

Discourse 10

“*Vayizra Yitzchak... -
Yitzchak sowed...*”

Delivered on Shabbat Parshat Toldot,
Shabbat Mevarchim Kislev, 5727⁷⁵⁹
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁷⁶⁰ “Yitzchak sowed in that land, and in that year, he reaped a hundred measures; and *HaShem*-יהו"ה blessed him.” Now, we must understand this. For, at first glance, since the verse states “and *HaShem*-יהו"ה blessed him” after stating “he reaped a hundred measures,” this indicates that “*HaShem*-יהו"ה blessed him” is in addition to reaping a hundred measures. We thus need to understand the meaning of the words “[*HaShem*-יהו"ה] blessed him,” without stating what He blessed him with.

We also must understand another matter, that he reaped a hundred measures (*She'arim*-שערים) (a hundred times more than the estimation (*Shiur*-שיעור)), something that does not accord to the natural order of things, but is the blessing of *HaShem*-יהו"ה. On the other hand, it also is so that the blessing that “*HaShem*-יהו"ה blessed him,” after having reaped a hundred

⁷⁵⁹ The original discourse was edited by the Rebbe and published as a pamphlet for Rosh Chodesh Kislev 5751.

⁷⁶⁰ Genesis 26:12

measures, is that **Yitzchak** was blessed with this blessing (“And *HaShem*-יהו"ה blessed **him**-*Vayevarecheihu*-ויברכהו”). However, even so, about the matter of reaping the hundred measures, the verse attributes it to Yitzchak (“**he** reaped a hundred measures”), but in the blessing that Yitzchak was blessed after reaping a hundred measures, the verse states, “*HaShem*-יהו"ה blessed him.”

2.

This may be understood by prefacing with what the next verse continues to state,⁷⁶¹ “The man became great and kept going on, becoming greater, until he was very great.” That is, because “Yitzchak sowed etc.,” a growth in greatness was caused in Yitzchak himself, [as the verse states], “**The man** became great etc.” The two matters in the verse, “Yitzchak sowed etc... and reaped a hundred measures,” and “*HaShem*-יהו"ה blessed him,” are [thus] in reference to the grain.⁷⁶² That is, he reaped a hundred measures, which is an incredibly great amount in the grain itself, and moreover, *HaShem*-יהו"ה blessed him “in that he sold the grain at a high price [when it had a high market value].”⁷⁶³

⁷⁶¹ Genesis 26:13

⁷⁶² For, since “*HaShem*-יהו"ה blessed him” is in the same verse and in continuation to “[Yitzchak] sowed... and he reaped a hundred measures,” it is understood that the blessing that “*HaShem*-יהו"ה blessed him” also relates to the grain (though it is not expressly said). It can be said that this is the foundation for the Seferno’s commentary (cited subsequently in the discourse) that “*HaShem*-יהו"ה blessed him” in that “he sold his grain at a high price.”

⁷⁶³ See Seferno to Genesis 26:12

Now, although all matters relating to our forefathers, [and especially matters of our forefathers that the Torah relates to us] are spiritual matters,⁷⁶⁴ from which it is understood that the grain of Yitzchak was (also) a spiritual matter, and that the two matters of reaping a hundred measures, and *HaShem*-יהו"ה blessing him, are in regard to the spiritual matter of the grain of Yitzchak, even so, they only are in regard to the matter (of grain) in particular. However, the following verse adds that through the labor of "Yitzchak sowed etc.," a general growth of greatness was caused in **him**, [as it states], "**The man** became great etc."

It can be said that the explanation of this is based on what the Tzemach Tzedek states in his discourse by the same title.⁷⁶⁵ That is, it states in Midrash,⁷⁶⁶ "Yitzchak came and he also illuminated, as it states,⁷⁶⁷ 'Light is sown (*Zarua*-זרוע) for the righteous,' and it is written,⁷⁶⁸ 'Yitzchak sowed (*Vayizra*-ויזרע).'" That is, that which Yitzchak sowed was the "light sown for the righteous." In Tanna d'Bei Eliyahu⁷⁶⁹ it states about the verse "Yitzchak sowed (*Vayizra*-ויזרע)," that, "Sowing (*Zeriya*-

⁷⁶⁴ This can be further elucidated by what it states in Torat Chayim Vayechi 104b, that the simple reason that our forefathers where shepherds is because "this form of labor does not cause one to become preoccupied at all, and they were able to have their entire days free of all extraneous thoughts other than those directed to *HaShem*-יהו"ה alone," but that, "the true reason is because our forefathers where shepherds **Above** etc."

⁷⁶⁵ Printed in Ohr HaTorah, Toldot 139a and on.

