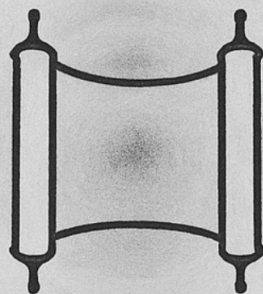


בס"ד

**Alter Rebbe
Torah Ohr
Parshas Vayishlach**

וַיֵּאבֶק אִישׁ עִמּוֹ כו'



Dedicated To:

ר' נחום אהרן & חיה
ליטשקאווסקי

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Introduction

Rabbi Schneur Zalman of Liadi (1745–1812), known as the Alter Rebbe, founded Chabad Chassidus and authored the Tanya and Shulchan Aruch HaRav. In this maamar, he unveils the inner struggle between holiness and kelipah, explaining Yaakov's wrestling as a cosmic drama of birurim, drawing from profound Kabbalistic structures of Chabad, the middos, and the dynamic between Atzilus and kelipah. The maamar guides the reader to understand the lifelong spiritual battle and its purpose, revealing the depth of teshuvah and humanity's role in elevating the "dust" itself.

"And a man wrestled with him," etc. It is known that this battle is the battle of the Satan-minister on the side of holiness, like the matter of "a war for Hashem with Amalek" (Exodus 17:16).

וַיַּאֲבֹק אִישׁ עִמּוֹ כו'. הנה נודע שְׁמִלְחָמָה זוּ הִיא מִלְחָמַת הַסָּטָן-מְשִׁרָת בְּסִטְרָא דְקָדוּשָׁה. וְכַעֲנִין (מִלְחָמָה לִי-יָ בַעַלְמֶלֶךְ (שמות י"ז:ט"ז

And it is known from the Pardes that when he touched the hollow of Yaakov's thigh, he damaged the place of prophecy until Shmuel came and repaired the attribute of Netzach, as it is written, "And also the Netzach of Israel will not lie" (I Samuel 15:29).

וְכַנּוּדָע מִן הַפָּרְדֵּס שְׁמָה שְׁנֻגָע בְּכַף יָרֵךְ יַעֲקֹב דְּפָגִים אֲתָרָא דְנְבוּאָה עַד דְּאֲתָא שְׁמוּאֵל וְתִיקֵן הַנִּצָּח כְּמוֹ שְׁכָתוּב וְגַם נִצָּח יִשְׂרָאֵל לֹא יִשְׁקַר (שמואל א' ט"ו:כ"ט).

And it is seemingly not understood: how is it possible that the Satan-minister fights against holiness when the entire life-force of the kelipot is from holiness, like the matter of "not like Avraham, from whom emerged Yishmael," the surplus of Chesed, etc.

וְלִכְאוּרָה אֵינּוּ מוּבָן אִיךָ יִתְכַּן הַיּוֹת הַסָּטָן-מְשִׁרָת נִלְחָם נֶגֶד הַקָּדוּשָׁה וְהֵלֵא כָּל עֵיקַר חַיִּית הַקְּלִיפּוֹת הוּא מִן הַקָּדוּשָׁה וְכַעֲנִין לֹא כְּאַבְרָהָם שֶׁיֵּצֵא מִמֶּנּוּ יִשְׁמָעֵאל מוֹתָרֵי הַחֶסֶד כו'.

And in the future, when all is clarified, it is written, "And the spirit of impurity I will remove" (Zechariah 13:2). "Strength he swallowed and he shall vomit it" (Job 20:15). "Death will be swallowed forever" (Isaiah 25:8).

וְלַעֲתִיד לְבוֹא כְּשִׁיבְרָר אֲזַי כְּתוּב וְאֵת רוּחַ הַטְּמָאָה אֶעֱבִיר (זכריה י"ג:ב'). חֵיל בָּלַע וְיִקְיָאֻנוּ (איוב כ':ט"ו). בָּלַע הַמָּוֶת לְנֶצַח (ישעיהו כ"ה:ח').

And it will be as though it never was. And it is written, "A time when the man ruled over the man to his detriment" (Ecclesiastes 8:9). And how could he have the ability to fight, etc.

וְהָיָה כִּלְאֵי הָיָה. וְכַתִּיב עַתְּ אֲשֶׁר שָׁלַט הָאָדָם בְּאָדָם לְרַע לוֹ (קהלת ח':ט'). וְאִיךָ יִהְיֶה יְכוּלֵת בְּיָדוֹ לְהִלָּחֵם כו'.

However, the matter is that the Supernal Emanator, blessed be He, is "encompassing all worlds," and before Him darkness is like light. The forces of death, grasped in His hands, exist even in the chambers of the King, for they do not occupy space and can be present even in the King's palace without His concern.

אָבֵל הָעֲנָן הוּא כִּי הֵנָּה הַמְּאַצִּיל הָעֲלִיּוֹן בְּרוּךְ הוּא הוּא סוֹבֵב כָּל עֲלָמִין וְלִפְנֵי פְחַשְׁכָּא כְּאוּרָא. שְׁמָמִיתִי בְּיָדִי תַתְּפֹשׁ וְהִיא בְּהִכְלִי מְלָךְ שְׁאִינָה תוֹפְסֶת מְקוֹם וִיכוּלָה לְהִיּוֹת גַּם בְּהִכְלִי מְלָךְ וְאֵינּוּ חוֹשֵׁשׁ.

