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SELECTIONS FROM
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INSIGHTS INTO THE HOLIDAYS
BY THE LUBAVITCHER REBBE

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Sichos In English

VAYEISHEV I | וישב א

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Adapted from the *maamar* entitled *Shalom Rav, Motzoei Shabbos Parshas Vayeishev, 24 Kislev 5738* [1977]

Introduction

“Yaakov sought to dwell in tranquility.” This quote from the *Midrash* resonates within everyone.

There isn’t a person who would not want to live together with his children and grandchildren in a serene setting, unperturbed by material worries, with a chance to focus on higher truths and values and share them with his family.

In the *sichah* that follows the Rebbe explains that this desire is not merely a personal quest, but a reflection of G-d’s desire for a dwelling in the lower realms. What does a dwelling for G-d on this material plane mean?

That there be a setting where mankind will live in harmony and prosperity and focus its energies on knowing G-d.¹

However, what is unique about the *sichah* – and, yet, characteristic of many of the Rebbe’s *sichos* – is that he does not state this idea merely as a *vort*, a pithy, though profound thought, but as a developed teaching which is built on and ties together many seemingly disparate concepts from different sources.

The Rebbe presents a core truth: that a life that is based on material and spiritual prosperity is in harmony with G-d’s fundamental desire in creation. In order that this truth can be internalized and firmly established as a cornerstone of the mindsets of his readers, he leads them through a process of conceptual development involving several logical building blocks.²

The Rebbe begins his explanation by quoting the *Midrash* cited above:

Yaakov sought to dwell in tranquility, but the troubles of Yosef sprang upon him. Similarly, the righteous seek to dwell in tranquility. Says the Holy One, blessed be He: “Is not what is prepared for the righteous in the World to Come sufficient for them, that they also seek to dwell in tranquility in this world?!”

The Rebbe raises an obvious question: Our Sages describe the World to Come as a banquet hall, and this world as a mere antechamber. Accordingly, a person should constantly feel that he is but a stranger in this world, passing through, as it were, on the way to his ultimate destination. Therefore, by seeking tranquility stemming from material prosperity in this world, he is misjudging his priorities by transferring the importance of “the banquet hall” to “the antechamber.” How then could Yaakov have sought such tranquility?

1. See *Rambam, Hilchos Melachim* 12:5.

2. Like the *sichah* entitled “The Purpose of the Soul’s Descent

to this World,” this *sichah* is based on a *maamar*. Therefore, we felt necessary to flesh out the sequence of its conceptual development to a greater extent in

this introduction. This introduction can serve as a road map to be referred to as the *sichah* moves from one stage to another.

The above question leads to the conclusion that Yaakov's desire to live in tranquility in this world was not for tranquility in a simple, material sense, but spiritual tranquility, a state comparable to the World to Come, when "the righteous [will] abide... and luxuriate in the radiance of the Divine presence."

However, even spiritual tranquility is not the purpose of a person's life. Until the world's process of refinement is complete, every moment of man's existence should be used not for tranquility, but for labor and service.

The Rebbe continues, explaining that Yaakov did not seek tranquility as a goal in its own right, but as a medium enabling the fulfillment of the purpose of his Divine service. To cite a parallel, *Rambam* relates that the sages sought and desired the era of *Mashiach* so that "they would find serenity so that they could increase their wisdom."

As the Rebbe explains, Yaakov had to undergo a process of self-refinement to be worthy of reaching the state of tranquility he requested. Therefore, G-d objected to Yaakov's desire because, at that stage in his spiritual development, Yaakov was not yet capable of receiving such tranquility in this world. However, "the troubles of Yosef that sprang upon him" refined and elevated Yaakov to the level at which he could receive tranquility comparable to the revelations of the World to Come while in this world. Therefore, ultimately, Yaakov was granted his request, and during the last seventeen years of his life, he experienced such tranquility even in this world.

The Rebbe seeks to develop a deeper understanding of the above by prefacing an explanation of two seemingly conflicting concepts regarding the reward granted for the observance of *mitzvos*:

a) The ultimate intent of the observance of *mitzvos* is not that they serve as an intermediary to achieve another purpose. Instead, their observance has a self-contained goal, as our Sages teach:³ "The reward for a *mitzvah* is the *mitzvah* itself." True, rewards – both material rewards in this world and spiritual rewards in the World to Come – are given for the observance of the *mitzvos*. However, that is for a secondary reason, because "The Holy One, blessed be He, does not withhold the reward of any created being."⁴

b) Conversely, though the rewards G-d grants for the *mitzvos* do not represent the purpose for their observance, those rewards are not unrelated to the *mitzvah* itself. Instead, they are an outgrowth and a consequence of the *mitzvah* to the extent that "from the reward for the *mitzvah*, one can discern its essence."

Explanation is necessary: If the reward for the observance of *mitzvos* is given for a secondary reason that is seemingly unrelated to their intent and purpose, why is it that the nature of the *mitzvos* is such that the reward reflects their essence?

The Rebbe does not answer this question directly but instead explains a related concept: G-d's desire for the *mitzvos* – even those whose rationale can be comprehended by

3. *Avos* 4:2.

4. See *Mechilta* (and *Rashi*), *Shmos* 22:30.

logic – transcends reason. Rationales exist for many *mitzvos* only because the desire for these *mitzvos* has descended and en clothed itself in wisdom and logic.

Conversely, it is understandable that the en clothement of G-d's will in reason and logic reflects the complete expression of His will itself. The complete expression of G-d's desire for the *mitzvos* is that the person observing them should appreciate the goodness and importance of his actions. For this reason, G-d's desire for the *mitzvos* en clothed itself in logic and serves as a catalyst, bringing about a reward. In this way, even one with an underdeveloped spiritual standing can appreciate that their observance is beneficial for him.

Nevertheless, this positive quality – that *mitzvos* are beneficial for the person who observes them – cannot be fully comprehended by humanity in its present state. Only in the Ultimate Future, after mankind and the world have completed the process of refinement destined for them, will G-d's essential will and pleasure that are vested in the *mitzvos* be revealed to those who observe the *mitzvos*.

From our Sages' words,⁵ “May you perceive your portion in the Future World during your lifetime,” it can be understood that there are select *tzaddikim* of advanced spiritual stature who are worthy of receiving a foretaste of this revelation in their Divine service in this world.

There are two preconditions for a person to be worthy of such a revelation:

- a) His Divine service must be characterized by utter and complete *bittul*.
- b) This commitment must be thoroughly internalized to the extent that the person's will and pleasure should be solely G-d's will and pleasure.

The Rebbe clarifies the understanding of these preconditions by explaining the verse:⁶ “Those who love Your Torah will enjoy abundant peace.” He asks: Why is the verb “love” used? Seemingly, the expression “those who study Your Torah” would be more appropriate, since the Torah is an intellectual discipline.

In resolution, he explains that in order to reach the “abundant peace” to which the Torah leads, studying it alone is not sufficient; the love of Torah is also necessary. Moreover, the love of the Torah must stem from the awareness that the Torah is inherently bonded with G-d Who gave it.

The Rebbe explains that “abundant peace” implies not only a state where the opponent is vanquished and sues for peace, but the creation of a setting in which there is no possibility for the existence of an opponent. Hence, peace comes as a natural consequence.

Such peace can come about only through influence from G-d's Essence. Since He is truly limitless, transcending all boundaries and definitions, it is not possible to speak of anything being in conflict with Him.

This is the key to the abundant peace established by “those who love Your Torah.” Since the Torah is rooted in G-d's Essence, Torah scholars can tap that essential power and bring about peace within the world. They can unify the world (which, by nature,

5. *Berachos* 17a,

6. *Tehillim* 119:165.

conceals and opposes G-dliness) with G-dliness.

Tapping the ultimate peace invested in the Torah generates a reciprocal effect within the Torah scholars, and they are granted “abundant peace.” G-d’s essential will and pleasure that is invested in the Torah is revealed within their souls.

To be worthy of such a revelation, a Torah scholar must carry out his Divine service with complete and utter *bittul*. He must be dedicated entirely to fulfilling the will of His Creator. Therefore, the verse clarifies that these individuals are not merely Torah scholars, they are also “lovers of Your Torah.” Their love for Torah study stems primarily from the fact that it is “Your Torah,” because of the Torah’s bond with G-d, the Giver of the Torah.

Seemingly, since “the lovers of Your Torah” are totally absorbed in fulfilling the will of their Creator, it would appear that they would have greater vitality and excitement in observing *mitzvos* than in studying the Torah, for G-d’s desire for a dwelling in the lower realms comes to fruition primarily through fulfilling *mitzvos*.

Nevertheless, the advantage of the *bittul* involved in Torah study is more consummate than the *bittul* involved in the observance of the *mitzvos*: When a person observes *mitzvos*, he exhibits *bittul* that is comparable to “a servant who fulfills the command of the king and carries out his word.” Though the servant subsumes his own identity to that of the king, they remain two separate individuals.

By contrast, when a person studies the Torah, “The word of G-d⁷ – this refers to *halachah*”⁸ – is “being spoken from his throat.”⁹ A Torah scholar is not merely a servant who obeys and subsumes his identity to the king. His identity is that of the king. Thus, the commitment a “lover of Your Torah” shares to G-d’s desire for a dwelling in the lower realms causes his vitality to be focused on the observance of the *mitzvos*. However, he carries out the *mitzvos* with an utter and complete *bittul*, comparable to the *bittul* of Torah study.

Because of this utter and complete *bittul*, the “lovers of Your Torah” are worthy of “abundant peace,” a foretaste of the revelation of the pleasure the Creator derives from the Jews’ observance of the *mitzvos*.

The Rebbe then connects the above concepts to the interpretations of the opening verse of the Torah reading, “Yaakov dwelled in the land where his father sojourned,” given by the Maggid of Mezritch and the Alter Rebbe respectively.

The root of *megurei*, “where... sojourned,” can also mean “collect” or “gather in.” In this vein, the Maggid¹⁰ interpreted the verse, “Yaakov dwelled in the land...” to mean Yaakov descended “from his very sublime level to dwell in the land, amidst material concerns” in order “to collect for his Father,” i.e., his Father in heaven. He was “gathering in” and elevating the sparks of holiness that are invested in the land, in material existence.

The Alter Rebbe¹¹ interprets *megurei* as referring to fear, and also as a storehouse. *Megurei aviv* teaches that sublime fear is a storehouse and resting place (*megurei*) for “the

7. Amos 8:12.

46, et al.

10. *Or Torah*, p. 18a.

8. *Shabbos* 138b. See *Tanya*, ch.

9. Cf. *Zohar*, Vol. III, p. 232a

11. *Torah Or*, p. 27b.

supernal wisdom” (“his father”).

Coupling the two teachings implies that Yaakov carried out his service of refining material existence with total and utter *bittul*, a *bittul* comparable to that which characterizes Torah study.

This explanation enables us to more fully comprehend our Sages’ statement quoted initially: By saying “Yaakov sought to dwell in tranquility,” our Sages did not intend to imply that Yaakov sought to rest from the troubles he had encountered. Instead, Yaakov desired that the peace and tranquility brought about in the spiritual realms through his refining the sparks of G-dliness invested in material existence be revealed in this realm. Moreover, Yaakov desired this revelation, not for his own personal interests, but because it relates to the ultimate intent of man’s Divine service, the establishment of a dwelling for G-d in the lower realms, as explained above.

Such Divine service was unique to Yaakov. “The land where his father sojourned” can be understood as referring to material existence as a whole. Yitzchak, Yaakov’s father, was a stranger in the realm of material existence; he was never at home within it.

