



TORAH OHR • PARSHAS VAYISHLACH • MAAMAR 2

וישובו המלאכים אל יעקב לאמר באנו אל אחיך...

And the messengers returned
to Yaakov, saying: We came...



Yaakov sought the lofty encompassing light of Tohu, rooted in Esav, but Esav is still fallen and cannot pass it on; so Yaakov must draw it down himself through an arousal from below, which was the meaning of his gift to Esav.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok



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THE BIG IDEA

Yaakov sought the lofty encompassing light of Tohu, rooted in Esav, but Esav is still fallen and cannot pass it on; so Yaakov must draw it down himself through an arousal from below, which was the meaning of his gift to Esav.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

The messengers' report to Yaakov is read as an explanation. Yaakov, who embodies the perfection of Tikkun, deserves to receive the encompassing light (makif) of Tohu, but Esav, whose root is in Tohu, is still in the fallen state of the breaking and so cannot bestow it. The proof is the four hundred men with him: harsh judgments that feed the external forces. Their ultimate root is the four hundred shekels of silver Avraham gave Efron, which are the four hundred 'worlds of longing' of supernal delight prepared for the righteous. That delight comes from the essence of the Infinite Light, above even Keser, and passes through Keser, the 'socher' or encircler, as the phrase 'over lasocher' hints. Giving the silver to Efron was a descent for the sake of refinement, but in the meantime the light fell so low that it became Esav's four hundred men, 'sak', a covering of sackcloth; only in the Time to Come will it return fully to holiness. Since Esav cannot give Yaakov this light, Yaakov must draw it himself by raising mayin nukvin, for 'spirit brings spirit'. His gift to Esav was that arousal, and it could include even impure camels, because before this light darkness is as light.

OUTLINE

- | | | |
|----------|---|----|
| 1 | The messengers' answer
Yaakov deserves the makif of Tohu, but Esav, still in the breaking, cannot pass it on. | ¶1 |
| <hr/> | | |
| 2 | The four hundred men
Esav's four hundred men are harsh judgments, proof that he is still in the state of breaking. | ¶2 |
| <hr/> | | |
| 3 | The four hundred shekels
The men's root is Avraham's four hundred shekels, the worlds of longing of supernal delight, which fell low and will be restored only in the Time to Come. | ¶3 |
| <hr/> | | |
| 4 | Yaakov's gift
Yaakov must draw the makif himself by raising mayin nukvin; his gift to Esav, even the camels, was that arousal. | ¶4 |

KEY CONCEPTS

the makif of Tohu מקיף דתהו

The encompassing light of the primordial world of Tohu, too intense for vessels and higher than the lights of Tikkun.

Tohu and Tikkun תהו ותקון

Tohu is the world of powerful lights whose vessels shattered; Tikkun is the ordered world of balanced lights and vessels. Esav is rooted in Tohu, Yaakov in Tikkun.

shevirah (breaking) שבירה

The shattering of the vessels of Tohu, whose sparks fell into the lower realms and await refinement.

the four hundred worlds of longing תי' עלמין דכסופין

The Zohar's four hundred realms of supernal delight prepared for the righteous in the World to Come, identified here with Avraham's four hundred shekels of silver.

over lasocher עובר לסוחר

'Current with the merchant', read here as 'passing through the encircler': the delight comes from the essence of the Infinite Light and passes through Keser, the encompassing level.

birurim בירורים

The refinement of fallen sparks of holiness, and the sparks themselves, which descend so that they may later be raised with added blessing.

mayin nukvin and mayin duchrin מ"ן ומ"ד

The 'feminine waters' of an arousal from below, which evoke the 'masculine waters' of the flow from above.

SECTION 1 • 11

The messengers' answer

1 וישובו המלאכים¹ אל יעקב לאמר באנו אל אחיך אל עשו וגם הולך לקראתך וארבע מאות איש עמו.

“And the messengers returned to Yaakov, saying: We came to your brother, to Esav, and he too is coming to meet you, and four hundred men are with him.”

The maamar opens with the report of Yaakov's messengers after they went to Esav. The Alter Rebbe reads their words not only as news of a threat but as an answer to what Yaakov was really seeking from Esav.

