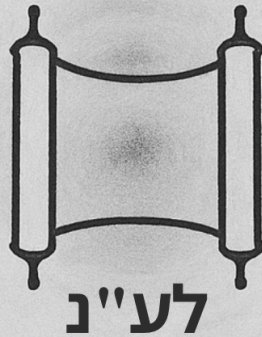


בס"ד

**Alter Rebbe**  
**Likkutei Torah**  
**Parshas Massei**  
ענין נחלת יעקב



שמעון בן ישראל  
*Dedicated By:*

ר' נחום אהרון & חיה  
ליטשקאווסקי

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**Introduction**

This discourse by the Alter Rebbe, Rabbi Shneur Zalman of Liadi (1745–1812), the founder of Chabad Chassidus and author of the *Tanya* and *Shulchan Aruch HaRav*, explores the concept of נחלת יעקב—the “Inheritance of Jacob.” Drawing from Zoharic and Kabbalistic sources, the Alter Rebbe weaves a profound vision of the soul’s ultimate destiny: not just to receive divine influence in measured, revealed form, but to be sustained by the hidden, transcendent lights—those that remain “beyond” during exile and are only revealed in the time of redemption. The discourse traverses many layers of spiritual structure—makifim (surrounding lights), the levels of Atik, and the essence of bitul—as it guides us toward a deeper appreciation of divine inheritance.

**The matter of the inheritance of Yaakov.** See Zohar Vol. II, Parshas Yisro (Pg. 283a), that it is the level of Talā d’Nafik Me’Atika (dew that issues from Atik) to Ze’eir Anpin, as it is written, “And may G-d give you from the dew of the heavens,” etc. And see there (Pg. 288b), that this is the concept of the Minchah (meal offering) of Shabbos and the third meal, and this has been explained elsewhere. And see what is written on the verse “I will be as the dew” (Hoshea 14:6), in the discourse beginning “Ha’azinu HaShamayim.”

ענין נחלת יעקב. ע' בזה"ב פ' יתרו (דפ"ג א') שהוא בחינת טלָא דנפיק מעתיקא לז"א וכמ"ש ויתן לך מטל השמים כו' וע"ש (דפ"ח ב') שהיה ענין מנחה דשבת וסעודה שלישית ונתבאר זה במ"א ועמ"ש מענין אהיה כטל סד"ה האזינו השמים.

Now, the inheritance of Yaakov is called an inheritance without boundaries. See on this in Pardes, entry “Nachalah.” This is because Tiferes rises up to Kesser, which is above the level of boundaries and limitations. And see what is written in the explanation on the verse “As an eagle arouses,” and what is written in the discourse “Mizmor Shir Chanukas HaBayis” regarding this inheritance—Yerushalayim, i.e., the Beis HaMikdash.

והנה נחלת יעקב נקראת נחלה בלי מצרים וע' מזה בפרדס ערך נחלה. והינו כי תפארת עולה עד הכתר אשר הוא למעלה מבחינת מצרים וגבולים ועמ"ש בבאור על-פסוק כנשר יעיר.

And see what is written in the discourse “Mizmor Shir Chanukas HaBayis” regarding this inheritance—Yerushalayim, i.e., the Beis HaMikdash—and it is explained there that it is a very lofty surrounding light (makif), i.e., from the level of Atik, which is the Malchus of Ein Sof, etc.

ועמ"ש בד"ה מזמור שיר חנופת הבית בענין נחלה זו ירושלים דהינו בית המקדש ומבואר שם שהוא בחינת מקיף עליון מאד דהינו מבחינת עתיק שהוא מלכות דאין סוף כו'

Likewise, in souls there are two levels of surrounding light: a surrounding light and a “surrounding to the surrounding,” as is explained elsewhere in the commentary on the verse “Ki Seitzei,” regarding the thirty measures, and as is written in the explanation

וכן בנשמות יש ב' מקיפים מקיף ומקיף למקיף כמ"ש במ"א בבאור על-פסוק כי תצא בענין ל' מ' ועמ"ש בבאור על-פסוק אלה פקודי בענין ותבואי בעדי ועדיף.