Yaakov, by contrast, was granted the unique spiritual potential to unify material existence with its source Above. Yaakov “dwelled” as he carried out his Divine service “in the land.” *Yayeishev*, “dwelled,” shares the same root letters as the term *hisyashvus*, which refers to a settled, serene approach. Avraham and Yitzchak’s Divine service was primarily spiritually oriented. They were “strangers” when it came to carrying out Divine service “in the land,” within the context of material reality.

Yaakov took on a more encompassing mission – “to live in tranquility” even in this world. His intent was not tranquility merely in a physical sense. Instead, he sought the fusion of the material and the spiritual, that G-d’s essential will and pleasure be manifest in His dwelling in this lowly world.

To achieve the tranquility he sought, it was necessary for Yaakov to undergo the hardship involved in Yosef’s descent to Egypt, for this brought out complete *bittul*. Yaakov himself carried out the task of refining material existence in a manner of dominance. He always remained fundamentally above his material environment. Yosef, by contrast, was brought down to Egypt against his will and served as a slave there. Thus, in an ultimate sense, the descent into the material dimensions of existence to collect the sparks of holiness that are found on the lowest levels of material existence was accomplished only through Yosef’s descent to Egypt.

The success in carrying out the task of refinement despite this descent to the lowest of levels enabled Yaakov to be worthy of having his request granted and actually dwelling in tranquility, seeing a foretaste of the World to Come while on this material plane.

What Man Really Wants

Yaakov's Wish

On the verse,¹ “Yaakov dwelled in the land where his father sojourned,” our Sages comment:²

Yaakov sought to dwell in tranquility, but the troubles of Yosef sprang upon him. Similarly, the righteous seek to dwell in tranquility. Says the Holy One, blessed be He,³ “Is not what is prepared for the righteous in the World to Come sufficient for them, that they also seek to dwell in tranquility in this world?!”

The commentaries explain:⁴ Speaking in analogies, our Sages describe⁵ the World to Come as a banquet hall, and this world as the mere antechamber. Accordingly, a person should constantly feel that he is but a stranger in this world, passing through, as it were, on the way to his ultimate destination. Thus, to return to our Sages' comment mentioned initially, when a person seeks tranquility stemming from material prosperity in this world, he is misjudging his priorities by transferring the importance of “the banquet hall” to “the antechamber.”

א. אויף ״וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו גו״ זָאגן רַ״ל״: בְּקֶשׁ יַעֲקֹב לֵישֵׁב בְּשִׁלוֹה קִפֵּץ עָלָיו רְגֹזוֹ שֶׁל יוֹסֵף. צְדִיקִים מְבַקְשִׁים לֵישֵׁב בְּשִׁלוֹה אֹמֵר הַקְּדוֹשׁ בְּרוּךְ הוּא׃ לֹא דִין לְצְדִיקִים מֵה שְׂמֹתֵקֵן לָהֶם לְעוֹלָם הַבָּא אֲלֵא שְׂמֵבִקְשִׁים לֵישֵׁב בְּשִׁלוֹה בְּעוֹלָם הַזֶּה.

זֵינְעֵן מְפָרְשִׁים מְבַאֵר: וּוִיבְאֵלֵד אֵז עוֹלָם הַבָּא אִיז דְּעַר ״טְרַקְלִין״ אֹנן עוֹלָם הַזֶּה אִיז נָאָר וּוִי אַ פְּרוּזְדוֹר, דֶּאָרְף אַ מְעַנְטִשׁ זִיךְ שְׂטַעַנְדִּיק פִּילן אֵז עַר אִיז נָאָר וּוִי אַ ״גֵּר״ אִין דְּעַר וּוְעֵלֵט, אֹנן דִּי וּוְאֵס וּוִילן הָאָבֵן שְׁלֹה אִין עוֹלָם הַזֶּה אִיז ״כְּאֵלוֹ הֵם מְעַבְרִים מְעַלַּת הַטְּרַקְלִין אֵל הַפְּרוּזְדוֹר״.

1. *Bereishis* 37:1.

2. *Rashi*.^{*} See *Bereishis Rabbah* 84:3.

^{*} This portion of *Rashi's* commentary to the verse is not found in the first printing of *Rashi's* commentary. It is, however, found in the manuscript copies and in the second and all subsequent printings. Although *Rashi's* words refer to *Bereishis* 37:1, it is found in his commentary to

Bereishis 37:2.

3. This wording is also found in Rabbeinu Bachya's commentary to the above verse and, similarly, it is cited in the introduction to the Buber edition of *Midrash Tanchuma*, from the manuscript of *Midrash Tanchuma*, p. 128, sec. 13.

However, *Bereishis Rabbah* does not attribute this complaint against Yaakov's wishes to G-d, but instead states, “the

Satan comes and reproaches...” Nevertheless, as evident from the commentaries mentioned in the following footnote, the Satan's reproach was not the sole cause for Yaakov to be beset by the troubles of Yosef.

4. See *Akeidah*, *shaar* 30; *Yafeh To'ar* to the *Bereishis Rabbah*, *loc. cit.* See also *Yafeh To'ar HaShaleim* and *Kli Yakar* to the above verse.

5. *Avos* 4:16.

This explanation, however, requires clarification:

a) How can the above be said of Yaakov, our Patriarch? He was one of the Patriarchs of whom it is said:⁶ “The Patriarchs constitute the Divine chariot.⁷ All of their limbs were holy and separate from worldly matters. Throughout their lifetimes, they served as a chariot solely for G-d’s will.” How can Yaakov be described as one who misjudged his priorities by transferring the importance of “the banquet hall” to “the antechamber”? In particular, this question applies regarding Yaakov, “the most perfect of the Patriarchs.”⁸

b) According to the above interpretation, it appears that the quest “to dwell in tranquility in this world” is undesirable. However, the wording our Sages use – “Is not what is prepared for the righteous in the World to Come sufficient for them, that they also seek to dwell in tranquility in this world?” – implies that the complaint against the righteous is merely that they should content themselves with the World to Come. However, there is no implication that the desire to live in tranquility in this world is fundamentally at fault.

The above questions lead to the conclusion that Yaakov’s desire to live in tranquility in this world was not for tranquility in a simple, material sense, but spiritual tranquility, a state comparable to the World to Come, “in which there is neither eating nor drinking... solely, the righteous abiding... and luxuriating in the radiance of the Divine presence.”⁹

G-d’s protest against that desire is that it should be sufficient that such tranquility – a

ס'איז אַבער ניט מובן:

א) ווי איז שײַך אז יַעקב אַבינו - אײַנער פֿון די אַבות וואָס ״הן הן המִּרְכָּבָה״ שְׁכַל אַבְרָהָם בְּלָם הָיוּ קְדוּשִׁים וּמְבַדְלִים מֵעוֹלָמֵי עוֹלָם הָזֶה וְלֹא נַעֲשׂוּ מִרְכָּבָה רַק לְרִצּוֹן הָעֶלְיוֹן לְבַדּוֹ כָּל יְמֵיהֶם״ - זאל כאַלוֹ ווי ״אַרְיֵבְעֵרְטֶרְאָגֶן״ די חֲשִׁיבוֹת פֿון ״טֶרְקֵלִין״ אויף ״פֶּרוֹוֹדֹר״ (עוֹלָם הָזֶה)? וּבִפְרֵט אַז ער איז געווען שְׁלִימוֹ דְאַבְהֵן,

ב) לויטן פֿירוש הַנִּלְקוּמָט אויס, אַז ״מְבַקְשִׁים לַיִּשָּׁב בְּשִׁלְוָה בְּעוֹלָם הָזֶה״ איז אַן ענין בְּלִתי רְצוּי - אַבער פֿון לְשׁוֹן רַו״ל ״לֹא דִין לְצַדִּיקִים מִה שְׂמִתְקֵן לָהֶם לְעוֹלָם הַבָּא אֲלֵא שְׂמִבְקָשִׁים לַיִּשָּׁב בְּשִׁלְוָה בְּעוֹלָם הָזֶה״ איז מִשְׁמַע, אַז די טענה צו די צַדִּיקִים איז בְּלוּיִז אַז זײ דאַרפֿן זײַך באַנוגענען מיט עוֹלָם הַבָּא, אַבער נִישׁט אַז דער עֶצֶם ענין פֿון ״בְּקֵשׁ יַעֲקֹב לַיִּשָּׁב בְּשִׁלְוָה״ האַט אין זײַך אַ חֶסְרוֹן.

איז דערפֿון מוכָּח, אַז מיט זײַן וועלן ״לַיִּשָּׁב בְּשִׁלְוָה בְּעוֹלָם הָזֶה״ איז יַעֲקֹב געווען אויסן ניט אַ שְׁלֵוָה גּוֹפְנִית וְגִשְׁמִית, נאָר אַ שְׁלֵוָה רוחִנִית ביז צו אַזאַ אופֿן וואָס איז בְּדוּמָה צו עוֹלָם הַבָּא ש״אין בוֹ לֹא אֲכִילָה וְלֹא שְׂתִיָּה כו׳ אֲלֵא צַדִּיקִים יוֹשְׁבֵי כו׳ וְנִהְגִים מִזֵּיו הַשְּׂכִינָה״. און די טענה ״לֹא דִין כו׳״ באַשְׁטִיט

6. *Tanya*, ch. 23.

7. *Bereishis Rabbah* 47:6, 82:6. The intent of the analogy is that just as a chariot has no will of

its own and is totally dependent on the will of the driver, the Patriarchs were devoted entirely to carrying out G-d’s will.

8. *Zohar*, Vol. I, p. 147b.

9. *Berachos* 17a; *Rambam*, *Hilchos Teshuvah* 8:2.

state comparable to “luxuriating in the radiance of the Divine presence” – is prepared for the righteous in the World to Come. In this world, by contrast, every moment should be used not for tranquility, but for work – labor and service – as our Sages say,¹⁰ “today to perform them’ – and tomorrow, to receive the reward for them.”

To resolve the above questions, further explanation is necessary: What is meant by “dwelling in tranquility in this world” to the extent that it is comparable to the World to Come?

But there is a larger question: Since this world should be characterized by work and not tranquility, how could Yaakov have “sought to dwell in tranquility?” Certainly, Yaakov did not carry out his Divine service for the sake of a reward,¹¹ not even for that of spiritual tranquility. His goal was solely to carry out G-d’s will.

c) After “the troubles of Yosef” ended, “Yaakov lived in the land of Egypt for seventeen years.”¹² Since ultimately, his request was fulfilled and he lived in tranquil prosperity in this world, is that not a sign that G-d found it desirable?

A Means and Not an End

The core of the resolution to the above questions can be explained as follows:¹³

Yaakov did not seek tranquility as a goal in its own right, but as a

אין דעם וואס ס'איז גענוג וואס אזא "שלוה" (שבדוגמת "נהנימ מזיו השכינה") איז פאר זיי "מתקן לעולם הבא", אבער אין עולם הזה - דארף מען אויסניצן יעדער רגע (ניט אויף "שלוה", נאר) אויף עבודה. ועל דרך מאמר רז"ל: היום לעשותם ולמחר לקבל שכרם.

אבער נוסף אויף דעם וואס דער ענין פאדערט ביאור [וואס איז דער מצב פון "לישב בשלוה בעולם הזה", ביי אז דאס איז בדומה צו עולם הבא?], איז ניט מובן: וויבאלד אז אין עולם הזה דארף זיין עבודה און ניט "שלוה" - ווי קומט עס אז "בקש יעקב לישב בשלוה?" יעקב'ס עבודה איז דאך זיכער געווען שלא על מנת לקבל פרס, אפילו ניט צוליב א שכר (פון שלוה) רוחנית(ת), זיין מבוקש איז געווען נאר צו מקיים זיין דעם רצון העליון.

