

SICHA SUMMARY

PROJECT LIKKUTEI SICHOS | 5783 - YEAR OF HAKHEL



Likkutei Sichos, Vol. 15

Vayishlach 3 - Yud Tes Kislev

The Context:

When Yaakov escaped with his family from Lavan's home, he ferried them across the river, then, "Yaakov was left alone, and a man wrestled with him until the break of dawn." (Bereishis 32:25) There are two conflicting interpretations of Yaakov's being left alone:

1. He had forgotten small bottles on the other side of the river and returned for them. (Rashi)
2. The Midrash says, "Just as G-d is described as "alone," in the verse, "and G-d is exalted, alone," so was Yaakov alone.

The first explanation sees Yaakov's isolation as a pedestrian event, the second, as an allusion likening Yaakov's transcendence to G-d's. How is the thematic link between these two interpretations?

A Late Revelation:

Similarly, two seemingly opposing reasons are provided as to why the teachings of

chassidus were publicly revealed only in recent generations:

1. As the darkness of exile grew thicker, we required a greater light.
2. The teachings of chassidus are a preliminary taste of the revelation of Moshaich. As we draw closer to redemption, we can already begin to taste it.

The first reason stresses the lowliness of our generation, the second, the closeness of our generation to Moshiach.

The Explanation:

The central objective of the 19th of Kislev is that "your wellsprings should flow to the furthest places." This is a calling to unite opposites, the deepest Divine knowledge should penetrate the lowest possible reality, the highest souls should become connected to the simplest, the Divine unit should be apparent in the material world.

This union of opposites is possible when the essence is revealed, for the essence is undefinable and can unite entities which are, by their definitions, mutually exclusive.

This is why chassidus was revealed to illuminate the darkness, and to prepare for Moshaich: for the litmus test to determine if this wisdom is truly the essence of the Torah is if it can reach the darkest place. Because it can illuminate the exile, therefore it is a taste of the essential revelation of Moshiach.

So, too, with Yaakov. The revelation of G-d's transcendent "aloneness," that He is one with everything, is when Yaakov refines and elevates even the smallest, lowliest jars. When Yaakov returns for those elements of creation, then the essence of G-d is revealed.