**Alter Rebbe**  
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| on the verse "Eileh Pekudei," regarding "And you came in your adornments."                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |                                                                                                                                                                                                                                                                                                                                                                                                                  |
| And another explanation of the inheritance of Yaakov is as explained elsewhere regarding "and charity is like a mighty stream" (Nachal Eisan), which means a drawing down from the level of Eisan—a very high level. See on this in the discourse "Re'eh Anochi." And see Zohar Vol. III, Parshas Chukas (Pg. 181a) on the verse "He sends forth springs into the streams," and (Pg. 182a) on "Wisdom is good with an inheritance," etc., and the commentary of the Ramez there.                                                                                                                                                     | ועוד יובן ענין נחלת יעקב על־דרך מ"ש במ"א בענין וצדקה כנחל איתן אשר פירוש נחל איתן הינו המשכה מבחינת איתן שהוא בחינה גבוהה מאד כמ"ש מזה בד"ה ראה אנכי. וע' בזה"ג פ' חקת (דקפ"א א') על־פסוק המשלח מעינים בנחלים (ודקפ"ב א') על־פסוק טובה חכמה עם נחלה כו'. ובפירוש הרמ"ז שם.                                                                                                                                       |
| Now, the level of the surrounding lights mentioned above has its root in that which is beyond time, for the order of time extends from the Malchus of Atzilus, which is the source of Beriah, Yetzirah, and Asiyah, etc. And this is the meaning of "to the remnant of His inheritance"—to one who makes himself like leftovers (shirayim), i.e., like the concept that "Teshuvah preceded the world," where one despises the life of time and seeks to be nullified to the level of the surrounding lights that are bound with the Infinite Light, blessed be He, exalted and lifted above the level of the days of the world, etc. | והנה בחינת המקיפים הנ"ל שרשם מבחינת שלמעלה מהזמן. כי סדר זמנים נמשך מבחינת מלכות דאצילות מקור דבי"ע כו' וזהו פירוש לשארית נחלתו למי ששם עצמו כשירים דהינו בענין תשובה קדמה לעולם שימאס בחי' הזמן                                                                                                                                                                                                                 |
| And thereby he causes and draws down from there the upper chesed to shine upon his soul, as in "And I will feed you the inheritance of Yaakov your father," etc. And see what is written in the discourse "Mi Mana Afar Yaakov." And see Zohar Noach (Pg. 69b) on the verse "With the roar of Your waves they praise You—whoever longs," etc. And similarly one can interpret "he makes himself like shirayim." And see the discourse "Vayehi Miketz" regarding "Zakai Keshot," etc., and the discourse "Ko Sevarchu" regarding "Where a person's will is," etc.                                                                     | ולהיות בטל לבחינת המקיפים הדבוקים באור אין סוף ברוך הוא המרום ומתנשא מבחינת ימות עולם כו' ועל־ידי זה גורם ומושך ההמשכה משם להיות נמשך תוסד עליון להאיר נפשו על־דרך והאכלתיד נחלת יעקב אביה כו' ועמ"ש סד"ה מי מנה עפר יעקב. וע' בזהר נח (דס"ט ב') על־פסוק בשוא גליו אתה תשבחם מאן דכסוף כו' ועד"ז י"ל בפירוש שם עצמו כשירים. ועמ"ש בד"ה ויהי מקץ בענין זכאי קשוט כו' ועמ"ש בד"ה כה תברכו שבמקום שרצונו של אדם כו' |
| And this is the meaning of the verse, "And you and your sons shall live from the remainder" (Melachim II 4:7). And our Sages said: "until the resurrection of the dead." The meaning of "from the remainder" (בנוותר) is as the Targum renders: "from what remains" (מדשתאר), and this refers to the level of the aforementioned                                                                                                                                                                                                                                                                                                     | וזהו שאמר: "ואת ובניה תחיי בנוותר". ואמרו רז"ל "עד שיחיו המתים". פירוש בנוותר – הינו כדתרגם "מדשתאר", והינו בחינת המקיפים הנ"ל שנשארו למעלה בבחינת מקיף                                                                                                                                                                                                                                                          |



