

Discourse 9

*“Vayeitzei Yaakov MiBe’er Sheva... -
Yaakov went out from Be’er Sheva...”*

Delivered on Shabbat Parshat Vayeitzei,
10th of Kislev, 5726
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁴⁴³ [“Yaakov went out from Be’er Sheva and went to Charan.” The section concludes,⁴⁴⁴ [“If God will be with me and will protect me on this way that I am going and gives me bread to eat and clothing to wear]. And I will return in peace to my father’s house [and *HaShem*-יהו"ה will be a God to me] – then this stone that I have set up as a pillar will be the house of God, and whatever You will give me, tithe I shall tithe to You.”

Now, the many discussions about the precise wording in this Torah passage are well known from the Chassidic discourses of our Rebbes, our leaders, beginning with the Alter Rebbe and the Mittler Rebbe.⁴⁴⁵ Amongst them, we must understand the relationship between the matters mentioned in these verses, (“Yaakov went out from Be’er Sheva and went to Charan,” and the verse, “And I return in peace... then this stone

⁴⁴³ Genesis 28:10

⁴⁴⁴ Genesis 28:20-22

⁴⁴⁵ Torah Ohr and Torat Chayim, Vayeitzei

etc.”). For, when the verse states, “Yaakov went out from Be’er Sheva and went to Charan,” this not only is the beginning of the entire Torah portion, but is also the beginning of this particular matter, concluding with the verse, “And I return in peace... then this stone etc.” We therefore must understand the relationship between the beginning of the matter (“Yaakov went out from Be’er Sheva and went to Charan”) and the end of the matter (“And I return in peace... then this stone etc.”). We also must understand the meaning of, “This stone... will be the house of God.” For, at first glance, how can the stone be on such a lofty level as to be called “the house of God?”

The essential point of the explanation is that Yaakov-יעקב is the aspect of “the *Yod*-י [in the] heel-*Eikev*-עקב.”⁴⁴⁶ This refers to drawing down the aspect of *HaShem*’s-ה"ה Supernal Wisdom (*Chochmah Ila’ah*), which is the aspect of the *Yod*-י [of His Name] all the way down even to the aspect of the “heels.” About this the verse states, “Yaakov-יעקב went out from Be’er Sheva and went to Charan.” That is, it is the aspect of Yaakov-יעקב that affects the drawing down from the aspect of Be’er Sheva-באר שבע, which is a very high level,⁴⁴⁷ all the way down to the lowest level, which is Charan-חרן - “The wrath-*Charon Af*-אף הרון of the world.”⁴⁴⁸

This is also the meaning of the verse,⁴⁴⁹ “Command the salvations of Yaakov.” The [root of the] word “salvations-

⁴⁴⁶ Pardes Rimmonim, Shaar 23 (Shaar Erchei HaKinuyim) section on Yaakov-יעקב; Etz Chayim, Shaar 3 (Shaar Seder HaAtzilut) Ch. 2

⁴⁴⁷ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), Gate Eight (*Binah*).

⁴⁴⁸ See Rashi to Genesis 11:32

⁴⁴⁹ Psalms 44:5

Yeshu'ot-ישועות” is “*Sha'eh*” referring to the 370-ש”ע (or 375-שע”ה) Supernal Lights,⁴⁵⁰ this being the aspect of Wisdom-*Chochmah*, which is the beginning of the chaining down of the worlds (*Hishtalshelut*),⁴⁵¹ or the aspect of the Crown-*Keter* (the Ancient One-*Atik*, and the Long Patient One-*Arich*) which is higher than the chaining down of the worlds (*Hishtalshelut*).

Furthermore, the word “*Sha'ah*-שעה” means “to turn towards-*Hafanah*-הפנה.”⁴⁵² That is, it refers to the original turning of *HaShem*’s-יהו”ה Essential Self, blessed is He, to descend and draw His light all the way down to below.

About this the verse states, “Command the salvations of Yaakov,” in which the word “command-*Tzaveih*-צוה,” is of the same root as “bonding-*Tzavta*-צוותא.” That is, it is Yaakov-יעקב who bonds and draws down the aspect of “salvations-*Yeshu'ot*-ישועות” below.

Thus, the ultimate intent in Yaakov-יעקב going out from Be’er Sheva-באר שבע to go to “the wrath-*Charon*-חרון” of the world, is to engage in the toil of affecting refinements (*Birurim*), through which an even greater ascent is caused. This is the matter of [the verse], “This stone... will be the house of God etc.”