פ"י תשובת המלאכים הוא כך שעם היות שמחמתך ראוי ונכון מאד שיומשך אליך מבחי" המקיף דתהו מאחר שנמצא בך השלימות של התקון

The explanation: the messengers' reply was as follows. Although, on your own account, it would be very fitting and proper that there be drawn down to you from the level of the makif (encompassing light) of Tohu, since the perfection of Tikkun is found in you,

Tohu (chaos) is the primordial world of intense, unrestrained lights that could not be held in vessels, and Tikkun (repair) is the ordered world of balanced lights and fitting vessels. Yaakov embodies the perfection of Tikkun, so in principle he deserves to receive the higher, encompassing light (makif) that is rooted in Tohu.

אבל מה לעשות שהמניעה היא מצד עשו אחיך שהוא עדיין למטה בבחי" שבירה ולא נתברר עדיין כלל וא"כ איך ישפיע לך משרשו המקיף דתהו הנ"ל מאחר שהוא בעצמו עדיין למטה.

yet what can be done? The obstacle is on the side of Esav your brother, who is still below, in the state of shevirah (breaking), and has not yet been refined at all. If so, how can he bestow upon you, from his root, the above-mentioned makif of Tohu, since he himself is still below?

Esav's root is in Tohu, whose vessels shattered (shevirah) and fell, and those fallen sparks have not yet been refined and raised. Because Esav himself is still down in that broken state, he cannot pass on to Yaakov the lofty light of his own root.

SECTION 2 • 12

The four hundred men

2 והראי ע"ז שהוא בשבירה הוא כי וגם הולך לקראתך וארבע מאות איש עמו.² פ"י ד' מאות איש הם דינים קשים של החיצונים הנמשכים מן ת' בתי דינין קשין דמשתכחין כמ"ש באד"ר.

And the proof that he is in the state of breaking is that "he too is coming to meet you, and four hundred men are with him." That is: the four hundred men are the harsh judgments of the external forces, drawn from the four hundred houses of harsh judgment that are found [above], as is written in the Idra Rabba.

The four hundred men accompanying Esav show that he is still in the broken state. They stand for severe judgments that feed the external forces (the forces opposed to holiness), which draw from the four hundred 'houses of harsh judgment' described in the Idra Rabba, a section of the Zohar.

SECTION 3 • 13

The four hundred shekels

3 וכנודע ששרש שרשם של ד' מאות איש הנ"ל נתהווה מן ד' מאות שקל כסף³ שנתן אברהם אע"ה לעפרון.^{4,5}

As is known, the root of the root of these four hundred men came into being from the four hundred shekels of silver that Avraham our father, peace be upon him, gave to Efron.

The Alter Rebbe traces the four hundred men back to a holy origin: the four hundred shekels of silver Avraham paid Efron for the Cave of Machpelah. The same number links the two, and the rest of the paragraph explains how something so lofty came to feed Esav's camp.

שהד' מאות שקל הנ"ל הם ת' עלמין דכסופין⁶ דירתי צדיקייא לעלמא דאתי דהיינו שהם בחי' אורות שפע ענג העליון הנמשכים מבחי' עתיקא קדישא

For these four hundred shekels are the four hundred worlds of longing, the dwelling places of the tzaddikim in the World to Come; that is, they are lights of the flow of supernal delight (taanug), drawn from the level of Atika Kadisha (the Holy Ancient One),

The Zohar speaks of four hundred 'worlds of longing' (kisufin, from the same root as kesef, silver) prepared for the righteous in the World to Come. These are revelations of the highest divine delight, flowing from Atika Kadisha, the innermost level of Keser.

שהוא בחי' ממוצע בין עצמיות הא"ס לעולם האצי' כנודע שהכתר הוא ממוצע⁷ בין המאציל לנאצלים⁸ ומשם נמשכו השפעות ענג העליון⁹ לצדיקים לע"ל.

which is the level intermediate between the essence of the Infinite One (Ein Sof) and the World of Atzilus (Emanation), as is known that Keser (the Crown) is intermediate between the Emanator and the emanated; and from there the flows of supernal delight are drawn to the tzaddikim in the Time to Come.