## Alter Rebbe

## Likkutei Torah

## Parshas Massei - ענין נחלת יעקב -

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| surrounding lights (מקיפים), which remain above in the state of makif.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| And in the future, it is written: “Then you shall delight in Hashem... and I shall feed you the inheritance of Yaakov your father” (Yeshayahu 58:14), for those surrounding lights will then be revealed—because the resurrection of the dead will be through <b>Talā d’Naṭif Me’Atika</b> (dew that drips from Atik). And this is the meaning of “you shall live from the remainder.”                                                                                                                                                                            | וְלַעֲתִיד כְּתִיב: "אָז תִּתְעַנֵּג עַל ה'... וְהִאֲכַלְתִּיהָ נַחֲלַת יַעֲקֹב אָבִיךָ", שִׁיתְגַּלוּ הַמְּקִיפִים הַנִּלְכָּדִים, כִּי תִחְיֶה הַמֵּתִים. "תִּהְיֶה עַל-יְדֵי טֶלָא דְנִטִּיף מֵעֵתִיקָא, וְזֶהוּ "תִּחְיֶה בְּנוֹתָר".                                                                                                                                                                                                                                      |
| And this is the meaning of the verse “And the remnant of Yaakov shall be like dew” (Micha 5:6), and also the simple meaning of “he makes himself like leftovers”—namely, the aspect of <i>bitul</i> (self-nullification). And specifically through this, he draws down from the Thirteen Attributes of Mercy (י"ג מִדּוֹת הַרַחֲמִים), which come through the thirteen verses beginning with “Who is a G-d like You,” etc.                                                                                                                                        | וְזֶהוּ שְׂאֵמֶר: "וְהִיָּה שְׂאֵרִית יַעֲקֹב... כְּטֵל", וְגַם פִּירוּשׁ: "מְשִׁים עֲצָמוֹ כְּשִׁירִיִּים" – כְּפֶשׁוּטוֹ, שֶׁהוּא בְּחִינַת בְּטוּל, וְעַל-יְדֵי זֶה דִּיקָא מְמַשִּׁיף מִבְּחִינַת י"ג מִדּוֹת דְּרַחֲמֵי עֲלָאִין, שֶׁעַל-יְדֵי הֵם י"ג פְּסוּקִים מִי אֵל כְּמוֹד כו'.                                                                                                                                                                                    |
| And this is as it is written in the Zohar, Parshas Shlach (158b) on the verse “Is Hashem among us or not?”—that the level of Atik (the Ancient of Days), which is above the level of the Name Havayah, is called “nothing” (אֵין), because it is not graspable and is called “the concealed of all concealed.” And drawing down from this level happens specifically through one who makes himself as leftovers—that is, through nullifying <i>yesh</i> (ego/self) into <i>ayin</i> (nothingness), and thereby he draws down upon himself from the level of Ayin. | וְהִינוּ כְּמוֹ שְׂכָתוּב בְּזֹהָר פ' שְׁלַח (דְּקִנ"ח ב') עַל-פְּסוּק: "הֲיֵשׁ ה' בְּקִרְבָּנוּ אִם אֵין" – שֶׁהַבְּחִינָה דְּעֵתִיקָא, שֶׁהִיא לְמַעַלָּה מִבְּחִינַת שֵׁם הוּא, נִקְרָאת "אֵין" מִשּׁוּם שֶׁאֵינָהּ מוֹשָׁגָת, וְנִקְרָאת "סְתִימָאָה דְּכָל סְתִימִין". וְלִהְיוֹת הַמְּשַׁכָּה מִבְּחִינָה זוֹ, הוּא דִּיקָא עַל-יְדֵי שְׂמִשְׁיָם עֲצָמוֹ כְּשִׁירִיִּים, שֶׁהוּא בְּחִינַת בְּטוּל הֵישׁ לְאֵין, וְעַל-יְדֵי זֶה "מְמַשִּׁיף עָלָיו מִבְּחִינַת "אֵין". |
| And as it is written in the discourse beginning “Es Shabsosai Tishmoru.”                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | וּכְמוֹ שְׂכָתוּב בְּד"ה "אֵת שְׂכָתוֹתַי תִּשְׁמְרוּ                                                                                                                                                                                                                                                                                                                                                                                                                          |

**[NOTE Summary]**

The Alter Rebbe opens by explaining that the inheritance of Yaakov is rooted in a level that transcends all boundaries—reaching even the realm of *Atik*, the innermost will of the Ein Sof. Drawing on Zohar (Parshas Yisro), he identifies the “dew” that will resurrect the dead (טֶלָא דְנִטִּיף) as the same transcendent energy represented by the “remainder” (נוֹתָר)—divine influence that currently hovers above, unrevealed.

This “remainder,” or *makif* (surrounding light), does not enter vessels during our current stage of creation. However, it is destined to be revealed in the future—at the time of the resurrection and ultimate delight in Hashem—as hinted by the verse “Then you shall delight in Hashem and I shall feed you the inheritance of Yaakov.”