⁴⁵⁰ In *Torah Ohr* there it states “370-ש”ע Supernal Lights,” whereas in *Torat Chayim* there it states “375-שע”ה Supernal Lights.” In *Tanya*, *Iggeret HaKodesh*, Epistle 3 (104b) it states, “The 370-ש”ע Supernal Lights mentioned in the holy *Zohar*.” See *Zohar* I 4b; *Zohar* III 133b; See *Ohr HaTorah*, to *Tehillim* (*Yahal Ohr*) p. 352.

⁴⁵¹ Also see *Ohr HaTorah*, *Vayeitzei* 192a and on.

⁴⁵² See Genesis 4:4-5 [“*HaShem*-יהו”ה turned (*VaYisha*-וישע) to Hevel... but to Kayin and his offering He did not turn (*Sha'ah*-שעה)”] and *Rashi* there.

This may be understood by prefacing with an explanation of the verse,⁴⁵³ “I will raise the cup of salvations.” That is, the cup (*Kos*-כוס) is the aspect of the receptacle (*Kli*) to receive the drawing down of the aspect of salvations (*Yeshu’ot*-ישועות), and about this it states, “I will raise (*Esah*-אשא) the cup of salvations.” That is, for the cup (*Kos*-כוס) to be capable of receiving the aspect of salvations (*Yeshu’ot*-ישועות) there must be the matter of elevation (“I will raise-*Esah*-אשא”).

This is explained in the discourse of the Mittler Rebbe,⁴⁵⁴ (whose redemption we are celebrating) on the matter of the silver goblet (*Geviya HaKessef*-גביע הכסף).⁴⁵⁵ That is, there is a difference between the cup of salvations (*Kos Yeshu’ot*), in which there must be the matter of elevation, and the silver goblet (*Geviya HaKessef*), in which the matter of elevation is unnecessary.

To explain,⁴⁵⁶ King Dovid said, “I will raise the cup of salvations” about his aspect, which is the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*). For, since “her feet descend unto death,”⁴⁵⁷ it therefore is necessary for there to be a matter of elevation in her (“I will raise”) for her to be the aspect of a receptacle (*Kli*) to receive the aspect of salvations (“the cup of salvations”).

⁴⁵³ Psalms 116:13

⁴⁵⁴ Printed in Maamarim Yekarim, and subsequently printed in Maamarei Admor HaEmtza’ee, Mikeitz p. 279 and on (brought in Ohr HaTorah Bo, p. 341); Also see Ohr HaTorah, Miketiz 342a and on, 345a and on.

⁴⁵⁵ Genesis 44:2

⁴⁵⁶ Also see Likkutei Torah, Drushim L’Sukkot 80c

⁴⁵⁷ Proverbs 5:5

In contrast, in regard to the cup of Yosef (“the silver goblet”) the matter of elevation is unnecessary. This is because Yosef is the aspect of Foundation-*Yesod* of the world of Emanation (*Atzilut*),⁴⁵⁸ called the Upper Righteous One-*Tzaddik Elyon*-עליין-צדיק,⁴⁵⁹ through whom all bestowals are drawn down into Kingship-*Malchut*. This is as the verse states,⁴⁶⁰ “Yosef... he was the provider to all the people of the land.”

Now, the true matter of a bestower (*Mashpia*) is such that he does not descend from his level to the level of the recipient (*Mekabel*) in order to bestow beneficence to him, but he rather bestows beneficence to him as he remains in his own place and state. Thus, being that there is no matter of descent in him, it therefore is unnecessary for him to undergo elevation, being that he is elevated in and of himself. This itself is hinted in the word “goblet-*Geviya*-גביע” which means “a cup that is elevated-*Kos Gavo 'ah* גבוה-כוס,” and is why Rashi explained it to specifically mean,⁴⁶¹ “a tall cup-*Kos Aroch*-כוס ארוך.”

Now, this can be connected to the explanation in Torah Ohr,⁴⁶² in the [section] “from the handwriting of his honorable holiness, the [Alter] Rebbe himself, whose soul is in Eden,” about the matter of the [two] Cherubim. That is, [when the

⁴⁵⁸ Pardes Rimmonim, Shaar 23 (Shaar Erchei HaKinuyim), section on Yosef; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36 and the notes and citations there, and elsewhere.