Keser stands between G-d's own essence (the Emanator) and the Sefiros of Atzilus (the emanated), belonging in a sense to both. Through this intermediate level the hidden supernal delight reaches the righteous in the Time to Come.

וזהו ענין ת' עלמין דכסופין והם ד' מאות שקל כסף הנ"ל. ונקי עובר לסחר¹⁰ כי כתר נקי סוחר לשון (שבת יג.) סחור סחור¹¹ שהוא בחי' המקיף לכל ההשתלשלות.

This is the meaning of the four hundred worlds of longing, and they are the above-mentioned four hundred shekels of silver. And they are called "over lasocher" (current with the merchant), because Keser is called socher, from the expression (Shabbos 13a) "sechor sechor" (go around, go around), for it is the level of the makif of the whole chain of descending worlds (hishtalshelus).

The Torah describes Avraham's silver as 'over lasocher', literally 'current with the merchant'. The Alter Rebbe reads socher as 'encircling', from the Talmud's phrase 'go around, go around', and applies it to Keser, the encompassing light that surrounds the whole chain of worlds.

ות' עלמין דכסופין¹² הנ"ל הם עובר לסוחר שהם באים ונמשכים מעצמות אא"ס¹³ שלמעלה גם מהכתר ועוברין ונמשכין בהכתר ומשם נהרין לצדיקיא לע"ל.

And these four hundred worlds of longing are "over lasocher," for they come and are drawn from the essence of the Infinite Light (Or Ein Sof), which is higher even than Keser, and they pass and are drawn through Keser, and from there they shine to the tzaddikim in the Time to Come.

'Over lasocher' now also means 'passing through the encircler': the worlds of longing originate in the essence of the Infinite Light, above even Keser, and pass through Keser before shining to the righteous. Their source is therefore higher than any encompassing level.

וענין הנתינה לעפרון הי' בדרך ענין ירידת הבירורים כדי להוציאם אח"כ ממנו בתוס' ברכה כו'.

And the giving to Efron was in the manner of the descent of the birurim (the sparks to be refined), in order to bring them out of him afterward with added blessing, and so on.

Birurim are the sparks of holiness that fell into the lower realms and must be refined and raised. Avraham's giving of the silver to Efron was a deliberate descent of such holy sparks into a lower place, so that they could later be recovered with added blessing.

אך בני בניני הן שירדו כ"כ למטה מטה ונעשו בחי' ד' מאות איש לעשו. והוא בחי' ש"ק כמ"ש (ישעיה נ) אלביש שמים קדרות ושק אשים כסותם¹⁴.

But in the meantime they descended so very far down that they became the four hundred men of Esav. This is the level of sak [ש"ק, four hundred], as it is written (Isaiah 50), "I clothe the heavens in blackness, and make sackcloth (sak) their covering."

Before that recovery, the sparks fell so far that they became the strength of Esav's four hundred men. The Hebrew word sak (sackcloth), whose letters have the numerical value four hundred, captures this: the lofty light became a covering of darkness, as in Isaiah's image of heaven clothed in sackcloth.

וכן ארז"ל (סנהדרין קא.) התורה חוגרת שק¹⁵ כו' דהיינו שנתהווה בחי' לבוש שק שהחיצונים יונקים ממנו ולע"ל בגמר כל הבירורין כשיבולע המות לנצח¹⁶ (זכריה יג)

And so our Sages, of blessed memory, said (Sanhedrin 101a), "The Torah girds itself with sackcloth," and so on; that is, a garment of sackcloth came into being, from which the external forces draw nourishment. And in the Time to Come, at the completion of all the birurim, when death will be swallowed up forever, (Zechariah 13)

The Sages' image of the Torah girding itself in sackcloth describes the same concealment: holy light turned into a coarse garment from which the external forces draw their life. This state lasts until the final refinement, when death is swallowed up forever.

ואת רוח הטומאה אעביר כו' אז יחזיר עפרון¹⁷ הד' מאות שקל כסף לשרשם אל הקדושה בשלימות.

