



The Community

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Boruch Hashem

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From The Rebbe's Teachings - Lik'S Vol 15, Vayetzai 5

The Dichotomy of Alone

Jacob, in preparing for war, had strategically divided his camp into two camps, crossing them over the *Yabok River*. Only to then realize that he had to go back (-Genesis 32:25): "*And Jacob was left alone (and a man wrestled with him until the break of dawn).*" Two of the many explanations upon this is: (i) (-Chulin 91a, quoted in Rashi on the verse), "*Rabbi Elazar says, 'He remained (to collect some) small pitchers (that had been left behind). [From here (it is derived) that the possessions of the righteous are dearer to them than their bodies. And why (do they care) so much (about their possessions)? Because they do not stretch out their hands to (partake of) stolen property.]'*" (ii) (-Bereishit Rabba, Portion 77:1), "*Rabbi Berechya said in the name of Rabbi Simon, (-Deuteronomy 33:26), 'Yeshurun,) there is none like G-d,' but who is like G-d? It is Yeshurun, Israel the elder. Just as the Holy One blessed be He, it is written in His regard (-Isaiah 2:17), 'The L-rd alone will be exalted (on that day)' Jacob, too, 'Jacob remained alone.'*"

Question: It is taught (-Likkutei Sichos, Vol III, p. 35) that all the explanations on a single verse, and how much more so on the same word, are all interconnected. How is this so in our case, when seemingly, the two explanations are antithetical?! The Talmud's explanation speaks of (-Daas Zkeinim, Bartenura, and Rabbeinu B'Chaya on the verse) the word *l'vadoi* (alone-*לְבַדּוֹ*) being read as *l'kadai* (for his pitchers-*לְכַדָּו*), *insignificant* possessions, while the Midrash speaks of the *ultimate exaltation* to be experienced only, "on that day," of, "The L-rd alone,"?!

Question (Part II): So too, we find concerning the 19th of Kislev, the New Years of Chassidus (-Link):

Rabbi Isaiah HaLevi Horowitz, known as the *SheLo"H* (-Link) teaches (-Torah SheBiKsav, beginning of VaYeshev), that all the holidays of the year (including those that were established *after* the passing of Moses, meaning the completion of the *Five Books of Moses*) are hinted to in the Torah-portion coinciding with that week of the year. Hence, the holiday of the 19th of Kislev, --which is either in the week, or blessed by the Shabbat, of our Parshat VaYishlach,-- is hinted to within this Torah-portion. Here too, we find the seemingly *antithetical explanations* as to why the teachings of Chassidus was revealed specifically to the later generations, and not to (-Shabbat 112b), "*The early (generations) are (characterized) as sons of angels*": (i) Due to the depths of the double darkness of the later generations, especially the (our) generation of "*The Heels (footsteps) of Moshiach*," therefore we need this *greater light* (of the teachings of Chassidus) empowering us to overcome this *deeper darkness*. (ii) Rabbi Isaac Luria, the Arizal (-Link) teaches (-Pri Eitz Chaim, Gateway 18, Chapter 3) upon the verse of the Shabbat Musaf Services, "*Those who taste it will merit life*," that this is the reward for (-Shulchan Oruch ADMURH"Z, Simon 250, Law 8), "*One should taste the food cooked (for Shabbos) on Friday*." So too, as we are in the *Sixth Millennium*¹ since creation, we are to taste on *Friday* of the *Shabbat Foods* of the revelation of the *Interior of the Torah* of the *Shabbat Millennium*, that will be taught (served) in its entirety by Moshiach. Hence, according to the first explanation, the revelation of the teachings of Chassidus was due to the *lowly state* of the later generations, as that of Jacob's *insignificant pitchers*, while according to the second reason it is due to the *exaltedness of this era*, being, "*Friday afternoon, after midday*," as Jacob's *exaltedness of*, "*The L-rd alone will be exalted (on that day)*"?!