⁴⁵⁹ See Zohar I (Vayeitzei) 153b; Torah Ohr, Terumah 80d; Likkutei Torah, Masei 90b; [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*).]

⁴⁶⁰ Genesis 42:6

⁴⁶¹ Rashi to Genesis 44:2

⁴⁶² Torah Ohr, Terumah 81a-b

verse states],⁴⁶³ “One Cherub from the one end,” this refers to the “end” of the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, which is in *Zeir Anpin*, and [when it continues], “One Cherub from the other end,” this refers to the aspect of Kingship-*Malchut* which is the source for the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*).

From this we can understand the difference between the aspect of Foundation-*Yesod*, (which is the aspect of Yosef), and the aspect of Kingship-*Malchut*, (which is the aspect of Dovid). That is, in regard to the aspect of Foundation-*Yesod*, though it is the final-most level of the aspect of *Zeir Anpin*, it nevertheless is “the end” of the limitless light of the Unlimited One (*Ohr Ein Sof*) that is in *Zeir Anpin*, such that in all his levels, in his beginning, middle, and end, they all are in a state of limitlessness (*Ein Sof*). It is for this reason that it is the upper (*Elyon*) level. In contrast, since Kingship-*Malchut* is the source of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), it is the lower (*Tachton*) level.

This likewise is the difference between the silver goblet (*Geviya HaKessef*) and the cup of salvations (*Kos Yeshu'ot*). That is, the cup of salvations (*Kos Yeshu'ot*) requires elevation (“I will raise-*Esah*-אשא”) being that it is on the lower level. In contrast, this is not so of the silver goblet (*Geviya HaKessef*), which is the aspect of Foundation-*Yesod*. That is, it does not require elevation, being that, in and of itself, it already is on the upper level.

⁴⁶³ Exodus 25:19; 37:8

Moreover, in regard to the silver goblet (*Geviya HaKessef*), not only does it not require elevation, but the opposite is true, as the verse states,⁴⁶⁴ “And my goblet – the silver goblet (*Geviya HaKessef*) – place it at the mouth of the sack of the little one (*HaKatan*-הַקָּטָן),” specifically indicating that it was drawn down to below.

Now, the general difference between the raising of the cup and the silver goblet, as they are in our service of *HaShem*-יהו"ה, blessed is He, is like the difference between prayer (*Tefillah*) and Torah study. The matter of prayer is to elevate a person from below to Above, as in the verse,⁴⁶⁵ “By Dovid: To You, *HaShem*-יהו"ה, I raise (*Esah*-אָשָׂא) my soul,” similar to the matter of “I raise (*Esah*-אָשָׂא) the cup of salvations.” In contrast, the silver goblet (*Geviya HaKessef*) is the matter of drawing down from Above to below through Torah study.

As known,⁴⁶⁶ this is analogous to two people, one standing above and the other standing below. They can come close to each other in one of two ways. Either the lower one can ascend above or the upper one can descend below. This likewise is the difference between prayer (*Tefillah*) and Torah study.⁴⁶⁷

⁴⁶⁴ Genesis 44:2

⁴⁶⁵ Psalms 25:1

⁴⁶⁶ Likkutei Torah, Drushim L'Rosh HaShanah 55c

⁴⁶⁷ Maamarei Admor HaZaken 5563 Vol. 2, p. 668 (brought in Ohr HaTorah ibid. p. 347b).

3.

To explain the matter of raising [indicated by the verse], “I will raise the cup of salvations,” in greater detail, in addition to the two above-mentioned ways of bonding between the upper and the lower, whether by the descent of the upper to below, or by the ascent of the lower to above, there also a way in which the upper descends several rungs from his level, and the lower too must ascend from his level etc., and there then is a drawing forth from the upper to the lower.

This then, is the matter [indicated by the verse], “I will raise the cup of salvations.” That is, for there to be a drawing down from the highest aspect of “salvations” (*Yeshu'ot*-ישועות) into the aspect of Kingship-*Malchut* (the “cup-Kos-כוס”), it is not enough for the upper to descend several rungs from his level, but the lower must also ascend, this being the matter of raising the “cup.” Through this he will be able to receive the drawing down from the upper after he already has descended from his level.

