

Erev Shabbos Kodesh Parshas Toldos 5770

D'ei Chochmah L'nafshechah

“Let your soul know wisdom”

Parshas Toldos

From the discourses of Moreinu v'Rabeinu
the Gaon and Tzaddik Shlit'a

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Shalosh Seudos¹ of Parshas Toldos 5768

**”וְאֵלֶּה תּוֹלְדֹת יִצְחָק בֶּן אַבְרָהָם: אַבְרָהָם הוֹלִיד אֶת יִצְחָק. וַיְהִי יִצְחָק בֶּן-
אַרְבָּעִים שָׁנָה, בְּקַחְתּוֹ אֶת-רִבְקָה בַת-בְּתוּאֵל הָאֲרָמִי מִפְּדַן אָרָם אֲחוֹת לְבִן
הָאֲרָמִי לוֹ לְאִשָּׁה.”**

“And these are the generations of Yitzchak the son of Avraham; Avraham begat Yitzchak. And Yitzchak was forty years old when he took Rivkah, the daughter of Besuel the Aramean, of Padan-aram, the sister of Lavan the Aramean, to be his wife.”²

Rashi explains: “These are the generations of Yitzchak”—Yaakov and Eisav who are discussed in the *parshah*. “Avraham begat Yitzchak”—it was after Hashem changed Avram’s name to Avraham that he begat Yitzchak. In addition, since the verse wishes to discuss Yitzchak the son of Avraham it had to also mention that Yitzchak was truly Avraham’s son. The reason for this was on account of the scoffers of that generation. When Yitzchak was born they declared that he was clearly the son of Avimelech since Sarah had lived with Avraham for so long without becoming pregnant. What did Hashem do? He made Yitzchak’s countenance an exact replicate of Avraham’s. In this manner everyone bore witness that Avraham had truly fathered Yitzchak.

¹ The lesson was delivered at the third meal of Shabbos.

² Bereishis 25:19-20

“This is Our G-d for Whom We Waited”

To understand the matter fully, we need to preface our explanation with the words of Rav Tzaddok HaKohen of Lublin. The *Medrash Hane'elam* writes that in the ultimate future the *tzaddikim* will know Hashem in their hearts with such a powerful understanding that it will be as though they literally see Him with their eyes. This level is alluded to in the verse, וַיֵּאמֶר בַּיּוֹם הַהוּא, הִנֵּה אֵלֶיךָ יְיָ—“And it shall be said on that day: This is our G-d for whom we waited...”³ [The word זה, “this,” indicates something toward which one can point and see.⁴] And the joy which the *neshamah* will grasp when it is reunited with the body will be the most intense elation of all. A person will know and grasp the Creator and feel the pleasure of the splendor and light of the *Shechinah*. This is the good that was set aside for the righteous to enjoy in the ultimate future. It is regarding this level that the verse states, וַיֵּאמֶר ה' וְיִצְחָק יִצְחָק—“And these are the generations of Yitzchak the son of Avraham; Avraham begat Yitzchak.” Yitzchak, which is mirth and laughter, is the progeny that awaits the righteous in times to come. This reward is called the “son of Avraham” because the *neshamah* is called Avraham [who designated himself to be of Hashem’s portion]. One’s soul gives birth to this joy and laughter in the future.⁵

In order to attain the light and delight which will be available in the future one must prepare fitting vessels. These vessels can be understood in context of Yaakov and Eisav in our *parshah*.

³ *Yeshayah* 25:9

⁴ *Taanis* 31a

⁵ *Zohar Hakadosh* I:135a

The Pathways of Yaakov and Eisav

The first step is to follow the way of Yaakov. We all must “sit in the tents of Shem,” study Torah and pray with intense *dveikus* with our Creator. But this is not enough to imbue a person with a spirit of prophecy. One can only really become holy by drawing down the illumination that he grasps with his mind and using that light to sanctify the material reality, which is Eisav’s realm. This entails binding our hearts with Hashem even while we are occupied with physical activities, and it is one of the hardest *avodos*. We must sanctify our thoughts while we are involved in the pleasures of this world, and this can only be attained through continuous effort by knocking on the gates of holiness with real obstinacy. We must be willing to wait until the gates open and we are afforded truly deep *dveikus*, since it is not enough to be satisfied with a lower level of *dveikus* which is easily attained. We all must toil to grasp a very deep and meaningful *dveikus* with Hashem in our innermost being.

