש האמיתי),⁸³⁶ even though its source is called “nothing” (*Ayin*-אין).

The same is understood in regard to service of *HaShem*-יהו"ה, blessed is He, that the aspect of a servant (*Eved*-עבד) reaches even higher than the aspect of a son (*Ben*-בן). With this in mind, we can understand the verse, “Yaakov settled in the land of his father’s sojournings, in the land of

⁸³⁶ Also see Biurei HaZohar of the Mittler Rebbe, Beshalach 43c; See Sefer HaMaamarim 5677 p. 150.

Canaan.” This is because Yaakov-יעקב is the matter of accepting the yoke of *HaShem*’s-יהו"ה Kingship, which is the service of a servant (*Eved*-עבד). It thus includes both matters; “settling in the land of his father’s sojournings,” referring to the matter of toiling in the study of Torah (*Amal Torah*-עמל תורה), and the matter of “the Land of Canaan,” referring to the matter of affecting the refinements (*Birurim*) in the side opposite holiness, and in a way of cunning.⁸³⁷ About both these aspects it states, “Yaakov-יעקב settled,” being that the foundation of all service of *HaShem*’s-יהו"ה, blessed is He, is specifically the matter of accepting His yoke.

The verses then differentiate between the two aspects of Yaakov-יעקב and Yisroel-ישראל. [It first states], “These are the offspring of Yaakov: Yosef,” referring to the matter of the toil of affecting refinements (*Birurim*) through the toil in work (*Amal Melachah*-עמל מלאכה) and the toil in speech (*Amal Sichah*-עמל שיחה), by which the aspect of Yosef-יוסף is also drawn down. This culminates with the matter of “Yisroel-ישראל loved Yosef-יוסף,” referring to the matter of toiling in the study of Torah (*Amal Torah*-עמל תורה) and the reward of love of *HaShem*’s-יהו"ה, blessed is He, with delight in Him (*Ahavah b’Taanugim*), as explained above at length.

Through this, we cause that instead of what it states at the conclusion of the Torah portion,⁸³⁸ “The chamberlain of the [royal] cupbearers did not remember Yosef, but forgot him,”⁸³⁹ as a result of which [the next verse] came about,⁸⁴⁰ “It

⁸³⁷ Genesis 27:35; See Torah Ohr, beginning of Vayeishev.

⁸³⁸ Genesis 40:23

⁸³⁹ Also see the discourse entitled “*U’Mikneh Rav* – An abundance of livestock,” 5720, Discourse 25, Ch. 3.

happened... that Pharaoh was dreaming (*Cholem*-חלם),” which was the cause of the exile, that the opposite occurs, in that the dream (*Chalom*-חלם) itself is transformed, so that from and it by means of it, there is additional strengthening. This is as explained before,⁸⁴¹ that the word “dream-*Chalom*-חלם” also indicates strengthening and health, as in the verse,⁸⁴² “You heal me (*vaTachlimeini*-וּתְחַלִּימֵנִי) [and give me life],” [which Rashi explains means], “You make me healthy and strengthen me.”

In other words, as a result of the toil of affecting refinements (*Birurim*) specifically during exile, [about which the verse states],⁸⁴³ “We were like dreamers,” specifically through this, there will be the ultimate revelation. Moreover, it will even be loftier than the revelation brought about through serving *HaShem*-יהו"ה in the aspect of a son (*Ben*-בן). This will take place in the coming redemption, at which time the verse,⁸⁴⁴ “Behold, My servant will succeed; he will be exalted and become high and exceedingly lofty,” will be fulfilled.

⁸⁴⁰ Genesis 41:1

⁸⁴¹ In the preceding discourse of this year, 5722, entitled “*Rabbi Shimon Patach v’Amar* – Rabbi Shimon began and said,” Discourse 12, Ch. 6.

⁸⁴² Isaiah 38:16

⁸⁴³ Psalms 126:1

⁸⁴⁴ Isaiah 52:13