Now, the place of bonding between the upper and the lower, as it is in the matter of [the verse], “I will raise the cup of salvations,” is in the aspect of Foundation-*Yesod*. That is, the ascent of the lower (the aspect of Kingship-*Malchut*) is to the aspect of Foundation-*Yesod*. Likewise, the descent of the upper (the aspect of “salvations-*Yeshu'ot*-ישועות”) is until the aspect of Foundation-*Yesod*. It is here (in the aspect of Foundation-*Yesod*), that the [meeting and] bond between the upper and the lower is caused. This matter is [indicated by] the

verse,⁴⁶⁸ “For everything (*Ki Kol*-כִּי כֹל)⁴⁶⁹ in the heavens and earth,” [which Targum translates as],⁴⁷⁰ “He unites the heavens and the earth.”⁴⁷¹

Based on the above, we also can understand the matter in regard to the goblet (*Geviya*-גְּבִיעַ) of Yosef. That is, since he is the aspect of Foundation-*Yesod*, which is the place where the upper and the lower bond, therefore the matter of elevation is unnecessary in him.

4.

Now, in regard the statement above about the difference between the cup of salvations (*Kos Yeshu'ot*) and the silver goblet (*Geviya HaKesef*), namely, that the cup of salvations (which is the aspect of Kingship-*Malchut*) is lower in level than the silver goblet (which is the aspect of Foundation-*Yesod*), which is why it must have the matter of elevation, this only is true presently in our times, in which there is the order of bestower (*Mashpia*) and recipient (*Mekabel*), male and female, in that the strength of the male is much greater than the [strength of the] female, which is why, “it is the way of a man to conquer.”⁴⁷²

⁴⁶⁸ Chronicles I 29:11

⁴⁶⁹ The numerical value of “For everything-*Ki Kol*-כִּי כֹל-80” is the same as “Foundation-*Yesod*-יְסוֹד-80.” Additionally, the *Sefirah* of Foundation-*Yesod* is called by the term “everything-*Kol*-כֹּל.” See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) and Gate Two (*Yesod*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36 *ibid*.

⁴⁷⁰ Targum to Chronicles I 29:11

⁴⁷¹ Also see Zohar I 31a; Zohar II 116a; Zohar III 257a; Zohar Chadash 103b, and elsewhere.

⁴⁷² Talmud Bavli, Yevamot 65b; Also see Shaar HaYichud *ibid*., Ch. 34.

Now, as this matter relates to our service of *HaShem*-יהו"ה, blessed is He, is that the general matter of affecting refinements (*Birurim*) is specifically done through *HaShem*'s-יהו"ה Name of *Ma''H*-מ"ה-45 [י"ד ה"א וא"ו ה"א]. For, as known,⁴⁷³ His Name of *Ma''H*-מ"ה-45 affects the refinement (*Birur*) of His Name of *Ba''N*-ב"ן-52 [י"ד ה"ה ו"ו ה"ה]. Moreover, even when there is a refinement brought about through *HaShem*'s-יהו"ה Name of *Ba''N*-ב"ן-52, this too is brought about through His Name of *Ma''H*-מ"ה-45,⁴⁷⁴ and this is true both of the first refinement (*Birur Rishon*), and especially of the second refinement (*Birur Sheini*).⁴⁷⁵

However, in the coming future, upon the conclusion of the refinements (*Birurim*), there then will be the ascent of the aspect of Kingship-*Malchut*, and she will not need to receive from the aspect of *Zeir Anpin*, since they then will be of equal stature. Moreover, Kingship-*Malchut* will ascend even higher than the aspect of *Zeir Anpin*, as the verse states,⁴⁷⁶ "The female will encompass the male." *HaShem*'s-יהו"ה Name of *Ba''N*-ב"ן-52 [י"ד ה"ה ו"ו ה"ה] will then be even higher than His Name of *Ma''H*-מ"ה-45 [י"ד ה"א וא"ו ה"א].⁴⁷⁷

This is why in the coming future, the primary aspect will specifically be the cup (*Kos*-כוס) of Dovid. This is as our sages, of blessed memory, stated,⁴⁷⁸ "In the future, the Holy One,

⁴⁷³ See Etz Chayim, Shaar 5 (Shaar TaNT'A), Ch. 1; Likkutei Torah, Bechukotai 47c, and elsewhere.