Explanation: On the 19th of Kislev (5559 - Tuesday, November 27, 1798), began the process of, "*When your wellspring shall spread forth to the outside*"² with the emphasis here being (a) the *wellspring* itself, and not just the waters of the wellspring leaving the wellspring, and (b) to the outside, furthest of outsides, -cont. on page 2

1. See Ramban on Genesis 2:3, "*For this reason the Rabbis have said, 'A day of the Holy One, blessed be He, is a thousand years' ... as it is written, Man goes forth unto his work and to his labor until the evening. All this is an indication of the sixth thousand-year period... but after a tenth thereof — in the proportion of the time from the first sparkling of the sun to the beginning of the day — the redeemer will come, as it is said concerning him, And his throne is as the sun before Me. This is the son of David, who was formed in the image of G-d... This will take place one hundred eighteen years after the completion of five thousand years... on the sixth day — that in the beginning of the sixth thousand-year period... and approaching the truth more than the preceding ones. The seventh day which is the Sabbath alludes to the World to Come, 'which will be wholly a Sabbath and will bring rest for life everlasting.'*"
2. The Baal Shem Tov (-Link) wrote in a letter (-Link) to his brother-in-law, Rabbi Gershon of Kituv (-Link) that in one of the times that "ascended on high," "I asked the Mashiach, 'When will the Master come?', and he answered: 'By this you shall know: In the time when your teaching will become public and revealed in the world, and your wellsprings will burst forth to the farthest extremes...'"

FRIDAY, DECEMBER 1, 2023 ★ יח' כסלו תשפ"ד

[Shabbat Candle Lighting](#): 5:11 PM [Kabbalat Shabbat](#): 5:30 PM

SATURDAY, DECEMBER 2, 2023 ★ יט' כסלו תשפ"ד

ROSH HASHANA OF CHASSIDUS: [Rabbi Schneur Zalman](#), founder of Chabad, was [liberated from Czarist prison](#).

It is a day to add in studying the teachings of Chassidus, prayer with deeper devotion, and *farbrengen*.

TORAH READING: [Vayishlach](#) (Genesis 32:3-36:43) · HAFTORAH: [Obadiah](#) (1:1-21)

Blessing of New Month · [Shacharit](#): 9:30 AM · [Mincha](#): 12:23 PM · Shabbat Ends: North Miami: 6:05 PM

Friday-Friday, December 8-15, 2023 ★ כה' כסלו - ג' טבת תשפ"ד

Chanukah (-Link): See Chanukah Guide (-Link) for candle-lighting order and blessings.

Note: First Menorah-lighting is Thursday night, December 7. Last Menorah-lighting is Thursday night, December 14.

This Week...

and (c) in a fashion of, *spread forth*, in the ultimate fashion, in which every part of *outside* is saturated with the *wellspring* itself! In other words, it is the ultimate unification between the *wellspring* and the *outside*, in which they both become *one*!

Within Torah: It began within Torah-study itself. Prior to Rabbi Schneur Zalman of Liadi, the *Alter Rebbe* (-[Link](#)), there were great sages who were great scholars in *both*, the *Hidden* and the *Revealed* domains of Torah. While their studies of the *Hidden Torah* most definitely influenced his understanding of the *Revealed Torah*, nevertheless, the two domains of the *Torah* remain as two *separate* domains. The *Alter Rebbe* however, *united* the *wellspring* of the *Hidden Torah* itself with the *outside* of the *Revealed Torah*.

Within the Jewish Soul: So too, being that (-Zohar, Vol III, 73a), "There are three levels bonded with each other, which are G-d, the Torah, and Israel," in which (-Likkutei Torah, Netzovim 46a), "*Israel is bonded with the Torah*," and hence, just as it exists in the Torah, does it exist in Israel. Within the *Jewish Soul*³, there is the *wellspring* itself, the *Trans-rational Faith* of the *Hidden Domain of the Soul*, and the *Revealed Domain of the Soul's Intellect and Emotions*. And of old is it that the *Hidden Soul's Faith* effects the *Revealed Soul's Paradigm and Feelings*, however, the *Alter Rebbe* brought about that a person's *very Trans-rational Faith* and *Trans-rational Obedience* become *itself* descend into, and become the person's rational, paradigm, and perception.

Within the Jewish Nation: As it is with the *Microscopic Individual Jew*, so it is with the *Macroscopic Jewish Nation*. The *wellspring* of our people, the *Head of the Children of Israel*, who serve as the (-Tanya, Chapter 2), "*Head and Brain*," while teaching and guiding the *outside*, *All of Israel*, remained isolated within their own, "*Four Cubits of Holiness*," in which the *wellspring* (*Head of the Children of Israel*) and the *outside* (*All of Israel*) would be two separated identities. However, in the *Alter Rebbe's* path of Service of, "*Spreading for the wellspring outside*," brought the *Wellspring itself*, the *Rebbe*, to the *outside*, where they saw the poverty (-Nidarim 41a: "A poor person is only (one lacking) in intelligence") of the *outside*, their people, and then speaks to the '*pauper*' in the *pauper's language*. Deeper than this, being that the *wellspring itself* must reach to the *entirety* of the *outside*, thus, the *Rebbe* must be given over to their people's *physical needs* (sustenance, health, etc.), as well!

