

Discourse 12

*“V’Eileh Toldot Yitzchak... -
And these are the generations of Yitzchak...”*

Delivered on Shabbat Parshat Toldot,
2nd of Kislev, 5725⁶⁴⁴
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁶⁴⁵ “And these are the generations of Yitzchak son of Avraham, Avraham gave birth to Yitzchak.” The question on this is well known. Namely, since the verse already stated, “Yitzchak son of Avraham,” why does it repeat, “Avraham gave birth to Yitzchak.” We also must understand why the verse mentions Avraham and Yitzchak twice.

About this, it is explained in Torah Ohr⁶⁴⁶ and Torat Chayim⁶⁴⁷ (the Chassidic Torah portion), that Avraham is the aspect of the masculine waters (*Mayim Duchrin*), which is arousal from Above, and Yitzchak is the aspect of the feminine waters (*Mayim Nukvin*), which is arousal from below.

Now, in this there are two matters. The first is arousal from Above that awakens arousal from below. This is the matter of “Yitzchak son of Avraham,” meaning that the arousal from below (Yitzchak), the aspect of the “son,” is received from the

⁶⁴⁴ Based on Likkutei Sichot Vol. 5, p. 366 and on.

⁶⁴⁵ Genesis 25:19

⁶⁴⁶ Torah Ohr, 17c-d

⁶⁴⁷ Torat Chayim, 143c and on; 148b and on

arousal from Above (Avraham). The second, is arousal from Above that (comes after the arousal from below), giving strength to the arousal from below, so that the matter of giving birth (*Holadah*-הולדה) will come from it.⁶⁴⁸ This is the matter of “Avraham **gave birth** (*Holeed*-הוליד) to Yitzchak.”⁶⁴⁹

Another explanation⁶⁵⁰ is that Avraham is the aspect of Kindness-*Chessed*, which in our service of *HaShem*-יהו"ה, blessed is He, is the matter of loving (*Ahavah*) Him. Yitzchak is the aspect of Might-*Gevurah*, which in our service of *HaShem*-יהו"ה, blessed is He, is the matter of fearing (*Yirah*) Him. Thus, since love (*Ahavah*) and fear (*Yirah*) of *HaShem*-יהו"ה generally divide into two levels; minor love (*Ahavah Zutah*) and great love (*Ahavah Rabba*), and minor fear (*Yirah Zutah*) and upper fear (*Yirah Ila'ah*), the verse mentions Avraham twice and Yitzchak twice.

Now, the order of these matters as they are in one's service of *HaShem*-יהו"ה, blessed is He, is [that there first is] the lower fear (*Yirah Tata'ah*), [then] the minor love (*Ahavah Zutah*), [then] the great love (*Ahavah Rabba*), [then] the upper fear (*Yirah Ila'ah*). This also is the order of the four letters of the Name *HaShem*-יהו"ה from below to Above.⁶⁵¹

⁶⁴⁸ This is comparable to the masculine waters (*Mayim Duchrin*) and feminine waters (*Mayim Nukvin*) as they are physically in that (1) the sowing of the seed by the female is through the arousal of the male, and (2) the refinement of the seminal drop of the feminine waters (through which there is caused to be the birth) is by the drawing forth of the masculine waters. ([See] the end of the discourse entitled “*v'Eileh Toldot*” in Torah Ohr (17c and on) and Torat Chayim (148b and on).)

⁶⁴⁹ This is also what is hinted at the beginning of the verse, “The offspring (*Toldot*-תולדות) of Yitzchak son of Avraham,” in that the **offspring** of Yitzchak is that he is the son of Avraham (Torat Chayim *ibid.* (148d and on)).

⁶⁵⁰ Ohr HaTorah, Toldot p. 136b

⁶⁵¹ Torah Ohr, Mikeitz 40d; Likkutei Torah, Balak 73a

The same is so of the order of the prayer service (called,⁶⁵² “a ladder set earthward whose head reaches heavenward,” from below to Above). That is first, even before prayer, there is the lower fear (*Yirah Tata’ah*).⁶⁵³ (For, as known,⁶⁵⁴ the novelty introduced by serving *HaShem*-יהו"ה in prayer, is that of loving (*Ahavah*) Him, whereas one must fear (*Yirah*) *HaShem*-יהו"ה throughout the day.)

Then, during prayer, one arouses love (*Ahavah*) of *HaShem*-יהו"ה, beginning with minor love (*Ahavah Zuta*) of Him, followed by great love (*Ahavah Rabba*) of Him. Then, with the nullification of [the sense of] independent existence (*Bittul b’Metziyut*) during the Amidah prayer, one comes to the upper fear (*Yirah Ila’ah*) of Him. This then, is the order of the verse, Yitzchak (son of) Avraham, Avraham (gave birth to) Yitzchak, [corresponding to] the (lower) fear, (minor) love, (great) love, and (upper) fear.