⁴⁷⁴ Also see the prior discourse of Shabbat Parshat Bereishit of this year, 5726, entitled "*Bereishit Bara Elokim* – In the beginning God created," Discourse 7, Ch. 3 (Sefer HaMaamarim 5726, p. 40).

⁴⁷⁵ See Torah Ohr, Vayechi 47d and on.

⁴⁷⁶ Jeremiah 31:21

⁴⁷⁷ See Torah Ohr, Vayechi ibid. 47d and on.

⁴⁷⁸ Talmud Bavli, Pesachim 119b

blessed is He, will prepare a feast for the righteous... After they eat and drink, Avraham will be given a cup of blessing to recite the blessing on, but will say, 'I will not recite the blessing...' He will give it to Yitzchak... He will give it to Yaakov... until [Yehoshua] will say to Dovid, 'Take it and recite the blessing.' Dovid will say, 'I will recite the blessing, and it is fitting for me to recite the blessing, [as the verse states,⁴⁷⁹ 'I will raise the cup of salvations and will call in the Name of *HaShem*-יהו"ה-']" This is because, in the coming future, all the highest revelations will be a drawn down into Kingship-*Malchut*.

About this our sages, of blessed memory, said in Talmud,⁴⁸⁰ that "in the coming future, the cup of Dovid will hold 221-רכ"א *log*, as it states,⁴⁸¹ 'My cup overflows,' in that the numerical value of the word 'overflows-*Revayah*-רַוְיָה is 221," this being the aspect of the Long Patient One-*Arich-ארי"ך*,⁴⁸² which then will be drawn down and revealed in the aspect of Kingship-*Malchut*.

5.

This may be better understood with additional elucidation based on the explanation in the continuation of the above-mentioned discourse entitled "*Geviya HaKesef*," (which is still in manuscript form, and not yet published).⁴⁸³

⁴⁷⁹ Psalms 116:13

⁴⁸⁰ Talmud Bavli, Yoma 76a

⁴⁸¹ Psalms 23:5

⁴⁸² See Torah Ohr, Toldot 19a; Siddur Im Da"CH 52b

⁴⁸³ Subsequently printed in Maamarei Admor HaEmtza'ee ibid. p. 303 and on; Also see Ohr HaTorah ibid. p. 343b and on.

Namely, that presently the matter of the birthright (*Bechorah*) is connected to Reuven, but in the coming future the matter of the birthright will be given to Yosef.⁴⁸⁴ The explanation is that the difference between Reuven and Yosef is that Reuven is the firstborn of his father, whereas Yosef is the firstborn of his mother.

Therefore, presently, at which time the order is in a way of bestower (*Mashpia*) and recipient (*Mekabel*) and the male is primary, the matter of the birthright (*Bechorah*) is connected to Reuven. In contrast, in the coming future, at which time “the female will encompass the male,” the matter of the birthright (*Bechorah*) will be given to Yosef, who is the firstborn of his mother.

This is also the reason that we find that at first, [until the Tabernacle (*Mishkan*) was established], the sacrificial service (*Avodah*) was performed by the firstborn.⁴⁸⁵ Afterwards, however, it was taken away from the firstborn and given to the Priests (*Kohanim*) [because of the sin of the [golden] calf,⁴⁸⁶ which is connected to the sin of the tree of knowledge, which was caused by the matter of the waning of the moon, which was brought about due to the shattering of the vessels (*Shevirat HaKeilim*) of the world of Chaos-*Tohu*, (as explained by his honorable holiness, in the discourses of the 12th-13th of Tammuz).⁴⁸⁷

⁴⁸⁴ Also see Talmud Bavli, Bava Batra 123a; Midrash Bereishit Rabba 98d; Also see Zohar I 222b, 235b and on.

⁴⁸⁵ Mishnah Zevachim 14:4; Talmud Bavli, Zevachim 112b; Midrash Bamidbar Rabba 6:2 [Also see Rashi to Genesis 25:31].

⁴⁸⁶ Midrash Bamidbar Rabba 6:2 *ibid*.

⁴⁸⁷ In the discourse entitled “*Al Kein Yomru HaMoshlim*” 5691 (Sefer HaMaamarim 5691 p. 317 and on).

