

ויפריץ האיש מאד מאד מאד. הענין שכתוב שני פעמים מאד, כי מקום שנאמר אלל ד"ת מאד הוא עד אין סוף, והנה יעקב כלל כל י"צ גבולי אלכסון, והיה מצורר במדת החסד וצמדת הגבורה להשתמש בכל אחד במקום הראוי, (עיין בחלק ראשון על פסוק ויאמר אני ה' אלהי אברהם אביך) ולכן נאמר כאן מאד מאד שקנה הכל מד"ת ואף מה שנראה על הגוון כהיפך מד"ת כמו שנראה כאן בעסקו עם לבן, אכן יען שיעקב כלל כל ההפכים א"כ גם זה קנה מדברי תורה ולכן נאמר מאד מאד.

ויאמר אני ה' אלקי אברהם אביך וכו'. איתא צוה"ק [נראשית ק"ג] איהו באמצעותא. והיינו דאמר אביך גבי אברהם ולא גבי יצחק, דהנה מדות אברהם הוא מדות אהבה ומדות יצחק הוא מדות יראה והנה במקום שהאהבה צהשפעה מרובה מנאמא מדות אהבה וכן כשנאמא מדת אהבה בשלימות מנאמא מדות אהבה, אבל ליעקב אבינו ע"ה היו שניהם במשקל וזאת נקרא מדות תפארת והוא מדות יעקב אבינו כלול משניהם ואינם קותרים זה את זה.<sup>1</sup>

**בראשית ל"א** ויאמר, מה איתן-לך; ויאמר יעקב, לא-תתן-לי מאומה--אם-תעשה-לי הדבר הזה, אשובה ארעה צאנך אשמר. **לב** אעבר בכל-צאנך היום, הסר משם כל-שה נקד וטלוא וכל-שה-חום בפשבים, וטלוא ונקד, בעזים; והיה, שכרי. **לג** וענתה-בי צדקתי ביום מחר, כי-תבוא על-שכרי לפניך: כל אשר-איננו נקד וטלוא בעזים, וחום בפשבים--גנוב הוא, אתי. **לד** ויאמר לבן, הן: לו, יהי כדברך. **לה** ויסר ביום ההוא את-התלשים העקדים והטלאים, ואת כל-העזים הנקדות והטלאות, כל אשר-לבן בו, וכל-חום בפשבים; ויתן, ביד-בניו. **לו** וישם, דרך שלשת ימים, בינו, ובין יעקב; ויעקב, רעה את-צאן לבן--הנותרת. **לז** וישח-לו יעקב, מקל לבנה לח--ולוו וערמון; ויפצל בהן, פצלות לבנות--מחשף הלבן, אשר על-המקלות. **לח** ויצג, את-המקלות אשר פצל, ברהטים, בשקתות המים--אשר תבאן הצאן לשותות לנכח הצאן, ויחמנה בבאן לשותות. **לט** ויחמו הצאן, אל-המקלות; ותלדן הצאן, עקדים נקדים וטלאים. **מ** והפשבים, הפריד יעקב, ויתן פני הצאן אל-עקד וכל-חום, בצאן לבן; וישת-לו עדרים לבדו, ולא שתם על-צאן לבן. **מא** והיה, בכל-יחם הצאן המקשרות, ושם יעקב את-המקלות לעיני הצאן, ברהטים--לחמנה, במקלות. **מב** ובהעטיף הצאן, לא ישם; והיה העטפים ללבן, והקשרים ליעקב. **מג** ויפריץ האיש, מאד מאד; ויהי-לו, צאן רבות, ושפחות ועבדים, וגמלים וחמרים.