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And as it is written, “And these are the kings who reigned in the land of Edom before any king reigned over the children of Israel” (Genesis 36:31). For before any king reigned over Israel, the kings of Edom also existed, but that was specifically *before* a king reigned over Israel.

But afterwards it is written, “There is no king in Edom,” etc. (Genesis 36:39). This is because a contraction occurred in the Infinite One, blessed be He, such that the inner radiance is drawn only to the side of holiness — “May Hashem make His face shine upon us, forever” (Psalms 67:2).

And the kelipot receive only from the aspect of the “backside,” like one who throws behind his shoulders, and they are called “other gods,” because Israel draw the Infinite Light to rest only upon one who is nullified, etc.

And behold, the beginning of nullification is in Chochmah, Binah, and Daas, for these are actual levels of nullification. Afterwards, it extends into the middos, which are drawn from Chabad through contemplation, producing emotional arousal of love and fear.

For he contemplates the greatness of the Infinite One, blessed be He, and although the middos are not the essence of nullification like Chabad, nevertheless nullification extends into them from the Infinite Light, blessed be He.

Until it extends into Netzach and Hod, which are a lower descent — for these are merely the spreading outward to others, to bring potential into actuality, to influence another, to teach others, or to give charity, etc.

And even so, within them also extends nullification to the Infinite One, blessed be He, until it reaches Malchus of Asiyah, which is the end of holiness and becomes included in nullification.

And from there it separates into the “world of separation,” as a being of “somethingness,” a self-entity, saying, “These are the gods of the gods,” taking space for themselves.

וְכַאֲשֶׁר כְּתוּב וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֲדוֹם לִפְנֵי מֶלֶךְ מֶלֶךְ לִבְנֵי יִשְׂרָאֵל (בראשית ל"ו:ל"א). דְּשִׁלְפִנֵּי מֶלֶךְ לִבְנֵי יִשְׂרָאֵל הָיוּ מְלָכֵי אֶרֶץ אֲדוֹם גַּם־כֵּן אֲלֹא דִּהְיוּנוּ דְּוָקָא לִפְנֵי מֶלֶךְ מֶלֶךְ לִבְנֵי יִשְׂרָאֵל.

אָבֵל אַחֵר כֶּף הָרִי כְּתוּב מֶלֶךְ אֵין בְּאֲדוֹם כו' (בראשית ל"ו:ל"ט). לִפִּי שְׁנִמְשָׁךְ לְהִיּוֹת צִמְצוּם בְּאוֹר־אֵין־סוֹף בְּרוּךְ־הוּא וְשֹׁלָא יוֹמָשָׁךְ הַפְּנִימִיּוֹת כִּי אִם לְסִטְרָא דְקְדוּשָׁה דְּוָקָא — יָאֵר יי פְּנִי אֶתְנֻ סְלָה ((תהלים ס"ז:ב'.

וְהַקְלִיפּוֹת מְקַבְּלִים מִבְּחִינַת אַחֲוִיּוֹת כְּמֵאן דְּשִׁדִּי בְּתֵר כְּתִיפּוֹי וְנִקְרָאִים אֱלֹהִים אֲחֵרִים לִפִּי שְׁיִשְׂרָאֵל מִמְּשִׁיכִים כֶּף לְהִיּוֹת אוֹר־אֵין־סוֹף שׁוֹרָה דְּוָקָא בְּמִי שְׁבִטֵל כו'.

וְהִנֵּה תַחֲלֵת הַבְּטוּל הוּא בְּחֻמְהָ־בִינָה־דְעַת שְׁהֵם בְּחִינּוֹת בִּיטוּל מִמֶּשׁ. וְאַחֵר כֶּף נִמְשָׁךְ לְמַדּוֹת שְׁהֵן נִמְשָׁכִים מִחֻמְהָ־בִינָה־דְעַת עַל־יְדֵי הַתְּבוּנָנוֹת שְׁנִתְּהוּהָ בְּחִינַת הַתְּפַעֲלוּת הַלֵּב בְּאַהֲבָה וְיִרְאָה.

מִפְּנֵי שְׁמִתְּבוּנָן בְּגִדְלַת אוֹר־אֵין־סוֹף בְּרוּךְ־הוּא. וְאֵינֶם עֲצָמוֹת הַבְּטוּל מִמֶּשׁ כְּמוֹ חֻמְהָ־בִינָה־דְעַת. וְאַף־עַל־פִּי־כֵן נִמְשָׁךְ בְּהֵם בְּחִינַת בְּטוּל לְאוֹר־אֵין־סוֹף בְּרוּךְ־הוּא.

עַד שְׁנִמְשָׁךְ לְנִצָּח־הוֹד שְׁהֵן בְּחִינַת יְרִידָה יוֹתֵר גְּדוּלָּה, שְׁאֵין זֶה אֲלֹא בְּחִינַת הַתְּפַשְׁטוֹת מִמֶּנּוּ וְלֵאחֲרֵים, לְהוֹצִיא מִכֶּחַ אֶל הַפּוֹעֵל מִמֶּשׁ, לְהַשְׁפִּיעַ לֵאחֲרֵים, לְלַמֵּד לֵאחֲרֵים, אוֹ לְתַת צְדָקָה כו'.