It is explained elsewhere⁴⁸⁸ that this matter is connected to the dispute of Korach and his assembly. For, without this, it would be the case that the firstborn would serve the Priests. However, to repair the crookedness of Korach and his assembly, who wanted the Levites to be the Priests, this was exchanged so that the Levites serve and are secondary to the Priests.]

The explanation is that there is a difference between the lineage of the Priests and the lineage of the firstborn. That is, the matter of Priesthood is drawn to them from the father, and it makes no difference at all whether the mother is of the Priestly caste or is an Israelite. For, if an Israelite or a Levite marries a Priest, the son goes after the father.⁴⁸⁹

In contrast, when it comes to the firstborn, it is the very opposite. That is, the sanctity of the firstborn (*Bechor*) specifically is dependent on and is drawn from the mother, meaning that he is the firstborn to his mother, as the verse states,⁴⁹⁰ “Sanctify to Me every firstborn, the first issue of every **womb** etc.”

Therefore, in our times, when the toil in serving *HaShem*-יהו"ה, blessed is He, is in the matter of affecting refinements (*Birurim*), in which His Name of *Ma"l*-מ"ל-45 [י"ד ה"ה ו"ו] refines His Name of *Ba"l*-ב"ל-52 [י"ד ה"ה ו"ו], since the male is primary and the female is secondary to him, therefore sacrificial service is performed by the Priests whose lineage is patrilineal.

⁴⁸⁸ Ohr HaTorah, Korach p. 726 and on; Sefer HaMaamarim 5627 p. 346

⁴⁸⁹ Mishnah Kiddushin 3:12; Talmud Bavli, Kiddushin 66b

⁴⁹⁰ Exodus 13:2

However, in the coming future,⁴⁹¹ when the refinements (*Birurim*) will have been completed, and the female will ascend, thus fulfilling the verse, “The female will encompass the male,” the sacrificial service will be done by the firstborn (*Bechorim*) whose sanctity is dependent on and drawn from the mother.

6.

However, we still must better understand this. For, even though the sanctity of the firstborn (*Bechor*) depends on and is drawn from the mother, nevertheless, in regard to inheritance, a firstborn (*Bechor*) is specifically the firstborn of the father.⁴⁹² This is as the verse states,⁴⁹³ “For he is his initial vigor, to him is the right of the firstborn” (in regard to receiving a double portion).

Furthermore, even in the coming future it will be in this way, because Torah and *mitzvot* will not be nullified in the coming future,⁴⁹⁴ “in that this Torah will not be exchanged,”⁴⁹⁵ and the Torah is replete with such verses. [For example, it states],⁴⁹⁶ “If a man shall have two wives, one beloved (like Rachel) and one despised (like Leah)... and the firstborn is the son is the despised one (such as Reuven, who was the firstborn of his father)... he cannot give the right of the firstborn to the

⁴⁹¹ Also see Likkutei Torah of the Arizal to Ezekiel.

⁴⁹² Mishnah Bechorot 8:1

⁴⁹³ Deuteronomy 21:17

⁴⁹⁴ Mishneh Torah, Hilchot Yesodei HaTorah 9:1; Hilchot Megillah 2:18

⁴⁹⁵ The 9th fundamental principle of the thirteen fundamental principles of faith, (Pirush HaMishnayot of the Rambam, introduction to Sanhedrin, Perek Chelek [Ch. 10]); Also see Mishneh Torah, Hilchot Yesodei HaTorah 9:1; Hilchot Melachim 11:3

⁴⁹⁶ Deuteronomy 21:15-16

son of the beloved one (such as Yosef, who was the firstborn of his mother) ahead of the son of the despised one, the firstborn (of his father).”

Now, this must be better understood. For, since in the coming future the female will specifically be higher, which is why the sacrificial service will return to the firstborn, in that their sanctity is dependent on the mother, this being so, why will the law be, that in regard to inheritance, the firstborn (*Bechor*) will specifically continue to depend on the father?

The explanation is that in the coming future, the matter of inheritance (*Yerushah*) will be the reward for the general service of *HaShem*-יהו"ה, blessed is He, during our times. Thus, since service of Him in our times is the matter of affecting refinements (*Birurim*) specifically through His Name of *Ma"Ha*-מ"ה-45 [י"ד ה"א וא"ו ה"א] due to the superiority of the male [as in the teaching] “it is the way of the man to conquer,”⁴⁹⁷ (as mentioned above) therefore, even in the coming future, when the female will ascend, (which is why the sacrificial service will be done by the firstborn whose sanctity is specifically matrilineal), the matter of inheritance will [still] be dependent on the firstborn of the father. This is because the payment of the reward for the service of *HaShem*-יהו"ה, blessed is He, during our times, is specifically by the power of the male.