**Genesis 30:31** And he said: 'What shall I give thee?' And Jacob said: 'Thou shalt not give me aught; if thou wilt do this thing for me, I will again feed thy flock and keep it. **32** I will pass through all thy flock to-day, removing from thence every speckled and spotted one, and every dark one among the sheep, and the spotted and speckled among the goats; and of such shall be my hire. **33** So shall my righteousness witness against me hereafter, when thou shalt come to look over my hire that is before thee: every one that is not speckled and spotted among the goats, and dark among the sheep, that if found with me shall be counted stolen.' **34** And Laban said: 'Behold, would it might be according to thy word.' **35** And he removed that day the he-goats that were streaked and spotted, and all the she-goats that were speckled and spotted, every one that had white in it, and all the dark ones among the sheep, and gave them into the hand of his sons. **36** And he set three days' journey betwixt himself and Jacob. And Jacob fed the rest of Laban's flocks. **37** And Jacob took him rods of fresh poplar, and of the almond and of the plane-tree; and peeled white streaks in them, making the white appear which was in the rods. **38** And he set the rods which he had peeled over against the flocks in the gutters in the watering-troughs where the flocks came to drink; and they conceived when they came to drink. **39** And the flocks conceived at the sight of the rods, and the flocks brought forth streaked, speckled, and spotted. **40** And Jacob separated the lambs--he also set the faces of the flocks toward the streaked and all the dark in the flock of Laban--and put his own droves apart, and put them not unto Laban's flock. **41** And it came to pass, whensoever the stronger of the flock did conceive, that Jacob laid the rods before the eyes of the flock in the gutters, that they might conceive among the rods; **42** but when the flock were feeble, he put them not in; so the feebler were Laban's, and the stronger Jacob's. **43** And the man increased exceedingly, and had large flocks, and maid-servants and men-servants, and camels and asses.

**בראשית כ"ח** ויצא יעקב, מבאר שבע; ויילך, חרנה. **יא** ויפגע במקום ויילן שם, כי-בא השמש, וישח מאבני המקום, וישם מראשיתיו; וישב, במקום ההוא. **יב** ויחלם, והנה סלם מצב ארצה, וראשו, מגיע השמימה; והנה מלאכי אלהים, עלים ויכדים בו. **יג** והנה יהנה נצב עליו, ויאמר, אני יהוה אלהי אברהם אביך, ואלהי יצחק; הארץ, אשר אתה שכב עליה--לך אתננה, ולזרעך.

**Genesis 28:10** And Jacob went out from Beer-sheba, and went toward Haran. **11** And he lighted upon the place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep. **12** And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it. **13** And, behold, the LORD stood beside him, and said: 'I am the LORD, the God of Abraham thy father, and the God of Isaac. The land whereon thou liest, to thee will I give it, and to thy seed.'

**ספר הזהר פרשת ויצא דף קנ"א**

והנה יי' נצב עליו וגו' הכא חמא יעקב קשורא דמהימנותא כחד. נצב עליו וכתוב (מלכים א כ"ב) ומלך אין באדום נצב מלך (נצב עליו)<sup>1</sup>. חמא דכל דרגין קיימין כלהו על ההוא סלם לאתקשרא כלא בחד קשרא. ובגין דאתיהיב ההוא סלם בין תרין סטרין הה"ד אני יי' אלהי אברהם אביך ואלהי יצחק. הארץ וגו'. אלן אינון תרין סטרין בימינא ושמאלא. ד"א והנה יי' נצב עליו (ויאמר) עליה דיעקב למהוי כלא רתיכא קדישא ימינא ושמאלא ויעקב בגוייהו כנסת ישראל לאתקשרא בינייהו הה"ד אני יי' אלקי אברהם אביך ואלקי יצחק. מנלן דיעקב באמצעיתא משמע דכתיב אלקי אברהם אביך ואלקי יצחק (הארץ) ולא כתיב אלקי יצחק אביך דכיון דאתקשר ביה באברהם אשתכח דאיהו באמצעיתא ולבתר הארץ אשר אתה שוכב עליה הא כלא רתיכא חדא קדישא. והכא חמא דיהוי שלימו דאבהן. תא חזי אלקי אברהם אביך. דכיון דאמר אברהם אביך ודאי איהו באמצעיתא ואלקי יצחק הכא אתרמיז דקשיר לתרין סטרין ואחיד לון. קשיר לסטרא חד דכתיב אברהם אביך. וקשיר לסטרא אחרא דכתיב ואלקי יצחק תוספת וא"ו לגבי יצחק לאחזאה דיעקב אחיד לתרין סטרין.