⁷⁶⁶ Midrash Shemot Rabba 15:26 (according to the version of the Matnot Kehunah there).

⁷⁶⁷ Psalms 97:11

⁷⁶⁸ Genesis 26:12

⁷⁶⁹ Tanna d'Bei Eliyahu Zuta, Ch. 1

זריעה) only refers to charity, as the verse states,⁷⁷⁰ “Sow (Zeeroo-זרעו) charity (*Tzedakah*) for yourselves.”

He explains in the discourse⁷⁷¹ that in regard to what it states in Tanna d’Bei Eliyahu, that “Yitzchak sowed” refers to charity (*Tzedakah*), this also refers to all the *mitzvot*, which [generally] are called “charity” (*Tzedakah*-צדקה), as the verse states,⁷⁷² “It will be a charity (*Tzedakah*-צדקה) for us.”⁷⁷³

Likewise, the Torah is also called “sowing” (*Zeriya*-זריעה), as it states,⁷⁷⁴ “For six years you may sow (*Tizra*-תזרע) your field,” which “refers to the six orders of the Mishnah.”⁷⁷⁵ This then, is the meaning of “Yitzchak sowed,” referring to the “light sown for the righteous,” this being the light of Torah and *mitzvot*, which are sown (manifest) in physical things of this world.⁷⁷⁶

With the above in mind, we can explain how it is that through the labor of “[Yitzchak] sowed,” it was brought about that “The man became great” (in general). For, the work of “[Yitzchak] sowed” is a general service, meaning, it is the service of *HaShem*-יהוה, blessed is He, through the study of Torah and the fulfillment of the *mitzvot*. Based on this, we can say that the two matters in the verse “Yitzchak sowed etc.,”

⁷⁷⁰ Hosea 10:12

⁷⁷¹ Ohr HaTorah *ibid.* p. 139b

⁷⁷² Deuteronomy 6:25

⁷⁷³ Torah Ohr, Mikeitz 38c; Discourse entitled “*Ani Magen Lach*” 5678 (Kehot 5751) p. 7 (Sefer HaMaamarim, Likkut Vol. 2, p. 241), and elsewhere – cited in Torat Menachem, Sefer HaMaamarim Cheshvan p. 258, note 33.

⁷⁷⁴ Leviticus 25:3

⁷⁷⁵ Ohr HaTorah *ibid.* Also see Likkutei Torah, Behar 40d; Shlach 44a

⁷⁷⁶ See Midrash Bamidbar Rabba 17:5 to the verse, “Light is sown for the righteous,” that, “The Holy One, blessed is He, sowed the Torah and *mitzvot*... and left nothing in the entire world in which he did not give a command.” See Ohr HaTorah (Yahal Ohr) to Psalms *ibid.* (p. 352).

(that he reaped a hundred measures and that *HaShem*-יהו"ה blessed him) are general matters. For, just as the work indicated by “Yitzchak sowed” is a general service of *HaShem*-יהו"ה, blessed is He (as explained above), therefore, the matters drawn down from Above through this service, are also general matters.

3.

Now, it is explained in various places⁷⁷⁷ that when Torah and *mitzvot* are called “sowing” (*Zeriyah*-זריעה), this refers to the descent of Torah and *mitzvot* to manifest within physical things, the intention in this being for the sake of ascent. This is comparable to sowing a seed in the ground, which is for the growth in greater abundance than what there previously was.

However, this must be better understood. For, based on this explanation, the word “sowing” (*Zeriyah*-זריעה) applies to the Holy One, blessed is He, since **it is He** who lowered the Torah and *mitzvot* to below,⁷⁷⁸ but does not apply to the fulfillment of Torah and *mitzvot* by man. Yet, from the fact that it states, “**Yitzchak** sowed (*Vayizra*-ויזרע),” it is understood that the fulfillment of Torah and *mitzvot* by man is also a descent for the sake of ascent.

⁷⁷⁷ Torah Ohr Shemot 53d and on; Ohr HaTorah Shemot 86b (and the glosses to Torah Ohr there), that “it is specifically in this (the descent of the *mitzvot* to manifest within physical things) that there is the manifestation of the essentiality of the power of the *mitzvot*” – similar to the growth (and addition) that is brought about through sowing seed in the earth.

⁷⁷⁸ As per the words of the Midrash cited before [in note 16 in the original; Bamidbar Rabba 17:5] that “the Holy One, blessed is He, sowed the Torah and the *mitzvot*.”

