

Discourse 13

“*Vayeishev Yaakov... -
Yaakov Settled...*”

Delivered on Shabbat Parshat Vayeishev,

The 20th of Kislev, 5727⁹³⁹

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

1.

The verse states,⁹⁴⁰ “Yaakov settled in the land of his father’s sojournings, in the land of Canaan.” In his book *Torah Ohr*,⁹⁴¹ the Alter Rebbe, whose day of redemption and joy we are celebrating, explains that we must understand the repetitive language “the land of his father’s sojournings, in the land of Canaan.” The meaning of the word “Canaan-כנען” is “merchant,” as in the verse,⁹⁴² “Whose merchants (*Canaaneha*-כנעניה) were the elite of the land,” and as written,⁹⁴³ “A merchant (*Canaan*-כנען) with scales of deceit in his hand.” That is, like a merchant who scatters money in order to profit and increase wealth, and whose primary intention is “to scatter and

⁹³⁹ The beginning and end of the original discourse were edited by the Rebbe. Also see the later note [13 in the original] with reference to the discourse entitled “*Padah b’Shalom*” 5677 which was published as a pamphlet for Erev Chanukah of this year 5727.

⁹⁴⁰ Genesis 37:1

⁹⁴¹ *Torah Ohr*, beginning of *Vayeishev*

⁹⁴² Isaiah 23:8

⁹⁴³ Hosea 12:8

gather more.”⁹⁴⁴ [That is, the ultimate purpose of trade is profit, as our sages, of blessed memory, stated,⁹⁴⁵ “Is one who buys and sells at the same price called a merchant?”] The same is so of the descent of the soul to below, in that the ultimate purpose of its descent is for the sake of ascent. That is, specifically through its descent and manifestation in the body and animalistic soul, it comes to a higher level than before its descent.

Now, this must be explained at greater length, and in addition we must understand Rashi’s comment on the verse, “Yaakov settled,” that “After (the Torah) briefly relates the settlements of Esav and his descendants to you – in that they were not sufficiently distinguished or important to be described in detail etc., it clearly explains the settlements of Yaakov and his descendants at length etc.”

Now, at first glance, given that the settlements of Esav and his descendants are neither distinguished nor important, what need was there for them to be written about [in the Torah] altogether, even briefly? We therefore must say that even though, in and of themselves, the settlements of Esav are neither distinguished nor important, nonetheless, since through them we come to the settlements of Yaakov, the Torah therefore wrote of them.

Nevertheless, since their entire matter is only that through them we come to the settlements of Yaakov, they therefore are written in a brief way. In contrast, about Yaakov

⁹⁴⁴ Proverbs 11:24; See Shaar HaMitzvot of the Arizal, Parshat Re’eh (Mitzvat HaTzedakah); Also see Sefer HaLikkutim, Parshat Tetzaveh

⁹⁴⁵ Talmud Bavli, Bava Metziya 40b

and his descendants, who in and of themselves, are distinguished and important, it elucidates them in a lengthy way. This being so, we must understand how it is that through the settlements of Esav we come to the settlements of Yaakov. Additionally, we must understand the specific wording, “a brief way” (*Derech Ketzarah*-דרך קצרה) and “a lengthy way” (*Derech Aruchah*-דרך אורכה).

2.

This may be understood, by prefacing with the verse,⁹⁴⁶ “He redeemed my soul in peace from battles against me, for the many were with me.” The question about the specific wording, “He redeemed my soul in peace (*Padah b'Shalom*-פדה בשלום)” is well known. That is, this wording indicates that there can be redemption that is not in a way of peace (*Shalom*-שלום), whereas here the verse specifically states “He redeemed my soul in peace (*Padah b'Shalom*-פדה בשלום),” indicating that this redemption was in peace.

We also must understand why the verse states “from battles-*MiKrav*-מקרב against me,” rather than from “war-*Milchamah*-מלחמה,” which is more commonly used elsewhere [in Scripture]. This is because the Holy Language (*Lashon HaKodesh*) [Biblical Hebrew] is not a language of human convention,⁹⁴⁷ but is the language by which the world was created.⁹⁴⁸ That is, the name of everything [in the Holy

⁹⁴⁶ Psalms 55:19

⁹⁴⁷ Midrash Bereishit Rabba 18:4

⁹⁴⁸ See Pardes Rimmonim, Shaar 22 (Shaar HaKinuyim) Ch. 1

Language] indicates the quality and inner substance of that thing, [the knowledge of which] was the wisdom of Adam, the first man.

Beyond this, its name indicates the Godly vitality of that which is called by it, as the Alter Rebbe, whose redemption and day of joy we are celebrating, writes in Shaar HaYichud VeHaEmunah.⁹⁴⁹ From this we may understand the matter of synonymous names in the Holy Language (*Lashon HaKodesh*), that even though they all are the names that generally indicate the same thing, nonetheless, each one indicates and brings out a different inner matter.

The same is so with the [two] names [for “battle”] these being “*Krav*-קרב” and “*Milchamah*-מלחמה.” That is, even though the word “*Krav*-קרב” means “battle,” it nevertheless must be said that the word “*Krav*-קרב” indicates a unique kind of “battle,” and specifically that kind of battle is referred to with the word “*Krav*-קרב.”

Moreover, based on the statement in [Talmud] Yerushalmi,⁹⁵⁰ that “He redeemed my soul in peace from battles against me” refers to the war with Avshalom, and yet, Scripture calls that war by the name “*Milchamah*-מלחמה,” this being so, it is not understood why in this verse, it specifically is called “*Krav*-קרב.”

⁹⁴⁹ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1.

⁹⁵⁰ Talmud Yerushalmi, Sotah 1:8; In regard to this, Rashi in Psalms [55:19 *ibid.*] cites the verse (Samuel I 18:16), “All of Yisroel and Yehudah loved Dovid etc.,” – and the [next] verse there (18:17) concludes, “and fight the wars of *HaShem*-יהוה.”

Now, about the verse, “from battles against me” (*Mikrav Li*-מִקְרָב לִי) there are two explanations. The first is that when Dovid was in a state of battle (*Krav*-קָרַב), it was then that “He redeemed my soul in peace. The second explanation is that He redeemed and removed him from the battle. This is why the word used is “from battles-*MiKlav*-מִקְרָב,” with the [prefix letter] *Mem*-מ, (similar to, “He redeemed us from Egypt-*MiMitzrayim Peditanu*-מִמִּצְרַיִם פָּדִיתָנוּ,” the meaning of which is that there was redemption and departure from Egypt (*MiMitzrayim*-מִמִּצְרַיִם)). We therefore must understand the meaning of these two explanations.

Now, the conclusion of the verse states, “For the many were with me.” The word “For-*Ki*-כִּי” gives the reason [“because”]. That is, the reason “He redeemed my soul in peace etc.,” is because “the many were with me.” This is as stated in Talmud Yerushalmi,⁹⁵¹ that even the people of Avshalom prayed for Dovid, and through this “He redeemed my soul in peace.”

However, it can also be said that the word “*Ki*-כִּי” means “that-*Asher*-אֲשֶׁר.”⁹⁵² That is, when the verse states “the many were with me,” this comes in explanation of, “He redeemed my soul in peace etc.,” meaning that the redemption in peace was “that the many were with me.”

What arises [from both explanations] is that it is understood from the explanation, “because the many were with me,” that “through the many being with me,” it thereby was

⁹⁵¹ [Talmud Yerushalmi, Sotah 1:8 ibid.]

⁹⁵² See Talmud Bavli, Rosh HaShanah 3a

caused that there was “redemption in peace etc., that the many were with me.”

3.

Now, to understand all this, we must preface with [an explanation of] the verse,⁹⁵³ “These are the kings who reigned in the land of Edom before a king reigned over the children of Israel.”⁹⁵⁴ About this it states⁹⁵⁵ in Midrash,⁹⁵⁶ “At the moment that Yaakov called Esav, ‘my lord-*Adonee*-אדוני,’ the Holy One, blessed is He, said to him, ‘You debased yourself and called him ‘my lord’ eight times. As you live, I will establish eight kings from his descendants before your descendants,’ as the verse states, ‘These are the kings who reigned [in the land of Edom] before a king reigned over the children of Israel etc.’”

Now, this must be better understood. For, it is well known throughout Kabbalah and Chassidus that the kings of the world of Chaos-*Tohu* are seven kings, however in Midrash eight kings are enumerated. Additionally, we must understand why the Torah enumerates eight kings.