"And I will remove the spirit of impurity," and so on, then Efron will return the four hundred shekels of silver to their root, to holiness, in completeness.

When the spirit of impurity is removed in the future, the silver will return fully to its holy root. Efron's 'returning' the four hundred shekels expresses the complete recovery of the light that went down.

ומעתה ידע יעקב שא"א שישפיע לו עשו משרשו את המקיף דתהו אשר הוא מבקש מאחר שהוא בעצמו למטה¹⁸.

From this, Yaakov knew that it is impossible for Esav to bestow upon him, from his root, the makif of Tohu that he seeks, since he himself is below.

This explains the messengers' message to Yaakov. Since Esav's root light is still captive below, Yaakov understood that Esav could not be the channel for the encompassing light of Tohu he was seeking.

SECTION 4 • 14

Yaakov's gift

4 ואין עצה אלא רק שימשיך יעקב בעצמו את המקיף הנ"ל. ולזאת כשידע שבעצמו צריך להמשיך המקיף הנ"ל

There is no counsel other than that Yaakov himself draw down this makif. Therefore, when he knew that he himself had to draw down this makif,

Since the encompassing light cannot come through Esav, Yaakov must draw it down by his own effort. This turns the discussion from Esav's state to Yaakov's service.

לכן הוצרך להעלות מ"ן כנגדו כדי להמשיך עי"ז את המקיף כי רוח אייתי רוח^{19, 20} כו'.

he had to raise mayin nukvin (the "feminine waters") toward it, in order thereby to draw down the makif, for "spirit brings spirit," and so on.

'Mayin nukvin' (feminine waters) is the Kabbalistic term for an arousal from below that rises to evoke a response from above. As the Zohar says, 'spirit brings spirit': a stirring from below draws down a corresponding flow from above.

וזהו ענין המנחה ששלח יעקב לעשו הוא בחי' העלאת מ"ן להמשיך מ"ד דמקיף דתהו הנ"ל.

This is the meaning of the gift that Yaakov sent to Esav: it is the raising of mayin nukvin in order to draw down the mayin duchrin (the "masculine waters") of the above-mentioned makif of Tohu.

Yaakov's gift to Esav was this raising of mayin nukvin. It was meant to evoke the 'masculine waters' (mayin duchrin), the flow from above, of the encompassing light of Tohu.

ולכך שלח גמלים אף שהם בהמות טמאות כי לגבי או"מ הנ"ל כחשכה כאורה²¹ כו'. וכמשי"ת לקמן בעז"ה בענין ויקח מן הבא בידו מנחה²² כו'.

That is why he sent camels, even though they are impure animals: for in relation to this or makif (encompassing light), "darkness is as light," and so on. As will be explained below, with G-d's help, on "And he took from what had come into his hand a gift," and so on.

Camels are not kosher animals, yet Yaakov included them in his gift, because for so lofty an encompassing light the difference between darkness and light does not apply. The Alter Rebbe says this will be explained further in the discussion of the verse about the gift Yaakov took from what he had with him.

IN ONE'S AVODAH

When a higher light cannot come to a person from outside, because its channel is still fallen, he must draw it down by his own effort, an arousal from below; and in that service even lowly things can be offered, since before the highest light darkness is as light.

QUESTIONS FOR DISCUSSION

1. Why would the light rooted in Esav be higher than Yaakov's own, and why can it not reach Yaakov while Esav is still fallen?
2. How does the maamar connect Esav's four hundred men with the four hundred shekels Avraham paid Efron?
3. What two meanings of 'over lasocher' does the Alter Rebbe draw out, and what do they teach about the source of the supernal delight?
4. What is the relationship between raising mayin nukvin and drawing down the makif, and how was Yaakov's gift an example of it?
5. Why could Yaakov's gift include camels, impure animals, and what does that suggest about the nature of this encompassing light?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 וישובו המלאכים

The verse reports the messengers' return from Esav with news of his approach with four hundred men. The Alter Rebbe interprets it as their explanation of why the light Yaakov sought could not come from Esav.