7.

Now, in regard to the matter of the ascent of the female in the coming future, in this itself there are various levels. This

⁴⁹⁷ Talmud Bavli, Yevamot 65b; Also see Shaar HaYichud ibid., Ch. 34.

may be understood with a preface explaining the teaching of our sages, of blessed memory,⁴⁹⁸ that [in the coming future], “the woman will give birth every day,” about which there are two explanations. The first explanation is that after a single marital union, she will give birth on each successive day.⁴⁹⁹ The second explanation is that she will give birth every day without any marital union at all,⁵⁰⁰ not even one marital union.

This is like the teaching of our sages, of blessed memory,⁵⁰¹ “In the future, the land of Israel will produce cakes and fine woolen garments.” That is to say, the earth will produce them in and of itself, without any plowing or sowing at all. This is because the aspect of Kingship-*Malchut* (“the earth”) will ascend to such a degree that she will not need the bestower (*Mashpia*) altogether.

Now, both explanations are true. For, as known, there will be two phases in the coming future. This being so, during the first phase the woman will give birth on each successive day after a single marital union. That is, even though the female (*Nukva*) will ascend etc., she nevertheless will still require the element of the superiority of the male, only that a single marital union will be sufficient. However, in the second phase the female (*Nukva*) will ascend even higher, such that she will not require the male altogether.

⁴⁹⁸ Talmud Bavli, Shabbat 30b

⁴⁹⁹ See Tanya, Iggeret HaKodesh, Epistle 26 (143b) and Shiurim b'Sefer HaTanya there; Likkutei Sichot Vol. 12, p. 178.

⁵⁰⁰ Maamarei Admor HaEmtza'ee ibid. p. 307; Vaayikra Vol. 2, p. 672; Biurei HaZohar of the Tzemach Tzedek Vol. 2, p. 828.

⁵⁰¹ Talmud Bavli, Shabbat 30b ibid.

Based on this, it is understood that in the second phase of the coming future, the law will be that even regarding inheritance, the firstborn will be from the mother (rather than the father). This is because the mother will give birth by her own power, without the bestowal of the father altogether.

The explanation is that in the first phase of the coming future, the matter of inheritance will be as payment of reward for the toil during the current period. This is why the law of the firstborn regarding inheritance will be patrilineal. This is because the toil during the current period is from the power of the male, [in that] His Name of *Ma''H*-מ"ה-45 [י"ד ה"א וא"י ה"א] refines His Name of *Ba''N*-ב"ן-52 [י"ד ה"ה ו"י ה"ה].

However, afterwards, there will be a time (and beyond this – higher than the matter of time) that will even be higher than the matter of payment of reward for the toil during the current period. Rather, “a new Torah will come forth from Me,”⁵⁰² and then, in regard to inheritance, the firstborn will also be matrilineal, (just as the sacrificial service done by the firstborn will be matrilineal).

This likewise is the superiority of the birthright of Yosef, who was the firstborn of his mother, in comparison to the birthright of Reuven, who was the firstborn of his father. This is because in that time *HaShem*'s יהוה's Name of *Ba''N*-ב"ן-52 [י"ד ה"ה ו"י ה"ה] will ascend even higher than His Name of *Ma''H*-מ"ה-45 [י"ד ה"א וא"י ה"א].

However, the superiority of Yosef is (not due to himself, but) only because he is firstborn to his mother. In other words, since in the coming future there will be an elevation of the

⁵⁰² Isaiah 54:4; Midrash Vayikra Rabba 13:3

greatness of the mother in a manner that “the female will encompass the male,” therefore there will be an increase in the greatness of Yosef, who is the firstborn of his mother, in comparison to Reuven, who is firstborn of his father.

However, in regard to the level of the tribes themselves, even though in the coming future Yosef will be on a much higher level, nonetheless, the matter of Kingship-*Malchut* will (not be with Yosef, but) specifically with the tribe of Yehudah. This is as the verse states,⁵⁰³ “My servant David will be their leader forever.”