וְאַף־עַל־פִּי־כֵן נִמְשָׁךְ בְּהֵם בְּחִינַת בְּטוּל לְאוֹר־אֵין־סוֹף בְּרוּךְ־הוּא עַד שְׁנִמְשָׁךְ לְמַלְכוּת דְּעִשְׂיָה שְׁהִיא סוֹף הַקְּדוּשָׁה וְנִכְלָלָת בְּבְחִינַת בְּטוּל.

וּמִשָּׁם יִפְרֵד לְהִיּוֹת עֲלֵמָא דְּפְרוּדָא בְּבְחִינַת יֵשׁ וְדָבָר בְּפְנֵי עֲצָמוֹ, וְקָרוּ לִיה אֱלֹהָא דְּאֵלֶּהִיא — שְׁתּוּפְסִים מְקוֹם לְעֲצָמָם.

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And their reception is only from the “backside of the skin” of the feminine principle — meaning the combinations of letters through the holes of the skin, which are the empty spaces between combination and combination, etc., as is known.

And behold it is written, “If you raise yourself like an eagle,” etc. (Obadiah 1:4), meaning that they elevate themselves with brazenness and arrogance of spirit, etc.

And the concept of this brazenness above is that they desire to draw from the Infinite One, blessed be He, not through holiness — which is the drawing of nullification that comes through Israel.

For from this they have no nurture, except from the “backside of the skin” of the feminine principle; rather, they want actual Infinite Light to be bestowed upon them, for before Him darkness and light are the same, and nullification has no standing before Him.

And “if you are righteous, what do you give Him,” etc. (Job 35:7). And since even the forces of death are in the King’s palace, they imagine they can receive from there directly, without needing holiness — without receiving through the “holes of the skin,” through the letters, like hairs and nails, etc.

But “from there I will bring you down,” says Hashem (Obadiah 1:4), for Havayah is the aspect of the chainlike descent — contraction and expansion — in the levels of Akudim, Nekudim, etc.

And from there I will bring you down — for according to the order of the chainlike descent and contraction, for the inner light to be drawn inward, the Infinite Light, blessed be He, rests only upon one who is nullified.

And behold, this drawing comes through an awakening from below, from the level of Yaakov, who drew forth the levels of Akudim and Nekudim, etc.

Meaning that the contraction of the Infinite Light should be specifically through holiness — through the aspect of nullification, etc.

וּמְקַלְתָּם הוּא רַק מֵאַחֲרֵי הָעוֹר דְּנוֹקְבָא — דְּהֵינּוּ בְּחִינַת צִירוּפֵי אוֹתִיּוֹת דְּרָף נִקְבֵי הָעוֹר, דְּהֵינּוּ בְּחִלְל וּמְקוֹם רוּחַ שְׁבִין צִירוּף לְצִירוּף כּו' בְּנוֹדַע

וְהִנֵּה כְּתוּב אִם־תִּגְבֶּיָה כְּנָשָׁר כּו' (עֲבָדְיָה א' ד') — שֶׁהֵם מִגְבִּיָּהִים עֲצָמָם בְּחוֹצְפָה וְגִסּוֹת הָרוּחַ כּו'

וְעִנְיָן חוֹצְפָה זֶה לְמַעְלָה הִיא שְׂרוּצִים לִינָק מֵאוֹר־אֵין־סוֹף בְּרוּךְ־הוּא שְׁלֹא עַל־יְדֵי הַקְדוּשָׁה — שֶׁהִיא הַמְשָׁכַת הַבְּטוּל הַנִּמְשָׁךְ עַל־יְדֵי יִשְׂרָאֵל

כִּי מִזֶּה אֵין לָהֶם יְנִיקָה, רַק מֵאַחֲרֵי הָעוֹר דְּנוֹקְבָא. אֲלֹא רוּצִים שְׂיִושְׁפַּע לָהֶם אוֹר־אֵין־סוֹף מְמֹשׁ, שְׁלִפְנֵי כְּחֹשֶׁךְ כְּאוֹרָא, שְׁאֵין בְּחִינַת הַבְּטוּל תּוֹפֵס מְקוֹם קָלִל לְפָנָיו

וְאִם־צִדְקָתְךָ מֵהַתְתַּן־לוֹ (אֵיּוֹב ל"ה ז'). וְגַם שְׁמִמִּיתִי הֵם בְּהִיכָל־מֶלֶךְ — וּמִשָּׁם יִהְיֶה לָהֶם יְנִיקָה, שְׁלֹא יִצְטָרְכוּ לְקַבֵּל עַל־יְדֵי הַקְדוּשָׁה דְּרָף נִקְבֵי הָעוֹר בְּבְחִינַת שְׁעָרוֹת וְצִפְרָנִים כּו'