Now, according to both above explanations, the superiority of the quality of Yitzchak, over the quality of Avraham, is clarified. (This is why in the coming future they will say of Yitzchak,⁶⁵⁵ “For you are our father”). According to the first explanation, this is because the ascent of the powers of *Might-Gevurot* from below to Above are without limit, which is not so of the drawing of the powers of *Kindness-*

⁶⁵² Genesis 28:12; See Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45.

⁶⁵³ In Likkutei Torah *ibid.* it states that the lower fear (*Yirah Tata’ah*) is in the verses of song (*Pesukei d’Zimrah*). [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as *Gates of Light, Gate One (Malchut)*.]

⁶⁵⁴ Kuntres HaAvodah, Ch. 3.

⁶⁵⁵ Talmud Bavli, Shabbat 89b [in elucidation of Isaiah 63:16]

Chassadim down from Above to below, which is limited.⁶⁵⁶ According to the second explanation it is because fear (*Yirah*) of *HaShem*-יהוה,⁶⁵⁷ is higher than love (*Ahavah*) of Him.⁶⁵⁸

2.

Now, in one of the booklets of manuscripts recently freed from captivity,⁶⁵⁹ there is a discourse of the Tzemach Tzeddek on the verse, “And these are the generations of Yitzchak.” In it he explains that Yitzchak’s **primary** superiority over Avraham will specifically be in the coming future. In other words, even now, there is a superiority to Might-*Gevurah* over Kindness-*Chessed*, but for the Might-*Gevurah* to be superior, the Might-*Gevurah* must [first] receive from the Kindness-*Chessed*. In contrast, in the coming future the Might-*Gevurah* will not need to receive from the Kindness-*Chessed*.⁶⁶⁰

With the above in mind, he explains the seeming contradiction between what is explained in various places, that the powers of Kindness-*Chassadim* are higher than the powers of Might-*Gevurot*, and what is explained in various other places

⁶⁵⁶ Torah Ohr *ibid.* 17c; Torat Chayim *ibid.* 145d

⁶⁵⁷ This includes even the lower fear (*Yirah Tata'ah*), (which on a revealed level is lower than even the minor love (*Ahavah Zuta*), but which is rooted in the upper fear (*Yirah Ila'ah*), (which transcends even the abundant love (*Ahavah Rabba*) – Likkutei Torah, Re'eh 31a; See Kuntres HaAvodah *ibid.*, that the love (*Ahavah*) is in the aspect of revelations (*Gilyum*), whereas fear (*Yirah*) including even the lower fear (*Yirah Tata'ah*) is in the aspect of His Essential Self (*Atzmut*).

⁶⁵⁸ Ohr HaTorah *ibid.* Also see Torat Chayim *ibid.* p. 147a

⁶⁵⁹ Booklet 31 (subsequently printed in Ohr HaTorah, Bereishit Vol. 4, p. 818b).

⁶⁶⁰ Also see the end of the discourse entitled “*v'Eileh Toldot*” in Torat Chayim *ibid.*

about the superiority of gold (Might-*Gevurah*) over silver (Kindness-*Chessed*).

To explain, as known,⁶⁶¹ the dispute of Korach against Aharon's priesthood, is that he did not want the powers of Might-*Gevurot* to be subjugated to the powers of Kindness-*Chassadim* (similar to how it will be in the coming future, when the powers of Might-*Gevurot* will be primary).

This is why he was punished, since he separated ("he divided-*Etpaleg*-אֶתְפַּלֵּג") the powers of Might-*Gevurot* from the powers of Kindness-*Chassadim*, thereby causing deficiency both to the powers of Kindness-*Chassadim*, as well as the powers of Might-*Gevurot*. (This matter of the division and deficiency in each of them, is an additional meaning of the word "he divided-*Etpaleg*-אֶתְפַּלֵּג".)

This also is why the punishment, (being that the punishment is commensurate to the blemish),⁶⁶² was such that there were those who were swallowed by the earth, and there were those who were burned up.⁶⁶³ About the ones who were swallowed by the earth, the verse states, "They descended," indicating descent from above to below (Kindness-*Chessed*), and about the ones who were burned up, it was from below to above (Might-*Gevurah*). This is because he caused blemish in both matters.

Now, in addition to what we find about Korach, whose dispute was not for the sake of Heaven,⁶⁶⁴ we also find this on the side of holiness, and after the Torah was given, in regard to

⁶⁶¹ Likkutei Torah, Korach 54b and elsewhere.