⁹⁵³ Genesis 36:31

⁹⁵⁴ In regard to the coming section see the discourse entitled “*Padah b'Shalom*” 5677, published as an independent pamphlet for **Erev Chanukah 5727** (and subsequently in Sefer HaMaamarim 5677 p. 88 and on; p. 244 and on). The introduction there states, “His honorable holiness, the Rebbe Shlita, said this discourse at the gathering of the holiday of redemption, the 19th of Kislev, of this year (with some additions and variations). At the gathering of the 20th of Kislev (Shabbat Parshat Vayeishev) he said this discourse again at greater length, and with additions to the beginning and end.”

⁹⁵⁵ The remainder of the original discourse, until Ch. 12, was not edited by the Rebbe.

⁹⁵⁶ Midrash Bereishit Rabba 75:11

The explanation of this is well-known, namely, that about the eighth king, Hadar, it does not say that “he died,” in that the matter of the “shattering” (*Shevirah*) did not take place in him, and on the contrary, from him is the beginning of the root of Repair-*Tikkun*.⁹⁵⁷ However, this must be understood, because in Divrei HaYamim⁹⁵⁸ it states “and he died” even about Hadar.

As known, the explanation is as stated in Zohar HaRakiya,⁹⁵⁹ that in the Scriptures, which is the matter of Kingship-*Malchut*, and especially in Divrei HaYamim (Chronicles) which is related to time, this being the *Sefirah* of Kingship-*Malchut*,⁹⁶⁰ it refers to the aspect of the kings of the feminine side (*Nukva*), meaning, as the *Sefirot* are in the *Sefirah* of Kingship-*Malchut*, in which there also was a matter of the shattering (*Shevirah*) in the eighth king.

In contrast, the Torah is the aspect of *Zeir Anpin*, and discusses the kings of the masculine side (*Dechura*), and in this aspect, there was no shattering in the eighth king, which is the aspect of Foundation-*Yesod*.⁹⁶¹ On the contrary, the root of the Repair-*Tikkun* is from him.

Now, the first king (in whom there was the beginning of the shattering) is Bela ben Be’or, which is the aspect of

⁹⁵⁷ Etz Chayim, Shaar 10 (Shaar HaTikkun), Ch. 3; See Zohar HaRakiya, 173a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 46.

⁹⁵⁸ Chronicles I 1:51

⁹⁵⁹ Zohar HaRakiya, Terumah, Drush Zayin HaMelachim (173a and on).

⁹⁶⁰ See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7 (82a)

⁹⁶¹ Etz Chayim, Shaar 9 (Shaar Shevirat HaKeilim) Ch. 8; See Zohar HaRakiya ibid.

Knowledge-*Da'at*.⁹⁶² (This does not contradict what is explained elsewhere,⁹⁶³ that the beginning [of the shattering] is in Kindness-*Chessed*, as stated in *Otzrot Chayim*.)⁹⁶⁴ However, at first glance, this must be better understood. This is because it is explained that the matter of the shattering (*Shevirah*) was entirely in the emotions (*Midot*).⁹⁶⁵ However, it must be said that the shattering stemmed from the aspect of Knowledge-*Da'at*, as also understood quite simply from the fact that the shattering below, is the matter of the sin of Adam, the first man, who ate from the Tree of Knowledge (*Etz HaDa'at*), this being specifically the matter of Knowledge-*Da'at*.

4.

The explanation is that the matter of the sin of the Tree of Knowledge (*Etz HaDa'at*) is that they came have sensation of the physical. This is as stated,⁹⁶⁶ “And the woman saw that the tree was good for eating and that it was a delight to the eyes etc.” In other words, before the sin of the Tree of Knowledge, the palate of Adam, the first man, sensed spiritual flavor, and as a result of the sin, he came to sense physical flavor.

The explanation is that, as known, before the sin, Adam, the first man, included the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) within himself. That is, his

⁹⁶² Etz Chayim, Shaar 8 (Shaar Drushei Nekudot) Ch. 4; Shaar 9 (Shaar Shevirat HaKeilim) Ch. 1

⁹⁶³ Etz Chayim *ibid.* Ch. 2

⁹⁶⁴ Otzrot Chayim, Shaar HaNekudim Ch. 7 (Koretz 5543 p. 26c)

⁹⁶⁵ See Etz Chayim, Shaar 8 (Shaar Drushei Nekudot) Ch. 1; Maamarei Admor HaZaken 5568 Vol. 1, p. 1 and on, and elsewhere.

⁹⁶⁶ Genesis 3:6

head was in the world of Creation (*Briyah*), his torso was in the world of Formation (*Yetzirah*) and his feet were in the world of Action (*Asiyah*).⁹⁶⁷

From this it is understood that even his feet were on a higher level, being that the feet are connected to the rest of the body, which is one body. Moreover, at the beginning of creation, “the world was created in a state of wholeness.”⁹⁶⁸ Therefore, even on the level of “the feet” of Adam, the first man, his physical palate tasted spiritual flavor.

About this our sages, of blessed memory, stated,⁹⁶⁹ “The heel of Adam, the first man, would [outshine and] darken the sphere of the sun.” Now, the heel is the lowest part of the foot, but even so, it would [outshine and] darken the sphere of the sun, which is the matter of the [celestial] constellations (*Mazalot*). That is, the heel of Adam, the first man, was higher than the constellations (*Mazalot*).

Now, the matter of the constellations (*Mazalot*) is as our sages, of blessed memory, stated,⁹⁷⁰ “There is not a single blade of grass below that does not have a constellation (*Mazal*) above that strikes it and tells it to grow.” As the Alter Rebbe⁹⁷¹ points out about the precise wording, “tells it to grow,” what is meant is not that the essence of its being is made from the constellation. Rather, after it has already been brought into being, the constellation (*Mazal*) then causes its growth,

⁹⁶⁷ Sefer HaGilgulim, Ch. 18; See Etz Chayim, Shaar 39 (Shaar Ma”N uMa”D) Drush 1 toward the end; Shaar Maamarei Rashbi to Zohar III 83a.

⁹⁶⁸ See Midrash Bereishit Rabba 14:7; 12:6; 13:3 (and Yefeh To’ar there).

⁹⁶⁹ Midrash Vayikra Rabba 20:2; Zohar III 83b *ibid.* (Raaya Mehemna)

⁹⁷⁰ See Midrash Bereishit Rabba 10:6; Zohar I 251a (Hashmatot); Zohar II 171b; Moreh Nevuchim 2:10

⁹⁷¹ Tanya, Iggeret HaKodesh, end of Epistle 20 (132a)

maturation, its flavor and its sweetness, and all its other characteristics. However, it is understood that being that the [influence of the] constellation (*Mazal*) is spiritual, it does not apply for there to be physical sweetness in it.

The same is understood about Adam, the first man, whose “heel would [outshine and] darken the sphere of the sun,” and was higher than the constellations (*Mazalot*), that his palate would taste spiritual flavor, and the sin affected that he now tasted physical flavor.

The explanation is that he wanted to taste the physical, and therefore he sensed the physical flavor. What is meant here is not that he thereby caused and brought about physical flavor, because since the world was created in a state of wholeness, physical flavor was also created. Rather, what is meant is that before the sin, Adam, the first man, tasted spiritual flavor, whereas the physical flavor was subsumed in the spiritual flavor, such that it had no existence independent of the spiritual. The sin was that he wanted to sense the physical, as it is, in and of itself.

This then, is the meaning of [the teaching] that before the sin, his torso was in the world of Formation (*Yetzirah*), in which he tasted the sweetness of the Torah, and that the level of his feet was in the world of Action (*Asiyah*), such that his sense of the sweetness was only that of spiritual sweetness, whereas the physicality was subsumed and drawn after the spiritual. The sin was that he wanted to sense the physical.

This also explains the verse,⁹⁷² “They knew that they were naked.” That is, what is meant here is not that before they

⁹⁷² Genesis 3:7

did not know, for if this was so, what is added by stating that “they were not ashamed?”⁹⁷³ Rather, then it states that “they knew” (*Yadoo*-ידעו) it [refers to] recognition and sensation. In other words, at first, there was no sensation or lust in this. This is as stated in Reishit Chochmah⁹⁷⁴ that before the sin, the sensation was that just as we fulfill the *mitzvah* of Tefillin through the arm (and all Torah is equated to the Tefillin),⁹⁷⁵ in the same way with this particular organ we fulfill the *mitzvah* of “be fruitful and multiply,”⁹⁷⁶ which is a very great and exalted *mitzvah*, as the verse states,⁹⁷⁷ “He did not create [the world] for emptiness; He fashioned it to be inhabited.”