רַק — מִשָּׁם אוֹרִידָךְ נֶאֱמַר־נִי (עֲבָדְיָה א' ד'). כִּי יִי הוּא בְּחִינַת הַשְׁתַּלְשְׁלוֹת — צְמָצוֹם וְהַתְפַּשְׁטוֹת — בְּבְחִינַת עֲקוּדִים נְקוּדִים כּו'

וּמִשָּׁם אוֹרִידָךְ — שְׁעַל־פִּי סֹדֵר הַהִשְׁתַּלְשְׁלוֹת וְהַצְמָצוֹם, לְהִיּוֹת נִמְשָׁךְ פְּנִימִיּוֹת כּו' — אֵין אוֹר־אֵין־סוֹף בְּרוּךְ־הוּא שׁוֹרֵה אֲלֹא בְּמִי שְׁבִטֵל כּו'

וְהִנֵּה הַמְשָׁכָה זֶה הִיא עַל־יְדֵי אֲתַעֲרוּתָא דְלִתְתָּא מִבְּחִינַת יַעֲקֹב — שֶׁהוּא הַמְשִׁיךְ עֲקוּדִים נְקוּדִים כּו'

דְּהֵינּוּ — שֶׁיִּהְיֶה צְמָצוֹם אוֹר־אֵין־סוֹף דְּרָף הַקְדוּשָׁה דְּנוֹקָא — עַל־יְדֵי בְּחִינַת בְּטוּל כּו'

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And therefore “a man wrestled with him,” for the Satan-minister wished to raise himself like an eagle, etc.

And behold, Yaakov is the choicest of the Patriarchs, and the Patriarchs are the “Merkavah,” the chariot. The level of Chessed-Gevurah-Tiferes is in the aspect of self-nullification.

Meaning: in the level of Chochmah-Binah-Daas, they (the forces of evil) have no grasp at all; their hold exists only in Chessed-Gevurah-Tiferes, the emotional attributes produced from nullification.

And there is the grasp of “the other side” — the male of kelipah corresponding to Ze’er Anpin — whereas in Chabad there is no grasp at all, as is known.

For all surrounding lights come from Binah, and a “surrounding light” pushes away the externals. And as explained in the Heichalos, there is no “other side” except against the lower seven attributes — not in the Holy of Holies, which includes Chabad.

And this is understood in a person — after prayer, the love passes and fades, because love becomes an *inner* attribute. During prayer, the contemplation is a surrounding light.

And during prayer, when he closes his eyes and does not see this world, that love awakens. But after prayer, when he sees worldly matters and pleasures, it does not awaken.

And nothing pushes away the externals except what is in the aspect of a surrounding light — which is not limited by a vessel, and thus remains enduring.

And as it is written, “And for a remembrance between your eyes” (Exodus 13:9), for Parshas Kadesh is Chochmah, the “mind of Abba,” and “remembrance” is its aspect — as it clothes in Imma, the source of the surrounding lights.

Therefore it is written regarding Amalek, “Do not forget” (Deuteronomy 25:19), for forgetfulness is the departure of the “mind of Abba.” When these intellects depart, and only nursing-level intellect remains, there is room for the other side.

ולכן — וַיַּאֲבֵק אִישׁ עִמּוֹ — שָׂרָצָה הַסָּטָן מִשְׁרָת לְהִגְבִּיהַ כְּנֹשָׁר כו'.

וְהִנֵּה יַעֲקֹב מוֹבְחָר שְׂבָאוֹת, וְהָאֲבוֹת הֵן הֵן הַמְרַכְּבָה — בְּחִינַת הַסֵּד-גְּבוּרָה-תִּפְאָרֶת שְׂבָב־חִינֹת בְּטוֹל עֲצָמוֹ.

דְּהִינּוּ — בְּחִינַת חֻכְמָה-בִּינָה-דַּעַת אֵין לָהֶם אַחִיזָה כָּלֵל, כִּי אִם בְּחֻסְד־גְּבוּרָה-תִּפְאָרֶת — שֶׁהֵן מִדּוֹת הַהִתְפַּעְלוּת הַנִּמְשָׁכוֹת מִן הַבְּטוֹל כו'.

וְשֵׁם הִיא אַחִיזָת זִלְעִ"ז — דְּכוּר דְּקָלִיפָה כְּנֶגֶד זַעִיר אֲנָפִין כו' — מֵה-שְּׂאִי-יִכּוֹן בְּחֻכְמָה-בִּינָה-דַּעַת כְּנוֹדָע.

שָׂכַל הַמְקִיפִים הֵם מִבִּינָה, וְהַמְקִיף דּוֹחָה אֶת הַחִיצוֹנִים. וְכַמְבָּאֵר מֵהֵיכָלוֹת — שְׂאִין בְּזֶה לְעִ"ז אֵלָּא כְּנֶגֶד ז' תַּחְתּוֹנוֹת, וְלֹא בְּהִכַּל קִדְש־הַקֹּדֶשִׁים. וְשֶׁהוּא כּוֹלֵל חֻכְמָה-בִּינָה-דַּעַת כו'.