It can be said that the explanation of this is according to the statement at the end of the discourse,⁷⁷⁹ in which he gives an additional explanation to [the verse], “Light is sown for the righteous.” Namely, the matter of “sowing” (*Zeriyah*-זריעה) is to sow the drawing down of the intellect (*Sechel*) and emotions (*Midot*) of the Godly soul into the animalistic soul, through which there is caused to be growth and ascent in the intellect (*Sechel*) and emotions (*Midot*) of the Godly soul. For, since the root of the animalistic soul is higher than the root of the Godly soul, in that the Godly soul is rooted in the world of Repair-*Tikkun*, whereas the animalistic soul is rooted in the world of Chaos-*Tohu*, therefore, through the sowing of the intellect (*Sechel*) and emotions (*Midot*) of the Godly soul into the animalistic soul, growth (ascent) is caused in the Godly soul.

To elucidate, in Likkutei Torah⁷⁸⁰ it is explained that [the verse], “Light is sown for the righteous” refers to the **descent** of the Godly soul to manifest in the animalistic soul, but from the wording of the discourse [which states that the matter of “sowing” (*Zeriyah*-זריעה) is] **to sow** (*Lizro’a*-לזרוע) the drawing down of the intellect (*Sechel*) and emotions (*Midot*) of the Godly soul” into the animalistic soul, this indicates that it is man who must “sow” the intellect and emotions of the Godly soul into the animalistic soul.

The explanation of this is that in the soul’s service of *HaShem*-יהו"ה, blessed is He, (even after its descent to below), there are two ways. There is the service of the soul, in and of itself, and there is its toil of affecting the refinement of the

⁷⁷⁹ Ohr HaTorah ibid. p. 139b

⁷⁸⁰ Likkutei Torah, Ha’azinu 74c (cited in Ohr HaTorah ibid. p. 139b).

animalistic soul.⁷⁸¹ This then, is the meaning of [the words], “to sow (*Lizro’a*-לזרוע) the drawing down of the intellect (*Sechel*) and emotions (*Midot*) of the Godly soul,” into the animalistic soul.

For, when it comes to the intellect (*Sechel*) and emotions (*Midot*) of the Godly soul as they are unto themselves, (even after the descent of the soul to below), it is not possible for them to affect the refinement (*Birur*) of the animalistic soul. Rather, for them to have an effect on the animalistic soul, they must descend and manifest within the intellect (*Sechel*) and emotions (*Midot*) of the animalistic soul,⁷⁸² that is, “sowing-*Zeriyah*-זריעה.”

It can be said that this is similarly so of fulfilling Torah and *mitzvot*, that for there to be vitality in Torah and *mitzvot*, this occurs when the fulfillment of the *mitzvot* is done with love and fear of *HaShem*-יהו"ה, blessed is He.⁷⁸³ However, for there to be love and fear of *HaShem*-יהו"ה, blessed is He, so that the soul has vitality in fulfilling the *mitzvot*, by which they “fly above,”⁷⁸⁴ this is through their descent and manifestation in the deed (of the *mitzvah*).⁷⁸⁵

⁷⁸¹ See at length in Sefer HaMaamarim 5710 p. 21 and on, and elsewhere.

⁷⁸² See at length in Sefer HaMaamarim 5710 ibid. p. 21 and on, and elsewhere.

⁷⁸³ Tanya, Likkutei Amarim, Ch. 4; In contrast, *mitzvot* done without intent* are like a body without a soul (Tanya, Likkutei Amarim, Ch. 38), [* And the intent (*Kavanah*) of the *mitzvah* is specifically through love and fear – see Tanya, Likkutei Amarim, Ch. 39 (53b)].

⁷⁸⁴ See Tikkunei Zohar, Tikkun 10 (25b) and elsewhere; Tanya, Likkutei Amarim, Ch. 39 (53b).

⁷⁸⁵ See Tanya, Likkutei Amarim, Ch. 16 (22a) that “the heart is also material like the other limbs which are the vessels for action,” and therefore it is specifically through the love and fear being revealed in the heart that they manifest within the actions of the *mitzvot* to vitalize them and cause them to “fly above.” Also see Sefer HaMaamarim 5710 ibid. p. 23.

Now, based on all the above, that the labor of “Yitzchak sowed,” this being the sowing (descent and manifestation) of the powers of the Godly soul in fulfilling the *mitzvot* and refining the animalistic soul, it must be said that the matter of “he reaped a hundred measures” is (not the drawing down from Above which comes through fulfilling Torah and *mitzvot*, in and of themselves, but is rather) the ascent of the Godly soul brought about through the descent of its powers into the deed of the *mitzvot* and the refinement of the animalistic soul, this being the growth brought about through the sowing.