The first step towards attaining this *dveikus* is to focus on it during prayer, since one is closest to entering the gates of connection with Hashem at that time. Once the spirit of Hashem rests on a person during prayer it is much easier to learn Torah with fiery enthusiasm and *dveikus* too. This is in keeping with Rav Levi Yitzchak of Berditchev’s statement that if one recites *Shacharis* with abundant vitality and *dveikus*, the Torah he subsequently learns will also be imbued with fervor and freshness.

But what is one to do if his prayers were not filled with *dveikus*? In that case he must make an even greater effort to at least learn Torah with passionate attachment to Hashem. When a person consistently learns and prays with

dveikus and focuses on the Divine Names formed by every word of Torah and prayer, he will be filled with the light of *ruach hakodesh*, of Divine inspiration. However, even this is still not enough to merit redemption. The redemption will only come when true prophecy is restored to us. Prophecy means that the light of Hashem rests on a person's physical body so that he purifies the entire material reality, since his every act is for the sake of heaven.

This is why the soul of Dovid HaMelech was originally hidden in Edom, as indicated by the name Admoni which signifies Edom. But the Shelah HaKadosh teaches that he is the positive manifestation of Edom, unlike Eisav.⁶

[This is the meaning behind Yaakov's donning Eisav's "desirable garments" that he had stolen from Nimrod so that he could receive the blessing from Yitzchak.] We all must elevate the aspect of Edom which is represented by the physical body, since it is only through the physical that we build vessels to receive the light of prophecy. We must purify even the lowest aspects of physicality through an intensely powerful *dveikus* from the innermost depths of our being. This is because the more corporeal something is, the higher the light that is necessary to sanctify it.

The greatest *tzaddikim* would perform many great *avodos* with powerful focus on Hashem so that they could draw down the necessary illumination to elevate every material aspect of their lives. This is how they attained their greatness, just as Dovid HaMelech merited the light of Moshiach due to his staggering *avodos*. Yet this was only possible because Yaakov diverted the birthright from the unworthy Eisav. The only way to do this successfully is

⁶ See *Shelah Hakadosh, Bereishis, Parshas Vayeishev, #9*

through fulfilling the verse, "ממַעַמְקִים קָרָאתִיךָ ה'—"I called out to You from the depths, Hashem."⁷ It is only by achieving *dveikus* with Hashem at one's innermost depths that he can sanctify the physical world.

Yaakov Avinu and Adam HaRishon

The Arizal reveals that when Adam ate from the Tree of Knowledge of Good and Evil, it triggered thirty-nine curses: ten to him, ten to his wife, ten to the serpent, and nine more curses which were bestowed on the earth itself. These curses correspond to the revoking of the thirty-nine spiritual lights that descend from *Arich Anpin*, which were replaced by the thirty-nine lashes in their stead. We find a reference to these thirty-nine spiritual lights in the verse, "כִּי טַל אֹרֶת טָלָךְ—"For Your dew is the dew of light..."⁸—and the word טל or dew has a numerical value of thirty-nine.

When these thirty-nine supernal lights retreated away from the lower worlds, the forces of impurity were strengthened and evil established itself to entice and accuse. As we find in the verse: "כִּמוֹ פֶלֶחַ וּבִקַּע בְּאֶרֶץ—"As one who cleaves and breaks up in the earth..."⁹ [The entire chapter of *Tehillim* discusses the prevalence of evil accusers from whom salvation is only possible in the hands of Hashem.] The entire world was in a state of spiritual implosion and breakage until Hashem in His mercy sent the soul of Avraham who recognized His Creator [and shared this knowledge with others]. However, because the

⁷ *Tehillim* 130:1

⁸ *Yeshayah* 26:19

⁹ *Tehillim* 141:7

strength of evil was so powerful, Avraham was unable to complete the rectification. His fathering of Yishmael was a symptom of this.