ג) נאכן סיום פון רגזו של יוסף איז דאך געווען "ויחי יעקב בארץ מצרים שבע שנה שנה"ט - ישב בשלוה בעולם הזה.

ב. די נקודת הביאור אין דעם¹³:

דער פירוש פון "בקש יעקב לישב בשלוה" איז אז ער האט געוואלט האבן דעם ענין השלוה ניט אלס א תכלית פאר זיך, נאר

10. *Eruvin* 22a, commenting on the verse (*Devarim* 7:11), "Keep the commandments... that I command you today to perform them."

11. Cf. *Avos* 1:2.

12. *Bereishis* 47:28.

13. See also *Likkutei Sichos*, Vol.

30, p. 176ff., which focuses on similar questions.

medium enabling the fulfillment of the purpose of his Divine service – the fulfillment of the will of his Creator.¹⁴

To cite a parallel, *Rambam* relates that the sages sought and desired the era of *Mashiach* so that “they would find serenity so that they could increase their wisdom.”¹⁵

G-d objected to Yaakov’s desire – “Is not what is prepared for the righteous in the World to Come sufficient for them?!” – because at that stage in his spiritual development, Yaakov was not yet capable of receiving such tranquility in this world. At that time, he should have contented himself with the knowledge that he would be rewarded with tranquility in the World to Come.

However, “the troubles of Yosef that sprang upon him” refined and elevated Yaakov to the level at which he could receive tranquility comparable to the revelations of the World to Come while in this world. For this reason, as the Torah relates, during the last seventeen years of his life, “Yaakov lived”; he enjoyed the best years of his life and experienced tranquility even in this world.¹⁶

אֵלֶּס אֵן עֲנִין וְוָאס אִיז פֿאַרבוֹנֶדן מִיט שְׁלִימוֹת הַמְּכֻן פֿון זײַן עֲבוּדָה – לְמִלְאוֹת רְצוֹן קוֹנוֹ.

וְעַל דִּרְךָ וּבְלִשׁוֹן הַרְמַבִּים בְּנוֹגַע דְּעַר בְּקִשָּׁה אֹן תְּאוּהָ צוֹ יְמוֹת הַמְּשִׁיחַ אִז דָּאס אִיז כְּדִי שׁ״מִצְאוּ לָהֶם מְרַגְעֵ וַיְרִבוּ בְּחֻמָּה״.

און די טענה “לא דיין לצדיקים מה שמתקן להם לעולם הבא” איז אז דעמאלט האט נאך יעקב ניט געקענט אויפנעמען די “שלוה”, און דעריבער האט ער זיך דאן געמוזט באנוגענען מיט דעם וואס דער ענין וועט קומען אלס שכר בעולם הבא;

און דורך דעם וואס “קפץ עליו רגזו של יוסף” איז יעקב נתעלה געווארן, און ער האט געקענט באקומען די “שלוה” [וואס איז (כנ”ל) בדומה צו דעם גילוי פון עולם הבא] אויך בעולם הזה; וואס דערפאר געפינט מען אז נאכדעם, זיינען זיינע לעצטע זיבעצן יאר געווען אין אן אופן פון “ויהי יעקב” – דאס זיינען געווען יארן פון “שלוה” אויך בעולם הזה.”

14. See *Yafeh To'ar HaShaleim*, which explains:

Yaakov our Patriarch sought tranquility only for a positive purpose – so that his reputation would be amplified among the nations, enabling his words to be heeded so that he could inspire mankind to call upon G-d’s name and to carry out deeds of goodness in the world, “performing charity and judgment” (cf. *Bereishis* 18:19).

15. *Rambam, Hilchos Teshuvah* 9:2. See also *Hilchos Melachim*

12:4; his *Commentary on the Mishnah*, Tractate *Sanhedrin*, introduction to ch. 10, and *Hilchos Teshuvah* 9:1.

16. See *Zohar*, Vol. I, p. 216b, which states, “When Yosef was separated from Yaakov, it caused Yaakov to experience the hardship reflected by the verse (*Iyov* 3:26): ‘I was not tranquil....’”

Biurei HaZohar, p. 31b, states: “This reflects our Sages’ statement that Yaakov sought to live in tranquility after G-d enabled him to rest from all his difficulties. Because of Yosef, ‘the

righteous man who is the foundation of the earth’ (cf. *Mishlei* 10:25), he sought to live in peace and tranquility, but ‘the troubles of Yosef sprang upon him.’”

The *Zohar*, *loc. cit.*, continues, stating that afterwards Yaakov was granted “another seventeen years of pleasure, luxury, delight, and ecstasy, as it is written, ‘and Yaakov lived....’” *Biurei HaZohar*, *loc. cit.*, comments, “‘with pleasure and delight,’ like the righteous who will ‘delight in the radiance of the Divine presence,’” (*Berachos* 17a). See *Likkutei Levi Yitzchak* to the *Zohar*, *loc. cit.*

How Do You Grant Reward for a *Mitzvah*?

It is possible to gain a deeper understanding of the above by prefacing an explanation of two seemingly conflicting concepts regarding the reward granted for the observance of *mitzvos*:

The ultimate intent of the observance of *mitzvos* is not that they serve as an intermediary to achieve another purpose,¹⁷ e.g., receiving a reward or the like. Instead, their observance has a self-contained goal, as our Sages teach,¹⁸ “The reward for a *mitzvah* is the *mitzvah* itself.”

True, rewards – both material rewards in this world and spiritual rewards in the World to Come – are given for the observance of the *mitzvos*. However, that is for a secondary reason, because “The Holy One, blessed be He, does not withhold the reward of any created being.”¹⁹ Nevertheless, fundamentally, both from G-d’s perspective and man’s, *mitzvos* are not means to an end. They, themselves, are the purpose of their fulfillment.

Conversely, even though the rewards G-d grants for the *mitzvos* do not represent the purpose for their observance, however, those rewards are not unrelated to the *mitzvah* itself. Instead, they are an outgrowth and a consequence of the *mitzvah* itself.²⁰ As

ג. וועט מען עס פארשטיין
בהקדים וואס אין שׁכר
המצוות געפינט מען צוויי
ענינים הפכים:

דער תכלית המכון פון
מצוות איז¹⁷ ניט אז דורך
זיי זאל דערגרייכט ווערן א
צווייטער ענין, ווי קבלת
שׁכר וכיוצא בזה, נאר דער
קיום המצוה גופא: שׁכר
מצוה - מצוה.¹⁸

און דאס וואס מען באקומט
שׁכר פאר קיום המצוות איז
עס ווייל “אין” הקדוש ברוך
הוא מקפח שׁכר כל בריה,¹⁹
וכיוצא בזה.

אבער מאידה, איז דער שׁכר
וואס דער אויבערשטער צאלט
פאר קיום המצוות ניט אן ענין
וואס מצד עצמו האט ער קיין
שׁיכות ניט מיט דער מצוה, נאר
ער איז א מסובב און א תוצאה
פון דער מצוה גופא.²⁰ בלשון פון

17. *Likkutei Torah, Devarim*, p. 28d ff.; *Likkutei Sichos*, Vol. 5, p. 243ff.; Vol. 15, p. 247ff. [translated below, p. 388].

18. *Avos* 4:2.

19. See *Mechilta (and Rashi)*, *Shmos* 22:30. In that source, our Sages conclude, “If that maxim holds true regarding an animal, how much more does it apply regarding a human.”

20. *Shelah*, p. 12a ff.

To offer some explanation: When a person works for a wage, the

payment that he receives does not share an intrinsic relationship with the work he performs. For example, when a person performs creative work, he is giving of his mind, heart, and soul. What does he receive? Mere dollars. The reward and the input are of different natures entirely.

In a business relationship, there is little alternative. However, when a person gives a gift to a spouse or a friend in appreciation for a favor he or she did, the giver tries to think of what the other person did, the type of effort he or she

put in, and tailors the gift so it reflects awareness, esteem, and gratefulness for the other’s input.

Similarly, in the analogue, as will be explained below in the section entitled “So That a Child Can Understand,” G-d desires that the person observing the *mitzvah* – regardless of his spiritual standing – should appreciate the goodness and importance of the *mitzvah*. Therefore, He tailors the rewards – both material and spiritual – for the observance of *mitzvos* to reflect the inner nature of the *mitzvah*.

the Alter Rebbe states,²¹ “The *mitzvah* itself is the catalyst for its reward,” and “from the reward for the *mitzvah*, one can discern its essence.”²²

Explanation is necessary: Since the reward for the observance of *mitzvos* is given for a secondary reason that is seemingly not related to the intent and purpose of the *mitzvah* – only because “The Holy One, blessed be He, does not withhold the reward for any created being” – why is it that the nature of the *mitzvos* is such that they reflect – and serve as a catalyst for – their reward? As mentioned, that reward appears to be a secondary and seemingly unrelated factor.²³

Can We Understand G-d's Desires?

A parallel to these two seemingly contradictory dimensions regarding the reward for the observance of *mitzvos* is found regarding the motivating rationale for the *mitzvos*:

G-d's desire for the *mitzvos*²⁴ – even those *mitzvos* which are *eidos*, “testimonials,”²⁵ or *mishpatim*, “judgments,”²⁶ whose rationale can be comprehended by logic – stems from a desire

אלטן רבי'ן: הגורם שְׂכַר המְצוּוה היא המְצוּוה בְּעַצְמָהּ, בִּיז אִז “מִשְׁכָּרָה נִדַע מֵהוּתָהּ”.

דַּאָרְף מֵעַן פֶּאֲרֵשְׁטִיין: וויבַּאלֶד אַז דַּאס וואָס מ'באַקומט שְׂכַר פֶּאֲר קיום המְצוּוֹת איז צוליב אַ זיִיטִיקן טַעם (ווייל “אַין הקְדוּשׁ בְּרוּךְ הוּא מְקַפֵּחַ שְׂכַר כָּל בְּרִיָּה”) וואָס איז לְכַאוּרָה נִיט נוגַע צו דְּעַר כְּנֵנָה און תְּכַלִּית פֿון מְצוּוֹת - טָא פֶּאֲרוּוֹאס זיִינען די מְצוּוֹת אִין אַזאַ אופֿן אַז זיִי גופֿא זיִינען אַ סִיבָּה צום שְׂכַר (וואָס איז אַן ענין) צְדִדִיִּט?

ד. בְּדוּגְמָא צו די צוויי קְצוּוֹת הַנִּלֵּל אִין דְּעַם עֲנִיָּן פֿון שְׂכַר המְצוּוֹת, גְּעֵפִינִט מֵעַן אויך בְּנוֹגַע צו טַעְמֵי המְצוּוֹת:

דְּעַם אויבְּעֵרֶשְׁטִינְס רְצוֹן בְּמְצוּוֹת? [אויך די מְצוּוֹת פֿון סוג “עֲדוּת” און “מִשְׁפָּטִים” וואָס האָבן אויף זיך אַ טַעם שְׂכָלִי] איז

21. *Tanya*, beginning of ch. 37. See *Likkutei Sichos*, Vol. 5, p. 135, footnote 23 and the marginal note there.

22. *Tanya*, ch. 39 (p. 53a).

23. One might say (see a similar explanation in *Likkutei Sichos*, Vol. 3, p. 1009) that it is specifically when the reward for a *mitzvah* is a direct consequence of the observance of the *mitzvah* that the reward is truly complete.