This is as the discourse explains,⁷⁸⁶ that the hundred measures (*Me'ah She'arim*-מאה שערים) are the fifty gates (*She'arim*-שערים) of Understanding-*Binah* doubled. The explanation is that (in general) there are two levels in Understanding-*Binah*. There is the Jubilee (*Yovel*-יובל) and there is “the side of the Jubilee” (*Sitra d'Yovla*-סטרא דיובלא).⁷⁸⁷ The “Jubilee” (*Yovel*-יובל) refers to Understanding-*Binah* itself.⁷⁸⁸ In contrast, “the side of the Jubilee” (*Sitra d'Yovla*-סטרא דיובלא) is not the Understanding-*Binah* itself, but only what is drawn down from it.⁷⁸⁹

This then, is the matter of the fifty gates (*She'arim*-שערים) of Understanding-*Binah* doubled. That is, there are the

⁷⁸⁶ Ohr HaTorah *ibid.* p. 139a

⁷⁸⁷ See Zohar II 83b (cited in Pardes Rimonim, Shaar 13 (Shaar HaShearim) Ch. 2): “If you should say it is from the actual [level called] ‘Jubilee-Yovel-יובל,’ know that it is rather from ‘the side of the Jubilee-*Sitra d'Yovla*-סטרא דיובלא.’”

⁷⁸⁸ [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).]

⁷⁸⁹ Pardes Rimonim *ibid.*, Ch. 3 and on, cited in Ohr HaTorah *ibid.*

fifty gates of “the side of the Jubilee” (*Sitra d’Yovla*-סטרא דיובלא) and there are the fifty gates of “the Jubilee” (*Yovel*-יובל)⁷⁹⁰ itself.

Now, it is explained elsewhere⁷⁹¹ that the meaning of the fifty gates of Understanding-*Binah* is that just as a literal gate (*Shaar*-שער) is at the end of the courtyard, and through it one exists to the outside, the same is so of the fifty gates (*She’arim*-שערים) of Understanding-*Binah*. That is, they are the lowest level of Understanding-*Binah*, and through them the intellect (*Sechel*) is drawn to the emotions. (This is because the drawing down of the intellect (*Sechel*) to the emotions (*Midot*) is a departure to outside of the intellect (*Sechel*).)

Based on this, it can be said that even the fifty gates of the Jubilee (*Yovel*-יובל) itself, are the aspects of intellect (*Mochin*) that relate to the emotions (*Midot*), only that within these intellectual aspects (*Mochin*) themselves, there are two levels. That is, there are the gates from “the side of the Jubilee” (*Sitra d’Yovla*-סטרא דיובלא), which are the actual source of the emotions (*Midot*). [This is like intellectual leanings, like intellect that leans toward kindness-*Chessed*, or intellect that leans toward severity-*Gevurah*.]⁷⁹²

⁷⁹⁰ See Pardes Rimmonim *ibid.*, Ch. 4, in explanation of the verse (Leviticus 25:10), “You shall sanctify the year that is the fiftieth year-*Shnat HaChameesheem Shanah*-שנת החמשים שנה,” that from the fact that it states “the year that is the fiftieth year-*Shnat HaChameesheem Shanah*-שנת החמשים שנה,” (and not “the fiftieth year-*Shnat HaChameesheem*-שנת החמשים”), is in order to hint that the year of the Jubilee (*Yovel*-יובל) is the year that has in it fifty years, meaning, the fifty gates of the Jubilee (*Yovel*-יובל).

⁷⁹¹ *Hemshech* 5672 Vol. 1, p. 136 (p. 263); Vol. 2, p. 1,032; Sefer HaMaamarim 5678 p. 86 and on.

⁷⁹² *Hemshech* 5672 *ibid.* Vol. 1, p. 136 (p. 263); Vol. 2 *ibid.*, p. 1,032; Sefer HaMaamarim 5678 *ibid.* p. 86 and on.

There also are the gates of the “Jubilee” (*Yovel*-יובל) itself, which are within the intellect (*Sechel*) itself, as it transcends leaning toward the emotions (*Midot*). [In this], the matter of the gates (*She’arim*), which indicates departure to the outside, is because the general matter of this intellect (*Sechel*) (even before leaning toward the emotions) is that it is intellect that relates to emotions (*Midot*).⁷⁹³

5.

He continues in the discourse⁷⁹⁴ and gives another explanation for twice the fifty gates of Understanding-*Binah*, namely, that they are in two ways, that of below to Above, and that of Above to below. This is as in the verse,⁷⁹⁵ “Yours (*Lecha*-לך) *HaShem*-יהוה is the greatness, and the might, and the splendor, and the victory, and the majesty, for all (*Kol*-כל) that is in the heavens and the earth [is Yours].”