בראשית ל"ב:ז

וישובו המלאכים אל־יעקב לאמר באנו אל־אחיה אל־עשו וגם הלך לקראתך וארבע מאות איש עמו:

And the messengers returned to Jacob, saying: 'We came to thy brother Esau, and moreover he cometh to meet thee, and four hundred men with him.'

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KEHOT'S NOTE

בראשית לב, ז.

PARAGRAPH 2

2 וגם הולך לקראתך וארבע מאות איש עמו

The same verse's detail of the four hundred men is taken as the sign that Esav's power still flows from harsh judgments.

בראשית ל"ב:ז

וישובו המלאכים אל־יעקב לאמר באנו אל־אחיה אל־עשו וגם הלך לקראתך וארבע מאות איש עמו:

And the messengers returned to Jacob, saying: 'We came to thy brother Esau, and moreover he cometh to meet thee, and four hundred men with him.'

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PARAGRAPH 3

3 שרש . . של ד' מאות איש . . מן ד' מאות שקל כסף

The note lists this letter of the Tanya among the sources for the link between the four hundred men and the four hundred shekels.

זח"ג קכח, Zohar III, 128b

KEHOT'S NOTE

ראה זח"ג קכח, ב ואילך. רפח, א. ובאגה"ק לתניא סי' כט. ובביאור"ז להצ"צ כרך ב ע' תרמו.

4 שנתן אברהם אע"ה לעפרון

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

חיי שרה כג, טז.

5 ד' מאות שקל כסף שנתן אברהם אע"ה לעפרון

Avraham weighs out for Efron four hundred shekels of silver, 'current with the merchant' (over lasocher). The Alter

Rebbe builds both the number and the phrase into his account of the lofty source of Esav's four hundred men.

בראשית כ"ג:טז

וישמע אברהם אל־עפרון וישקל אברהם לעפרון את־הכסף אשר דבר באזני בני־הת ארבע מאות שקל כסף עבר לסחר:

And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the hearing of the children of Heth, four hundred shekels of silver, current money with the merchant.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

6 ת' עלמין דכסופין

The Zohar speaks of four hundred worlds of longing prepared for the righteous. The Alter Rebbe identifies them with Avraham's four hundred shekels of silver (kesef, related to kisufin, longing).

ספר זוהר, חיי שרה ה'כ"ג-ו'כ"ח:ז-ט

AND THE LIFE OF SARAH WAS A HUNDRED YEARS AND TWENTY YEARS AND SEVEN YEARS. Each of these periods was marked by its own peculiar degree of virtue. R. Simeon said: "There is an inner significance in the fact that with the other numbers the word for "years" (shanah) is in the singular, whereas with the number seven it is in the plural (shan-im). The hundred forms a unit because the Holy One is united with the highest and most mysterious by the secret of the hundred benedictions pronounced each ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

7 כנודע שהכתר הוא ממוצע

The note says the sources for Keser as the intermediate were already listed earlier, on page 22d of Torah Ohr, where the same principle appears.

KEHOT'S NOTE

ע"ח שמ"א פ"ג. נסמן לעיל לדף כב, ד.

8 כנודע שהכתר הוא ממוצע בין המאציל לנאצלים

The Arizal's Etz Chaim explains that Keser is the intermediate between the Emanator and the emanated. The Alter Rebbe uses this to show how the supernal delight passes from the essence of Ein Sof to the righteous.

Sefer Etz Chaim 41:3

9 ומשם נמשכו השפעות עונג העליון

According to the note, Torah Chaim on Noach explains that the four hundred worlds of longing are called 'complete existence' because the hidden delight comes there as something truly felt.

KEHOT'S NOTE

בתו"ח נח מז, ג מבאר ת' עלמין דכסופין נק' יש גמור שעונג הנעלם בא במורגש ממש. וראה שם תולדות קפב, ד שנמשכים מעצמות התענוג שבשעשועי המלך ע"ש בארוכה, ובדף קפג, ב.

10

עובר לסוחר

In a discussion of the garment as the 'close' encompassing light and of a level of teshuvah above it, that passage refers the reader to this maamar for the meaning of 'over lasocher'.

KEHOT'S NOTE

בלקו"ת ברכה צט, ג מציין לכאן.