Nevertheless, even when that premise is accepted, since the *mitzvos* constitute, in and of themselves, a self-contained pur-

pose, which is incomparably loftier than the reward to be received for their observance, it is not logical to posit that to the *mitzvos*, which are of primary importance, there is added a new dimension – that their nature must be such that their observance serves as a direct cause for the reward for their observance – so that the reward, which is merely of a peripheral nature, be truly complete. Therefore, it is necessary to say that this dimension relates to an aspect of perfection within the *mitzvos* themselves, as will be explained in the section entitled “So That a

Child Can Understand.”

24. See the series of *maamarim* entitled *Yom Tov shel Rosh Ha-Shanah*, 5666, pp. 54, 67. See also *Likkutei Torah, Bamidbar*, p. 40a, et al, and also *Likkutei Sichos*, Vol. 18, p. 230ff., and the sources cited there.

25. The term *eidos* refer to those *mitzvos* that are symbolic acts, commemorating events important to our nation's spiritual history.

26. The term *mishpatim* refer to those *mitzvos* that are rational precepts, necessary for the maintenance of ordinary social norms.

that transcends reason.²⁷ Rationales exist for many *mitzvos* only because the desire for these *mitzvos* has descended and en clothed itself in wisdom and logic.²⁸

Conversely, however, it is understandable that the enclothement of G-d's will in reason and logic²⁹ reflects the complete expression of His will itself.³⁰

א רצון שלמעלה מהטעם²⁷, און דאס וואס ס'זיינען דא טעמים אויף פיל מצוות - איז עס מצד דעם וואס דער רצון פון די מצוות איז אראפגעקומען און נתלבש געווארן אויף אין חכמה ושכל²⁸;

אבער מאינדן איז פארשטאנדיק, אז דאס (די התלבשות הרצון אין טעם) איז פארבונדן²⁹ מיט דער שלימות פון דעם רצון גופא³⁰.

So That a Child Can Understand

To offer a resolution: The complete expression of G-d's desire for the *mitzvos* is that the person observing the *mitzvah* – regardless of his spiritual standing – should appreciate the goodness and importance of the *mitzvah*. For this reason, G-d's desire for the *mitzvos* en clothed itself in logic and serves as a catalyst, bringing about a reward. In this way, even one whose spiritual standing

ה. ויש לומר הביאור בזה:

די שלימות הרצון פון אויבערשטן אין מצוות איז - אז ווי עס זאל ניט זיין מצב ומעמדו פון דעם מקיים המצוות - זאל ער דערהערן די גוטסקייט און נויטיקייט פון דער מצוה. און דעריבער איז דער רצון פון מצוות נתלבש געווארן אין טעם און איז גורם און בריינגט שכר כדי אז אויף א נער קטן

27. Not only does G-d's desire for the *mitzvos* transcend mortal comprehension, it is an essential desire “without any rationale at all,” not even “a hidden and imperceptible rationale” (the series of *maamarim* entitled *Yom Tov shel Rosh HaShanah*, 5666, p. 76).

28. For this reason, even the *mishpatim* must be fulfilled with *kabbalas ol*, the acceptance of G-d's yoke, because they are commands. This is reflected by the wording of the blessing recited before fulfilling all *mitzvos*, in which we emphasize that G-d “commanded us” to perform the *mitzvah*, whether or not we understand why.

29. Accordingly, there are reasons given even for a number

of the *mitzvos* that are *chukim*, *mitzvos* to be fulfilled without seeking to understand their rationale. (See *Sefer HaChinuch*, *mitzvos* 92 and 551.)

Note that even regarding the red heifer, the archetype of all *chukim*, our Sages relate (*Bamidbar Rabbah* 19:6) that G-d told Moshe, “I will reveal the rationale for the red heifer to you,” implying that a rationale does exist.

Nevertheless, the rationales for the *chukim* are of a different nature than the rationale for the *eidot* and the *mishpatim*. This is not the place for further discussion of the matter.

30. Were this – that the enclothement of G-d's will in reason and

logic reflects the complete expression of His will – not true, why would His will for the *mitzvos*, which is an essential will emanating from His Essence, en clothed itself in a logical rationale that is incomparably lower than it?

To add some explanation: The *mitzvos* are means to bring G-d's purpose for Creation – His desire for a dwelling in the lower realms – to consummation. They are expressions of His will, communicating His Essence. However, the *mitzvos* are filtered through the prism of the Torah's logic and reason, the building blocks of our world, so that His will permeate and become part of the very fiber of the spiritual structure of this lower realm.

is – to borrow the wording of *Rambam*³¹ – that of a young lad can appreciate that the *mitzvos* are beneficial for him.

(ברוהניות) בלשון הרמב"ם אין דעם מצב זיינעם זאל ער דערהערן זייער גוטסקייט פאר עם.

Seeing the Largest Possible Picture

Nevertheless, mortals are created beings, utterly incomparable to the Creator. Accordingly, this positive quality that *mitzvos* possess – that they are beneficial for people of all types and on all levels, which results from the fact that the *mitzvos* are essentially good and, therefore, perfect in an ultimate sense – cannot be fully comprehended by humanity in its present state. Only in the Ultimate Future will G-d's essential will and pleasure that transcend logic and reward³² that is vested in the *mitzvos*, be revealed to those who observe the *mitzvos*. Even the pleasure that the Creator³³ derives from the observance of the *mitzvos* will be manifest at that time.

ו. אבער וויבאלד אז נברא לגבי בורא איז באין ערוך כלל - איז דער עילוי הנ"ל וואס אין מצוות [וואס זיי זיינען גוט פאר אלע סוגים ודרגות - וואס דאס איז ווייל זיי זיינען גוט בנטפם (במילא) בתכלית השלימות] וועט זיין בגלוי ביי אדם המקימם לעתיד לבא, וואס דאן וועט נתגלה ווערן דער רצון און תענוג העצמי שבמצוות וואס איז העכער פון טעמים³⁴ און שכר (ביז צום ענין פון "נחת רוח לבורא").³⁵

As reflected in the interpretation of our Sages' words,³⁴ "May you perceive your portion in the Future World during your lifetime," there are *tzaddikim* (righteous men) of advanced spiritual stature who merit a foretaste of this revelation in their Divine service in this world. They are able to appreciate that G-d's essential will and pleasure are manifest³⁵ in their observance of the *mitzvos* in this world.³⁶

און בא צדיקים גדולים וואס זיינען זוכה צו "עולמך תראה בהיך"³⁷, איז דער גילוי הנ"ל פאראן אויך אין זייער עבודה בעולם הזה - אז אין זייער קיום המצוות בעולם הזה שטייט בגילוי דער רצון ותענוג העצמי.³⁸

31. *Rambam's Commentary on the Mishnah*, Tractate *Sanhedrin*, introduction to ch. 10.

32. See the series of *maamarim* entitled *Yom Tov shel Rosh Ha-Shanah*, 5666, p. 36, 76ff., et al.

33. See the series of *maamarim* entitled *ViKachah*, 5637, sec. 12 and beginning of sec. 15; *Likku-tei Sichos*, Vol. 5, p. 245.

34. *Berachos* 17a, as understood by the *Aruch*.

35. As will be explained in the section entitled "Why Yaakov Sought

Tranquility" and onward, in the Ultimate Future, G-d's essential will and pleasure will be manifest in this world, for then, G-d's desire for a dwelling in the lower realms will be consummated. As a result of Yaakov's efforts to precipitate that coming of that Future Time, he was granted a foretaste of it.

36. The reason it is necessary that the pleasure the Creator derives from their observance of the Torah and its *mitzvos* shine forth within the Divine service of

tzaddikim of great spiritual stature as they perform that service in this material world is because this reveals that G-d's desire for the *mitzvos* is a desire emanating from G-d's very Essence.

To explain: Were the revelation of this Divine pleasure to be possible only in the World to Come, and remain hidden in this material world, that would demonstrate that the will for *mitzvos* is not sourced in G-d's Essence. For G-d's Essence is not, Heaven forbid, re-

What Man Must Do to See That Picture

There are two preconditions for G-d's essential will and pleasure to be revealed in a person's Divine service:

a) His Divine service must be characterized by utter and complete *bittul*, carried out entirely without concern for a reward, not even a spiritual one. His sole motivation must be to carry out the will of his Creator.

b) This commitment – that his Divine service is directed to fulfilling the will of His Creator – must be thoroughly internalized to the extent that this is who he truly is; this is his true being. In other words, the will and pleasure of the person who serves G-d should be entirely identified with G-d's will and pleasure.

As will be explained, both of these preconditions are alluded to in the verse,³⁷ “Those who love Your Torah will enjoy abundant peace.”

ז. בכדי אז דער רצון ותענוג העצמי זאל קענען זיין בגילוי אין דער עבודה, פאדערן זיך צוויי תנאים:

א) תכלית הביטול - אז די עבודה זאל זיין אינגאנצן שלא על מנת לקבל פרס (אויך ניט צוליב א שכר רוחני), נאר בלויז למלאות רצון קונו.

ב) אז דאס גופא (זיין עבודה למלאות רצון קונו) זאל זיין אין אן אופן אז דאס איז זיין אמת'ע מצויאות. דאס הייסט, אז דער רצון און תענוג פון דעם אדם העובד איז דער רצון ותענוג פון אויבערשטן.

און די צוויי ענינים זיינען מרוימז אין פסוקל “שלום רב לאוהבי תורתך”, כדלקמן.

Peace of a Different Nature

My revered father-in-law, the Rebbe, explains³⁸ the reason why the above verse uses the phrase “those who love Your Torah”: True, seemingly, the expression “those who study Your Torah” would be more appropriate since the Torah is an intellectual discipline. Nevertheless, in order to reach the “abundant peace” that the Torah leads to, studying it alone is not sufficient; the love of Torah is also necessary.

ח. כבוד קדושת מורי ורבי אדמו"ר איז מביאר³⁸ דעם טעם פארוואס עס שטייט “שלום רב לאוהבי תורתך” - אף על פי אז בנוגע תורה איז לכאורה מער מתאים דער לשון “לומדי תורתך” - ווייל כדי צו דערגרייכן צום “שלום רב” וואס תורה ברענגט, איז דער ענין פון לימוד התורה אליין ניט מספיק, נאר עס פאדערט זיך אויך אהבת התורה,

stricted by any definition and can be manifest in a material as well as a spiritual setting. The fact that the revelation of the reward for the *mitzvos* is granted to the *tzaddikim* in this world, as it exists within the context of materiality, demon-

strates the utter boundlessness and transcendence of the source for the *mitzvos*, G-d's essential will.

See similar concepts explained in *Likkutei Sichos*, Vol. 5, p. 245 [translated below, p. 573ff.], with regard to the revelation of G-d's

Essence in the Era of the Resurrection, when the souls will again descend to this material world.

37. *Tehillim* 119:165.

38. See the conclusion of the *maamar* entitled *Shalom Rav*, 5704, *Sefer HaMaamarim* 5704, p. 81.

Moreover, the love of the Torah must not stem only from the dearness and loftiness of the Torah itself, but primarily from the fact that it is “Your Torah,”³⁹ because the Torah is inherently bonded with the Giver of the Torah.

Explanation is necessary: The Talmud⁴⁰ cites the verse, “Those who love Your Torah will enjoy abundant peace” as one of the prooftexts for the idea that “Torah scholars increase peace in the world.” That verse indicates that “the love of Torah” – and the appreciation that it is “Your Torah” – is necessary for abundant peace.