However, the sin caused them to have sensation and lust in this. Therefore the matter of garments (*Katnot*) became necessary,⁹⁷⁸ from which there was a further chaining down into actual Torah law (*Halachah*), that the matter of garments (*Levushim*) is necessary.

The same is so of the sin of the Tree of Knowledge (*Etz HaDa'at*), that its cause was Knowledge-*Da'at* and sensation. That is, the sin was that he was caused to have the sensation of the physical matter as it is, in and itself, rather than as it is subsumed and drawn after the spiritual. Through this we can also understand this as it is Above, that the cause of the

⁹⁷³ Genesis 2:25

⁹⁷⁴ Reishit Chochmah, Shaar HaKedushah, Ch. 16; [Also see Tzva'at HaRivash translated as The Way of The Baal Shem Tov, Section 101 (related by the Rav, the Maggid of Mezhritch).]

⁹⁷⁵ Talmud Bavli, Kiddushin 35a

⁹⁷⁶ Genesis 1:28

⁹⁷⁷ Isaiah 45:18

⁹⁷⁸ Genesis 3:21

shattering (*Shevirah*) in the emotions (*Midot*), is the matter of sensation, which is the aspect of Knowledge-*Da'at*.

5.

Now, the sin of the Tree of Knowledge caused a descent in the entire the order of the chaining down of the worlds (*Seder Hishtalshelut*). That is, just as in Adam, the first man, the sin did not only cause a descent of his feet in the world of Action (*Asiyah*), in that he sensed physical flavor, but also of his body in the world of Formation (*Yetzirah*).

This is because the world of Formation (*Yetzirah*) is the matter of the emotions (*Midot*), being that “*Zeir Anpin* dwells in the world of Formation (*Yetzirah*).”⁹⁷⁹ That is, the sin also caused a descent in the emotions (*Midot*) of the world of Formation (*Yetzirah*), such that as the emotions (*Midot*) were after the sin, cannot compare to how the emotions (*Midot*) were before the sin. Rather, just as the descent of his feet in the world of Action (*Asiyah*) was through Knowledge-*Da'at* and sensation, so likewise the descent of the emotions (*Midot*) came about through sensation.

The explanation is that the inception of the emotions (*Midot*) is the matter of Kindness-*Chessed*. In Kindness-*Chessed*, there are kindnesses that are concealed (*Chassadim HaMechusim*) and there are kindnesses that are revealed (*Chassadim HaMegulim*).⁹⁸⁰ The kindnesses that are revealed

⁹⁷⁹ Tikkunei Zohar, Tikkun 6 (23a)

⁹⁸⁰ Also see Sefer HaMaamarim 5670 p. 13 and on; *Hemshech Rosh HaShanah* 5692 Ch. 14; 5710 Ch. 13 (Sefer HaMaamarim 5692 p. 29 and on; Sefer HaMaamarim 5710, p. 22 and on).

(*Chassadim HaMegulim*) are the matter of Kindness-*Chessed* that comes into revelation, whereas the kindnesses that are concealed (*Chassadim HaMechusim*) are as Kindness-*Chessed* is concealed because of the intellect.

However, the intention in the kindnesses that are concealed (*Chassadim HaMechusim*) is not for the emotions (*Midot*) that are included in the intellect (*Sechel*). This is because as they are included in the intellect (*Sechel*) they are not heartfelt emotions but are emotions of intellect, and it then does not apply to differentiate between the kindnesses that are concealed (*Chassadim HaMechusim*) and the kindnesses that are revealed (*Chassadim HaMegulim*). This being so, the intention in the kindnesses that are concealed (*Chassadim HaMechusim*) is for the emotions (*Midot*) as they are in their place in the heart, except that they are nullified because of the intellect (*Sechel*) that illuminates in the heart.

The explanation is that even though the emotions (*Midot*) come from the intellect (*Sechel*), and as stated in Tanya,⁹⁸¹ the [qualities of] Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at* are called “the mothers” and source of the emotions (*Midot*), in that through contemplating “how abundant are Your works, *HaShem*-יהוה”⁹⁸² and “how great are Your works, *HaShem*-יהוה”⁹⁸³ the emotions (*Midot*) come to be revealed, these being love of *HaShem*-יהוה, the dread and fear of Him, and glorification of Him etc., and as Rambam stated,⁹⁸⁴ “What is the path to attain

⁹⁸¹ Tanya, Likkutei Amarim, Ch. 3

⁹⁸² Psalms 104:24

⁹⁸³ Psalms 92:6

⁹⁸⁴ Mishneh Torah, Hilchot Yesodei HaTorah 2:2

love and fear of Him? When a person contemplates etc.” That is, through contemplation (*Hitbonenut*) that is appropriate for [rousing] love of *HaShem*-יהו"ה, blessed is He, the emotion of love of Him is caused to be born in him, and through contemplation (*Hitbonenut*) that is appropriate for rousing fear of Him, the emotion of fear is caused to be born in him.

Nonetheless, during the time that the strength of the intellect (*Sechel*) illuminates in him, the emotions (*Midot*) cannot exist in a revealed state, and it only is when the intellectual qualities (*Mochin*) withdraw, at which time there is no radiance [of intellect] at all, or at the very least, when the intellect (*Sechel*) only illuminates in a transcendent encompassing way (*Makif*), is it possible for there to be the existence of the emotions in a revealed state.

However, there is a level of [the existence of] emotions even when the intellect (*Sechel*) is revealed, which affects the nullification of the emotions (*Midot*), but even so, the emotions (*Midot*) are present and exist in the heart. This is when he contemplates into the depth (*Omek*) and innerness of the intellect (*Pnimiyut HaSechel*) and understands the intellect (*Sechel*), but not by way of the receptacles of understanding and comprehension, these being the receptacles of the brain. In such a case, it is possible for the light of the intellect to also illuminate in the heart.

In other words, when the contemplation is solely through the receptacles of the brain, then only the brain is illuminated, but not the heart. In contrast, when the contemplation is into the innerness and depth of intellect that transcends the vessel of the brain, there then is no limitation of

the brain there, and it can also illuminate in the heart. (On the contrary, their primary existence is in the heart). When the intellect illuminates in the heart, this causes the nullification of the emotions (*Midot*).

In other words, the primary aspect is the intellect (*Sechel*), and moreover, this is the innerness of the intellect (*Pnimiyut HaSechel*), but nonetheless, there is the existence of the emotion in the heart, except that the emotion is unsensed, being that it is nullified to the intellect which illuminates in the heart. This is the matter of the innerness (*Pnimiyut*) of the emotions (*Midot*).

Now, from the perspective of the innerness (*Pnimiyut*) of the emotions (*Midot*), in which there is an illumination of the innerness (*Pnimiyut*) of the intellectual qualities (*Mochin*), it is not possible for the forces of externality to derive vitality. This is because the emotions are not sensed or felt. In contrast, this is not so of the externality (*Chitzoniyut*) of the intellectual qualities (*Mochin*), from which the externality (*Chitzoniyut*) of the emotions (*Midot*) is caused, in which it is possible for the forces of externality to derive vitality.

This then, is the matter of the sin of the Tree of Knowledge (*Etz HaDa'at*), namely, that there was caused to be the sensation of the emotions (*Midot*) such that they are recognized and felt, this being the matter of the kindnesses that are revealed (*Chassadim HaMegulim*).

The explanation, as it relates to our service of *HaShem*-יהו"ה, blessed is He,⁹⁸⁵ is that there is the matter of "closeness

⁹⁸⁵ See *Hemshech* 5672 Vol. 1, p. 79, p. 362; *Igrot Kodesh*, Vol. 18, p. 371, and elsewhere.

to God is good,” and there is the matter of “closeness to God is good for **me**.”⁹⁸⁶ The [matter of] “closeness to God is good” is that Godliness is good, in and of itself, and from this [aspect] there is no derivation of vitality by the forces of externality. This is the matter of the Tree of Life (*Etz HaChayim*), about which the verse states,⁹⁸⁷ “Lest he eat and live forever,” in that there is no derivation of vitality by the side opposite holiness.