After Yishmael was born [and the vestiges of spiritual chaff within Avraham Avinu were expressed], Yitzchak was born from his holiness and purity. Yitzchak continued where Avraham left off, but he too was unable to completely uproot the forces of evil and he therefore had Eisav.

But Yaakov finally completed [the groundwork for] the ultimate *tikkun*. He rectified the sin of Adam by saying, “Why is there such a huge stumbling block in the world which prevents true Divine service on account of the thirty-nine curses? I will bring thirty-nine blessings in their place and fix everything.”

This is the deeper meaning of the blessing bestowed on Yaakov: “And Hashem will give you of the טל/dew of heaven...”¹⁰ The word טל indicates that he restored the thirty-nine spiritual lights to this world.

Adam was cursed, “בְּזֵעַת אֶפְיֶךָ תֹאכַל לֶחֶם” — “You shall eat bread by the sweat of your brow”¹¹ — but Yaakov was blessed with grain and grapes. Adam was cursed, “וְקוֹץ וְדַרְדָּר תִּצְמַיֵּחַ לָךְ” — “Thorns and thistles shall sprout for you”¹² — but Yaakov was blessed with the dew of heaven and the fat of the land. One who looks carefully will see that the rest of the curses and the blessings correspond to one another exactly.

Another striking parallel is that Adam ate because of his wife, but in our *parshah* Yaakov only received the blessings because of his mother's

¹⁰ Bereishis 27:25

¹¹ Ibid., 3:19

¹² Ibid., 3:18

intervention. The *Zohar* explains that Rivkah was a reincarnation of Chavah.¹³ When she said, "עלי קללתך בני"—“Your curse will be upon me”¹⁴—she hinted that she was pushing him to divert the blessing so that he would rectify the original curse that came down on her account.

Hashem rebuked Adam, “[You sinned] because you listened to your wife’s voice.”¹⁵ In its rectification, Rivkah said to Yaakov, “Now, my son, listen to my voice.”¹⁶ Adam and Chavah’s sin resulted from eating and the rectification was through Yitzchak eating the delicacies prepared for him. The special garments given to Adam that fell into the hands of Nimrod because of the sin were restored to Yaakov, as indicated in the verse, “[She gave to him] the desirable garments of Eisav her elder son.”¹⁷ These garments correspond to the Tree of Knowledge, about which it is written: “And the tree was desirable to make one wise.”¹⁸ These clothes were purified in Yaakov’s hands—“See, the scent of my son [Yaakov] is like the aroma of a field blessed by Hashem.”¹⁹ [Rashi explains that this “field” is Gan Eden.]

We find that Yaakov rectified every aspect of the sin so that the *ייקורא* or holy luminescence returned to the garments of Adam. We can see this from the verse, “And [Yitzchak] smelled the scent of [Yaakov’s] garments, and he blessed him.” This can also be read that the garments themselves were blessed.

¹³ *Zohar, Parshas Toldos*

¹⁴ *Bereishis 27:13*

¹⁵ *Ibid.*, 3:17

¹⁶ *Ibid.*, 27:8

¹⁷ *Ibid.*, 27:16

¹⁸ *Ibid.*, 3:6

¹⁹ *Ibid.*, 27:27

This is also the deeper meaning of the statement of the sages, “The beauty of Yaakov was like that of Adam HaRishon.”²⁰

The Dew of Heaven and the Fat of the Land

The Arizal reveals here that the main aspect of the blessings was that they empowered Yaakov to achieve a profound *dveikus* with Hashem even when he was involved in mundane affairs. Even when he was occupied with, “the fat of the land,” he would still be able to draw down, “the dew of heaven”—the thirty-nine spiritual lights that transform the curses into blessings. As we find in the Midrash: “וַיִּתֵּן-לְךָ הָאֱלֹהִים” — “And *Elokim* will give you...’ — He will give you אלוהותא, G-dliness.”²¹ This means that the spirit of Hashem rested on him to such an extent that he was always filled with it no matter where he was or what he needed to do. This is the only protection against being completely immersed in materialism, G-d forbid.

