

BH. Sicha Vayeishev Vol 15b

TORAH: “And Yaakov settled in the land of his fathers’ sojourning”

MIDRASH: “Yaakov desired to sit in tranquility, when it was sprung upon him the issue of Yoseph”

Rebbe’s question: If this desire is ‘selfish’ Yaakov wouldn’t have it. Plus, why did G-d in fact grant it to him in Egypt?

Explanation: It’s not ‘reward’ he desires, but fulfillment of Hashem’s plan: World at PEACE with Hashem!

Two extremes in MITZVAHS:

G-D’S DEEPEST WILL - BEYOND REASON

They can be understood on every level

“Serve Hashem for NO reward”

Reward for Mitzvahs is Principle of Faith

How to reconcile these opposites?

Essence is EVERYWHERE!

Example 1: Soul’s attributes are LOCALIZED within body. ESSENCE of soul (=life) is EVERYWHERE!

Example 2: Love of one’s child is ESSENTIAL, beyond reason. Yet, love then extends to every detail of child

Mitzvah = Hashem’s Essential Desire: Beyond everything; yet permeates all existence

Yaakov’s desire revisited: Settled tranquility: Hashem completely ‘settled’ & at peace with world

Only Jacob could accomplish this: Being ‘middle column’ - attribute of TRUTH;

(Avraham & Yitzchak merely “sojourned in the land”)

Needs Yoseph in Egypt to complete it

	ESSENCE	PERMEATES EVERYWHERE
In Mitzvahs:	G-D'S DEEPEST WILL - BEYOND REASON "Serve Hashem for NO reward"	They can be understood on every level Reward for Mitzvahs is Principle of Faith
In Tzaddik:	Service with total self-negation	Serve Hashem with joy & pleasure: oneness
Scholars - peace to world:	"Abundant peace to LOVERS OF <u>YOUR</u> ... 'Mitzvah-like' self-negation	TORAH" 'Torah-like' oneness
Commentary on Verse 1:	MAGID: Yaakov descends to earth where he collects 'sparks' for his Father, Hashem <i>'Mitzvah-like' self-negation</i>	ALTER REBBE: Yaakov achieves true Fear of Heaven as derived from Supernal Wisdom <i>'Torah-like' oneness</i>