In contrast, closeness to God is good for **me** is in a way that it becomes sensed, meaning that his own existence is mixed into it, such that it can possibly be that the primary aspect is that he senses himself, whereas the Godliness is only secondary. Thus, if he does not sense himself, he does not sense that “closeness to God is good for me,” and it therefore is possible for the love to be nullified. This is the matter of kindnesses that are revealed (*Chassadim Megulim*), this being the aspect of sense of self.

It is from this, that there could possibly be derivation of vitality by the side opposite holiness. That is, even though the sense that “closeness to God is good for me” is a matter of the side of holiness, nonetheless, derivation of vitality by the side opposite holiness is possible from this. This is as known, that from the Kindness-*Chessed* of Avraham, the love of the Philistines is possible (as explained elsewhere about the external husk (*Kelipah*) of the “Philistines-*Pelishtim*” (פְּלִשְׁתִּים)).⁹⁸⁸

⁹⁸⁶ Psalms 73:28

⁹⁸⁷ Genesis 3:22

⁹⁸⁸ *Torat Chayim*, Toldot 143c and on; Also see *Derech Chayim* of the Mittler Rebbe, translated as *The Path of Life*, Ch. 6.

Now, although even in the externality (*Chitzoniyut*) of the intellectual qualities (*Mochin*) (from which the drawing forth of the externality (*Chitzoniyut*) of the emotions (*Midot*) comes, this being the kindnesses that are revealed (*Chassadim HaMegulim*)), it is possible for there to be guarding and protection against the side opposite holiness deriving vitality, brought about through the intellect illuminating in an encompassing way (*Makif*), there nonetheless is the need for great care and counsel etc. In contrast, this is not so of the inner aspect (*Pnimiyyut*) of the intellectual qualities (*Mochin*), in which this caution is not at all necessary.

6.

Now, as known, the sin of the Tree of Knowledge (*Etz HaDa'at*) caused the admixture of good and evil, as explained in the Sichah talk of his honorable holiness, my father-in-law, the Rebbe, on the 19th of Kislev,⁹⁸⁹ that there is an admixture of good and evil in everything, in that there is no good that is absent of evil, and there is no evil that is absent of good. For, as known,⁹⁹⁰ after the sin of the Tree of Knowledge (*Etz HaDa'at*), everything in the world came to have an admixture of good and evil.

This matter is due to Knowledge-*Da'at*. For, in regard to a person who has no Knowledge-*Da'at* at all, or who only

⁹⁸⁹ 5694, Ch. 6 (Likkutei Dibburim, Vol. 1, p. 87a)

⁹⁹⁰ See Maamarei Admor HaEmtza'ee, Vayikra Vol. 2 p. 704; Sefer HaMaamarim 5662 p. 300 and on; Discourse entitled "*Ani Chomah*" 5690; 5692 (Sefer HaMaamarim Kuntreisim Vol. 2, p. 213a and on; 5692 p. 176 and on) and elsewhere.

has a small measure of Knowledge-*Da'at*, he conducts himself according to his simplicity. In other words, everything that he does is with the ultimate simplicity, without any admixture of its opposite, so that when he does something good, it is not mixed with evil, and when he does something evil, it is not mixed with good. This is because he has neither Knowledge-*Da'at* nor cunning.

In contrast, a person who has Knowledge-*Da'at* and cunning, such that he is capable of concealing [his motives], it can be that as he is engaged in doing something, he can have a [hidden] ulterior motive, and the like. In this case, even when externally he does something good, it is possible that inwardly it is something evil. The same so in the reverse, that he is evil externally, but inwardly good.

This is like the verse,⁹⁹¹ “One who spares his rod hates his child.” That is, even though when he chastises his child what is revealed is a matter of Might-*Gevurah*, nonetheless, his intention in this is a matter of Kindness-*Chessed*, in that he does it because of his love for his child. That is, even though because of his love for his child he only wants to act in a way of revealed goodness toward him, nonetheless, Knowledge-*Da'at* causes the dominance of the intellect (*Sechel*) to cause the emotion to lean [this way or that way].

This is because he contemplates and delves into it, and comes to the understanding that even though he loves his child, it is for his benefit that he must chastise him. Through this, he comes to lean toward Might-*Gevurah*, on account of which, in revelation, he chastises his son. This is the matter of the sin of

⁹⁹¹ Proverbs 13:24

the Tree of Knowledge (*Etz HaDa'at*), in that the matter of Knowledge-*Da'at* causes the admixture of good and evil. However, we must better understand this, because the external husks (*Kelipot*) do not have a brain of Knowledge-*Da'at*. This is as stated in Zohar,⁹⁹² “The other god is a eunuch and produces no fruit etc.”

The explanation is that [when it states that] they do not have Knowledge-*Da'at*, this refers to the innerness (*Pnimityut*) of Knowledge-*Da'at*, which causes the nullification of the emotions (*Midot*) and from which the side opposite holiness derives no vitality. However, they do have the externality (*Chitzoniyut*) of Knowledge-*Da'at*, from which derivation of vitality by the side opposite holiness is possible, and through which the admixture of good and evil is caused.

The explanation is that the matter of inter-mingling only applies when there are particulars. This is as stated by the Mittler Rebbe,⁹⁹³ that as the four elemental foundations (*Yesodot*) are in and of themselves, inter-inclusion between them is not possible. It only is because the foundational element of the fire also has something of the foundational element of water in it, and the foundational element of water also has something of the foundational element of fire in it etc., that it therefore applies for there to be a matter of inter-inclusion [between them]. The same is so of Knowledge-*Da'at*. Because it is the matter of [contemplative] delving, by which the intellect

⁹⁹² Zohar II 103a; See Likkutei Torah, Chukat 60c; Sefer HaMaamarim 5670 p. 138 and on.

⁹⁹³ See Biurei HaZohar, Mikeitz 32c and on; Torat Chayim, Bereishit 13a; Noach 71a; Bad Kodesh p. 14 (Igrot Kodesh of the Mittler Rebbe, p. 248 and on).

comes to have an abundance of particulars, this thereby causes the matter of inter-inclusion and co-mingling.

Now, this is not in contradiction to the explanation elsewhere,⁹⁹⁴ that the abundance of intellectual particulars come through Understanding-*Binah*. For, from the aspect of Understanding-*Binah*, the particulars only are present in a general way. In contrast, when one understands the matter by delving into it (*Ha'amaka*) with the power of Knowledge-*Da'at*, this is when the matter comes in a way of a great many particulars etc.

This is the superiority of the quality of Knowledge-*Da'at*, over and above the intellectual qualities (*Mochin*) of Wisdom-*Chochmah* and Understanding-*Binah*. For, in the intellect in general, there are [the three dimensions of] length, width, and depth.⁹⁹⁵ The length is the matter of the essential point of the Wisdom-*Chochmah*, meaning, the essential [point] of the reasoning as it is drawn down and descends, such that it only is in a state of manifesting and garbing (*Hitlabshut*) from level to level etc. The width is the matter of Understanding-*Binah*, which explains all the particulars of the intellect, but only in general. One then comes to the matter of depth (*Omek*), which is the matter of Knowledge-*Da'at*, and as a result of the depth, the true matter of the particulars is caused, such that he finds all of the particulars of the intellect, as a result of which the matter of inter-inclusion and co-mingling is possible.

⁹⁹⁴ See Sefer HaMaamarim 5670 p. 247 and on.

⁹⁹⁵ [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1.]

However, we must understand what Targum states on the verse,⁹⁹⁶ “The tree of the knowledge of good and evil,” that “one who eats of its [fruit] becomes wise in distinguishing between good and evil.” That is, through Knowledge-*Da’at* it is possible to distinguish and separate between good and evil. As stated in Talmud,⁹⁹⁷ because of this, the *Havdalah*⁹⁹⁸ was establish to be recited in the blessing, “He graces man with Knowledge-*Da’at*” [in the evening Amidah at the conclusion of Shabbat], being that “if there is no Knowledge-*De’ah*, from where can there the distinction (*Havdalah*) come etc.?” However, here the opposite is explained, that Knowledge-*Da’at* causes the admixture of good and evil.

However, the explanation is that when evil is coarse and openly revealed, the effort in distinguishing it as evil etc., is negligible, and for this the brain of Knowledge-*Da’at* is not specifically necessary. However, being that the sin of the tree of knowledge caused an admixture of good and evil in the world, such that there also is refined evil, therefore, to distinguish between the refined evil and the good, and separate the good from the evil, labor and toil is specifically needed (by which “you shall find”).⁹⁹⁹

⁹⁹⁶ Genesis 2:9; 2:17

⁹⁹⁷ Talmud Bavli, Brachot 33a; Talmud Yerushalmi, Brachot 5:2

⁹⁹⁸ [Which literally means separation and distinction, and refers to the prayer separating Shabbat from the mundane weekdays, the holy from the unholy, the Jewish people from the other nations etc.]