Each person must work to be purified from all illicit desire and, “be brought wine and drink.”²² The *Zohar* teaches that this wine was mixed with water, which caused the “יין משכר” or intoxicating wine of this-worldly pursuits to be transformed into “יין משמח” or the exhilarating wine of bonding with Hashem.²³ This is the secret of the blessing we say every morning, “Who gives the rooster *Binah*-understanding to discern between [בין] day and night.”²⁴ We

²⁰ *Bava Metzia* 84a; The entire prior segment is a long citation from the Arizal as brought in *Sefer Halikutim, Parshas Toldos*.

²¹ *Yalkut Shimoni, Tehillim* 42#641

²² *Bereishis* 27:25

²³ *Zohar* III:189a

²⁴ See *Shaar Hakavanos, Drushei Birchas Hashachar*

sweeten the ב"ן דב"ן, [the 52-Name, symbolized by the word בן which literally means child, and which shares the root of *Binah*. The Maggid of Mezeritch taught that this Name represents the lowest aspects of existence since, like a child, it has nothing and must be imbued with G-dliness. It follows that the ב"ן of ב"ן represents the lowest aspects of materialism. We must distinguish the “daylight” of the thirty-nine illuminations through which we pierce the darkness of material pursuits.]

The Light of the Twenty-Two Letters

In order to attain these lofty levels, one must diligently seek them out through Torah and prayer. We find an allusion to this in the verse, וַיְהִי בֹאמְרָם “וַיְהִי בֹאמְרָם” —“Now it came to pass, when they spoke daily to him...”²⁵ The word בֹאמְרָם is read not as written, with a *beis*, but rather with a *kof* as בְּאִמְרָם. These two alternating letters form כ"ב represent the twenty-two letters of the Hebrew alphabet through which one must diligently search out Hashem in study and prayer. We must specifically search through these letters since they are what fell into the *klippos* though the sin of Adam HaRishon.

These letters are by nature imbued with G-dliness and purity which is an aspect of prophecy, but due to the sin it is very difficult to access this light. This blemish is symbolized by the angel of Eisav damaging Yaakov’s sciatic vein on the right side, which is associated with *Netzach* / Victory. [This means that the advice—also associated with *Netzach* and *Hod*—through which one grasps the holiness of prophecy via the letters of the Torah is very difficult to find. This

²⁵ *Esther* 3:4

advice is a reflection of *Netzach* since this brings one to experience victory over his *yetzer* and elevate the “feet,” or the lowest levels.] In addition, the Arizal reveals that Yaakov bowed twenty-two times to Eisav, and this damaged each of the twenty-two letters of the Torah.

It is only through sanctifying one's eating and his relationship to clothing and the like that he can access the level of Dovid HaMelech who said, “My heart is emptied-out within me.”²⁶ [He meant that it was empty of the *yetzer hara*.²⁷] It is in his merit that prophecy will be restored to the Jewish people since he fought to find Hashem in every material occupation throughout his entire life.

The way to attain the powerful *dveikus* necessary to connect even through physical pursuits is by imagining how the *Avos* and all the seven shepherds comported themselves. One who contemplates them and all the *tzaddikim* and their Divine service will find himself able to elevate the lower aspects.

Although such visualization is on a lower level than contemplating Divine Names, this is precisely why it is very effective in elevating the lowest elements. Through such a great *dveikus* [that one every waking moment is filled with holy thoughts,] one becomes able to purify the blinding sheen of this world and lift every aspect to Hashem. By focusing on the “light that is sown for the righteous” and filling his innermost self with *dveikus*, he will be imbued with the spirit of prophecy and remain connected even while wearing

²⁶ *Tehillim* 109:22

²⁷ *Yerushalmi, Sotah* 5:5

the garments of Nimrod and Eisav, that is even when he is occupied with the physical world.

Giving Eisav His Due

Although the main methods to achieve *dveikus* is through Torah study and prayer, sometimes one should “give Eisav the birthright.” This means that his main focus should be on purifying material existence by clarifying his imagination. Not only should he never focus on physical desires or devote more than peripheral attention to them, he should also sanctify himself when occupied with the material, doing what he must with holiness and great *dveikus*. He must remember the verse, “Those who love Hashem hate evil.”²⁸ One who loves Hashem will distance himself from anything that could drive a wedge between himself and Hashem. Through fulfilling his physical needs in purity he will be able to feel the vitality of Torah and *tefillah*, “and live by them.”