וַיּוֹבֵן זֶה אֶצֶל הָאָדָם — שְׂאֵחֵר הַתְּפִלָּה חוֹלְפָת וְעוֹבְרָת הָאֲהָבָה, לְפִי שֶׁהָאֲהָבָה נִעְשִׂית פְּנִימִית (מֵה-שְּׂאִי-יִכּוֹן הַהִתְבּוֹנְנוּת — בְּחִינַת מְקִיף כו') בַּתְּפִלָּה.

וּבְשַׁעַת הַתְּפִלָּה — כְּשֹׁסֻגֵּר עֵינָיו וְאֵינוֹ רוֹאֶה עוֹלָם הַזֶּה — מִתְעוֹרְרָת אֶצְלוֹ הָאֲהָבָה הַחַיָּא. מֵה-שְּׂאִי-יִכּוֹן אַחֵר הַתְּפִלָּה שְׂרוּאָה עֵינָיו הָעוֹלָם וְתַעֲנוּגָיו כו'.

וְאֵין לָהּ מֵה שְׂדוּחָה הַחִיצוֹנִים אֵלָּא מֵה שֶׁהוּא בְּבְחִינַת מְקִיף — שְׂאִינוֹ נִגְבֵּל בְּכָלִי, וְהוּא דָּבָר קָיָם לְעַד.

וְכַמוֹ שְׂפָתוֹב בְּפִרְשֵׁת קִדְשׁ — וְלִזְכְּרוֹן בֵּין עֵינָיָהּ (שְׁמוֹת י"ג:ט). לְפִי שְׂפִרְשֵׁת קִדְשׁ הִיא בְּחִינַת חֻכְמָה — מוֹחִין דְּאָבָא (וְשֵׁם בְּחִינַת הַזְכָּרוֹן) הַמְתַּלְבָּשִׁים בְּאֵמָא — מְקוֹר הַמְקִיפִים.

וְלִכּוֹן כְּתוּב בְּמִלְחָמָת עֲמֶלֶק — לֹא תִשָּׁכַח (דְּבָרִים כ"ה:י"ט). שֶׁשְׂכָחָה הִיא הַסְתַּלְקוֹת מוֹחִין דְּאָבָא, וְכִשְׁמִסְתַּלְקִים מוֹחִין דְּאָבָא — וְאֵין אֵלָּא מוֹחִין דְּגִינְיָה — שֵׁם יֵשׁ זִלְעִ"ז.

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And this is “va-yei’avek,” which is from the root *chibuk*, “embrace,” for an embrace is with the arms — the right arm of Chessed, etc.

So he surrounded Yaakov’s body with his arms of Chessed and Gevurah — meaning the Chessed and Gevurah of the Satan-minister — to pull Yaakov’s heart after them.

This is like the emotions of the animal soul, which clothe the divine soul and obstruct its cleaving, etc. And this clothing occurs only when the “mind of Abba” departs.

And as our Sages said, “The needs of Your people Israel are many, and their mind is short” — meaning: when the mind contracts into nursing-level intellect, many and separate needs arise.

“And for desire, he seeks to be separated,” etc. (Proverbs 18:1). And nevertheless, “he saw that he could not prevail over him,” because Yaakov is “Yud–Akev,” meaning the illumination of Yesod of Abba, the root of Atzilus.

For Yaakov drew down all the levels of Akudim and Nekudim that were originally under the dominion of Lavan. And Lavan had two daughters, Leah and Rachel, and Yaakov transformed them into holiness.

And in Yaakov’s emotional attributes there was drawn a level of bittul from the intellect of Abba. Therefore the Satan minister could only touch the hollow of the thigh, which is the outward flow extending from him.

For there the radiance of bittul is minimal, as it is known that the vessels cook the seed until it becomes physical substance.

And in this the Satan minister erred, thinking that Yaakov was only a chariot for Chessed Gevurah Tiferes. But in truth, Yaakov’s root is in the holy mountains, in Supernal Chochmah, in Yesod of Abba, in the memory mind.

And behold this battle is the opposite counterpart in the male aspect of kelipah corresponding to Zeer Anpin. And similarly

וַיֵּאָבֶק — מְלִשׁוֹן חִיבוּק — שֶׁהַחִיבוּק הוּא בְּיָדִים — חֶסֶד, דְּרוּעָא יְמִינָא כו'

כָּד סָבַב גּוּפוֹ בְּיָדָיו — חֶסֶד וּגְבוּרָה — דִּהְיִינוּ חֶסֶד וּגְבוּרָה נֶשֶׁל הַסָּטָן-מְשִׁירָת — כְּדִי לְהַמְשִׁיךְ לְבוֹ אַחֲרֵיהֶם

וְכִמּוֹ הַמַּדּוּת שֶׁל הַנֶּפֶשׁ הַבְּהִמִית — שֶׁמְלַבִּישִׁים אֶת הַנֶּפֶשׁ הָאֱלֹקִית וּמוֹנְעִים הַדְּבָקוֹת כו'. וְאִין הַתְּלַבְּשׁוֹת ז.ו. אֵלָּא בְּשַׁעֲה שֶׁמְסַתְּלִים מוֹחִין דְּאָבָא