[http://www.chabadlibrary.org/books/sifrey\\_yesod/zohar/bereyshis/vayeytzey.htm](http://www.chabadlibrary.org/books/sifrey_yesod/zohar/bereyshis/vayeytzey.htm)

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"And, behold, Hashem stood above it" (Beresheet 28:13) means that Ya'akov saw here the Knot of Faith as one. "...Stood (Heb. nitzav) above it..." as "a pillar (Heb. netziv) of salt" (Beresheet 19:26)<sup>1</sup>: a mound, for all the grades are as one on that ladder, so that all will be connected into one knot. For this ladder was put between the two sides, and this is the meaning of the verse: "and said, I am Hashem the Elohim of Avraham your father, and the Elohim of Yitzchak..." These are the two sides, right and left. Another explanation of the verse, "And, behold, Hashem stood above it,"--on Ya'akov--so that a holy Chariot would be made. Then, between the right and left is Ya'akov, and the Congregation of Yisrael will be tied with them. This is the meaning of, "Hashem the Elohim of Avraham your father, and the Elohim of Yitzchak." How do we know that Ya'akov is in the middle? We know from the verse, "Hashem the Elohim of Avraham your father, and the Elohim of Yitzchak." Note that it is not written 'the Elohim of Yitzchak your father', because he was connected to Avraham. Then, it is written: "the land on which you lie." This makes all into one holy Chariot. Here, Ya'akov saw that he would be the chosen of the fathers. Come and behold: "Hashem the Elohim of Avraham your father." Because He said, "Avraham your father," assuredly he is in between them. And "the Elohim of Yitzchak" alludes to the fact that Ya'akov was bound to the two sides and was part of them. He is tied on the one side as it is written: "Hashem the Elohim of Avraham your father"; and on the other side he is tied, as it is written: "and the Elohim of Yitzchak." In the latter case, the letter Vav ('and') is added [to Elohim] when Yitzchak is mentioned. This indicates that Ya'akov seized both sides.

<http://www.kabbalah.com/k/index.php/p=zohar/zohar&vol=9&sec=318>

to break into, to burglarize ; to breach, to penetrate ; to erupt, to break out ; to burst into (tears, applause)	פָּרַץ
to include ; to generalize	כָּלַל
borderline, marginal	גְּבוּלִי
border (state, country) ; borderline ; extreme, limit, bounds	גְּבוּל
oblique line, line at an angle ; (geometry) diagonal	אַלְכֶסוֹן
to use	הִשְׁתַּמֵּשׁ
fitting, appropriate, proper, becoming ; fit for, suitable for (eating, drinking, publication) ; deserving of	כִּיּוֹי
shading, variety, variation	גִּוּוֹן
Reversible	הִפְיָךְ
since, because, for the reason that	יַעַן
(literary) with regard to, with respect to, regarding, with reference to	גְּבִי
center, middle	אֶמְצַע
Influence	הִשְׁפָּעָה
great, many, multiple, numerous	מְרֻבָּה
to be reduced, to be cut back, to be decreased ; to be narrowed, to be concentrated	צָמַצַּם
weight ; weigh-scale ; importance, value, significance ; (poetry) meter, rhyme	מִשְׁקָל
Included	כְּלוּל
contradictory, inconsistent, opposing	סוֹתֵר

<sup>1</sup> The original Zohar text cites the verse, "There was no king in Edom; a deputy (נצב, lit. 'standing') was king" (1 Kings 22:47). Oddly, the English translation cites B'reishit: after Sodom was destroyed, Lot's wife was turned into a Pillar of Salt, (נציב מלח).