Eisav also recognized the great power of Yitzchak’s blessings because Yitzchak had completely sanctified the material through the spirit of prophecy. Yaakov was afraid that Eisav would arouse great heavenly accusations against him and so he bowed to Eisav to placate him. This bowing was an aspect of *mayim achronim* which represents distributing a minimal amount of spiritual vitality to prevent heavenly accusations.

Similarly, when the *tzaddik* sometimes feels overtaken with sadness, he will partake of something from this world to elevate it and feel joy in Hashem. Yet there is a great danger in this, since he can lose his aspect of prophecy and

²⁸ *Tehillim* 97:10

be unable to connect to Hashem through immersion in material pleasure. Even so, there is something to be gained from this. Although the *tzaddik* may have been pushed into partaking of the physical world without the proper *dveikus*, when the *tzaddik* strengthens himself after this he begins to serve Hashem anew with much greater vigor and passion. So what did evil gain from his slight lapse if the end result was good?

The entire goal of the husks is for a person to fall to the *gid hanasheh* which represents forgetfulness. The word *nashe* is rooted in *neshiyah*, or forgetting.²⁹ This is especially true when one is involved in physical acts. For example, if one is at least occupied with some kind of thoughts of *dveikus* while he eats, this draws down the light of Hashem in an aspect of *makif* or surrounding light. When the *klippas* cause a person to entirely forget his Creator, however, he eats and drinks solely for his own pleasure. The further result of his is studying Torah works with the purpose of becoming a self-important scholar, without *dveikus* or vitality and light.³⁰ This naturally causes a person to *daven* in a cold and dry manner since his heart is as hard as stone. This is in keeping with the Baal HaTanya's warning: one who violates the injunction to be holy [which also implies avoiding licentiousness] is punished by stoning—his heart is turned to stone.

One who blemishes the *yud* of the *Shem HaVaYaH* which represents personal purity is punished with *sekilah*, his heart becomes dead weight within him. Yet when he notices that his *avodah* is dry and dead, he cannot understand

²⁹ Bereishis 41:51

³⁰ Likutei Moharan I:12

where he went wrong. He has no idea that being overly involved in physicality and disconnected from Hashem has drawn the *gid hanasheh* on him. His realm of *Netzach* is damaged and makes it impossible for him to feel the light of *nevuah* [whose source is in *Netzach* and *Hod*³¹].

The Descendant of Binyamin

The Arizal explains that after Yaakov sustained the injury in his *gid hanasheh* and bowed to Eisav, the light of prophecy was closed off from the Jewish people until Shaul rose to rule. Shaul was able to correct this blemish because he was a descendant of Binyamin who was still in the womb during the entire episode and was subsequently the only one of all of Yaakov's household who did not bow to Eisav. This is also why Shaul was charged with battling Amalek whose entire strength was to kill off the spiritual enthusiasm of the Jewish people. Amalek causes forgetfulness which breeds lifeless and cold learning and prayer. A person afflicted with this coldness will feel an insatiable desire to speak about any topic that has no relationship to attaining holiness. He will be drawn completely away from Hashem, since before long he will most likely speak *lashon hara* and other forbidden speech.

Once a person has fallen to such low places, no effort to attain *dveikus* can really rectify his sins. Even if he eats with *dveikus* and the like he cannot merit true closeness to Hashem until he corrects his behaviors.

The *tzaddikim* were very careful that every word they spoke should only bring pleasure to Hashem and serve as a means to cleave to Him. This care

³¹ Ibid., I:3

made them fit vessels for the spirit of *nevuah*, and every word they said was fulfilled. This was the way of the Baal Shem Tov and his students. They never said one word that did not generate *yichudim* or that were not *kavanos* made with *dveikus*.

But it is important to make sure that the “windpipe doesn’t come before the esophagus”—literally that one should not speak while eating lest the food fall into the trachea.³² On a deeper level, this means that one must first learn to eat with holiness before his words can be considered refined and holy. The Arizal reveals that Shmuel said, “I am the seer,” to teach that he rectified the aspect of *Netzach* and drew down the aspect of prophecy. We can understand that Shmuel subsequently made a feast to teach that one must also sanctify his eating to merit the *ruach nevuah*. Prophecy is attained through eating because the original sin was due to eating.