Within the World: Being that the *Torah* is the soul of the world, therefore, the 19th of Kislev's effect on the Torah also created this effect within the world. Previously, the *World*, of its own, could only *connect* and *perceive* *only* the *Level of Divinity*, the *Divine Name Elokim*⁴, that clothed itself within the *World*, vivifying and sustaining it. Meaning, that one could only, through concentrating upon the *World's* existence, would perceive that, "*There is a Master to this palace*." However, not of the *Divine Name Havayah*⁵, meaning, as to *who/what* is G-d⁶, unto Himself, beyond being the Creator of the universe. Therefore, even though, through the happening of *miracles* there was the revelation of *Divine Name Havayah*, nevertheless, it was the experience of *Havayah's disrupting*, and *not* the transformation of *Nature (World; Elokim)* itself. While, *Chassidus* brought about that *within World itself* there be the revelation of *Havayah*. Hence, in the teachings of *Chassidus* there are intellectual explanations in which, with metaphors of the way things are *in the World*, we get to understand trans-natural *Havayah Revelations*!

Note: This offers us insight to the wording of the *Alter Rebbe's* letter that the redemption on the 19th of Kislev was in the fashion of, "*G-d marveled (; made wondrous) and magnified to do in the land*."

In G-d's running the world we find two ways, with three subdivisions in the latter:

- (i) The ways of *Mother Nature*, in which we find not any revelation of G-d's presence. This is the way of the *Divine Name of Elokim*.
- (iia) *Divine Providence*, in which the *Hand of G-d* (the world's *Divine vitality*) *within* the *Laws of Mother Nature* is apparent. This is the way of the *Divine Name of Havayah* in it's state of *Smallness*.
 - *Miracles 'clothed' within Mother Nature*, in which we can chose to *not* see the miracle: *The Miracle of Purim*, in which *coincidence* has *Esther*, a Jewess, become queen, and then save the Jewish people.
- (iib) *Divine Providence*, in which the *Hand of G-d* (the world's *Divine vitality*) *above and beyond* the *Laws of Mother Nature* is apparent. This is the way of the *Divine Name of Havayah* in it's state of *Magnified* (*Greatness*). However, here too, the *Magnified* is within the *Realm (Quality)* of the *Smallness*, only that *quantity* of this *quality* is *Magnified*.
 - *Revealed Miracles* which still have a *hold* within the *Laws of Mother Nature*: *The Miracle of Joshua Conquering Jericho*, in which after the miraculous collapse of Jericho's walls, nevertheless, Israel still had to wage a war to conquer Jericho.
- (iiic) *Wondrous*, in which the experience is one of *miracles*, "*Marveled*," completely in *separation altogether* from the *Laws of Mother Nature*. This is the way of the *Divine Name of Havayah* in it's state of *Marveled* (*Wondrous*).
 - *Wondrous Miracles* which have *absolutely no hold* within the *Laws of Mother Nature*: *The Miracle of King Hezekiah*, in which King Hezekiah said to G-d (-Eicha Rabba 4:15), "*I have the power neither to kill,*"

-Cont. on page 3

3. So too, there is the *Soul* being the *wellspring*, and the *Body* being the *outside*, in which there is the *spreading forth* of the *Soul*, permeating, saturating, and transforming all of the *Body*.

4. Due to the sanctity of the name, it is purposely misspelled with a 'k' taking the place of the 'h'.

5. The misspelling and mispronunciation used for the *Ineffable Tetragrammaton*, which is spelled as *yud-hai-vov-hai*, and pronounced as *Ado-noi*.

6. Explained in *Chassidus* as, that the faith born of concentration upon creation can reach only to the *Finite Linear Permeating Light*, but not the *Infinite Circular Encompassing Light*.

nor to pursue, nor to recite song; rather) I will sleep in my bed (and You do so)," and he won the war!

This then is the meaning of the Alter Rebbe's words, "G-d marveled (; made wondrous) and magnified to do in the land." On the one-hand,

The miracle of the 19th of Kislev was the revelation of, not only beyond Divine Name of Havayah: Smallness and Magnified, but of, Marveled (Wellspring itself), while on the other-hand, this took place "In the Land (spread forth outside)!"