⁶⁶² Tanya, Likkutei Amarim, Ch. 24

⁶⁶³ Talmud Bavli, Sanhedrin 110a

⁶⁶⁴ Mishnah Avot 5:17

King Shlomo. That is, in the days of his reign, “the sun shone in its state of wholeness,”⁶⁶⁵ and he was punished for this, such that in his days, silver was considered worthless. That is, in comparison to gold (the powers of might-*Gevurot*), silver (the powers of Kindness-*Chassadim*) had no value.⁶⁶⁶

Now, at first glance, this indeed is so, in that the superiority of gold over silver has already been explained in various places, (and in Tanya in short form).⁶⁶⁷ [However], the Tzemach Tzedek explains that for the sake of affecting refinements (*Birurim*), the powers of Kindness-*Chassadim* are necessary, and it specifically is then that the powers of Might-*Gevurot* will be as they should be. Therefore, presently, during the time of affecting refinements (*Birurim*), the Levites must be secondary [and subjugated] to the Priests-*Kohanim*.⁶⁶⁸

It specifically is in the coming future, after all the refinements (*Birurim*) have concluded, that there will be the fulfillment of the prophecy,⁶⁶⁹ “I will remove the spirit of impurity from the Land,” and the service of *HaShem*-יהו"ה, blessed is He, will be done in holiness, and then the powers of Might-*Gevurot* will be much higher than the powers of Kindness-*Chassadim*.

⁶⁶⁵ Midrash Shemot Rabba 15:26

⁶⁶⁶ Kings I 10:21; Zohar I 250a

⁶⁶⁷ Tanya, Likkutei Amarim, Ch. 50

⁶⁶⁸ Also see Likkutei Torah ibid. 54c

⁶⁶⁹ Zachariah 13:2

Now, about the superiority of the powers of Might-*Gevurot* over the powers of Kindness-*Chassadim*, the Tzemach Tzeddek explains there, that this is similar to the superiority of self-sacrifice (*Mesirat Nefesh*) (ascent-*Ha'ala'ah*), over and above engaging in Torah and *mitzvot* (drawing down-*Hamshachah*).

That is, fulfilling Torah and *mitzvot* causes the union (*Yichud*) of the *Vav-Hey*-ו"ה of the Name *HaShem*-יהו"ה. In contrast, self-sacrifice (*Mesirat Nefesh*) causes the union (*Yichud*) of the *Yod-Hey*-י"י of the Name *HaShem*-יהו"ה,⁶⁷⁰ the matter of which is the revelation of the Ancient One-*Atik*. This is why self-sacrifice (*Mesirat Nefesh*) is beyond reason, being that this matter is bound to the aspect of the Ancient One-*Atik*, who transcends the chaining down of the worlds (*Hishtalshehut*). (In the soul, this is the essential self of the soul, which transcends its inner manifest powers.)⁶⁷¹

This is like what we find, that when the Beit Yosef did not merit being burnt [at the stake] for the sake of sanctifying His Great Name, even though as a result, he merited to fulfill more Torah and *mitzvot*, nonetheless, [for him] this was considered a punishment.⁶⁷²

⁶⁷⁰ Also see Likkutei Torah, Emor 33c; Balak 75b

⁶⁷¹ Also see Torah Ohr, Megillat Esther 99b; Likkutei Torah, Vayikra 4c

⁶⁷² Maggid Meisharim, beginning of Bereishit, section entitled "*Halo Lecha LeMinda*"; Emor, section beginning "*Achar Kach Piresh Li*"; Bechukotai, section entitled "*BaYom HaNizkar*", and elsewhere.

This likewise is the explanation of the specific wording,⁶⁷³ “[A wooden beam that does not catch fire should be splintered, and so too], a body into which the light of the soul does not penetrate should be crushed and the light will penetrate and ascend etc.,” specifying “ascend-*Salik*-סליק.” In other words, it is not enough that there is light in him, but the light must be “ascendant-*Salik*-סליק in him,” in a way of elevation and ascent (*Ha’ala’ah*).

This can also be connected to the statement in this week’s Torah portion,⁶⁷⁴ “May God-*Elohi*”מֵאלֹהִים give you [of the dew of the heavens] etc.,” specifying “God-*Elohi*”מֵאלֹהִים.” This is because specifically through the powers of Might-*Gevurot* additional light is drawn forth, as explained at length before.⁶⁷⁵

⁶⁷³ Zohar III 168a; [Also see Tanya, Likkutei Amarim, Ch. 29]

⁶⁷⁴ Genesis 27:28

⁶⁷⁵ In the Sichah talk that preceded the discourse, Ch. 9 (Torat Menachem, Vol. 41 p. 289 and on).