

Chesed L'Avraham

Avraham Hamalach

Parshas Vayeitzei

"Yaakov went out from Be'er Sheva and went to Haran" (Genesis 28:10). It is explained in the Rashash [a Kabbalistic commentary] that all that happens in this passage (and Yaakov's journey) corresponds to the tikkun (spiritual repair) for the nefesh, ruach, and neshamah [levels of the soul].

Yaakov, representing the attribute of truth, elevates holiness from mundane levels. This applies to all categories of the nefesh, ruach, and neshamah. The rectification of the soul encompasses all aspects of elevating them to divine service.

He also loved Rachel more (Genesis 29:30), for she represented a revealed and external quality. In this way, it is known that Rachel, being easier to influence, represents those in whom the external spirit is softer and more yielding.

Leah, on the other hand, is associated with internalization. The essence of her soul is harder to refine. Leah's service represents inner transformation, requiring more effort and patience, unlike Rachel, whose spirit of chesed (kindness) flows naturally outwardly.

The parallel between Leah and Rachel corresponds to different levels of divine service. One is external and revealed, representing chesed (kindness), and the other is internal, dealing with depth and discipline.

"For it is known that Leah represents the concealed and Rachel the revealed. Therefore, Leah is associated with tears, as it is written: 'Leah's eyes were weak' (Genesis 29:17), while Rachel represents beauty and charm. The concealed state reflects the inner struggle and effort required for refinement and elevation, which brings about a deeper connection to holiness.

The name Leah (spelled לֵאָה) alludes to 'weariness' (לֵאָה), representing the effort and toil in spiritual work. Rachel, on the other hand, reflects an outwardly expressed beauty and simplicity in service.

Leah is likened to a hidden realm, a state of divine concealment where the light of God is not immediately apparent and requires deep spiritual effort to uncover. This corresponds to the realm of Binah (understanding) and the processes of internalizing divine wisdom into the heart.

The primary essence of Rachel is the revelation of divine light in a straightforward and apparent manner. This reflects Chesed (kindness), where spiritual goodness flows naturally outward without obstruction.

In spiritual service, the tears of Leah symbolize the deeper yearning and internal struggle to achieve closeness to God. This is expressed through prayer and heartfelt devotion. Rachel's service, by contrast, reflects joy and ease in connecting to the divine.

Ultimately, the purpose is to combine the two modes of service — the effort and depth represented by Leah with the clarity and grace of Rachel — to achieve a complete spiritual elevation."

"And thus it is elevated in the speech (dibbur). The pure light that illuminates the sparks trapped within the kelipot (shells) ascends. 'Mo'or' refers to a higher wisdom that transcends the revealed light and is more internalized. This process of extracting the holy sparks brings about a tikkun (rectification) and transforms them into vessels that can receive divine light.

As it is written: 'He went to Haran' (Genesis 29:1), symbolizing the descent into a challenging, materialistic environment. Through divine service, Yaakov elevated the sparks from the state of concealment in Haran, bringing them to the level of revelation.

The revealed state in speech signifies clarity, where the hidden becomes manifest, as it says: 'And he took from the stones of the place' (Genesis 28:11). The stones represent the elements of concealment that are transformed into a foundation for divine presence.

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Furthermore, the connection between Yaakov's journey and the tears of Leah emphasizes the effort needed in internalizing divine light. The process of spiritual growth often involves struggle and yearning, as symbolized by the tears, which refine the heart and elevate the soul.

The idea of combining Leah's depth and Rachel's revealed beauty represents the ultimate spiritual rectification — blending internal and external service of God. This brings about a more complete and encompassing divine light."

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And thus it was elevated to the level of speech (dibbur), reflecting the revealed state of expression. This is what connects the process of refining the emotions through mercy, for the elevation of speech raises the sparks and transforms the externalities into vessels for holiness.

And this is likened to two halves of a utensil coming together, completing one unified whole, as described in the concept of tikkun (rectification). The combination allows the divine presence to dwell, creating a harmony that reflects the unity of the higher and lower worlds."