Shaul was absolutely pure, since he was associated with the perfection of *Yesod*, Foundation. In terms of *avodah* this means that only one who sanctifies himself in areas of personal purity will attain prophecy. This is alluded to in the verse, “Is Shaul, too, among the prophets?”³³

“The Eternal One of Yisrael Does Not Lie”

When Shaul failed to kill Agag, he did not completely rectify the aspect of *Netzach*. He pitied Agag and the sheep, and this caused an evil spirit to enter him. When Shaul realized he had sinned he cried out since he was afraid that the *Netzach* would revert to its original damaged state. Now we understand why

³² *Shulchan Aruch, Orach Chaim* 170:1 based on *Taanis* 5

³³ *Shmuel* I:10:11

Shaul asked Shmuel to come to “bow before Hashem.”³⁴ The purpose of this was to rectify the twenty-two times that Yaakov bowed to Eisav.

Shmuel accompanied him for this very purpose, but even after he told Shaul that his sin would make him unfit to rule any longer, he said, “The *Netzach* / Eternal One of Yisrael does not lie.”³⁵ This indicates that despite Shaul’s sin, the aspect of *Netzach* did not fall back to its original blemish and the channels of prophecy were not sealed—they were merely damaged slightly. It would have to wait until the time of Dovid HaMelech for *Netzach* to be completely rectified, as indicated in the verse, “נְעֻמֹת בְּיַמֶּיךָ נְצַח”—“In Your right hand, bliss for eternity,”³⁶ Dovid HaMelech’s statement of praise.

Shaul is represented by the extra *yud* which can be added to Dovid’s name דָּוִד, since he began what Dovid completed. The reason why specifically the letter *yud* represents Shaul is that he was an aspect of Yosef, who was also descended from Rachel.

Dovid completely rectified the aspect of *Netzach* by killing his evil inclination as we learn from the verse, “My heart is empty within me.” This is why our sages teach that it was Dovid who taught us the path to true *teshuvah*, which literally means to return.³⁷ The main element of *teshuvah* is to lift up the material through *dveikus* and restore it to its source.

Through completely rectifying the physical, Dovid merited the “World of Speech,” since he was the leader of those with *ruach hakodesh*. In addition,

³⁴ Ibid., I:15:25

³⁵ Ibid. I:15:29

³⁶ *Tehillim* 16:11

³⁷ *Avodah Zara* 5a

he merited prophecy to praise and sing to Hashem at all times, which is also expressed by the verse, “To your right hand, sweet singing for eternity.”

Completing the Repair of *Netzach* and *Hod*

We have been waiting so long for the ultimate redemption, yet Moshiach has not yet come. Even after all these centuries we have not merited to complete the final little rectification of the last bit of *Netzach* that has remained damaged since the time of Dovid and Shlomo. It is for this purpose that Hashem gave us the two holidays of Chanukah and Purim during which we focus on rectifying *Netzach* and *Hod*.

On Chanukah we begin the rectification through the “candle [that] is a mitzvah, and the Torah [that] is light.”³⁸ During this holiday we light the thirty-six candles that correspond to the thirty-six tractates of *Shas*. In this way, we light up the public domain which represents the mundane world. We purify our faculty of imagination by gazing at the candles and contemplating the holy colors of the fire, through which we are elevated to a state of fiery *dveikus* with Hashem.

Yet Chanukah this is not yet the time for too much feasting, as we find in *Shulchan Aruch*.³⁹ For now, we need to focus cleaving to Hashem through Torah and *tefillah* and contemplating the Divine Names. After expending great effort to attain *dveikus* in this manner we can finally take pleasure in the “King’s feast” on Purim. During this holy day we completely rectify our

³⁸ *Mishlei* 5:23

³⁹ *Shulchan Aruch, Orach Chaim* 670:2

material existence at the level of that which will be achieved in the ultimate future.