"...And He said, I am Hashem, the G-d of Avraham your father, and the G-d of Yitschok ..." (Bereshit, 28:13)

It is written in the holy Zohar (Bereshit, 150a), "Yisrael is in the middle of everything, he receives the (divine effluence) first from the source of everything ..." This verse says, "your father," regarding Avraham but not regarding Yitschok. The attribute of Avraham is love, and the attribute of Yitschok is fear. In a place where love is greatly abundant fear is constricted, and similarly when the attribute of fear is complete then the attribute of love is constricted. However, with Yaakov Avinu, the two attributes balanced each other, and this is called the attribute of, "tiferet," harmony or beauty - the attribute of Yaakov Avinu, which contains both of them, and they do not contradict each other. (Tr. Edwards)

Rabbi Elazar said: All these verses instruct us wisdom. We have learned that in supernal matters, some depend on actions, SUCH AS TEFILIN AND THE TZIZIT; some depend on speech, LIKE THE RECITAL OF THE SH'MA AND PRAYER; and some on devotion, SUCH AS LOVE AND FEAR. Whoever wishes to receive blessings should do so through prayer, speech, and devotion. Yet some are not DRAWN through prayer, but depend on actions. Come and behold: all that honest Ya'akov did was wise. It is written: "And he set the rods which he had peeled before the flocks in the gutters in the watering troughs" (Bereshit 30:38). All this he did in wisdom, to draw blessings from the source of all to the supernal grades, which are his lot. What are "the rods?" They are the grades of Judgment, "which he had peeled," from which he removed Judgment; "in the gutters" (Heb. rehatim) is similar to the verse, "a king is caught in its tresses" (Heb. rehatim)" (Shir Hashirim 7:6), because from that king, blessings come to all the worlds. Another explanation for the verse, "a king is caught in its tresses," is that this [lower] King is bound and tied to the supernal gutters through which everything is watered by the high King. "...in the watering troughs..." refers to the rivers that run until they come to the place where they gather. "...when the flocks came to drink..." is similar to the verse, "they give drink to every wild beast: the wild asses quench their thirst" (Tehilim 104:11), which refers to the place where the water gathers and everyone comes to drink of it. And they were heated." What is the meaning of this verse? When the north wind blows, water, which is plenty, congeals and does not flow. When the south wind, the water is heated, the ice breaks, and it flows. Then everyone drinks, because the heat from the south breaks THE FROZEN WATER. Everyone is heated and drinks with joy, because the coldness of the north HAS PASSED. This is the meaning of the verse, "And they were heated." Why is it written IN THE FEMININE, WHEN 'CATTLE' IS MASCULINE? HE ANSWERS: Because they are all females.

Ya'akov meant to perform the following act wisely, as it is written: "And Ya'akov took him rods of fresh poplar" (Bereshit 30:37). Rabbi Elazar opened the discussion with the verse: "For Yah has chosen Ya'akov to Himself, Yisrael for His peculiar possession" (Tehilim 135:4). Come and behold: we do not know from the verse, "For Yah has chosen Ya'akov to Himself," who chose whom. Did the Holy One, blessed be He, choose Ya'akov, or did Ya'akov choose the Holy One, blessed be He. From what the scripture tells us, I know that the Holy One, blessed be He, took Ya'akov for Himself as His portion. As it is written: "For Hashem's portion is His people; Ya'akov is the lot of His inheritance" (Devarim 32:9). Come and behold: Ya'akov also chose his inheritance and lot as his portion; he rose above all the grades and took as his portion, "rods of fresh poplar (Heb. livneh)," namely, the white (Heb. lavan) grade of the right side, and "almond and plane tree," the red grade of the left side. "...and peeled white streaks in them..." He removed the Judgment FROM THE ALMOND AND THE PLANE TREE THAT ARE OF THE LEFT, and connected them to the right. He himself, came between them and brought them together so that they became one with two colors. With all that, he "made the white appear" that the white dominated the red. Why should he do that? To pour blessings on his portion, from the universal source, and to perfect this grade by the three COLUMNS, so the three COLUMNS shall become as one.