וְכִמְאָמַר רַז"ל — צָרְכֵי עַמֵּךְ יִשְׂרָאֵל מְרֻבִּים וְדַעְתָּם קְצָרָה. פִּירוּשׁ — שֶׁכְּשֶׁהַדַּעַת מִתְקַצֵּר וּמִתְצַמָּצֵם בְּבַחֲיִנַת מוֹחִין דִּינִיָּקָה — אִזְּנֵי נַעֲשִׂים צָרְכֵי עַמֵּךְ מְרֻבִּים — רַבִּים וּנְפָרְדִּים

וְלִתְאֵוָה יִבְקֹשׁ נִפְרָד כו' (משלי י"ח:א'). וְאִף עַל פִּי כֵן וַיֵּרָא כִּי לֹא יָכֹל לוֹ מִפְּנֵי שֶׁיַּעֲקֹב הוּא יו"ד עֲקֹב הֵינִי הָאֶרֶץ יְסוּד אָבָא שֶׁהוּא שָׂרֵשׁ הָאֲצִילוֹת

שֶׁיַּעֲקֹב הוּא שֶׁהַמְשִׁיךְ כָּל בְּחִינּוֹת עֲקוּדִים נְקוּדִים שֶׁהָיוּ תַּחְלָה תַּחַת מְשִׁלָּת לָבוֹן. וְלָלֶכֶן שְׁתֵּי בָנוֹת לֵאמֹר וְרַחֵל וַיַּעֲקֹב הִפְכוּ לְקַדוּשָׁה

וְנִמְשָׁךְ גַּם בְּמַדּוּתָיו בְּחִינַת בְּטוּל מְמוּחִין דְּאָבָא. וְלֹא יָכֹל לַנִּגְעַע אֵלָּא בְּכַף הַיָּרֵךְ שֶׁהִיא הַשְּׁפָעָה שֶׁמִּמֶּנּוּ יִלְחוּץ

שֶׁשֶּׁם הִיא הָאֶרֶץ הַבְּטוּל מַעֲטָה כְּנוּדָע שֶׁהַפְּלִים מְבַשְּׁלִים אֶת הַיָּרֵעַ עַד שֶׁנַּעֲשֶׂה גִשְׁמִיּוֹת

וּבִזְוָה טַעַם הַסָּטָן מְשִׁירָת שֶׁחֲשַׁב שֶׁיַּעֲקֹב אֵינוֹ אֵלָּא מִרְפָּה לְחֶסֶד גְּבוּרָה תַּפְאָרֶת. אָבָל בְּאֶמֶת שָׂרֵשׁ יַעֲקֹב וַיְסוּדוּתָיו בְּהִרְרֵי קֹדֶשׁ חֲכָמָה עֲלֵאָה יְסוּד אָבָא מוֹחֵ הַזְּכָרוֹן

וְהִנֵּה מְלַחְמָה זֹו הִיא בְּבַחֲיִנַת זִלְעָזִי דְּכוּר דְּקִלִּיפָה שֶׁכְּנֻגַּד זַעִיר אֲנַפִּין. וְעַל דֶּרֶךְ זֶה יֵשׁ זִלְעָזִי בְּבַחֲיִנַת מְלָכוֹת דְּקִלִּיפָה

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there is an opposite counterpart in the feminine aspect of kelipah.

And this is the difference between earth and dust mentioned in the Zohar. For the four elements fire air water earth, earth is the lowest of them all.

And even though fire air and water are higher, none of them bring forth fruit, for all produce comes from the earth.

And the reason is that earth corresponds to Malchus. "And from the earth that shall be in the floor of the Mishkan."

And in holiness Malchus is the aspect of inclusion, where their beginning is embedded in their end, as known.

As it is written, "I am first and I am last." Thus Malchus is Kesser, for "Ani" is the letters of "Ayin," and "Chochmah comes from ayin."

For Ayin is Kesser, the intermediary between the Emanator and the emanated beings, making something from nothing. Therefore Malchus which corresponds to earth has the power to cause all growth.

And spiritually as well, Malchus which is the end of all levels is the source of the awakening from below that brings the awakening from Above to draw the light of the ten sefirot.

Whereas *dust* (avak) is what remains from fire — like wood burning in flame: the fire draws out the element of air, water, and fire within it, and only the element of earth remains, which is ash.

And this ash does not cause growth like regular earth. Earth sprouts on its own, but ash only produces when something is planted in it. Therefore ash is valid for covering the blood (in shechitah).

So too, by analogy, Malchus of kelipah — after all clarifications are completed — is like ash. For the essence of the existence of kelipah is through the breaking of the vessels.

וְזֶהוּ הַהֶפְרֵשׁ שְׁבִין עֶפֶר לְאַבֶּק שְׁנֹזֶפֶר בְּזֵהָר. כִּי הִנֵּה ד' יְסוּדוֹת אֵשׁ רוּחַ מַיִם עֶפֶר וְהָעֶפֶר הוּא הַתַּחְתּוֹן מִכֻּלָּם.