Our Sages’ statement,⁴¹ “Torah scholars increase peace in the world” also speaks not of ordinary peace, but of “increasing peace.” Nevertheless, unlike the prooftext that speaks of “abundant peace,”⁴² it does not mention “the love of Torah,” but merely mentions “Torah scholars,” i.e., those who study Torah, people engaged in intellectual study. Why then does the proof-text mention, “Those who love Your Torah”?

In resolution: The Talmud cites the verse, “Those who love Your Torah will enjoy abundant peace” not only to support the concept that “Torah scholars increase peace in the world,” but also to add a further dimension to the concept. “The world” in this context also includes the Torah scholars themselves.

און נאך מער: די אהבת התורה דארף זיין גיט נאר צוליב דעם יוקר ומעלות התורה עצמה, נאר בעיקר מצד דעם וואס זי איז “תורתך” - מצד דעם גותן התורה.

דארף מען פארשטיין: דער פסוק “שְׁלוֹם רַב לְאוֹהְבֵי תוֹרָתְךָ” ווערט אין גמרא⁴⁰ געבראכט אלס ראיה אויף דעם אז “תלמידי חכמים מרבים שלום בעולם”; היינט וויבאלד אז צום ענין פון “שְׁלוֹם רַב” פאדערט זיך דוקא אהבת התורה (און דערפאר וואס זי איז “תורתך”) - טא פארוואס איז עס מודגש אין דער ראיה פון פסוק “שְׁלוֹם רַב לְאוֹהְבֵי תוֹרָתְךָ”, מה שאין פן אין דעם מאמר עצמו⁴¹ “תלמידי חכמים מרבים שלום בעולם” [וואס אויך דא איז דער לשון “מְרַבִּים שְׁלוֹם”, גיט שלום סתם] שטייט “תלמידי חכמים” (סתם) וואס מיינט די וואס לערנען תורה?

איז דעם ביאור אין דעם: מיטן ברענגען דעם פסוק “שְׁלוֹם רַב לְאוֹהְבֵי תוֹרָתְךָ” איז די גמרא אויסן גיט נאר צו ברענגען (נאך) א ראיה אז “תלמידי חכמים מרבים שלום בעולם”, נאר אויך צו מוסיף זיין אין דעם נאך אן ענין - אז עולם (דא) איז כולל אויך די תלמידי חכמים:

39. See the *Likkutei Sichos*, Vol. 3, p. 815, Vol. 15, p. 3ff., et al., which highlights the importance of connecting the study of the Torah with the Giver of the Torah.

40. The conclusion of Tractate *Berachos*, *Berachos* 64a.

41. The concept of peace is also mentioned in the first prooftext cited in *Berachos*, loc. cit., “All your children will be students

of G-d, and your children will enjoy an abundance of peace” *Yeshayahu* 54:13. That verse also mentions “an abundance of peace,” but it emphasizes that Torah scholars are referred to as “builders,”* as the passage continues, “Do not read *banayich* (“your children”), but *bonayich* (“your builders”).” Thus, the prooftext highlights Torah study,

but does not mention the concept of “loving Your Torah.”

* The concept of Torah scholars as “builders,” is reflected in our Sages’ statement (*Shabbos* 114a, “What is meant by ‘builders’?... Torah scholars.”

42. As mentioned in the *maamar* cited above, it is the words “abundant peace” that lead to the emphasis on “the lovers of Your Torah.”

By “increasing peace in the world,” the Torah scholars achieve “abundant peace” for themselves,⁴³ a peace so manifold that even they appreciate its “abundance,” i.e., it is a higher level of peace than that which they bring about within the world.⁴⁴

To explain: True peace (“abundant peace”) implies not only an actual state of peace – i.e., the opponent is vanquished and sues for peace – but that a setting is created where there is no possibility for the existence of an opponent. (Thus, peace comes as a natural consequence.)

Such peace is possible only as a result of G-d’s Essence. Since He is truly limitless, transcending all boundaries and definitions, it is not possible to speak of anything being in conflict with Him.⁴⁵

Herein lies the dimension that the proof-text “Those who love Your Torah will enjoy abundant peace” adds to the peace that “Torah scholars increase... in the world”:

The potential for Torah scholars to generate peace in the world and bring about

דורך דעם וואס די תלמידי חכמים טוען אויף א ריבוי שלום אין וועלט, זיינען זיילי (די תלמידי חכמים) אויף זוכה צו “שלום רב” אפילו בערפם - וואס איז א העכערער סוג “שלום” ווי דער “שלום” וואס זיי טוען אויף בעולם כפשוטו. והביאור בזה:

אמתית ענין השלום (“שלום רב”) איז גיט (נאר) דער בפועל פון שלום [אז דער מנגד ווערט מנוצח און מאכט שלום], נאר אז עס איז גארניט שייך די מציאות פון א מנגד (און דערפון קומט במילא דער שלום בפועל) - און דער אופן פון שלום איז נאר אין עצמותו יתברך; וויבאלד אז ער איז דער אמת'ער בלי גבול וואס האט גיט חס ושלום קיינע גדרים, איז גיט שייך לגבי אים קיין ענין הפכי (ומנגד.

און דאס איז די הוספה פון “שלום רב לאוהבי תורתך” אויף “תלמידי חכמים מרבים שלום בעולם”:

דאס וואס תלמידי חכמים האבן בכח צו אויפטאן שלום בעולם - די

43. With regard to this aspect, there is a contrast to the first proof-text mentioned in *Berachos*, *loc. cit.*, “your children will enjoy an abundance of peace.” That verse puts the emphasis on the Torah scholars’ achievement of peace in the world. Due to the peace they bring about, they are called “builders, because they are involved with building the world” (*Shabbos*, *loc. cit.*).

See *Sifri* to *Bamidbar* 6:26 and *Bamidbar Rabbah* 11:7, which mentions both these proof-texts separately, stating:

Great is peace for it was given to those who love the Torah, as it is written, “Those who

love Your Torah will enjoy abundant peace.”

Great is peace for it was given to those who study the Torah, as it is written, “All your children will be students of G-d, and your children will enjoy an abundance of peace.”

44. It is possible to say that this is the meaning of the phrase “abundant peace,” used with regard to Torah scholars; i.e., “abundant” is an adjective indicating that the peace granted them is unlimited in nature, of a different type than ordinary peace. By contrast, when referring to the peace brought about in the world, the verse speaks of “abundance of peace”

and our Sages state that the Torah scholars “increase peace in the world.” These quotes refer to a “quantitative” increase of peace, as it were (i.e., the extension of peace to further frontiers), but not a different and loftier type of peace. See the beginning of the *maamar* entitled *Shalom Rav*, 5704.

45. Since, in truth, He is all existence, everything else exists within His Being and is subsumed within Him. The revelation of His Essence awakens the essential dimension of G-dliness that exists within all being and thus enables peace to be established within the world and G-dliness. See *Toras Menachem*, Vol. 40, p. 79.

actual oneness between two fundamentally opposite entities – i.e., they unify the world (which, by nature, conceals and opposes G-dliness)⁴⁶ with G-dliness – results from the “abundant peace,” the true potential for peace that is invested in Torah. Since the Torah is rooted in G-d’s Essence,⁴⁷ {for as stated above, the Torah and its *mitzvos* are His essential will and pleasure,} Torah scholars can tap that essential power and bring about peace within the world.

Tapping the ultimate peace invested in the Torah generates a reciprocal effect within the Torah scholars. They are granted “abundant peace,” a state of peace that even they appreciate as “abundant.” G-d’s essential will and pleasure that are invested in the Torah are revealed within their souls.

As mentioned above,⁴⁸ a Torah scholar must carry out his Divine service with complete and utter *bittul* to be worthy of such a revelation. He must be dedicated entirely to fulfilling the will of His Creator. Therefore, it is necessary to emphasize that these individuals are not merely Torah scholars; they are also “lovers of Your Torah.” Their love and excitement for Torah study, including also the aspect of Torah study that leads to the actual fulfillment of its laws,⁴⁹ does not stem merely from their appreciation of the Torah itself and all its lofty qualities, but primarily from the fact that it is “Your Torah,” because of the Torah’s bond with the Giver of the Torah.

התאחדות (בפועל) פון צוויי הפכים: עולם (וואס איז מעלים ומנגד אויף אלקות) מיט אלקות - איז מצד דעם “שלום רב” (אמיתית ענין השלום) וואס איז דא אין תורה, וואס זי איז מושרש אין עצמות [וכנ”ל] אז תורה ומצוות זיינען דער רצון ותענוג עצמי פון עצמותו? [תברך].

און דורך דעם וואס תלמידי חכמים טוען אויף שלום בעולם (מצד דעם אמיתית ענין השלום פון תורה), ווערט אויך בא זיי “שלום רב” (אפילו) בערכם, עס ווערט בא זיי נתגלה דער רצון ותענוג פון עצמות וואס אין תורה.

און היות אז בכדי צו זוכה זיין צום גילוי הנ”ל פאדערט זיך (כנ”ל סעיף ז) אז די עבודה זאל זיין בתכלית הביטול, למלאות רצון קונו, דערפאר איז אין דעם נוגע “לאוהבי תורתך”, אז זייער אהבה און קאך אין תורה (כולל אויך דעם ענין אין תורה וואס לימוד מביא לידי מעשה⁵⁰) איז גיט (נאר) מצד תורה עצמה (מצד די עילויים וואס אין איר), נאר מצד תורתך - דעם נותן התורה.

46. Indeed, its very name, *olam* (עולם), shares the same root letters as the word *he’elem* (העלים), which means concealment.

47. In this vein, *Chassidus* (*Likkutei Torah, Bamidbar*, p. 48d, et al., interpreting *Shabbos*

105a), explains that the word *Anochi* (אניכי), the first word of the Ten Commandments, is an acronym for the Aramaic words אנא נפשי כתבית יהבית meaning, “I have inscribed and conveyed My soul,” that G-d invested His very

Essence in the Torah.

48. See the section entitled “What Man Must Do to See That Picture.”

49. *Kiddushin* 40b; *Bava Kama* 17a.

A Redefinition of One's Identity

Further clarification is still necessary: Seemingly, since the Divine service of “the lovers of Your Torah” stems solely from their commitment to fulfilling the will of their Creator, it would appear that they would have greater vitality and excitement in observing *mitzvos* than in studying the Torah. Since G-d's desire for a dwelling in the lower realms is consummated primarily through fulfilling *mitzvos* with material entities⁵⁰ – entities considered lowly in comparison to thought and wisdom – this would appear to be where their focus should lie. Why then are these people called “lovers of Torah” – putting the emphasis on Torah, an intellectual discipline, rather than “lovers of *mitzvos*?”

A resolution can be offered based on the Alter Rebbe's explanation⁵¹ of the advantage of the *bittul* involved in Torah study when compared to the *bittul* involved in the observance of the *mitzvos*: When a person observes *mitzvos*, he exhibits *bittul* that is comparable to “a servant who fulfills the command of the king and carries out his word;” i.e., the servant has an identity of his own. Though he has subsumed his own identity to that of the king, they remain two separate individuals.

By contrast, the *bittul* exhibited when a person studies the Torah is more encompassing.

“The word of G-d⁵² – this refers to *halachah*”⁵³ – is “being spoken from his throat.”⁵⁴ Accordingly,

50. See *Tanya*, ch. 37, which explains that “this state of ultimate perfection,” (i.e., the dwelling for G-d to be established in the lower worlds described in ch. 36) is dependent on the performance of the *mitzvos* in this material world.