The reason is because in the coming future there will be an elevation of the aspect of Kingship-*Malchut*, which is the aspect of Dovid,⁵⁰⁴ to a greater degree than the aspect of Foundation-*Yesod*, which is the aspect of Yosef. This refers to the elevation of *HaShem*’s-יהו"ה Name of *Ba"ן-N-52* [י"ד ה"ה] even higher than His Name of *Ma"ן-H-45* [י"ד ה"א] [וא"ן ה"א].

Moreover, as explained above (in chapter four), in the coming future the cup of salvations (*Kos Yeshu'ot*) of Dovid will even be higher than the silver goblet (*Geviya HaKessef*) of Yosef. This is why it is specifically Dovid who said, “I will recite the blessing, and it is fitting for me to recite the blessing, [as the verse states,⁵⁰⁵ ‘I will raise the cup of salvations and I will call in the Name of *HaShem*-יהו"ה.”

⁵⁰³ Ezekiel 37:25

⁵⁰⁴ See Pardes Rimmonim, Shaar 23 (Shaar Erchei HaKinuyim) section on “David-דוד,” and elsewhere; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

⁵⁰⁵ Psalms 116:13

With the above in mind, we can also understand the verse, “Yaakov went out from Be’er Sheva and went to Charan,” and its relationship to the conclusion of the matter, “And I will return in peace... then this stone... will be the house of God.”

To explain, Yaakov’s general mode of serving *HaShem*-יהו"ה, blessed is He, after he went out from Be’er Sheva to go to Charan - “the wrath (*Charon Af*-חרון אף) of the world,” was through engaging in the toil of affecting refinements (*Birurim*), this being the matter of refining *HaShem*’s-יהו"ה Name of *Ba”N*-ב"ן-52 [י"ד ה"ה ו"ו ה"ה] through His Name of *Ma”H*-מ"ה-45 [י"ד ה"ה ו"א ו"א ה"ה].

However, upon the conclusion of the refinements (*Birurim*), there will be an elevation of His Name of *Ba”N*-ב"ן-52 to even higher than His Name of *Ma”H*-מ"ה-45. About this the verse states, “This stone (*Even HaZot*-ת"ת הזאת)... will be the house of God.” This is because the word “stone-*Even*-אבן” indicates that the root of [the stone] is in *HaShem*’s-יהו"ה name with the numerical value of *Ba”N*-ב"ן-52 [י"ד ה"ה ו"ו ה"ה] with the addition of the letter *Aleph*-א from a different name, for a reason known to the One who formed it,” (as the Alter Rebbe writes in Tanya).⁵⁰⁶

That is, the “stone-*Even*-אבן” is connected to the general matter of the toil of affecting refinements (*Birurim*), which is the matter of refining *HaShem*’s-יהו"ה Name of *Ba”N*-ב"ן-52

⁵⁰⁶ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7

[י"ד ה"א] through His Name of *Ma''H*-מ"ה-45 [י"ד ה"א] [וא"י ה"א].

About this the verse states,⁵⁰⁷ “The stone the builders despised has become the cornerstone.” In other words, during our times, when the aspect of Kingship’s-*Malchut* “feet descend unto death” to affect refinements (*Birurim*) in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), it is “the stone the builders despised.”

However, in the coming future, upon the conclusion of the refinements (*Birurim*), she then will “become the cornerstone,” referring to the matter of the ascent of the Name of *Ba''N*-ב"ן-52 [י"ד ה"א ו"י ה"א] even higher than the Name of *Ma''H*-מ"ה-45 [י"ד ה"א וא"י ה"א].

Now, being that in the coming future there will be an ascent of His Name of *Ba''N*-ב"ן-52 to even higher than the Name of *Ma''H*-מ"ה-45, therefore “this stone... will be the house of God.” This is why the passage concludes, “whatever You will give me, tithe, I shall tithe (*Aser A'asrenu*-עשר אעשרנו) to You,” meaning, two tithes, referring to the two aspects of the Crown-*Keter*, these being the Long Patient One-*Arich* and the Ancient One-*Atik*,⁵⁰⁸ which in the coming future will be drawn down and revealed in the aspect of Kingship, which is why “My servant David will be their leader forever.”

⁵⁰⁷ Psalms 118:22; Also see Likkutei Torah, Zot HaBrachah 99d and on

⁵⁰⁸ Torah Ohr, Vayeitzei 22d