וְאַף עַל פִּי שֶׁאֵשׁ רוּחַ מַיִם הֵם גְּבוּהִים יוֹתֵר הָרִי אֵין אֵלֶּה מַצְמִיחִים פְּרוֹת רַק הַכֹּל הִנֵּה מִן הָעֶפֶר

וְהַטַּעַם כִּי הָעֶפֶר הוּא מִבְּחִינַת מַלְכוּת. וּמִן הָעֶפֶר אֲשֶׁר יִהְיֶה בְּקֶרְקַע הַמִּשְׁכָּן

וּבְקִדּוּשָׁה הִיא בְּחִינַת הַתְּפִלּוּת וְנִעוּץ תַּחֲלָתָן בְּסוּפָן בְּנוֹדָע.

וְכֵמוֹ שֶׁכְּתוּב אָנִי רִאשׁוֹן וְאָנִי אַחֲרוֹן שֶׁהַמַּלְכוּת הוּא בְּתֵר אָנִי אוֹתִיּוֹת אֵין וְהַתְּכֵמָה מֵאֵין תִּמְצָא

כִּי אֵין הוּא בְּחִינַת כְּתֵר הַמִּמְצָע בֵּין הַמַּאֲצִיל לְנֶאֱצָלִים לְהִיּוֹת מֵאֵין יֵשׁ. וְלָכֵן יֵשׁ כַּח זֶה גַם לְמַלְכוּת הִיא בְּחִינַת עֶפֶר לְהַצְמִיחַ כָּל צִמְחַת הָאֲדָמָה

וְגַם בְּרוּחָנִיּוֹת יֵשׁ כַּח לְמַלְכוּת הִיא סוּף כָּל הַמַּדְרָגוֹת לְהִיּוֹת מְקוֹר אֲתַעֲרוּתָא דְלִתְמָא לְהִיּוֹת אֲתַעֲרוּתָא דְלַעֲלִילָא לְהַמְשִׁיךְ אוֹר הִי סְפִירוֹת

מִהַשְׁאִיכָן אֶבֶק — הוּא דְאֲשַׁתְּאָר מִן הַנוֹרָא, כְּמִשְׁלַל הָעֲצִים שֶׁדוֹלְקִים בָּאֵשׁ — שֶׁהָאֵשׁ שׁוֹאֵב יְסוּד אוֹר־מַיִם־רַח שְׁבִתוֹכֶם, וְלֹא נִשְׁאָר אֵלָּא יְסוּד הָעֶפֶר — שֶׁהוּא הָאֶפֶר

וְאַפֶּר זֶה — אֵינוֹ מַצְמִיחַ כֵּמוֹ עֶפֶר. כִּי הָעֶפֶר מַצְמִיחַ מֵעַצְמוֹ, וְאֵין הָאֶפֶר מַצְמִיחַ אֵלָּא כְּשׁוֹזְרֵעִים בּוֹ, וְלִפְיָקָד הוּא כְּאֶשׁ לְכִסּוֹי הָדָם

כָּד עֲדָמָ"שׁ — מַלְכוּת דְּקַלִּיפָה הִיא אַחֵר גָּמַר כָּל הַבְּרוּרִים, שֶׁעַקֵּר הַנִּיּוֹת הַקְּלִיפּוֹת הוּא עַל־יְדֵי שְׁבִיחַת הַכֻּלָּים

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And what is clarified first — the choicest — becomes Atzilus; what remains becomes Beriah, etc., until the lowest level, the end of all clarifications, where no more clarification is possible — that becomes kelipah.

And in them remains only minimal life-force — like dust, which at least produces something when planted, though not like earth, which grows on its own.

And this life exists only during exile. But in the future, “I will remove the spirit of impurity” (Zechariah 13:2); they will have no life at all.

And on this our Sages said, “They raised dust up to the Throne of Glory.” This is Malchus of Atzilus — for even the dust becomes elevated above through Yaakov’s birur.

For when “a man wrestled with him,” Yaakov also strengthened himself and clarified from him — the text says “they raised” in plural, because the birur was through both: Yaakov the clarifier, and the Satan-minister being clarified.

And just as the Satan-minister embraced Yaakov with his arms of Chessed and Gevurah, so too Yaakov embraced him with his own Chessed and Gevurah — for this is the nature of wrestlers.

And so is the battle of the evil inclination, as our Sages said: “A person must constantly incite the good inclination against the evil inclination,” etc.

And therefore great is the power of repentance — for clarification is the essence of teshuvah — and “in the place where penitents stand,” etc., for they draw with greater strength.

And this is the war of the “other side” of Ze’er Anpin, and likewise the dust is clarified in the opposite war of the feminine.

As it is said in the Zohar on “with all your heart” — with your two inclinations — this is the secret, etc.

And the “dust” is Malchus of kelipah; it ascended to the Throne of Glory — Malchus of holiness — for from Malchus extends the chain from world to world, down to Malchus of Asiyah, which becomes the source of the dust.

ומה שנבחר תחלה — המבחר — נעשה אצילות; והנשאר נעשה בריאה כו' — עד שהמדרגה התחתונה, סוף כל הברורים, מה שאין עוד לבקר — שם הם הקליפות.

ולא נשאר בהם אלא חיות מועט — כמו אבק — שפשזורים בו מצמיח, אכל אינו כמו העפר שמצמיח מעצמו.

וחיות זה — אינו אלא בזמן הגלות. אבל לעתיד — ואת רוח הטמאה אעביר (זכריה י"ג:ב') — ולא יהיה להם חיות כלל וכלל.