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The Alter Rebbe then identifies two modes by which these transcendent lights are accessed: 1) through *bitul*, self-nullification, expressed by “making oneself as shirayim (leftovers),” and 2) through the thirteen attributes of mercy (יג מדות), which transcend the conventional structure of Hashem’s name (Havayah) and flow from Atik itself, the “Ayin” (nothingness) state.

He concludes by pointing out that one who nullifies their “yesh” (ego/selfhood) into “ayin” becomes a vessel for this transcendent, concealed light. In this way, the “remainder” (נותר) sustains them even now in hidden form—and fully in the future.

#### Practical Takeaway

The deepest levels of divine sustenance come not through striving for spiritual achievement, but through profound humility—*bitul*. By making oneself “as shirayim”—like the disregarded leftovers—we become fit vessels for the most exalted light, the light that currently hovers in concealment and will one day resurrect the dead. Practicing quiet humility and surrender to the unknowable will of Hashem opens us to this hidden inheritance.

#### Chassidic Story

One Friday evening in Liozna, the Alter Rebbe was seen unusually joyous after davening. His Chassidim asked him why. The Rebbe explained that during Kabbalas Shabbos, he had sensed the soul of a simple water-carrier standing near him in shul. This man had passed away years earlier and was never known for Torah learning or spiritual greatness. Yet in heaven, the man had been granted a lofty place among the righteous.

Why? Because, the Rebbe said, every morning before loading his buckets, the man would whisper, “Ribono Shel Olam, I know nothing. I only want to serve You with the strength You’ve given me.” This pure *bitul* elevated his entire life. “He lived from the נותר,” the Rebbe said. “And now he dwells in the light of Atik.”

**Source:** *Shemuos V’Sippurim*, vol. 1, story 54.

#### TPX (Therapeutic-Psychological Integration)

This discourse invites us to reimagine the nature of strength, resilience, and healing—not as the product of what we *do* or *acquire*, but of what we *surrender*. In the language of the Alter Rebbe, true spiritual vitality comes “בנותר”—from what remains beyond us, what is concealed, what is not yet integrated into our conscious self. Psychologically, this aligns with a deep truth: the most transformative growth does not emerge from control, but from release.

The “surrounding lights” (*makifim*) represent the transcendental forces in our lives—the love, grace, and meaning that we cannot manufacture but can open ourselves to. Trauma often leaves us with a shattered sense of self—feeling cast aside, like *shirayim* (leftovers). Yet the Alter Rebbe teaches that it is precisely when we accept this state—when we *choose* to make ourselves

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like shirayim, embracing humility and vulnerability—that we unlock access to the highest spiritual nourishment.

In therapy, this parallels moments when a person reaches their edge—not trying to fix themselves, not striving to be better, but saying, “I don’t know how to be whole, but I’m here.” That moment of surrender creates space for healing forces beyond the ego to enter. The Alter Rebbe calls this *bitul ha-yesh la'ayin*—the nullification of ego into pure being.

Furthermore, he describes this source as *Ayin*, “the concealed of all concealed,” inaccessible to intellect or structure. This echoes modern understandings of the unconscious and the right-brain mode of healing, where language and logic fall away, and transformation arises from presence, connection, and spiritual energy that “drips from Atik”—the place beyond time, beyond trauma, beyond name.

This is not passive resignation. It is active trust. The trust that, even when nothing makes sense, I am held by something higher. That my tears, my silence, my not-knowing—all become conduits for divine nourishment.

#### Story

A woman in Argentina had lost her husband and son within the same year. She came to a support group and barely spoke. For weeks, she sat quietly at the edge of the room. One day, she whispered, “I feel like leftover fabric, like what gets swept off the tailor’s floor.”

Another woman, an older seamstress, came to her afterward and said, “In my shop, the most beautiful patches are made from those scraps. They mend the broken coats and blankets. We call them *retazos de alma*—soul remnants.”

The grieving woman later said that was the first moment she felt real hope. Not because her pain was gone, but because she saw that even her “leftover self” could carry beauty.

This is the נחלת יעקב—not the inheritance of perfection, but the light that flows into the very places we think are useless, empty, or broken.

**Source:** Clinical grief recovery group notes, Buenos Aires, 2006. Documented in *The Patchwork Path: Stories of Grief and Resilience* by Dr. Ilana Weiss. **END NOTE]**