

through “Tiferes” the combination of love and fear....there is type of fear that is a result of love - from the great love that one has for Hashem, he is afraid to transgress the will of Hashem and blemish the love.....through the two midos of love and fear combined, a Jew is able to stand up to all circumstances....this world is filled with things whereby you can acquire Hashem.

- 29. ANSWER #9:** Yaakov is the *Bchir Ha'avos* as he is able to lift up every mundane thing in the world by his interacting with it for a Divine purpose.
- 30. ANSWER #3: Nesivos Shalom pg. 183:** Yaakov's dream serves as the backdrop to what would become his vocation. He had spent many decades quietly receiving from his father, and then added fourteen years of study in the yeshiva of Ever, during which he did not lay down to sleep. Involvement in mundane matters was completely foreign to him. He set off for Choron, for *charono shel olam*, the wrath of an unfriendly world. He “encountered” the special place where he would experience the vision of the ladder.
- 31. Midrash Raba 68,10:** This encounter meant that he sought to travel on, to escape, but the place itself opposed him like a solid wall blocking him.
- 32.** What they mean is that he contemplated his task to bring *kedushah* to the world of *reshus* – and was stymied. All the emptiness and vacuousness of ordinary life stood as a huge obstacle before him. Where was the opening in this formidable wall? Where could one enter it in a meaningful manner?
- 33.** Hashem showed him an image that captured the essence of his task, and addressed the fear that plagued him. All the occupations and events of the world of *reshus* are like the ladder, planted firmly in the ground, and reaching the Heavens themselves.
- 34.** Through the world of *reshus* – more accurately, specifically through the world of *reshus!* – a Jew can reach the greatest heights of spirituality.
- 35.** In order to succeed, however, Man must take pains while navigating that world to keep his head – like the ladder – always in the Heavens.
- 36. Bereishis 28, 16:** וַיִּיקָץ יַעֲקֹב מִשְׁנָתוֹ וַיֹּאמֶר אֲכֵן יֵשׁ ה' הַזֶּה בְּמִקְוֹם הַזֶּה וְאֲנֹכִי לֹא יָדָעְתִּי Jacob awoke from his sleep and said, “Surely the LORD is present in this place, and I did not know it!”
- 37. MEANING:** I did not realize how much could be spiritually accomplished through the world of the mundane and ordinary.”
- 38. ממון = 136 = סולם**
- 39. Bereishis 29,1:** וַיִּשָּׂא יַעֲקֹב רַגְלָיו וַיֵּלֶךְ אֶרְצָה בְּנֵי-קְדָדִים Jacob resumed his journey and came to the land of the Easterners.
- 40. MEANING:** He had absorbed the lesson of the ladder. He learned how to raise up the things closest to earthliness, and direct them to a higher place.
- 41.** He continues on to the well, land it was sealed up by the weight of the stone, the *yetzer hora*, the evil inclination that would not yield for those gathered around.
- 42.** Three flocks waited expectantly, signifying the three divisions of human activity: *mitzvah*, prohibition, *reshus*. The shepherds would band together and remove the stone.
- 43.** The Torah hints at an important strategy. It is not within our individual power to tame all the *yetzer hora* we must face in our lives. We need the strength of the *tzibbur*, the collective.
- 44.** Creating *kedushah* is a task for the group, the collective. The Torah alludes to this when it instructs “the entire congregation of *Bnei Yisrael*” in the *mitzvah* of

kedoshim tee'yu, you shall be holy. Success in the *avodah* of generating holiness requires the work of the *tzibbur*.

45. Avraham's attribute, is represented by the right hand, and gevurah, Yitzchak's middah, by the left hand, then tiferes, the middah of Yaakov, the third patriarch, is represented by the torso — the middle of the two extremities.
46. Yaakov must first develop Chesed, which he learned from Avraham; and Gevura, which he learned from Yitzchak, before he can attempt to develop Tiferes.

Yaakov first develops Chesed:

47. Examples of Chesed:

- Yaakov is studying Torah, which is equal to all acts of Chesed.....
- **Mishne Peah 1,1:** אֵלוּ דְבָרִים שְׂאִין לָהֶם שְׁעוֹר. הַפָּאָה, וְהַבְּכוֹרִים, וְהַרְאִיוֹן, וְגַמְלוֹת הַסֹּדִים, וְגַמְלוֹת הַבָּא. כְּבוֹד אָב וְתַלְמוּד תּוֹרָה. אֵלוּ דְבָרִים שְׂאָדָם אוֹכֵל פְּרוֹתֵיהֶן בְּעוֹלָם הַזֶּה וְהַקֶּרֶן קֵיָמָת לוֹ לְעוֹלָם הַבָּא. כְּבוֹד אָב וְגַמְלוֹת הַסֹּדִים, וְגַמְלוֹת הַבָּא, וְהַבְּאוֹת שְׁלוֹם בֵּין אָדָם לְחֵבְרוֹ, וְתַלְמוּד תּוֹרָה כְּנֶגֶד כָּלֵם: These are the things that have no definite quantity: The corners [of the field]. First-fruits; [The offerings brought] on appearing [at the Temple on the three pilgrimage festivals]. The performance of righteous deeds; And the study of the torah. The following are the things for which a man enjoys the fruits in this world while the principal remains for him in the world to come: Honoring one's father and mother; The performance of righteous deeds; And the making of peace between a person and his friend; And the study of the torah is equal to them all.
- Rambam: וכשיעשה האדם המצות התלויות בתועלת בני אדם זה עם זה כמו כן תחשב לו לצדקה לעוה"ב לפי שעשה המצות וימצא טובה בעוה"ז בעבור שנהג מנהג הטוב בין בני אדם כי כשינהג מנהג הזה ינהגו אחרים כמנהגו יקבל כמו כן שכר מהענין ההוא וכל המצות שבין אדם לחבירו נכנסות בגמ"ח ושים לבך עליהם כי כן תמצאם שהרי הלל הזקן (שבת פ"ב דף לא.) כשאמר לו הנכרי למדני תורה על רגל אחד אמר לו דעלך ביש לחברך לא תעביד וכשתחקור על הענין הזה תמצא ת"ת שקול כנגד הכל כי בת"ת יזכה האדם לכל זה כמו שבארנו בתחלת דברינו שהתלמוד מביא לידי מעשה: That when you look into the matter you will find that studying and teaching Torah (*talmud torah*) is indeed equal to all of these (good deeds mentioned in the mishnah, such as bringing peace between people), because through studying and teaching Torah a person will know all of these (good deeds) as we have explained elsewhere 'that Talmud Torah (study and teaching) brings to action.'"
- He advises Eisav how to successfully kill Nimrod.
- Rivkah, who represented the Midah of Chesed, loves (felt a great spiritual connection to Yaakov.
- He is cooking the lentil soup for his father to perform the Mitzvah of comforting the mourners.
- He listens to his mother to take the blessings from Esav, even though it is not easy for him.
- He listens to both his parents to go to Charan, even though it is not easy for him.
- Eliphaz impoverishes Yaakov, so Yaakov knows how it feels to be poor.
- After the dream, he promises to give Ma'aser from all his earnings.
- He rolls the rock off of the well for perfect strangers.