We already explained the verse, "in the gutters in the watering troughs." By this wise act, blessings flow downward; all the worlds are watered, and blessings dwell on them, as was explained when discussing the verses, "in the morning he shall devour the prey" (Bereshit 49:27), and, then "at night he shall divide the spoil" (Ibid.). Then all the worlds below will be blessed. And Ya'akov took his portion from the blessings which dwell on him below, because it is the lot of the Holy One, blessed be He. "And Ya'akov took him rods of fresh poplar..." The intention of this act was for the bonds of Faith. The sound of sounds was brought from above downward, and our eyes opened.: The wheel turned a few times and the melodious sound was heard. Those who slumber and sleep, who have sleep in their eye sockets, awake! They do not know, or look, or see, for they shut their ears, heavy hearted, asleep without knowledge. The Torah is before them, yet they pay not attention, nor know what they look at. They see, yet do not see. The Torah raises sounds. Behold, fools, open your eyes, and know. But there is no one to notice, no one to lend an ear. How long will you be in darkness because of your evil desires? Look to know, and the shining light shall be revealed to you. As a result of his problems in a foreign country and rule with strange grades, honest Ya'akov rejected them all and chose as his inheritance a light out of darkness and wisdom out of stupidity. He honored his Master while still under foreign rule. Then it was said of him: "Ya'akov shall not now be ashamed, neither shall his face now grow pale" (Yeshayah 29:22). "And Ya'akov took him," means that he chose his lot and portion. "The rod of fresh (also: 'moist') poplar," is the Right, the white color. It is moist, of water, CHESSED. The almond is the Left, red as a rose, and the plane tree combines them together. Right embraces and overpowers them through its color, as it is written: "white appears", is connected to the two Columns, its lot is with the

Right Column. It engraved THE ILLUMINATION OF THE RIGHT on both COLUMNS. He was then called a 'perfect man', complete in every respect.

It is written in the scriptures: "And it came to pass, whenever the stronger cattle did conceive, that Ya'akov laid the rods..." This mystery of mysteries was transmitted to those who were wise of heart. Within the legions of High Angels, there are grades and higher grades. Some are internal and some external. The internal are attached to the Holy King, and are attached to Yisrael, the holy children of the Holy One, blessed be He. They are called "the stronger (also: 'attached') cattle," the troops OF ANGELS attached above and below. When the passion of the angels is for the supernal splendor of above, the middle pillar, the perfected Ya'akov, takes the rods, the head Tefilin, in the gutters, the place and receptacle of the Tefilin. From this place, all the supernal armies and battalions, which are attached above and below, receive light and resplendence. Once they receive illumination from the gutters and the troughs of water, they become springs and sources which flow down generously. For this reason, Ya'akov distinguished between the supernal holy grades and the other grades of the rest of the nations, as it is written: "and he put his own flocks by themselves and put them not to Lavan's cattle." He separated cattle for himself so that his portion would not be like that of the other nations. In the same manner, Ya'akov separated the grades of faith above. He also had to separate the grades of the holy armies below to attach them to the palaces of the Queen. All bear the mark of the High King, because as the children of Yisrael are marked among the nations, so are the grades of the supernal troops of angels distinguished as the portion of the Holy One, blessed be He, from the other armies and legions of angels. Therefore, Ya'akov chose for his lot and portion the secret of the Faith. And the Holy One, blessed be He, chose Ya'akov from among the other armies and legions of the world. The supernal legions are divided among themselves, because when the brightness of the fire within the illumination of the Shechinah is revealed, all the other grades are ashamed and enfeebled; for the splendor they can not approach. But the holy grades are all perfected BY THE CENTRAL COLUMN, YA'AKOV. When the splendor is revealed, they joyously ascend to approach it and cling to it. And the splendor is thus improved because of them. This is the secret of, "so the feebler were Lavan's," BECAUSE THEY ARE DRAWN FROM THE LEFT AND THEY ARE ENFEEBLED WHEN THE SPLENDOR IS REVEALED. "...and the stronger Ya'akov's..." ARE THOSE WHO ARE PURIFIED AND CAN BE ATTACHED TO IT.