The word, “Yours-*Lecha*-לך” has a numerical value of 50-נ, and the word “all-*Kol*-כל” has a numerical value of 50-נ.⁷⁹⁶ This [verse] refers to the five emotions, [greatness-*Gedulah*, might-*Gevurah*, splendor-*Tiferet*, victory-*Netzach*, and majesty-*Hod*, which are the primary emotions (*Midot*)], each of which includes ten.

⁷⁹³ See *Hemshech* 5666 p. 290 that the general matter of the intellect (*Sechel*) that relates to the emotions (*Midot*), (even as it transcends the leaning of the emotions), is drawn from the essence of the intellect (*Etzem HaSechel*) through “a very great constriction (*Tzimtzum Atzum*).”

⁷⁹⁴ Ohr HaTorah *ibid.* p. 139b

⁷⁹⁵ Chronicles I 29:11; See *Sefer HaMaamarim* 5630 p. 233; 5634 p. 281 and on; 5679 p. 561, and elsewhere.

⁷⁹⁶ *Pardes Rimonim* *ibid.*, end of Ch. 6; Shaar 23 (Shaar Erchei HaKinuyim), section on “*Kol*-כל” and “*Kallah*-כלה,” and section on “*Lecha*-לך.”

The difference between them is that “Yours-*Lecha*-לך” is from below to Above, whereas “all-*Kol*-כל” is from Above to below. That is, in the ascent of the emotions (*Midot*) to their root, they are in a state of nullification (*Bittul*) and are thus not felt as taking up space, [and are thus] “Yours-*Lecha*-לך.” However, when they are drawn down from Above to below, [such that they are drawn into the quality of Foundation-*Yesod* (80-יסוד)] [indicated by the words “for all (*Ki Kol*-כי כל-80) in the heavens and the earth,”⁷⁹⁷ through which they subsequently are drawn into Kingship-*Malchut* [as in the continuation], “Yours *HaShem*-יהוה is the Kingship etc.”] they are in a state of tangible existence, and moreover, their existence is fully sensed, similar to [the verse],⁷⁹⁸ “I have everything-*Yesh Li Kol*-יש לי כל.”

Now, it can be said that just in the intellectual qualities (Understanding-*Binah*), the matter of double fifty is two levels, namely, the intellect as it relates to the emotions (from “the side of the Jubilee (*Sitra d’Yovla*-סטרא דיובלא)”) and the intellect as it is unto itself, the same is so in regard to twice fifty in the emotions (*Midot*). For, in addition to the explanation that they are two ways, from below to Above and from Above to below, it can also be said that they are two levels.

That is, there are the emotions (*Midot*) as they are unto themselves, and [there are the emotions (*Midot*)] as they are drawn down through the intellect (*Sechel*). In these two words, “Yours-*Lecha*-לך” and “All-*Kol*-כל” there is hint to these two ways in the emotions (*Midot*), in the ascent and elevation

⁷⁹⁷ See Zohar III 257a (Ra’aya Mehemna); Pardes Rimonim ibid.

⁷⁹⁸ Genesis 33:11

(*Ha'ala'ah*) from below to Above, and in the drawing down (*Hamshachah*) from Above to below (as explained above), as well as two levels in the emotions (*Midot*).

The explanation is that the root of the emotions (*Midot*) is in the essential self of the soul, which is much higher than the root of the intellect (*Sechel*), only that they are drawn down through the intellect (*Sechel*). These two matters – that the root of the emotions (*Midot*) is higher than the root of the intellect (*Sechel*), and that the drawing down of the emotions (*Midot*) is through the intellect (*Sechel*) – is [applicable to] all the emotions (*Midot*). In other words, even the intellectual emotions (*Midot Sichliyot*) are rooted in the essential self of the soul. Therefore, in regard to the emotions (*Midot*) that are born of the intellect (*Sechel*), it can be that they are much stronger than the intellect (*Sechel*) which birthed them.⁷⁹⁹

The opposite is also true,⁸⁰⁰ that also the natural emotions (*Midot Tiviyot*) of man, are awakened through the intellect. As known, proof for this⁸⁰¹ is from the verse,⁸⁰² “Let your heart not be faint; do not be afraid etc.” The explanation is that since the arousal of the natural emotions (*Midot Tiviyot*) is through the intellect (*Sechel*), therefore when a person sets his mind and thought to [realize] this, his heart will not be faint and he will not fear or panic at all. This is as stated in Rambam,⁸⁰³ “Whosoever begins to think and become anxious

⁷⁹⁹ *Hemshech* 5672 Vol. 1, Ch. 253 (p. 512)

⁸⁰⁰ In regard to the coming section see *Sefer HaMaamarim* 5665 p. 21 and on; *Sefer HaMaamarim* 5703 p. 77 and on; Also see *Hemshech* 5672 *ibid.* Ch. 252.