⁹⁹⁹ Talmud Bavli, Megillah 6b

The explanation is that the verse states,¹⁰⁰⁰ “[Woe to those who pull iniquity upon themselves] with cords of falsehood and sin like the ropes of a wagon.” That is, if at first there were no “cords of falsehood,” it then is impossible to come to sin “like the ropes of a wagon.” For, how is it applicable that he should do such a thing? It is only when at first there were “cords of falsehood,” this being the matter of refined evil, that one thereby comes to the “ropes of a wagon,” this being the coarseness of evil.

However, to identify the refined evil and separate it, this requires greater toil. As known,¹⁰⁰¹ Yaakov spent twenty years in the house of Lavan in order to refine even the refined evil. In contrast, in regard to Esav, he did not require much time, since there only was coarse evil in him. This is accomplished through the brain of Knowledge-*Da’at*, meaning, because of the expansiveness of Knowledge-*Da’at*, in that he enters into the depths of the matter and knows all its particulars (and due to this itself, the inter-inclusion and comingling of good and evil is caused, as mentioned above) and he thereby has the power to even discern the refined evil and separate the good from the evil.

8.

Now, the primary matter of Knowledge-*Da’at* is that through it, the decision (*Hachlatah*) about the matter is brought about. In other words, the discernment between good and evil

¹⁰⁰⁰ Isaiah 5:18

¹⁰⁰¹ See Ohr HaTorah, Vayeitzei 226a, 222a, and elsewhere.

can also stem from Wisdom-*Chochmah* and Understanding-*Binah*, but nevertheless, through this he will not come to the **decision** of what to do about it, since from the perspective of the intellect there can be reasoning that leans to one side or the other side.

As known, proof for this is from the generation of the flood,¹⁰⁰² in that for the very same reason that the flood was necessitated, in that “the impulses of man’s heart are evil from his youth,”¹⁰⁰³ from which there then came the decision that “I will not curse the ground again etc.,”¹⁰⁰⁴ and “never again shall there be a flood to destroy the earth.”¹⁰⁰⁵

In other words, from the angle of the intellect itself, it is not possible to come to a final decision, but it only is through Knowledge-*Da’at*, by entering and becoming invested in the depth of the thing, that it then is possible to come to a decision of what to do about it.

About this the verse states,¹⁰⁰⁶ “And you shall choose life.” In other words, even though it already was stated,¹⁰⁰⁷ “See, I have placed before you... the life and the good” and the opposite thereof, nonetheless, the Torah does not suffice with this but continues, “And you shall choose life.” This is especially so according to what the Alter Rebbe stated,¹⁰⁰⁸ that the very letters, “And you shall choose life-*uVacharta*

¹⁰⁰² See *Torat Chayim*, Bereishit 14a; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 20.

¹⁰⁰³ Genesis 8:21

¹⁰⁰⁴ Genesis 8:21 *ibid.*

¹⁰⁰⁵ Genesis 9:11

¹⁰⁰⁶ Deuteronomy 30:19

¹⁰⁰⁷ Deuteronomy 30:15; 30:19

¹⁰⁰⁸ *Sefer HaMaamarim* 5689 p. 114

BaChayim-וּבַחַיִּים” grant the empowerment to choose life. From this it is understood that it is not enough to know that there is life and its opposite, being that from this fact alone, one can possibly choose its opposite, Heaven forbid. Thus the command, “And you shall choose life” is necessary, which comes through the matter of Knowledge-*Da’at*, as explained above.

However, we still must better understand how it is that through Knowledge-*Da’at* it is possible to choose the good. For, from the angle of the intellect, even though “they become wise in distinguishing between good and evil,” nevertheless, it is possible that one can choose the opposite, as the verse states,¹⁰⁰⁹ “They are wise at doing evil.” This being so, how can it be that “you shall choose life” comes through Knowledge-*Da’at*?

The explanation is that Knowledge-*Da’at* affects the bond between Wisdom-*Chochmah* and Understanding-*Binah*, and this being so, in and of itself, Knowledge-*Da’at* is higher than Wisdom-*Chochmah* and Understanding-*Binah*. That is, Knowledge-*Da’at* receives from the Crown-*Keter*, as known that when Knowledge-*Da’at* is counted [amongst the *Sefirot*] then the Crown-*Keter* is not counted.¹⁰¹⁰ In other words, Knowledge-*Da’at* takes the place of the Crown-*Keter*. Therefore, from this aspect it is possible that “you shall choose life.”

¹⁰⁰⁹ Jeremiah 4:22

¹⁰¹⁰ Etz Chayim, Shaar 23 (Shaar Mochin d’Tzelem) Ch. 8; See Torah Ohr, Megillat Esther 91c and on; Likkutei Torah, Shlach 49c and elsewhere.

The explanation of the matter is that as known, “the ultimate knowledge is that we cannot know You.”¹⁰¹¹ Now, the simple meaning of this, is that there first must be understanding of everything that is possible to understand, after which we come to the ultimate knowledge, that we understand that, in truth, “we cannot know You.” However, the inner meaning is that the ultimate knowledge is knowledge of the unknowable. In other words, even the matter of “we cannot know You” comes to be known.

To explain, there are two kinds of knowledge. These are positive knowledge (*Yediyat HaChiyuv*) [what it is] and negative knowledge (*Yediyat HaShelilah*) [what it is not]. Positive knowledge (*Yediyat HaChiyuv*) is in Understanding-*Binah*, which comes in a way of grasp, such that one grasps the intellect through tangible grasp and manifestation in the six directions etc.

On the other hand, negative knowledge (*Yediyat HaShelilah*) is in Wisdom-*Chochmah*, meaning that the intellect is understood through negating whatever contradicts and opposes it. Nonetheless, it is understood that even that which is grasped through negative knowledge has some relation to what is negated from it, in that, at the very least, they are within the same parameters, and it therefore is possible to negate them from it.

¹⁰¹¹ See Bechinot Olam 8:2; Sefer Ikkarim, Maamar 2, Ch. 30; Shnei Luchot HaBrit 191b

However, there is another aspect of knowledge that does not even come through negation. This is because it is not in the category of knowledge altogether, that it could even be grasped through negation. This is the matter of “we cannot know You.”

The explanation, as it relates to grasping Godliness, is that there is the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) and there is His light that surrounds and transcends all worlds (*Sovev Kol Almin*). About His light that fills all worlds (*Memaleh Kol Almin*) it applies for a person to come to have positive knowledge of it (*Yediyat HaChiyuv*). In contrast, about His light that surrounds and transcends all worlds (*Sovev Kol Almin*), only knowledge through negation (*Yediyat HaShelilah*) applies. However, even so, it still is related to “worlds,” being that it is called “the light that surrounds and transcends all **worlds**” (*Sovev Kol Almin*).

However, there is an aspect that even transcends the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), even transcending the general surrounding transcendent light (*Sovev HaKlalli*) and even transcending the true essence of His surrounding transcendent light, in which even knowledge through negation (*Yediyat HaShelilah*) does not apply.

This is similar to the statement in Shaar HaYichud VeHaEmunah that,¹⁰¹² “it is like one who says that it is impossible to touch a very sublime and deep wisdom-*Chochmah* with one’s hands, because of the depth of the concept. Whoever hears this will laugh at him,” since the

¹⁰¹² Tanya, Shaar HaYichud VeHaEmunah, Ch. 9

matter of Wisdom-*Chochmah* is not in the same category of [physical] touch, even by way of negation.

Thus, about this [aspect] that it states, “The ultimate **knowledge** is that we cannot know You,” meaning that even in the matter of “we cannot know You” there must be the matter of knowledge. This comes from the fact that the essential self of the soul recognizes the Essential Self of the Unlimited One, *HaShem*-יהוה, blessed is He, (the essence recognizes the Essence).

By way of analogy,¹⁰¹³ this is like a little child who either only has an immature Knowledge-*Da’at*, or no Knowledge-*Da’at* at all, but is nonetheless drawn to his father. This is not because of any reasoning by which he understands that this is his father etc., but solely is an essential recognition because he was born of him.