ועל זה אמרו רז"ל — העלו אבק עד כסא הכבוד — היא מלכות דאצילות, שגם בחינת אבק נתפלל למעלה על ידי הבירור של יעקב.

כי באשר — ויאבק איש עמו — גם יעקב נתחזק וביירר ממנו. והעלו — לשון רבים — לפי שהבירור הזה על ידי שניהם: יעקב — המבקר, והסטן־משרת — המתברר.

וכאשר חבק הסטן־משרת ידיו — חסד וגבורה — על גופו של יעקב — כך חבק יעקב ידיו — חסד וגבורה — על גופו של הסטן־משרת, כי כן דרך המתאבקים.

וכך היא מלחמת היצר־הרע, וכמאמר רז"ל — לעולם ירגיז אדם יצר־טוב על יצר־הרע כו'.

ולכן גדול כח התשובה — כי הבירור הוא ענין תשובה כו' — ובמקום שבפעלי תשובה עומדים כו' — דמשכין ליה בחילא יתיר.

והוא מלחמת זלע"ז דזעיר אנפין, וכן נתברר גם האבק במלחמת זלע"ז דנוקבא.

וכמו שנאמר בזהר על־פי — בכל לבבך — בשני יצריך — דא הוא רי"א כו'.

והאבק הוא מלכות דקליפה — עלה עד כסא־הכבוד — מלכות דקדושה — שמבחינת מלכות משתלשל מעולם לעולם עד מלכות דעשיה — להיות מקור האבק.

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For from there it separates — for Ze'er Anpin and Nukva of kelipah correspond to Ze'er Anpin and Nukva of holiness.

And the birur is for Malchus of kelipah to be included in Malchus of holiness, and Ze'er Anpin of kelipah in Ze'er Anpin of holiness, etc.

[NOTE Summary:

The maamar opens with the Alter Rebbe's interpretation of Yaakov's wrestling with the "man," identifying it as the battle between holiness and the Satan-minister, paralleling the eternal war with Amalek. This encounter is not merely historical but a spiritual archetype for how kelipah seeks influence. The Alter Rebbe explains that kelipah desires to draw sustenance directly from the Infinite Light, bypassing holiness and avoiding the nullification required in kedushah. However, Hashem prevents this, declaring "from there I will bring you down," ensuring that the Infinite Light is drawn only through proper channels of bittul.

He elaborates on the structure of holiness: beginning with Chochmah-Binah-Daas (absolute bittul), then extending to emotions (middos), and eventually to Netzach-Hod and Malchus. The "other side" can cling only to the middos, not to Chabad. Prayer illustrates this: love born in prayer fades afterward because the surrounding light departs, leaving only inner emotion vulnerable to distraction. Only the surrounding light (makif) can push away the externals — illustrating why remembrance (zachor) and the presence of Abba's intellect prevent Amalek.

The Alter Rebbe interprets the wrestling as an act of mutual embrace — the Satan-minister uses his own Chessed and Gevurah to pull Yaakov downward, while Yaakov uses his holy Chessed and Gevurah to elevate and refine him. This reflects the deeper war with the yetzer hara, where the struggle itself enables higher levels of teshuvah. Thus, repentance draws a stronger light than one who never sinned.

The maamar progresses to the nature of "dust" — the lowest remnant of kelipah after all birurim. Dust is compared to ash: it cannot sprout by itself but can produce growth when something is planted within it. Kelipah retains only minimal life-force, and only during galus; in the future, Hashem will remove all impurity. Even this "dust" was elevated by Yaakov's struggle — as Chazal say, "they raised dust up to the Throne of Glory." The Alter Rebbe teaches that this elevation occurs because the forces of kelipah in Ze'er Anpin and Nukva correspond to their holy counterparts; the ultimate birur is for Malchus of kelipah to be absorbed into Malchus of holiness. Through the intense struggle and refinement, even the lowest remnants are uplifted, completing the cosmic rectification.

Practical Takeaway:

Every struggle a person faces — emotional, spiritual, or internal — is not a flaw but the arena through which the deepest elevation occurs. When one confronts the yetzer hara directly, using holy strength against its counterfeit energies, one performs the very birur that Yaakov accomplished. Even the "dust" in one's life — the

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lowest, most stubborn habits — can be elevated when engaged with persistence and teshuvah. The maamar teaches that true spiritual growth comes not from avoiding the struggle but from entering it with courage, transforming darkness into light.

Chassidic Story

The Alter Rebbe once told a chassid who complained of constant internal battles, “If you felt no resistance, you would have no ascent.” He explained that just as Yaakov wrestled through the night to refine the minister of Eisav, so too a Jew’s inner conflicts are signs of a noble soul. Later, in Liozna, a young man came to the Alter Rebbe feeling crushed by urges he thought made him unworthy. The Alter Rebbe opened a window, pointed to the darkness outside, and said, “When dawn comes, darkness does not vanish — it transforms into day. Your struggles are not your downfall but your dawn.” The young man later testified that this teaching carried him for decades, inspiring him to turn every moment of temptation into an opportunity to draw closer to Hashem, fulfilling the very birur that Yaakov initiated.

END NOTE]