⁸⁰¹ *Likkutei Torah*, Va'etchanan 6d; *Sefer HaMaamarim* 5665 *ibid.* p. 23; 5703 *ibid.* p. 78

⁸⁰² Deuteronomy 20:3

⁸⁰³ *Mishneh Torah*, *Hilchot Melachim* 7

in the middle of battle to the point that he frightens himself, violates a negative commandment, as the verse states, “Let your heart not be faint; do not be afraid etc.” In other words, even natural fear is roused and comes about through thinking and ruminating over it.

The reason (that even the arousal of the natural emotions is brought about specifically through intellect) is because the root of man is in the world of Repair-*Tikkun*. [In contrast, the root of animals is in the world of Chaos-*Tohu*, whereas the root of man is in the world of Repair-*Tikkun*.]

Now, in the world of Repair-*Tikkun*, the essential matter is the intellect (*Mochin*), and even the emotions (*Midot*) of the world of Repair-*Tikkun* are in accordance to the intellect (*Mochin*). Even though in the world of Repair-*Tikkun*, the root of the emotions (*Midot*) is higher than the root of the intellect (*Mochin*), since “the Father-*Abba* (Wisdom-*Chochmah*) and Mother-*Imma* (Understanding-*Binah*) are included in the *Mazla*, whereas *Zeir Anpin* is unified to and dependent on the Ancient One-*Atika*,”⁸⁰⁴ nevertheless, **they are drawn down** through the intellect (*Mochin*).

Amongst the differences between the emotions (*Midot*) of the world of Chaos-*Tohu* and the emotions (*Midot*) of the world of Repair-*Tikkun*, is that in the world of Chaos-*Tohu* the emotions are revealed as they stem from their root in the Crown-*Keter*. [This is one reason why the *Sefirot* of the world of Chaos-*Tohu* were the aspect of the Crowns-*Ketarim*.]⁸⁰⁵ In

⁸⁰⁴ Zohar III 292a

⁸⁰⁵ See Etz Chayim, Shaar 7 (Shaar Mati v’Lo Mati), Ch. 1

contrast, the emotions (*Midot*) of the world of Repair-*Tikkun* are according to intellect (*Mochin*).⁸⁰⁶

From this, there also is a chaining down within man, who is rooted in the world of Repair-*Tikkun*, that his emotions (*Midot*) (including his natural emotions), are according to the intellect (*Sechel*). The difference between natural emotions (*Midot Tiviyot*) and intellectual emotions (*Midot Sichliyyot*) is that when it comes to intellectual emotions (*Midot Sichliyyot*), (even though their root is in the essential self of the soul, which transcends intellect), it nevertheless is sensed in them that they are human emotions, (emotions of the world of Repair-*Tikkun*), the primary aspect of which is intellect (*Mochin*). In contrast, when it comes to the natural emotions (*Midot Tiviyot*) (even though they are roused by the intellect), it is their root that is primarily sensed in them, in the essential self of the soul, which transcends intellect.

It can be said that the two words “Yours-*Lecha*-לך” and “All-*Kol*-לל” hint at these two kinds of emotions, (the natural emotions (*Midot Tiviyot*) and the intellectual emotions (*Midot Sichliyyot*)). The explanation is that it was previously explained that as the emotions (*Midot*) are in their root, they are in a state of nullification (*Bittul*), [indicated by the word], “Yours-*Lecha*-לך.” The intention in this is (primarily) to the fact that the root of the emotions (*Midot*) is in the Crown-*Keter*. (Similarly, in man, it refers to the fact that the root of the emotions (*Midot*) is in the essential self of the soul.) For, since the Crown-*Keter* is separate from all the *Sefirot*, therefore, when the *Sefirot* (the

⁸⁰⁶ *Hemshech* 5672 ibid. Ch. 257 (p. 520)

emotions and intellect) are subsumed in the Crown-*Keter*, they are in a state of nonexistence.

In contrast, when it comes to the emotions (*Midot*) as they are drawn down from the intellect (*Sechel*), since the intellect (*Sechel*) is the cause of the emotions (*Midot*), therefore even when the emotions (*Midot*) are included in the intellect (*Sechel*), they are in a state of existence.