See *Likkutei Sichos*, Vol. 8, p. 108, footnote 56, which explains that

the emphasis is on the actual performance of the *mitzvos*. For that reason, even with regard to the *mitzvah* of Torah study, it is necessary to speak the words of Torah so that there is an act involved, as stated in ch. 37 of *Tanya*.

51. *Torah Or*, p. 27b. See *Tanya*, ch. 23.

ט. מען דארף נאך אפער פארשטיין: וויבאלד אז די עבודה פון “אוהבי תורתך” איז נאר צו ממלא זיין רצון קונם, דארף דאך אויסקומען, אז זיי האבן מער חיות און “קאך” אין קיום המצוות ווי אין לימוד התורה (ווארום די פונה פון דעם רצון (“דירה בתחתונים”)) פירט זיך אויס בעיקר דורך קיום המצוות וואס זיינען אין דברים גשמיים⁵⁰ - תחתונים אויך לגבי שכל; היינט פארוואס רופט מען זיי אן “אוהבי תורתך” - מען פארבינדט דאס מיט תורה?

וועט מען דאס פארשטיין לויט דעם ביאור פון דעם אלטן רבין⁵¹ מעלת הביטול פון עסק התורה לגבי דעם ביטול פון קיום המצוות: ביי “עשיית המצוות” איז דער ביטול פון דעם אדם “כעבד המקיים מצות המלך ועושה דבריו”; מה שאין כן דער ביטול בעסק התורה איז אז דער “דבר ה' זו הלכה . . . היא המדברת מתוך גרונו”, וואס

52. *Amos* 8:12.

53. *Shabbos* 138b; see *Tanya*, ch. 46, et al.

54. In microcosm, this is comparable to “the Divine presence speaking from Moshe's throat,” to borrow the expression of the *Zohar*, Vol. III, p. 232a, as quoted in *Chassidus*.

our Sages ask,⁵⁵ “Who are our kings?” and answer, “The Rabbis.” A Torah scholar is not merely a servant who obeys and subsumes his identity to the king. His identity is that of the king.

On this basis, it can be explained why these individuals are referred to as “lovers of Your Torah” even though their commitment to G-d’s desire for a dwelling in the lower realms causes their vitality to be primarily focused on the observance of the *mitzvos*: They also carry out the *mitzvos* with utter and complete *bittul*, one comparable to the *bittul* of Torah study. The manner in which they fulfill the *mitzvos* and carry out G-d’s will is not comparable to “a servant who fulfills the command of the king.”⁵⁶ Instead, their entire identity is that of a chariot⁷ through which G-d’s will is carried out.⁵⁷ Their *bittul* is so encompassing that they fulfill G-d’s will as a spontaneous, natural impulse. To cite a parallel, borrowing the words of our Sages,⁵⁸ “my head bows on its own” while reciting *Modim*.

Because of this utter and complete *bittul*, the “lovers of Your Torah” are worthy of “abundant peace,” the revelation of the pleasure the Creator derives from the Jews’ observance of the *mitzvos*.

Harvesting Sparks

The concepts explained above are alluded to in the interpretations of the verse, “Yaakov dwelled in the land where his father sojourned,” given by the Maggid of Mezritch and the Alter Rebbe, respectively. (Both of these sages share

דערפאר איז “מאן מלכי רבנן” - ער איז ניט בבחינת עבד (וואס פאלגט און איז זיך מתבטל צום מלך) נאר זיין מציאות גופא איז דער “מלך”.

ועל פי זה יש לומר, אז דאס איז דער טעם וואס זיי הייסן “אוהבי תורתך” (אף על פי אז מצד זייער ביטול צו דער כונה עליונה פון “דירה בתחתונים” איז זייער עיקר חיות אין קיום המצוות כנ”ל) - ווייל אויך זייער קיום המצוות איז בתכלית הביטול, בדוגמא צום ביטול תורה. דאס הייסט, אז זייער קיום המצוות איז ניט אין אן אופן וואס זיי טוען דעם רצון ה’ “כעבד המקום מצות ה’”, נאר זייער גאנצע מציאות איז וואס זיי זיינען בבחינת מרכבה דורך וועלכער עס פירט זיך דורך דער רצון ה’, ביז אז דאס טוט זיך בא זיי אין אן אופן פון מאילוי וממילא - “מנפשיה כרע”⁵⁸;

און דוקא מצד דעם ביטול בתכלית זיינען זיי זוכה צום “שלום רב” - דער “נחת רוח לבו”א.”

יוד. דער ענין הנ”ל איז מרומוז אויך אין די צוויי פירושים אויף “וישב יעקב בארץ מגורי אביו” - פון הרב המגיד און פון אלטן רבין (וואס ביידע האבן א שייכות

55. *Gittin* 62a, as quoted in *Torah Or*, loc. cit.

56. In such an instance, the servant and the king remain separate entities.

57. The difference between a servant and a chariot is that a servant has a will of his own. True, he subsumes that will to his master, but he makes a decision to subsume that will. A chariot, by contrast,

has no will of its own; it is no more than a tool directed by the driver.

58. *Tsafos*, s.v., *iyun, Shabbos* 118b, quoting *Talmud Yerushalmi, Berachos* 2:4.

a connection with *Parshas Vayeishev*. As is well-known, the Maggid's passing was on the Tuesday of *Parshas Vayeishev, Yud-Tes Kislev, 5533 [1772]*, and the Alter Rebbe was granted his freedom on the Tuesday of *Parshas Vayeishev, Yud-Tes Kislev, 5559 [1788]*.⁵⁹

The root of *megurei* (מגורי), translated as “where... sojourned,” can also mean “collect” or “gather in,” as in the phrase,⁶⁰ “who gathers (אוגר) ⁶¹ in during the summer.” In this vein, the Maggid interpreted⁶² the verse, “Yaakov dwelled in the land...” to mean Yaakov descended “from his very sublime level to dwell in the land, amidst material concerns” in order “to collect for his Father,” i.e., his Father in heaven. He was “gathering in” and elevating the sparks of holiness that are invested in the land in material existence.

According to that interpretation, “Yaakov dwelled in the land where his father sojourned,” focuses on Divine service that is primarily concerned with observing *mitzvos* that are en-clothed in material matters (“the land”).

The Alter Rebbe⁶³ interprets *megurei* (מגורי) as referring to fear,⁶⁴ and also as a storehouse, for a *megurah* refers to “a granary filled with produce, a container in which items are stored.”⁶² “His father” refers to “the supernal wisdom.” The interpretation of *megurei aviv* is that sublime fear is a storehouse and resting place (*megurei*) for “the supernal wisdom” (“his father”).

The Alter Rebbe proceeds to explain that “the land where his father sojourned” is as-

מיוחדת צו פרשת וישב, וכידוע אז די הילולא פון מגיד איז געווען ג' לפרשת וישב י"ט כסלו תקל"ג, און ג' לפרשת וישב י"ט כסלו תקנ"ט איז דער אלטער רבי ארויס לחירות!):

דער פירוש פון הרב המגיד⁶³:
 “וישב יעקב בארץ”, דאס וואס יעקב האט יורד געווען “ממדרגתו העליונה מאד ולישב בארץ בארציות”, איז צוליב “מגורי אביו”, בכדי צונויפקלייבן [“מגורי לשון אסיפה וכניסה, כמו אוגר בקיץ”] די ניצוצות קדושה (וואס געפינען זיך אין “ארץ”) “ולהכניסם ולהעלותם לעילא”.

לויט דעם פירוש קומט אויס, אז דער תוכן פון “וישב יעקב בארץ מגורי אביו” איז אן עבודה וואס איז (בעיקר) פארבונדן מיט קיום המצוות שנתלבשו בדברים גשמיים (“ארץ”).

דער אלטער רבי⁶³ טייטשט: “מגורי” איז פון לשון “רָאָה” און אויך פון לשון “אוֹצַר” (אזוי ווי “מגורה מלאה פירות שהוא כלי שאוצרין לתוכו”), און “אביו” גייט אויף “חכמה עלאה”; און דער פירוש פון “מגורי אביו” איז - רָאָה עֲלֵאָה וואס זי איז אן אוצר און כלי (“מגורי”) צו חכמה עלאה (“אביו”).

און ער איז מבאר, אז “בארץ מגורי אביו” איז פארבונדן (ניט

59. See *Hayom Yom*, entry 19 Kislev.

60. *Mishlei* 10:5.

61. מגורי, “store,” and אוגר, “where... sojourned,” share the same root letters.

62. *Or Torah*, p. 18a.

63. *Torah Or*, *loc. cit.*

64. That interpretation is reflected in the phrase (*Devarim* 9:19), *ki yagarti*, “because I feared.”

sociated with Torah study and not with the Divine service of observing the *mitzvos*.

Based on the above explanations⁶⁵ concerning “the lovers of the Torah,” it is possible to understand these two interpretations – not as discrete concepts – but as one interrelated idea, each one complementing the other.

The Maggid’s teaching explained what constituted Yaakov’s Divine service: Yaakov descended “to dwell in the land, amidst material concerns” in order to collect the sparks of holiness that are invested in the land and elevate them.

The Alter Rebbe adds that Yaakov carried out this service with total and utter *bittul*, a *bittul* comparable to that which characterizes Torah study.

מיט דער עבודה פון קיום המצוות, נאר) מיט יעסק התורה.

על פי הנ”ל (סעיף ט) בענין “אוהבי תורתך” - יש לומר, אז די צוויי פירושים זיינען ניט צוויי באזונדערע ענינים, נאר איין פירוש איז משלים דעם צווייטן:

דער פירוש פון הרב המגיד איז מבאר אין וואס עס איז באשטאנען יעקב’ס עבודה: יעקב האט יורד געווען “לישב בארץ בארציות” בכדי צו צונגיפן די ניצוצות וועלכע געפינען זיך דארט און זיי מעלה זיין;

און דער אלטער רבי איז מוסיף אין דעם, אז (אויך) די עבודה איז בא אים געווען בתכלית הביטול, בדוגמת הביטול בעסק התורה (כנ”ל סעיף ט).

Why Yaakov Sought Tranquility

The explanation of the verse “Yaakov dwelled in the land where his father so-journed,” as understood by combining the interpretations of the Maggid and the Alter Rebbe, relates to our Sages’ statement quoted initially:

By saying “Yaakov sought to dwell in tranquility,” our Sages did not intend to imply that Yaakov sought to rest from “the troubles brought about by Esav” and “the troubles brought about by Lavan.”⁶⁶ Instead, Yaakov desired that the peace and tranquility brought about in the spiritual realms through his refining the sparks of G-dliness that had been in

יא. דער ביאור הנ”ל אין “וישב יעקב בארץ מגורי אביו” - לויט די צוויי פירושים הנ”ל פון מגיד און פון אלטן רבי’ן - איז פארבונדן אויך מיטן מאמר רז”ל (הובא לעיל בתחלת השיחה) אויף “וישב יעקב גו” - “בקש יעקב לישב בשלום”:

פונת המדרש אין “בקש יעקב לישב בשלום” איז ניט אז יעקב האט זיך געוואלט “אפרוען” פון “צרת עשו” און “צרת לבן”, נאר - אז עס זאל נתגלה ווערן דער ענין ה”שלום” ו”שלום” וואס האט זיך אויפגעטאן דורך דעם וואס ער האט

65. See the section entitled “A Redefinition of One’s Identity.”

66. See Rashi, Bereishis 43:14.

captivity and confined⁶⁷ by Lavan and Esav be revealed on this material plane.