This matter is also drawn into the revealed powers of the soul, and is the matter of Godly Knowledge-*Da’at* that transcends Wisdom-*Chochmah* and Understanding-*Binah*, and because of this Godly Knowledge-*Da’at*, it is possible to decide to choose the good, even though from the angle of the intellect, it could be in a way that,¹⁰¹⁴ “They are wise at doing evil.”

However, since the command “And you shall choose life” was given to every single Jew, it is understood that empowerment for this is granted to every single Jew, even simple people who have no understanding and comprehension. That is, the Godly Knowledge-*Da’at* stemming from the Essential Self is drawn all the way down to each and every Jew,

¹⁰¹³ See Sefer HaMitzvot of the Tzemach Tzedek 23a and on.

¹⁰¹⁴ Jeremiah 4:22

even simple people, so that they too are granted the empowerment to “choose life.”

10.

Now, all the above is from the perspective of the innerness (*Pnimityut*) of Knowledge-*Da'at*. In contrast, from the externality (*Chitzoniyut*) of Knowledge-*Da'at* an admixture of good and evil is possible. It is because of this that the beginning of the shattering (*Shevirah*) was in the aspect of Knowledge-*Da'at*, being that the cause of the admixture of good and evil entirely stems from Knowledge-*Da'at*, as explained above.

However, even the matter of distinguishing between good and evil, and the refinement of choosing the good and separating the evil, is through Knowledge-*Da'at*, except that this is from the aspect of the upper Knowledge-*Da'at*, this being the matter of the recognition of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, which is an aspect and level that only exists in holiness.

This then, is the matter of the eighth king, Hadar, about whom the verse does not state “and he died,” since there was no matter of shattering (*Shevirah*) in him, but he rather is the root and source of the Repair-*Tikkun*. The explanation is that the eighth king is Foundation-*Yesod*, and Foundation-*Yesod* is of the middle column, which is drawn from Knowledge-*Da'at*, as

in the teaching,¹⁰¹⁵ “It is impossible to have an erection without Knowledge-*Da’at*.”¹⁰¹⁶

Higher still, he draws from the aspect of the Crown-*Keter*, being that the Crown-*Keter* is drawn down until the conclusion of the Line-*Kav*. This is why we see that in the bestowal of the seminal drop [of life] the essence is drawn down to a greater degree than in the bestowal of knowledge and intellect.

Proof for this, is as explained about a blind man who gives birth to a child who is fully [sighted] etc.¹⁰¹⁷ This is why about Hadar it does not say that “he died,” since in Foundation-*Yesod* there was no matter of shattering (*Shevirah*). On the contrary, it is the root and source of the Repair-*Tikkun*, this being the matter of refinement (*Birur*).

More specifically, in the refinement (*Birur*) itself there are two ways. There is refinement (*Birur*) from Above to below and refinement (*Birur*) from below to Above. Now, when the refinement (*Birur*) is by way of revelation of light from Above, it is possible for the sparks of holiness to be extinguished, pushed away and not be refined. Beyond this, since the refinement is not by virtue of the power of the lower one, it is possible that after the withdrawal of the light, the lower one remains on his level, without becoming refined. It therefore is necessary for the refinement to be through toiling from below to Above.

¹⁰¹⁵ Talmud Bavli, Yevamot 53b

¹⁰¹⁶ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35.

¹⁰¹⁷ See Sefer HaMaamarim 5629 p. 345; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12.

This is why Yitzchak wanted to bless Esav. That is, he wanted to draw a Supernal light upon him, by which he would automatically be refined. However, he erred in this, because Esav would have been completely nullified by this. Rather, his repair must be through Yaakov, in which case it is by way of refinement. Even about Yaakov the verse states,¹⁰¹⁸ “And may God give you,” meaning,¹⁰¹⁹ “May He give you and give you, repeatedly,” and what is meant by this, is not that the refinement should be by way of revelation of light from Above, but rather, solely is by way of empowerment. Nonetheless, there then must be refinement by way of toil from below to Above, which specifically is brought about through Knowledge-*Da’at*.

11.

This then, is the meaning of the verse,¹⁰²⁰ “He redeemed my soul in peace from battles against me, for the many were with me.” To explain,¹⁰²¹ there is a way of redemption in peace that is altogether not by way of war, but in a way of tranquility. We find this with Shlomo, who was “a man of rest,”¹⁰²² and the sparks were drawn to him automatically, such as the queen of Sheba, who brought the sparks to him etc.¹⁰²³ Nevertheless, when the queen of Sheba returned to her place, she remained unrefined, as she was before. In contrast, this was not so of

¹⁰¹⁸ Genesis 27:28

¹⁰¹⁹ Midrash Bereishit Rabba 66:3 and Rashi to Genesis 27:28

¹⁰²⁰ Psalms 55:19

¹⁰²¹ See the discourse entitled “*Padah b'Shalom*” in Shaarei Teshuvah of the Mittler Rebbe, Vol. 1, Ch. 11 (55d and on).

¹⁰²² Chronicles I 22:9

¹⁰²³ Kings I 10:1-2

Dovid, for whom the refinement was in a way of battle (*Krav*-קרב), meaning in a way of war (*Milchamah*-מלחמה).

More specifically, in war (*Milchamah*-מלחמה) itself there are two levels. There is war that is fought from a distance, in which we do not see the enemy and do not know what becomes of him, in which case his refinement cannot be caused. However, there also is war in a way of “*Krav*-קרב” which is a word that indicates “coming close-*Kiruv*-קירוב.” This is why about Dovid the verse states, “from battles against me-*MiKrav Li*-מקרב לי.”

About this the verse continues, “for the many were with me,” about which Talmud Yerushalmi states that even the men of Avshalom prayed for Dovid’s victory, as the verse states,¹⁰²⁴ “Even his foes will make peace with him.” The word “will make peace-*Yashleem*-ישלים” has two meanings. One meaning is that it is word meaning “peace-*Shalom*-שלום,” and the second is that it is a word meaning “wholeness and perfection-*Shleimut*-שלימות.” This is brought about through toiling in the way of a “*Krav*-קרב,” meaning a “battle” by way of “coming close.” Through this we bring about that “the many were with me.”

The “many-*Rabim*-רבים” refer to the matter of the public domain (*Reshut HaRabim*-רשות הרבים) and as the verse states,¹⁰²⁵ “Let Us make [man],” in the plural (*Rabim*-רבים), about which our sages, of blessed memory, taught, “[The Holy One, blessed is He, said to Moshe], ‘write it, and let whoever wants to err etc.’” However, from “the many-*Rabim*-רבים” they

¹⁰²⁴ Proverbs 16:7

¹⁰²⁵ Genesis 1:26

come to be “with me” [in the singular] referring to the Domain of the Singular (*Reshut HaYachid*-רשות היחיד), that is, the Singular One of the world.¹⁰²⁶

This then, is the meaning of the verse, “He redeemed my soul in peace from battles against me etc.,” this being the prayer of Dovid, the aspect of Kingship-*Malchut*, which in general, is the ingathering of the souls of the Jewish people (*Knesset Yisroel*).

That is, empowerment is granted to each and every Jew, in that he can come to have redemption from battle (*Krav*-קרב), such that through the matter of refinement, in the way indicated by the word “*Krav*-קרב,” the lower one is caused to be transformed. That is, it is not in a way that he is nullified of his existence, but rather, the existence of the lower one itself, becomes transformed to Godliness, as the verse states,¹⁰²⁷ “[You shall love *HaShem*-יהו"ה your God] with all your heart,” meaning, “with both your inclinations.”¹⁰²⁸ That is, this is not in a way that “he killed him through fasting [abstention],”¹⁰²⁹ but is rather in a way that even the animalistic soul comes to love Godliness.

The general explanation is that refinement by way of “close battle-*Krav*-קרב” is unlike sunlight that shines in a house by opening its windows, in which the light of the sun is not actually absorbed and unified to the house and its furnishings.

¹⁰²⁶ See Ohr HaTorah, Yahal Ohr to Psalms 55:19 (p. 208).

¹⁰²⁷ Deuteronomy 6:5

¹⁰²⁸ Mishnah Brachot 9:5; Talmud Bavli, Brachot 54a; Sifri and Rashi to Deuteronomy 6:5 *ibid*.

¹⁰²⁹ Talmud Yerushalmi, Sotah 5:5 and Korban HaEidah there; Also see Tanya, Likutei Amarim, Ch. 1

This is why, as soon as the sunlight is withdrawn, the house becomes dark and whatever takes place in it cannot be known. Rather, refinement in a way of “close battle-*Krav*-קרב” is like the soul manifesting in the body and becoming unified with it.