Based on this, it can be said that the natural emotions (*Midot Tiviyot*) in which it is sensed that their root is in the essential self of the soul, relate to [the word] “Yours-*Lecha*-לך.” In contrast, the intellectual emotions (*Midot Sichliyot*) relate to [the word] “All-*Kol*-כל.”⁸⁰⁷

⁸⁰⁷ In Sefer HaMaamarim 5665 p. 249 [it states] in regard to the intellect (*Sechel*) and emotions (*Midot*) that after the birth of the emotion, it remains sustained in its existence, even after the intellect withdraws from it. [For, intellect and emotions are [in a manner of] cause and effect, and after the effect has already been brought forth into being, it can remain even without the cause]. In contrast, this is not so when it comes to matters that are drawn from the desire (*Ratzon*),* in that when the desire (*Ratzon*) withdraws the things that are drawn from it are also nullified. Based on this, the relationship between the two drawings forth of the emotions (their being drawn forth from the intellect, and their being drawn forth from the Crown-*Keter*), of “Yours-*Lecha*-לך” and “All-*Kol*-כל,” is so even after they are drawn forth from their source. That is, when it comes to the drawing forth of the emotions (*Midot*) from the intellect (*Sechel*) – after they have been drawn forth they are in a state of being, “All-*Kol*-כל,” and in their drawing forth from the Crown-*Keter* (the desire-*Ratzon*), even after they are drawn forth they have no existence, “Yours-*Lecha*-לך.” [*In Sefer HaMaamarim 5665 *ibid.* it is discussing the matter of the desire (*Ratzon*) and the intellect (*Sechel*). However, seemingly, the same is true in regard to all matters that are drawn forth from the desire (*Ratzon*) – See *Hemshech* 5672 Vol. 1, Ch. 49 (p. 87) that when there is a withdrawal of the desire (*Ratzon*), the action becomes nullified (whatever action it may be).]

This then, is the connection and relationship between “he reaped a hundred measures,” and “Yitzchak sowed,” which refers to sowing of the powers of the Godly soul into the animalistic soul, (and this is similarly so of fulfilling the *mitzvot* in action). This is because the emotions (*Midot*) of the Godly soul, which are rooted in the world of Repair-*Tikkun*, are in a state of measure and limitation that accords to the intellect (*Sechel*). In contrast, the emotions (*Midot*) of the animalistic soul, which is rooted in the world of Chaos-*Tohu*, are with limitless strength.

Through sowing the emotions of the Godly soul into the emotions of the animalistic soul, there is the drawing down of the “hundred measures (*Me’ah She’arim*-מאה שערים),” twice fifty, these being the emotions (*Midot*) of the world of Repair-*Tikkun* and the emotions (*Midot*) of the world of Chaos-*Tohu*.

It can be said that when the verse specifies “He reaped-*Vayimtza*-וימצא,” [which literally means, “He found”], indicating the novelty of discovering that which is beyond any relation or measure to the work, is because the emotions (*Midot*) of the soul are utterly of no comparison to their root,⁸⁰⁸ which is the emotions (*Midot*) of the world of Repair-*Tikkun*.

⁸⁰⁸ See at length in Iggeret HaKodesh, Epistle 15 in explanation of the verse [Genesis 18:27], “I am but dust and ashes,” that the quality of Kindness-*Chessed* of the world of Emanation (*Atzilut*) which radiated within the soul of our forefather Avraham as he was manifest in a body is of no comparison to the quality of Kindness-*Chessed* of the world of Emanation (*Atzilut*), just as ashes are of no relational comparison to the being of the wood.

How much more is this certainly so of the emotions (*Midot*) of the animalistic soul (the emotions of which are invested into the lusts of this world), that they are of utterly no comparison to their root in the emotions (*Midot*) of the world of Chaos-*Tohu*.

Therefore, the drawing down of the “hundred measures” (*Me’ah She’arim*-מאה שערים) – these being the emotions (*Midot*) of the world of Repair-*Tikkun*, and the emotions (*Midot*) of the world of Chaos-*Tohu* – through the emotions (*Midot*) of the Godly soul affecting the refinement of the emotions (*Midot*) of the animalistic soul, this is a discovery (*Metziah*-מצִיָּאָה) that is beyond any measure of comparison to the work.⁸⁰⁹

7.

The verse continues, “and *HaShem*-יהו"ה blessed him,” this being even higher than his reaping a hundred measures. This may be understood by prefacing with the statement in Midrash,⁸¹⁰ “The Holy One, blessed is He, does not elevate a person to a position of authority, until he first assesses and examines him... Likewise, we find with our forefather Avraham, that the Holy One, blessed is He, subjected him to ten tests and he passed them, and He then blessed him, as the verse states,⁸¹¹ ‘*HaShem*-יהו"ה blessed Avraham with everything (*BaKol*-בכל).’ Likewise, Yitzchak was tested in the days of

⁸⁰⁹ This is similar to the meaning of “he reaped a hundred measures” in the literal sense, meaning, a hundredfold beyond what was estimated.