Moreover, the reason Yaakov desired that this tranquility be revealed on the material plane was not for his own personal interests, but because this revelation relates to the ultimate intent of man's Divine service, the establishment of a dwelling for G-d in the lower realms, as explained above.⁶⁸

Yaakov's desire to "dwell in tranquility" is interrelated with the explanation of the phrase *eretz megurei aviv* ("the land where his father sojourned") given above,⁶⁹ based on the interpretation of the Maggid – that Yaakov refined the sparks of G-dliness found in material existence, but he did so in a manner comparable to the approach of Torah study, as explained by the Alter Rebbe. The rationale is that such an approach, as manifested by "the lovers of Your Torah," is a medium to bring about the revelation of "abundant peace," as explained above.⁷⁰

What Neither Avraham nor Yitzchak Could Accomplish

On this basis, it is possible to understand why it was Yaakov – and not Avraham or Yitzchak – who sought to dwell in tranquility in this material world. This is also reflected in the phrase "the land where his father sojourned." Yitzchak, Yaakov's father, was a stranger in the realm of material existence; he was never at home within it.⁷¹

67. The confinement of these G-dly sparks is alluded to by our Sages' expression *צרת עשו וצרת לבן*, translated as "the troubles (brought about by) Esav" and "the troubles (brought about) by Lavan," since *צרת* shares the same root as *מגזר*, "boundary" or "limit."

68. Apparently, the Rebbe is

referring to the explanations in the section entitled, "Seeing the Largest Possible Picture," where it is explained that the revelation of G-d's essential will and pleasure that are vested in the *mitzvos* to those who observe the *mitzvos* in the Ultimate Future reflects that G-d's desire for the *mitzvos* emanates from His very

מְבַרֵר גְּעוּוֹעַן דִּי נִיצוּצוֹת שְׁבִשְׁבִיָּה וּבְמִצְרִים ("צָרַת") שֶׁל לָבָן וְעֵשָׂו.

און דער טעם פֿאַרוואס ער האט געוואלט דעם גילוי ה"שלוה", איז (ניט בשביל עצמו, נאר) וויילע די התגלות איז נוגע (כנ"ל) צו שלימות המכון פון דער עבודה; און דער ענין פון "בקש יעקב לישב בשלוה" איז פֿאַרבוּנדן מיטן ביאור (סעיף יוד) אין "מגורי אביו" - ער האט מְבַרֵר גְּעוּוֹעַן דִּי נִיצוּצוֹת וואס געפינען זיך אין "ארציאות" (כפירוש הרב המגיד), און אף על פי כן האט ער עס געטאן אין אן אופן פון עסק התורה (כפירוש אדמו"ר הזקן) - וויילע דאס איז דער ענין פון "אוהבי תורתך" וואס איז א "כלי" צום גילוי פון "שלוה רב", כנ"ל.

יב. על פי כל הנ"ל וועט מען אויך פֿאַרשטיין דעם טעם פֿאַרוואס דער ענין פון "בקש לישב בשלוה" בעולם הזה איז געווען דוקא ביי יעקב'ן און ניט ביי אברהם און יצחק [און ווי דער פֿסוק איז מְדַגֵּישׁ "בְּאֶרֶץ מְגוּרֵי אָבִיו", אַז בֵּא "אָבִיו" איז גְּעוּוֹעַן "אֶרֶץ" (עולם הזה) אין אן אופן פון גירות ("מְגוּרֵי")⁷²]:

Essence. See also footnote 35.

69. See the section entitled "Harvesting Sparks."

70. See the section entitled "Peace of a Different Nature".

71. See *Kli Yakar* to this verse. See also the commentaries to the *Midrash* cited in footnote 4.

The fruits of the Divine service of Avraham and Yitzchak (who represent the right and left vectors, *Chessed* and *Gevurah* in the alignment of the *Sefiros* in the spiritual realms,) primarily constitute “the establishment of unity among the *Sefiros* in the realm of *Atzilus*.”⁷² Yaakov, by contrast, represents the middle vector, the *Sefirah* of *Tiferes*, which “extends from one end to the other,”⁷³ from the highest rung of the Spiritual Cosmos⁷⁴ to the lowest. Through his Divine service, he caused such unity to be manifest in this material world.

As a result of this service, “Yaakov dwelled in the land where his father sojourned.” There are two implications to that statement:

a) Yaakov “dwelled” as he carried out his Divine service “in the land.” *Vayeishev*, “dwelled,” shares the same root letters as the term *hisyashvus*, which refers to a settled, serene approach. Avraham and Yitzchak’s Divine service was primarily spiritually oriented, focused on effects in *Atzilus*. They were “strangers” when it came to carrying out Divine service “in the land,” within the context of material reality; by and large, the Divine light they generated did not extend to that realm.

72. *Biurei HaZohar, Bereishis*, pp. 29c, 30c, et al.

The consequences of the Divine service of Avraham and Yitzchak were primarily spiritual. They drew down additional Divine light into the realm of *Atzilus* and, as a result, greater harmony (*yichudim* in Kabbalistic parlance) was established among the *Sefiros* in that sublime realm.

73. *Shmos* 26:28 uses this expression to describe the middle bolt that held together and supported all the panels of the Sanctuary, extending from one end of each of its wall to the other. The *Zohar*, Vol. II, p. 175b ff., borrows this phrase and uses it in connection with Yaakov and the middle vector of the *Sefiros*.

In the texts of Kabbalah, it is

explained that the *Sefiros* are aligned in three *kavvim*, “lines,” or “vectors.” The right vector is dominated by the attribute of *chessed*, kindness, that involves Divine light extending itself towards the recipient, The left vector is dominated by the attribute of *gevurah*, might, which is identified with the qualities of judgment and restraint. The middle vector is dominated by the attribute of *tiferes*, beauty, which is identified with the quality of mercy. *Chessed*, kindness, sees all as worthy of receiving Divine beneficence. *Gevurah*, might, judges everyone according to a strict standard and requires that Divine beneficence be dispensed with restraint. *Tiferes*, identified with mercy, mitigates and balances between these attributes, drawing down Divine beneficence, not because

די עבודה⁷⁴ פון אברהם ויצחק (קו הימין והשמאל) איז געווען בעיקר “בבחינת יחודים עליונים שבאצילות”, מה שאין פן יעקב (דער קו האמצעי), וואס איז “מבריה מן הקצה לקצה” (פון קצה הכי העליון ביו קצה הכי תחתון), האט בעבודתו אויפגעטאן אויך למטה.

און דעריבער איז - “וישב יעקב בארץ מגורי אביו”, וואס אין דעם זיינען דא צוויי ענינים: (א) זיין עבודה “בארץ” איז געווען אין אן אופן פון “וישב” (התישבות) - ניט ווי ביי אברהם ויצחק וואס מצד דעם וואס זייער עבודה איז געווען בעיקר אין אצילות, איז זייער עבודה “בארץ” געווען בבחינת גירות. (ב) דורך דער עבודה פון “וישב יעקב גו בארץ”

the recipient is worthy, but because his circumstances call forth mercy. How can *tiferes* join together these two opposite qualities? Because it is sourced in *pnimiyus hakesser*, the inner dimension of *kesser*, in which is vested the *Ein Sof*, G-d’s infinity. That infinity makes possible the fusion of these opposite qualities. By the same token, this infinite dimension enables the Divine light to make a transition to levels below the realm of *Atzilus*, and, indeed, to be extended to the lowest levels of existence.

74. The term Spiritual Cosmos is a translation of the Hebrew *Seder Hahishtalshelus*, the Kabbalistic term describing the downward chainlike progression of heavenly realms from G-d’s infinite light to our material world.

b) Through carrying out this Divine service “in the land,” within the context of material reality, Yaakov was able – and therefore he sought – “to live in tranquility” even in this world. As explained above,⁷⁵ his intent was not tranquility in a physical sense but, rather, the revelation of G-d’s essential will and pleasure.⁷⁶ And G-d’s essential will and pleasure is manifest specifically in His dwelling in this lowly world.

How Yosef Brought About Tranquility for Yaakov

Nevertheless, even Yaakov’s Divine service in *Eretz Yisrael* did not achieve this tranquility. (He merely “sought” it.)⁷⁵ In practice, he only achieved the tranquility he sought after undergoing “the troubles of Yosef.”

It was necessary for him to undergo this hardship for the following reason. Yaakov’s task of refinement – vis-à-vis his own individual mission – was carried out in a manner of dominance. For example, even while he was in the house of Lavan, Lavan had no authority over him. On the contrary, Lavan asked of him,⁷⁷ “Tell me what your wages will be,” and “Please, if I have found favor in your eyes..., state your wages.”⁷⁸ Similar concepts apply regarding his interaction with Esav.

As such, Yaakov did not have to confront and carry out the task of refinement on the lowest levels of material existence. By contrast, Yosef was “brought down to Egypt”⁷⁹ against his will. He was forced to serve as a slave in Potiphar’s household and, ultimately, “He had him taken to the prison.”⁸⁰ Even when Yosef was Pharaoh’s viceroy, he did not have independent authority. He was merely a

האט ער געקענט (און דערפאר “בקש”) דערגרייכן דעם ענין פון “לישב בשלום” אויך בעולם הזה – דער גילוי בחינת רצון ותענוג העצמי פון עצמותו יתברך⁷⁵, וואס זיין רצון ותענוג איז (דוקא) אין “דירה בתחתונים”.

יג. אבער אף על פי כן האט ער אויך דורך דער עבודה הנ”ל ניט אויפגעטאן דעם ענין פון “לישב בשלום” (עס איז נאר וואס “בקש כו”⁷⁶), און צום מצב פון “לישב בשלום” בפועל איז ער ערשט צוגעקומען דורך “רגזו של יוסף”. ונקודת הביאור בזה:

די עבודת הבירורים פון יעקב (ווי ער איז מצד עצמו) איז געווען אין אן אופן אז אויך זייענדיק בבית לבן האט לבן אויף אים קיין שליטה ניט געהאט – לבן האט בא עם זיך געבעטן: הגידה לי מה משכרתה, אם נא מצאתי חן בעיניך, נקבה שכרך גו⁷⁷ און על דרך זה אויך בשׁיכות צו עשו. מה שאין כן יוסף בעת ער איז “הורד מצרימה”, איז געווען אין אן אופן אז ער איז געווארן אן עבד בא פוטספר, ביז “ויתנהו אל בית הסהר”⁷⁸, און אויך נאכדעם ווי ער איז געווארן א משנה למלך

75. See the section entitled “Why Yaakov Sought Tranquility”.

76. See the end of the *maamar* entitled *Vayeishev*, 5675, in the

series of *maamarim* entitled *BeShaah Shehikdimu*, 5672, Vol 2, pp. 783–784.

77. *Bereishis* 29:15.

78. *Ibid.* 30:27–28.

79. *Ibid.* 39:1.

80. *Ibid.* 39:20.

viceroy and needed Pharaoh's consent to act.

Thus, in an ultimate sense, dwelling in “the land where his father sojourned” – i.e., the descent into the material dimensions of existence to collect the sparks of holiness that are found on the lowest levels of material existence – was accomplished only through Yosef's descent into Egypt.

By stating, “these are the offspring of Yaakov: Yosef...,”⁸¹ the Torah indicates that it is Yosef who brings the spiritual impact of Yaakov to the lowest levels and enables offspring to be generated there.⁸² As such, Yosef's being brought down to Egypt enabled Yaakov to achieve the refinement of the lowest levels of material existence.

As explained above, Yaakov's “dwelling in tranquility” is associated with the revelation of G-d's essential pleasure, the satisfaction of the Creator, which He derives from Yaakov and his descendants “dwelling in the land” and performing the service of refining the material dimensions of this world. Therefore, it was not yet possible for Yaakov to “dwell in tranquility” even having carried out the task of refinement with Lavan and Esav.