The capacity of Chassidus to unite as one the *Hidden* and the *revealed* of the Torah, even though the Torah itself divides them as two separate parts comes from the Alter Rebbe drawing down the Essence of Torah, being that Chassidus is the *Yechidah* (Essence of the Soul) of Torah. For the separation and division within Torah only exists within the *Expression of Torah*, in which each different *expressions* is a different and separate individual category of its own. However, in the *Essence of the Torah*, which is the one and only *Essence* to both the *Hidden* and the *Revealed*, and hence, can unite as one all parts of the Torah⁷.

Similarly, Chassidus' capacity to unite the *Hidden* and the *Revealed* of the *Jewish Soul* comes from its drawing down the *Essence of the Torah*, which in turn, causes the revelation of the *Yechidah Essence of the Soul*, which then brings the unity of all the parts of the soul as one. In our spiritual service to G-d this manifests itself in our *Encompassing Faculties of Faith and Obedience* saturating our *Internal Faculties of Intellect and Emotions*, for the *Essence of the Soul* is the one and only *Essence* to both, our *Encompassing* and our *Internal Faculties*.

So too concerning the *Macroscopic Being of the Jewish People*, the Rebbe of the Children of Israel is close by and united with *All of Israel*, because the *All-encompassing General Yechida Essence of the Soul* of the entire Jewish People was brought into revelation on the 19th of Kislev.

And likewise, concerning the *World*, in the realm of the *Expression and Revelation* of the *Infinite Light* there could be no unity between the *Havayah's Wondrous Miracles* and *Elokeinu's Laws of Mother Nature's* definition of the *World*. It is only through the it is only through the *Essence of G-d*, blessed be He, which is the *True Existence of everything*, both of *Elokeinu's World of Nature* and *Havayah's Trans-natural Infinite Experiences*, can the *Revelation of Divinity*, and the *Concealment of Creation* be united as one.

The concept of, "*Spreading forth the wellspring itself to outside,*" in which, "*the wellspring and the outside become one,*" expresses itself distinctly when the *wellspring* spread forth to the *outside* that is not only not a *vessel* for the wellspring, but that it is not capable of becoming a vessel for the wellspring. For it is only through the revelation of the Essence of the Wellspring, being the Essence of the True Existence of All Creations, including the creation which is not capable of being a vessel to the wellspring, that makes possible for the the wellspring to saturate, become one with, and transform, even this *outside* which is incapable of becoming a vessel to the wellspring!

Answer: Thus, we now have the answer to the connection between the two antithetical explanations as to why Chassidus revealed itself specifically in the later generations: (i) To combat the ultimate darkness of these generations, and (ii) to serve as the, "*Those who taste it will merit life,*" of the, "*Taste the food cooked (for Shabbos) on Friday,*" of *Moshiach's Shabbat Millennium* of the *Sixth Millennium*, after *Midday*. Because the revelation of the *Essence of the Torah* --A Taste of the Food of Moshiach's Millennium-- is expressed specifically in its capacity to transform the later generations' ultimate Darkness into Light!

Answer (Part II): So too, the connection between the two antithetical explanations of, "*And Jacob remained alone*": (i) Jacob went back for his insignificant pitchers, and (ii) Jacob experienced the greatest heights of, "*The L-rd alone will be exalted (on that day).*" For it is specifically through the refinement of the most insignificant lowliness (small pitchers) in the ultimate darkness of the world, that, "*The L-rd alone will be exalted (on that day),*" is apparent and experienced. Being that, "*L-rd Alone,*" the, "*Essence of the True Existence of All Creations,*" is where the existence of *Ego* ("*ultimate darkness* of the world") is not a contradiction to the oneness ("the L-rd alone") of G-d. Deeper than this, to the "*Essence of the True Existence of All Creations,*" the *Creation's "I am"* is but in truth the "*I Am,*" of the *Essence of G-d*.

7. In Jewish Law this manifests itself in the fact that while Jewish Law embraces the difference of the *Lenient of Leniencies* and the *Stringent of Stringencies* in heresy, nevertheless, the law is that if one denies that the entire Torah, one verse, or even one word, is from G-d, he is a heretic. So too, if one denies the *Oral Law*. And in this there is no difference between which verse, word, or oral tradition, it is that he is denying. For we are speaking of his denying the very *Essence of the Torah*, that the Torah is from G-d. Hence, the oneness and equality between any and every verse, word, and *oral explanation*.