Ya'akov had to choose and divide the holy grades as his portion, from the grades of other nations. Ya'akov had to do all this. Therefore, the Holy One, blessed be He, wrote in the Torah about the faithfulness of Ya'akov in these secret words. Happy is his portion.

"And he set the rods..." Rabbi Elazar opened the discussion with the verse: "If you are wise, you are wise for yourself: and if you scorn, you alone shall bear it" (Mishlei 9:12). Come and behold: woe to the wicked of the world, who do not know or look at the words of the Torah. And if they do, as they have no intelligence, the words of the Torah seem empty and useless to them. This is because they themselves are empty of knowledge and intelligence. But all the words of the Torah are high and precious, each of its words is dearer than pearls, "and all the things that may be desired are not to be compared to it" (Mishlei 8:11). When all those stout-hearted fools see the words of the Torah, they fail to understand and say things of no value. Woe to them, at the time when the Holy One, blessed be He, will exact from them the shame of the Torah, and they will be punished for rebelling against their Master. It is written in the Torah: "For it is not an empty thing for you" (Devarim 32:47), for the whole Torah is full of precious stones and pearls and all the goodness in the world. This is as it is written: "and all the things that may be desired are not to be compared to it." How can they say the Torah is empty? King Solomon said: "If you are wise, you are wise for yourself." When a man is wise in understanding the Torah, he benefits from that wisdom. HIS WISDOM DOES NOT BENEFIT THE TORAH, because he can not add even one letter. It is further written: "and if you scorn, you alone shall bear it," because the value of the Torah shall not be diminished one wit, and his jesting is his alone. He dwells in it, and it causes him to perish from this world and the world to come. Come and behold: when the supernal letters, THE GRADES OF BINAH, are attached to this grade, the ending of all the holy, supernal grades, it is filled from them and blessed by the supernal world, BINAH. This grade then waters all the flocks, each according to its worth. Each one of them is watered by Judgment and Mercy.

Come and behold, it is written: "And he set the rods." Ya'akov wanted to compose the evening prayer and to shine on the moon to water her and bless her on all sides. As it is written: "And he set the rods," the judgments and the Gvurot from the supernal Gvurah. When Ya'akov wanted to amend this grade, he removed all Judgments and Gvurot from the rods. He set THE RODS in the gutters, the four gutters WHICH ARE THE FOUR VESSELS OF CHOCHMAH, BINAH, TIFERET, AND MALCHUT, abiding underneath, "the well that the princes dug out" (Bemidbar 21:18). When it is filled by the higher rivers and sources, the water flows from that holy well, and the four VESSELS take it all. They are therefore called 'gutters', where THE ANGELS AND SOULS come to drink. These judgments and Gvurot, WHICH HE REMOVED FROM THE RODS, stand IN THE GUTTERS, so that each will receive its proper share. In the verse, "when the flocks came to drink...and the flocks conceived before the rods," THE TWO USES OF THE WORD 'FLOCK' correspond the ones to the others--THE GRADES WORTHY OF RECEIVING CHASSADIM AND THE GRADES WORTHY OF RECEIVING JUDGMENTS AND GVUROT.

What is the meaning of "heat" in the verse, "that they should conceive (lit. 'heat')"? When THE ANGELS, THE FLOCKS, are crowned by Judgment, they are heated by that Judgment. They then roam the world inspecting the ways of men for either good or evil. Come and behold, it is next written: "And the flocks conceived before (lit. 'were heated against') the rods." This is because these rods were heated, and they are now in charge of the Judgments in the world. People are

judged by them, as it is written: "This matter is by the decree of the watchers, and the sentence by the word of the holy ones..." (Daniel 4:14).