This became possible only after “the troubles of Yosef,” which brought about the descent to – and the refinement of – the lowest levels, i.e., to Egypt. The descent was not merely geographic. On the contrary, it was primarily a descent regarding the level of Divine service and the position into which Yosef was lowered, losing authority over his self.⁸³ Ultimately, the success in carrying out the task of refinement despite this descent to the lowest of levels enabled Yaakov to be worth of actually dwelling in tranquility.

איז ער ניט געווען ברשות עצמו, נאר א משנה, כביכול, צו פרעה, באקומען פון עם רשות וכו'.

קומט אויס, אז די אמת'ע ישיבה “בארץ מגורי אביו”, די ירידה “לישב בארציות” און צונויפקלייבן די ניצוצות קדושה וואס געפינען זיך למטה מטה, האט זיך אויפגעטאן דורך ירידת יוסף אין מצרים דוקא; און וויבאלד אז “אלה תולדות יעקב יוסף”, יוסף איז דער וואס טראגט אראפ למטה עניני יעקב⁸³, קומט במילא אויס, אז דורך ירידת יוסף למצרים האט יעקב אויפגעטאן אין דעם מטה מטה ביותר.

און וויבאלד אז דער “לישב בשלוה” דער גילוי פון תענוג העצמי - נחת רוח לבוירא, איז פארבונדן מיט “וישב” - “בארץ”, די עבודה אין עולם הזה דוקא אין ארציות שבו, כנ”ל, דערבער האט דער ענין פון “לישב בשלוה” בפועל ניט געקענט נתגלה ווערן אפילו נאך די בירוים פון לבן ועשו;

דוקא לאחר “רגזו של יוסף”, וואס דערמיט האט זיך אויפגעטאן די ירידה און דער בירור למטה אין מצרים - ניט נאר אין מקום נאר (אויך) בעיקר אין מעלת העבודה, ומדריגה כנ”ל (ויענידיק ניט ברשות עצמו) דעמאלט האט יעקב זוכה געווען צום ענין פון “לישב בשלוה” בפועל.

(ממאמר ד”ה שלום רב תשל”ח)

81. Bereishis 37:2.

82. Biurei HaZohar, Bereishis, p.

29d ff., et al. See also Likkutei Sichos, Vol. 15, p. 436, et al., where this concept is explained.

83. This brought Yosef, and by extension, Yaakov, to complete bittul.

- (א) פירוש רש"י ריש פרשתנו (ועוד נדרש בו)*. וראה בראשית רבה פפ"ד, ג.
- (*) בדפוס ראשון דרש"י ליתא. אבל איתא בדפוס שני ובכתבי יד רש"י ובכל הדפוסים שלפנינו.
- (ב) כן הוא גם בבחי' פרשתנו על הפסוק (ועל דרך זה הובא במבוא לתנחומא (באבער) מכתב יד לתנחומא ע' 128 אות יג). אבל בבראשית רבה: השטן בא ומקטרג. אבל גם שם צריך לומר שאינו רק קטרוג - ראה מפרשים שבהערה ג.
- (ג) ראה עקידה שער ל'. יפה תואר לבראשית רבה שם. וביפה תואר השלם. כלי יקר על הפסוק. ועוד.
- (ד) בראשית רבה פמ"ז, ו. פפ"ב, ו.
- (ה) תניא פכ"ג.
- (ו) זהו ח"א (סתרי תורה) קמו, ב.
- (ז) ברכות יו, א. רמב"ם הלכות תשובה פ"ח ה"ב.
- (ח) עירובין כב, א. ושם נסמך.
- (ט) ריש פרשת ויחי.
- (ט*) ראה גם לקו"ש ח"ל ע' 176 ואילך.
- (י) להעיר מיפה תואר השלם שם: ומכל מקום יעקב אבינו לא היה מבקש השלוא אלא לתכלית טוב כדי שיגדל שמו בגוים ויהיו דבריו נשמעים לקרוא בשם ה' ולהיטיב בעולם לעשות צדקה ומשפט כו'.
- (יא) הלכות תשובה ספ"ט. וראה הלכות מלכים ספ"ב. פירוש המשניות הקדמה לפרק חלק. יד הלכות תש"ו בה רפ"ט.
- (יב) ראה זהו ח"א רטו, ב: כד יוסף אתפ' רש מניה כדן אתקיים לא שלותי כו'. ובביאורי הזהר שם (לא, ב): וכמאמר רז"ל ביקש יעקב לישב בשלוא על אשר כבר הניח ה' לו מכל צרותיו ועל ידי יוסף צדיק יסוד עולם ביקש לישב בשלום ושלוא כו' אך קפץ עליו ורגו דיוסף כו'. ובזהר שם מסיים: הא לך שבע עשרה שנה אחרני בעי' נוגין ותפנוקין והנאות וכסופין היא הוא דכתיב ויחי יעקב גו'. ובביאורי הזהר שם בסוף העמוד: וזהו שכתוב בעינוגין ותפנוקין כמו הנני מזוי כו'. ועיין לקוטי לוי יצחק הזהר שם (ושם טעות הדפוס בציין הע' (במקום "שם" צ"ל קפד, רע"א)).
- (יג) לקוטי תורה ראה כו, ד ואילך. לקו"ש ח"ה ע' 243 ואילך. חט"ו ס"ע 247 ואילך.
- (יד) אבות פ"ד מ"ב.
- (טו) מכילתא (ורש"י) משפטים כב, ל. ומסיים: אם חיה כך אדם לא כל שכן.
- (טז) ראה של"ה יב, א ואילך.
- (יז) תניא רפ"ז. וראה לקו"ש ח"ה ע' 135 הערה 23 ובשולי הגליון שם.
- (יח) תניא פל"ט (נג, א).
- (יט) ואפילו אם תמצוי לומר (וראה על דרך זה לקו"ש ח"ג ע' 1009) שדוקא על ידי זה (שהשכר מסובב מהמצוות) השכר הוא בתכלית השלימות - מכל מקום, מכיון שהמצוות מצד עצמן הן ענין לעצמן שהוא נעלה באין ערוך מענין השכר, אין שייך לומר שבה מצוות (שהן העיקר) יתחדש ענין (שיהיו באופן שיהיו סיבה להשכר) בכדי שהשכר (ובפרט שהוא רק ענין צדיק) יהיה בשלימות. ועל כרחק צריך לומר שזה נוגע גם לשלימות המצוות, כדלקמן ס"ה.
- (כ) המשך תרס"ו ע' נד. סז. וראה גם לקוטי תורה שלח מ, א. ובכמה מקומות. וראה גם לקו"ש חלק יח ע' 230 ואילך ובהמצויין שם.
- (כא) ולא רק שאין זה מושג בשכל שלנו, אלא שהוא רצון עצמי ש"אין טעם לרצון זה כלל", ועד שאין לו גם "טעם כמוס ונעלם" (המשך תרס"ו ע' עו).
- (כב) ולכן, גם הקיום ד"משפטים" צריך להיות בדרך קבלת עול מצד הציווי שבהם, וכהנוסח בברכת כל המצוות "וצונו".
- (כג) ולכן בכמה מצוות דחוקים יש טעם (ראה חינוך מצוה צב. תקנא). ולה' עיר שאפילו בנוגע לפרה אדומה אמרו רז"ל (במדבר רבה פ"ט, ו) "לך אני מגלה טעם פרה" - אלא שהטעמים ד"חוקים" שונים מהט' עמים ד"עדות" ו"משפטים". ואין כאן מקומו.
- (כד) דאם לא כן, מכיון שהרצון שבמצוות הוא רצון עצמי דעצמותו יתברך - למה יתלבש בטעם שלמטה ממנו באין ערוך.
- (כה) פירוש המשניות הקדמה לפרק חלק.
- (כו) המשך תרס"ו ע' לו. ס"ע עו ואילך. ובכמה מקומות.
- (כז) ראה המשך וככה תרל"ז פ"ב ורפ"ו. לקו"ש ח"ה ע' 245.
- (כח) ברכות יז, א.
- (כט) והטעם שצריך להיות ענין זה (שאצל צדיקים גדולים יאיר בעבודתם בעו' לם הוה הנחת רוח לבורא) - כי דוקא על ידי זה נתגלה שהרצון שבהמי צוות הוא הרצון דעצמותו יתברך [כי באם הגילוי היה רק בעולם הבא (ובעולם הזה מוכרח הוא להיות בה' עם)] הרי זה עצמו הוכחה דאין זה הרצון דעצמותו יתברך שאינו מוג'
- דר באיזה גדר חס ושלוש (ועל דרך המבואר בלקו"ש ח"ה ע' 245 לענין גילוי העצמות בעולם הבא)].
- (ל) תהלים קיט, קסה.
- (לא) ד"ה שלום רב תש"ד בסופו.
- (לב) ברכות בסופה. ושם נסמך.
- (לג) וכן בהרהי"ה הא' מהפסוק "וכל בניך למודי ה' ורב שלום בניך" שהובא בברכות שם - אף שגם בו נאמר "ורב שלום" - נקרא "בניך" ("אל תקרי בניך אלא בוניך") שמורה על תלמידי חכמים* הלומדים תורה, ואין מוזכר בזה הענין ד"אוהבי תורתך".
- (*) כמאמר רז"ל (שבת קיד, א) מאי בנאים כו' אלו תלמידי חכמים.
- (לד) מה שאין אלו בפסוק "ורב שלום בניך" - עיקר הענין (דשלוש) הוא בנוגע לפעולתם בעולם, שלכן נק' ראים בנאים לפי שעוסקים בבנינו של עולם (שבת שם).
- ולהעיר מספרי נשא (ו, כו) ובכמדבר רבה פ"א, ז: גדול השלום שניתן לאוהבי תורה שנאמר שלום רב גו'. גדול השלום שניתן ללומדי תורה שנאמר וכל בניך גו'.
- (לה) ויש לומר שזהו הפירוש ד"שלום רב", דיש לומר ד"רב" הוא שם התואר ד"שלום", שמורה שהוא בחינת בלי גבול וסוג אחר. מה שאין כן בהשלום הנעשה בעולם נאמר "ורב שלום", "מרבבים שלום בעולם" - שהוא ריבוי בכמות (בה' תפשטות) ולא סוג אחר. ראה ד"ה שלום רב שם בתחלתו.
- (לו) קדושין מ, ב. בבא קמא יז, א.
- (לז) עיין תניא רפ"ז "ש"תכלית השל"י מות הזה" (וקאי א"ידיה בתחתונים" דריש פל"י) תלוי בעשיית המצוות. וראה לקו"ש ח"ה ע' 108 הערה 56.
- (לח) תורה אור פרשתנו כו, ב. ולהעיר מתניא פכ"ג.
- (לט) ירושלמי הובא בתוספות ד"ה עיון - שבת קיח, ב.
- (מ) היום יום י"ט כסלו.
- (מא) אור תורה יח, סע"א.
- (מב) תורה אור שם.
- (מג) ראה כלי יקר על הפסוק. ומפרשי המדרש שבהערה ג.
- (מד) ראה ביאורי הזהר ויחי כט, ג. ל. ג. ובכמה מקומות.
- (מה) להעיר מסד"ה וישב תרע"ה (בהמי שך תער"ב).
- (מו) ויצא כט, טו. ל. כז"כח.
- (מז) פרשתנו לט, כ.
- (מח) ראה בארוכה ביאורי הזהר ויחי כט, ד ואילך. ועוד.



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