⁸¹⁰ Midrash Bamidbar Rabba 15:12

⁸¹¹ Genesis 24:1

Avimelech and he withstood the test, and He then blessed him, as the verse states, ‘and *HaShem*-יהו"ה blessed him.”

Now, about the verse, “*HaShem*-יהו"ה blessed Avraham with everything (*BaKol*-בכל),” the Tzemach Tzedek explains⁸¹² that “everything-*Kol*-כל” refers to the innerness (*Pnimityut*) of the Crown-*Keter*, which is a level that the arousal from below does not reach. It was after Avraham withstood the ten tests, corresponding to the ten *Sefirot*, in which it is applicable for there to be an arousal from below, that He then blessed him “with everything-*BaKol*-בכל,” with the innerness (*Pnimityut*) of the Crown-*Keter*.

Based on this, we can also say that about the words “*HaShem*-יהו"ה blessed him, which were said about Yitzchak after he withstood his test, that “*HaShem*-יהו"ה blessed him” is a blessing drawn from a level that arousal from below does not reach. This is in addition to the fact that “*HaShem*-יהו"ה blessed him” in regard his reaping a hundred measures (*Me’ah She’arim*-מאה שיערים). For, the reaping of the hundred measures is a drawing down brought about by the arousal from below,⁸¹³ only that the drawing is not commensurate to the arousal from below. This is why it states, “he reaped-*Vayimtza*-וימצא a hundred measures,” in that Yitzchak reaped them himself

⁸¹² Ohr HaTorah, Vayera Vol. 4, p. 779a; See at length in the discourse entitled “*Avraham Zaken*” 5737 (Torat Menachem, Sefer HaMaamarim, Cheshvan p. 300 and on).

⁸¹³ Based on this it is understood why the Midrash [in note 45 in the original; Bamidbar Rabba 15:12 *ibid.*] quotes the words, “Yitzchak sowed in that land and *HaShem*-יהו"ה blessed him,” **but leaves out** that “he reaped a hundredfold.” For, he only needed to withstand his test for “*HaShem*-יהו"ה blessed him,” (meaning that he reached perfection in his service of *HaShem*-יהו"ה, only after which is there the drawing forth of the arousal **from Above**), which is not the case with “he reaped a hundred measures.”

through his own arousal from below. After this it states, “and *HaShem*-יהו"ה blessed him,” this being the blessing and drawing down that comes from Above, in and of itself, in that “*HaShem*-יהו"ה blessed him.”⁸¹⁴

The [next] verse continues, “The man became great and kept going on, becoming greater until he was very great.” This verse uses a word for “becoming great-*Gadal*-גדל” three times. It can be said that these three “greatnesses,” correspond to the three matters of “He sowed-*Vayizra*-וַיִּזְרַע,” “He reaped-*Vayimtza*-וַיִּמְצָא,” and “He blessed him-*Vayevarcheihu*-וַיְבָרְכֵהוּ.”

The words, “The man became great” is the drawing down commensurate to the arousal from below (“**He sowed-*Vayizra***-וַיִּזְרַע”) which generally refers to the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*).

The words, “And kept going on becoming greater” refer to the drawing down that is not commensurate to the arousal from below (“He reaped-*Vayimtza*-וַיִּמְצָא”) which, in general, is the drawing down of the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*). This is why the verse uses the word “**going-*Haloch***-הלֹךְ,” since the matter of going (*Halichah*-הִלִּיכָה) is in the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds (*Sovev*

⁸¹⁴ This is similar to the difference between “he reaped a hundred measures” and “*HaShem*-יהו"ה blessed him” in the literal sense. That is, the fact that the field produced a hundred times the estimated measure is nevertheless the growth of a crop that came from the sowing, only that the growth was a hundred-fold (this being the arousal from Above that is brought about through the arousal from below, only that the drawing forth is not commensurate to the arousal from below). In contrast, the fact that the price of grain went up and he sold them for an expensive price, this is a separate matter unto itself (an arousal from Above in and of itself).

Kol Almin) that transcends the chaining down of the worlds (*Hishtalshelut*).⁸¹⁵

The words, “[Until he was] very great” refer to the drawing down from the level that the arousal from below does not reach, (“and *HaShem*-יהו"ה blessed him-*Vayevarcheihu HaShem*-יהו"ה ויברכהו”) which, in general, refers to the drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. This is why it states, “**Very great-Gadal Me'od-גדל מאד**,” since the true matter of limitlessness (“very-*Me'od*-מאד”) is in His Essential Self.

⁸¹⁵ See Torah Ohr, Vayeishev 30a and on; Sefer HaMaamarim 5660 p. 107 and on, and elsewhere.