Rabbi Chiya began the discussion with the verse: "My soul clings to You: Your right hand upholds me" (Tehilim 63:9). We have to study this verse carefully. It reads, "My soul clings to You." David himself always cleaved to the Holy One, blessed be He. He cared not for other, WORLDLY matters, but cleaved to the Holy One, blessed be He, with his heart and soul. Because his only wish was to cleave to Him, the Holy One, blessed be He, supported him and never left him, AS IT IS WRITTEN: "YOUR RIGHT HAND UPHOLDS ME." From this we understand that when a man cleaves to the Holy One, blessed be He, He upholds him and never leaves him. Another explanation for: "My soul clings to You." This David does so that his grade may be crowned above. For when his grade is attached to the supernal grades and rises to them, the right embraces him, raises him, and joins him into a worthy union. This is echoed in the verses, "and Your right hand shall hold me," (Tehilim 139:10) and, "His right hand embraces me" (Shir Hashirim 8:3). Therefore, the scripture reads, "Your right hand upholds me." When he cleaves to the Holy One, blessed be He, it is written: "His left hand is under my head, and His right hand embraces me." This is his union with THE HOLY ONE, BLESSED BE HE. When he joins HIM in a union, his grade is filled and blessed. When all the gutters are filled on all four sides of the world, all the flocks are given water, each according to its grade. When Ya'akov came to purify this grade, he chose the right side, which was worthy of him. The Other Side, which was not worthy, was separated from him, as it is written: "and he put his own flocks apart and put them not to Lavan's cattle." He was "apart," on his own, and did not worship strange Elohim from the other sides. Happy is the portion of Yisrael, of whom it is written: "For you are a holy people to Hashem your Elohim, and Hashem has chosen you..." (Devarim 14:2).

Come and behold: Ya'akov, the chosen of the fathers, includes all of them, BECAUSE THE CENTRAL COLUMN, YA'AKOV, INCLUDES THE RIGHT AND LEFT COLUMNS, AVRAHAM AND YITZCHAK. He includes them all and thus strives to shine upon the moon, since it is for Ya'akov to compose the evening service. He made all the preparations correctly and installed all the holy aspects with his aspect. He thus separated his share from that of the other nations. Those were the holy, supernal grades of high holiness; the others were the grades defiled with the fifth of impurity.

We have already explained that the verse, "and he put his own flocks apart," means that he established for the faith alone, according to the verse: "For you are a holy people to the Hashem your Elohim and Hashem has chosen you" (Devarim 14:2). "...and put them not to Lavan's cattle..." because he did not share his lot and portion with them. Therefore Ya'akov, the chosen among the fathers, established the mystery of faith and separated his lot and portion from that of other nations. Of this the scripture reads, "But you that did cleave to Hashem your Elohim are alive every one of you this day" (Devarim 4:4).

Rabbi Aba said: Happy is the portion of Yisrael who are superior to the heathen nations, because their grade is high. The grades of the heathen nations are below. The first, those of the right, are on the side of Holiness. The second, those on the left, on the side of Defilement.

After the destruction of the Temple, it is written: "He has drawn back His right hand from before the enemy" (Eichah 2:3). It is also written: "save with Your right hand, and answer me" (Tehilim 60:7), because as the left becomes stronger, the impure are strengthened. This will continue until the Holy One, blessed be He, rebuilds the Temple and establishes and amends the world properly. Then everything shall be set aright again, and the side of Defilement will pass from the world. We have learned this from the verses, "and...I will cause the...unclean spirit to pass out of the land" (Zecharyah 13:2, and, "He will destroy death for ever" (Yeshayah 25:8).

The Holy One, blessed be He, alone shall remain, as it is written: "And the idols shall utterly be abolished," (Yeshayah 2:18) and, "Hashem alone shall be exalted on that day," (Yeshayah 2:17) because "there was no strange El with him" (Devarim 32:12). For the force of defilement will be annihilated from the world, and there will be no one left above and below except the Holy One, blessed be He. And the children of Yisrael, His Holy Nation which serves Him, shall be called 'holy', as it is written: "And it shall come to pass, that he that is left in Tzion, and he that remains in Jerusalem, shall be called holy, every one in Jerusalem that is written to life" (Yeshayah 4:3). Then there will be one King above and below, and one people to serve Him, as it is written: "And who is like Your people Yisrael, a singular nation on earth" (I Divrei Hayamim 17:21).