This is alluded to by the verse, “And Mordechai will not bow and will not prostrate himself.”⁴⁰ Mordechai, the offspring of Binyamin, rectifies *Netzach* through the twenty-two letters of the Torah that are represented by the initials of the writing and alternate reading of the word, “באמרם / נאמרם”. He accomplished this by purging his thoughts and heart of the temptations of this world and rejecting all idolatry with no consideration for his own safety.

Every Jew must merit the spirit of Hashem, “For the matter is very close to you, in your mouth and heart to do it.”⁴¹ We all must climb the ladder to prophecy, rung by rung. First we must learn and pray with as much intensity as we can muster, with *dveikus* and vitality. After this we must work on sanctifying our eating, drinking, and speech.

Avraham transmitted the blessing of Hashem to his son, and Yitzchak passed this on to Yaakov. Any person who merits that the *Shechinah* dwells within him attains *teshuvah* in an aspect of תשובה, he “restores the *hei*.” He merits to bear offspring in an aspect of “הא-לֶכֶם זָרַע” — “Here is seed for you,” or “*hei* will be seed for you,”⁴² and he will experience the great mirth of the ultimate future.

⁴⁰ *Esther* 3:2

⁴¹ *Devarim* 30:14

⁴² *Bereishis* 47:23

Regarding this joy the verse states, “Then [זא] our mouths will be filled with laughter...”⁴³ The word זא has a numerical value of eight since it alludes to Chanukah, when we rectify the aspect of *Netach*.

The *Sefer Yetzirah* teaches that the month of Kislev corresponds to slumber. This symbolizes rectifying the faculty of imagination [which is what causes one to fall into spiritual slumber]. During this month we rectify our imaginations so that our every thought is filled with fearful awe of Hashem at all times.

“Let Your Soul Know Wisdom”

This is the meaning of: “דעה חכמה לנפשך והיא כתר לראשך”—“Let your soul (*nefesh*) know (*d'ei*) wisdom (*Chochmah*) and it will be a crown (*Kesser*) for your head.”⁴⁴ Chanukah is a reflection of *Chochmah*, since we light oil during this holiday and oil represents *Chochmah*. [We learn this from the verse, “שמן מִשְׁחַת-קֹדֶשׁ”—“The oil of holy anointing.”⁴⁵ The Arizal teaches that *kodesh*, “holy,” signifies *Chochmah*.] But *Chanukah* is also connected with Chanah. As the Arizal teaches, חנה כ״ו חנוכה, “Chanah 26.” Chanah’s womb was sealed. This teaches that the spirit of *nevuah* was closed, since the supernal source of Chanah is the same as the sixty-three Name [ס״ג] since her name has a numerical value of sixty-three. Elkanah, an aspect of *Chochmah*, is unable to shine to her and influence her in this state since the lower elements have not yet been purified. One must work on learning and

⁴³ *Tehillim* 126:2

⁴⁴ From the *Shabbos zemer* “*D’ror Yikrah*,” based on *Mishlei* 24:14.

⁴⁵ *Shemos* 30:25

praying with *dveikus* and then on eating and speaking spiritually to enable the *Chochmah* to connect with the lower aspects of *nefesh*, through the light of *nevuah*. Of course, only one who distances himself from avarice will truly rectify himself in this manner, since a person preoccupied with money will not merit the light of Torah and *mitzvos*.

Through this, one will arouse the light of the ultimate redemption in an aspect of “the crown to your head”—the level of *Kesser*. We will then merit to do complete *teshuvah* through the light of *emunah* and *yichud*. May Hashem help us rectify the aspect of *Netzach* and *Hod* this Chanukah since these two *sefiros* are the source of prophecy. This Chanukah may we also merit the holiness of Purim, in the sense of, “I am Hashem, in its time I will hasten it.”⁴⁶ In this manner, may we rectify the aspects of *Netzach* and *Hod* which are like two halves of one organic whole and bring the ultimate redemption speedily in our days. Amen!

Translated and Adapted by Rav Micha Golshevsky.

⁴⁶ *Yeshayah* 60:22

For those who are interested in dedicating a *shiur* in the *zechus* of a loved one, who would like to make a donation, or who would prefer to subscribe by e-mail to receive the *shiur* as a PDF file, please contact us at:

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