That is, before its manifestation in the body, the soul was above and there it grasped the essential being of Godliness, whereas upon its manifestation in the body, its grasp of Godliness is only that God exists, and the essential being that it grasps is only of physical things.

This is because the soul becomes unified with the body and animalistic soul. In other words, the Godly soul senses the animalistic soul. The same is true in the reverse, that the animal soul, about which the verse states,¹⁰³⁰ “The spirit of the beast descends below,” senses the Godly soul. Through this the Godly soul has an effect on the animalistic soul, that it should come to grasp Godliness in a way that the natural intellect grasps Godliness. That is, it is not just in a way of accepting that which is higher than himself, but in a way that the natural intellect of his animalistic soul comes to be like the intellect of the Torah.

Now, the two above-mentioned ways of refinement (*Birur*) are present in all three modes: Torah study, the Temple Service [*Avodah*, or prayer], and acts of loving-kindness. However, in general, this is the difference between Torah and prayer. That is, Torah is the aspect of “close battle-*Krav*-קרב,” by which we transform the animalistic soul into Godliness. In contrast, this is not so of prayer, about which the verse states,¹⁰³¹

¹⁰³⁰ See Ecclesiastes 3:21

¹⁰³¹ Genesis 48:22

“with my sword and with my bow,” which Targum translates as “with my prayer and my supplication,” this being the matter of regular “war-*Milchamah*-מלחמה.”¹⁰³²

Now, since through Torah refinement is caused in a way of wholeness and perfection (*Shleimut*-שלמות), therefore the Torah does not state that Hadar died. In contrast, this is not so of Divrei HaYamim, which is the aspect of Kingship-*Malchut*, whose “feet descend”¹⁰³³ to the opposite of life. Therefore, there it states that “he died,” since there was no matter of the refinement (*Birur*) there etc.

Although, as known, that the refinements (*Birurim*) are in Kingship-*Malchut*, and about this the verse states,¹⁰³⁴ “She rises when it still is night and gives food (*Teref*-טרף) to her household,” referring to the descent of Kingship-*Malchut* to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*) in order to bring about refinements (*Birurim*), nevertheless, this can be answered in two ways. The first is that through Kingship-*Malchut* only the first refinement (*Birur Rishon*) is caused, but not the second refinement (*Birur Sheni*).¹⁰³⁵ The second is that even the refinements (*Birurim*) caused by Kingship-*Malchut*, are through the drawing down into in her from the Foundation-*Yesod* etc.

¹⁰³² There is a small portion of the discourse missing at this juncture.

¹⁰³³ Proverbs 5:5; See Ohr HaTorah, Na”Ch Vol. 1 to Proverbs 5:5 (p. 564 and on).

¹⁰³⁴ Proverbs 31:15

¹⁰³⁵ See Torah Ohr, Vayeishev 28a and on, and elsewhere.

This then, is the meaning of the verse,¹⁰³⁶ “Yaakov settled in the land of his father’s sojournings, in the land of Canaan.” The meaning of the word “Canaan-כנען” is a “merchant,” who scatters his money in order to profit. This refers to the ascent of the soul through its descent below to manifest in the body and animalistic soul.

As known,¹⁰³⁷ the descent of the Godly soul to below is not for its own sake, in that the soul itself requires no repair. Rather, its descent is for the purpose of refining the sparks of the world of Chaos-*Tohu* that fell into physical things below. Through refining the sparks, the Godly soul ascends higher than as it was before its descent.

This is also why the settlements of Esav and his descendants are introductory to “Yaakov settled... in the land of Canaan.” This is because the “settlements of Esav” is the matter of the seven kings of the world of Chaos-*Tohu*, and the entire matter of the trade (Canaan-כנען) in the descent of the soul to below, is because of the sparks of the world of Chaos-*Tohu* that fell in the shattering of the vessels (*Shevirat HaKeilim*). That is, this is the reason for the descent of the soul (“the scattering of money”), and as mentioned before, the Godly soul did not descend for its own sake, but only to refine the sparks.

This is also the cause of the ascent brought about through the descent (the profit brought about through the “scattering”) and as mentioned above, the ascent of the soul

¹⁰³⁶ Genesis 37:1

¹⁰³⁷ Tanya, Likkutei Amarim, Ch. 37 (48b)

comes through refining (*Birur*) the sparks of the world of Chaos-*Tohu*.

Now, the reason they are called “the **settlements** (*Yishuvei*-ישובי) of Esav,” even though “being settled” (*Hityashvut*-התיישבות) is specifically a matter of the world of Repair-*Tikkun*, is because even in the world of Chaos-*Tohu* there are vessels (*Keilim*), and having vessels (*Keilim*) is a matter of “being settled” (*Hityashvut*), except that the “settlements” of Esav are related in the Torah in “a brief way” (*Derech Ketzarah*-דרך קצרה).

That is, in the world of Chaos-*Tohu*, the matter of “being settled” (*Hityashvut*) was very brief. This is because, in the world of Chaos-*Tohu* the lights (*Orot*) were abundant whereas the vessels (*Keilim*) were few, and moreover, the vessels (*Keilim*) were not at all commensurate to the lights (*Orot*) and there thus was an overpowering imbalance between the lights (*Orot*) and the vessels (*Keilim*).¹⁰³⁸ (This is besides the fact that, in and of themselves, the vessels (*Keilim*) were few, meaning that they were in a diminished state of being a vessel (*Keli*)). This is why the shattering of the vessels (*Shevirat HaKeilim*) caused the lights (*Orot*) to withdraw above and the vessels (*Keilim*) to shatter and fall below.

This then, is the novelty introduced with the world of Repair-*Tikkun*, in that a more proper balance was brought about between the lights (*Orot*) and the vessels (*Keilim*), in that there are less lights (*Orot*) and many vessels (*Keilim*). This is why in the world of Repair-*Tikkun*, the matter of “being settled” (*Hityashvut*) is abundant, such that the Torah relates the

¹⁰³⁸ See *Hemshech* 5672 Vol. 1, p. 599 and on.

settlements of Yaakov in “a lengthy way” (*Derech Aruchah*-*דרך אורכה*).

Now, even though, in and of itself, the aspect of the world of *Chaos-Tohu*, is not in accordance to *HaShem*’s-יהו"ה Supernal intent, as in the teaching,¹⁰³⁹ “These are not desirable to Him,” which is the meaning of “the settlements of Esav and his descendants were neither distinguished nor important,” they nonetheless are a preface to the matter of “Yaakov settled... in the land of Canaan.”

This is because the entire matter of the “trade” in the descent of the soul to below, is because of the shattering of the vessels (*Shevirat HaKeilim*) of the world of *Chaos-Tohu*, as discussed above. This then, is why after having written of the settlements of Esav in a brief way, the Torah then writes that “Yaakov settled in the land of his father’s sojournings, in the land of Canaan.” This is because the descent of the soul to below, is for the sake of refining the sparks of the world of *Chaos-Tohu*, as mentioned above.

This is the matter of “Yaakov settled in the land of his father’s sojournings,” the word “sojournings-*Megurei*”-מגורי being a word that means “to gather-*Otzer*”-אוצר,¹⁰⁴⁰ as in the verse,¹⁰⁴¹ “[A wise son] harvests-*Oger*”-אוגר in the summer.” That is, it refers to the matter of gathering and refining the sparks of the world of *Chaos-Tohu* that were scattered through the shattering of the vessels (*Shevirat HaKeilim*).

¹⁰³⁹ Midrash Bereishit Rabba 3:7; 9:2; See *Hemshech* 5672 Vol. 2, p. 681; Sefer HaMaamarim 5680 p. 299 and on; Sefer HaSichot, Torat Shalom p. 134 and on; Sefer HaMaamarim 5700 p. 55.

¹⁰⁴⁰ Torah Ohr, Vayeishev 27b

¹⁰⁴¹ Proverbs 10:5

To further explain, as known¹⁰⁴² the matter of the shattering of the vessels (*Shevirat HaKeilim*) is that the vessels (*Keilim*) became separated from their composition. The analogy for this is the matter of the letters (*Otiyot*), that when they are composed in a single word, they then bear the meaning of the word within them. An example are the letters “בִּירִיךְ,” which when combined into the composition “*Baruch*-ברוך” bear the meaning of the word “blessed-*Baruch*-ברוך.” However, when they are scattered and separated from each other, each letter remains only as an impression of the concept [that it bore]. The same is so of the shattering of the vessels (*Shevirat HaKeilim*) of the world of Chaos-*Tohu*, in that the vessels (*Keilim*) became separate from their compositions etc.

This then, is the meaning of “his father’s sojournings-*Megurei Aviv*-מגורי אביו.” That is, upon the descent of the soul to below, its function is to gather and refine the sparks of the world of Chaos-*Tohu* that were scattered etc.

There also is another meaning of “his father’s sojournings-*Megurei Aviv*-מגורי אביו,” in that the word “*Megurei*-מגורי” means “fear” (*Yirah*). This is as explained by the Rav, the Maggid,¹⁰⁴³ (whose Hilulah is on the 19th of Kislev, and additionally, the matter of the redemption of the Alter Rebbe on the 19th of Kislev is related to the Hilulah of the Rav, the Maggid),¹⁰⁴⁴ in that “his father’s sojournings-*Megurei Aviv*-מגורי אביו” refers to fear of our Father in Heaven, blessed is He.

¹⁰⁴² See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 45; Sefer HaMaamarim 5665 p. 103.

¹⁰⁴³ Ohr Torah, Vayeishev 17b

¹⁰⁴⁴ See the Sichah talk of the 20th of Kislev 5694 Ch. 3 (Likkutei Dibburim, Vol. 1, p. 101a).

Now, the relationship between these two interpretations, can be explained based on the explanation above (in chapter eight) and on, that the primary refinement in the world of Repair-*Tikkun* is through the aspect of Godly Knowledge-*Da'at*, this being the essential recognition that transcends intellect, which is the matter of “the ultimate knowledge is that we cannot know.” This is the matter of “*Megurei Aviv*- מגורי אביי” (as in the second explanation) that refers to fear of shame (*Yirat Boshet*), which comes from recognizing the exaltedness of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends all grasp,¹⁰⁴⁵ this being the matter of “the ultimate knowledge is that we cannot know.”

Because of this recognition, there is the choice in the good (as explained above) through which the primary collection and refinement of the sparks is accomplished (according to the first explanation of the word “*Megurei*-מגורי”).

This also is why the Land of Israel is called the Land of Canaan here. This is because the matter of Canaan is as in the verse,¹⁰⁴⁶ “A merchant (*Canaan*-כנען) with scales of deceit in his hand.” That is, because of the deceit, an admixture of good and evil is caused, and as explained above (in chapter six), the admixture of good and evil is caused because of cunning, this being the externality (*Chitzoniyut*) of Knowledge-*Da'at*, which is the cause of the shattering of the vessels (*Shevirat HaKeilim*) of the world of Chaos-*Tohu*.

¹⁰⁴⁵ See Siddur, Ha'ara L'Tikkun Chatzot (“*Mah SheShama'ati MiMori [HaRav HaMaggid] Alav HaShalom*”).

¹⁰⁴⁶ Hosea 12:8

However, the ultimate purpose of this descent is to transform the Land of Canaan into the Land of Israel, this being the ascent brought about through the descent, as in the second explanation of the word Canaan, meaning “trade,” this being the matter of the profit brought about through the scattering.

This also is the matter of the imprisonment and redemption of the 19th of Kislev. For, at the time of the imprisonment there was the ultimate descent, and as known,¹⁰⁴⁷ the Alter Rebbe suffered both the afflictions of the body and the afflictions of the soul etc. However, the ultimate purpose of this descent is for the sake of ascent, this being the fact that at the time of the redemption, “all the ends of the earth [saw] etc.”¹⁰⁴⁸ This is the matter of the revelation of Godliness and the wonders and miracles brought about through the righteous *Tzaddikim*.

Moreover, it was then that the primary matter of spreading the wellsprings of the teachings of Chassidus¹⁰⁴⁹ to the outside began,¹⁰⁵⁰ and it is through spreading the wellsprings of the innerness (*Pnimiyut*) of Torah that “the Master will come,”¹⁰⁵¹ since there then will be the revelation of the innerness (*Pnimiyut*) of Knowledge-*Da’at*, as the verse states,¹⁰⁵² “For the earth will be filled with the knowledge of *HaShem*-יהוה etc.,” speedily, in the most literal sense!

¹⁰⁴⁷ Sichah talk of the 19th of Kislev 5693 Ch. 21 (Likkutei Dibburim ibid. p. 29a).

¹⁰⁴⁸ See Igrot Kodosh of the Alter Rebbe p. 232

¹⁰⁴⁹ See the famous letter of the Baal Shem Tov, printed at the beginning Keter Shem Tov, as well as at the beginning of The Way of The Baal Shem Tov (a translation of Tzavaat HaRivash).

¹⁰⁵⁰ Sefer HaSichot, Torat Shalom p. 112 and on.

¹⁰⁵¹ See the famous letter of the Baal Shem Tov ibid.

¹⁰⁵² Isaiah 11:9

Now,¹⁰⁵³ the matter of “trade,” this being “Canaan-כנען” mentioned before, is brought about through “Yaakov settled,” this being the humbling,¹⁰⁵⁴ lowering, and descent of the soul to refine the body, the animalistic soul, and his portion in the world, this being the refinement, purification, and elevation of the sparks of holiness that fell in the shattering of the vessels (*Shevirat HaKeilim*) of the world of Chaos-*Tohu*.

This is why the settlements of Yaakov came about through the settlements of Esav and his descendants “before a king reigned over the children of Israel,” and [why] the settlements of Esav are specifically in “a brief way” (*Derech Ketzarah*-דרך קצרה).

This is like the teaching of our sages, of blessed memory (on the side of holiness),¹⁰⁵⁵ that one should teach his student in a brief way, [this being] the small vessels (*Keilim*) of the world of Chaos-*Tohu*. They were not distinguished (or hidden) because in their root, Yaakov preceded, and they were not important because “these are undesirable to Him.”¹⁰⁵⁶

The desirable refinement (*Birur*) is in the way indicated by the word “battle-*Krav*-קרב,” specifically in a way of

¹⁰⁵³ This concluding paragraph was added by the Rebbe. [The text in brackets was added for clarity.]

¹⁰⁵⁴ See Torah Ohr *ibid.*; Torat Chayim, beginning of Parshat Vayeishev.

¹⁰⁵⁵ Talmud Bavli, Pesachim 3b

¹⁰⁵⁶ Midrash Bereishit Rabba 3:7; 9:2; See *Hemshech* 5672 Vol. 2, p. 681; Sefer HaMaamarim 5680 p. 299 and on; Sefer HaSichot, Torat Shalom p. 134 and on; Sefer HaMaamarim 5700 p. 55.

sensitivity and “coming close-*Kiruv*-קירוב,” (as will be explained later at length).

It is then that “the many-*b’Rabim*-ברבים,” referring to “the souls-*Nefeshot*-נפשות” of Esav¹⁰⁵⁷ [written] in the plural,¹⁰⁵⁸ “were with me,” so that no spark of holiness is pushed away, as mentioned above. This is to the point that,¹⁰⁵⁹ “Even his foes will make peace with him,” referring to the snake,¹⁰⁶⁰ [this being] “the snake who caused death in the world.”¹⁰⁶¹ This brings about that the aspect of [Esav-עשׂו-376 who said “I have] plenty-*Rav*-רב”¹⁰⁶² will be [transformed to] “peace-*Shalom*-שלום-376,”¹⁰⁶³ [as the verse states],¹⁰⁶⁴ “the peace of your children will be abundant-*Rav Shlom Banayich*-רב שלום בניך,” with a redemption in peace (*Padah b’Shalom*-פדה בשלום).¹⁰⁶⁵

¹⁰⁵⁷ Genesis 36:6

¹⁰⁵⁸ Midrash Vayikra Rabba 4:6

¹⁰⁵⁹ Proverbs 16:7

¹⁰⁶⁰ Talmud Yerushalmi, Terumot 8:3; Midrash Bereishit Rabba 54:1

¹⁰⁶¹ Zohar I 124a (and elsewhere)

¹⁰⁶² Genesis 33:9; Genesis 25:23; Also see Likkutei Torah, “v’*Khol Banayich*”

¹⁰⁶³ Kallah Rabbati Ch. 3

¹⁰⁶⁴ Isaiah 54:13

¹⁰⁶⁵ In regard to all the above, see Ohr HaTorah, Bereishit (47b)