11

The Talmud's expression 'go around, go around' (sechor sechor) supplies the sense of socher as encircling. The Alter Rebbe uses it to read 'over lasocher' as referring to Keser, the encompassing level.

Shabbat 13a:10 י"ג א: שבת

עולא כי הוי אתי מבי רב הוה מנשק להו לאחוותיה אבי חדייהו, ואמרי לה אבי ידויהו. ופליגא ידיה אדידיה, דאמר עולא: אפילו שום קורבה אסור, משום "לך אמרי נזירא סחור סחור, לכרמא לא תקרב".

William Davidson, Vocalized Aramaic (CC-BY-NC)

12

ת' עלמין דכסופין

Kehot's note points to Zohar I, 123b for these words.

Zohar I, 123b זח"א קכג, בב

KEHOT'S NOTE

ראה זח"א קכג, ב.

13

עובר לסוחר שהם באים ונמשכים מעצמות אוא"ס

The Eikev passage restates this maamar's point: the four hundred shekels of silver 'over lasocher' are the four hundred worlds of longing, the supernal delight drawn from the essence of the Infinite Light that is higher even than the makifim, and it refers to this maamar.

KEHOT'S NOTE

בלקו"ת עקב טז, ד. ברכה צט, ג מציין לכאן.

14

Isaiah describes G-d clothing the heavens in blackness and sackcloth. The Alter Rebbe uses the word sak, numerically four hundred, for the fallen state of the four hundred shekels.

Isaiah 50:3 י"ג: ישעיהו

אלביש שמים קדרות ושק אשים כסותם:

I clothe the heavens with blackness, And I make sackcloth their covering.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

15

The Sages say the Torah girds itself in sackcloth when it is misused. Here it illustrates holy light becoming a garment of sackcloth from which the external forces draw.

Sanhedrin 101a:2 ב"א: סנהדרין

תנו רבנן: הקורא פסוק של שיר השירים ועושה אותו כמין זמר, והקורא פסוק בבית משתאות בלא זמנו - מכאן רעה לעולם, מפני שהתורה חוגרת שק ועומדת לפני הקדוש ברוך הוא ואומרת לפניו: רבונו של עולם, עשאוני בןך ככנור שמנגנין בו לצים.

William Davidson, Vocalized Aramaic (CC-BY-NC)

16

כשיבולע המות לנצח

Isaiah promises that death will be swallowed up forever. The Alter Rebbe alludes to it to describe the completion of

all the birurim in the Time to Come.

ישעיהו כ"ה:ח: Isaiah 25:8

כלע המות לנצח ומחה אדני ה' דמעה מעל פלפנים וחרפת עמו יסיר מעל פלפארץ כי ה' דבר:

He will swallow up death for ever; And the L-rd GOD will wipe away tears from off all faces; And the reproach of His people will He take away from off all the earth; For the L-RD hath spoken it.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

17

די מאות איש לעשו והוא בחי ש"ק . . אז יחזיר עפרון

The note says this passage, from the four hundred men as sak to Efron's future return of the silver, is quoted in Or HaTorah on Isaiah, which cites it in the name of the Arizal's Likkutei Torah.

KEHOT'S NOTE

מובא באוה"ת נ"ך כרך א ע' קצו ע"ש בשם לקו"ת מהאריז"ל. ישע"י עה"פ מ, יב מי מדד.

18

Zechariah foretells that G-d will remove the spirit of impurity from the land. At that time the fallen light returns fully to holiness.

זכריה י"ג:ב: Zechariah 13:2

והיה ביום ההוא נאם ה' צבאות אכרית את שמות העצבים מן הארץ ולא יזכרו עוד וגם את הנביאים ואת הרוח השמאה אעביר מן הארץ:

And it shall come to pass in that day, Saith the L-RD of hosts, That I will cut off the names of the idols out of the land, And they shall no more be remembered; And also I will cause the prophets And the unclean spirit to pass out of the land.

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PARAGRAPH 4

19

רוח אייתי רוח

Kehot's note points to Zohar II, 162b for these words.

Zohar II, 162b זח"ב קכב, בב

KEHOT'S NOTE

זח"ב קכב, ב. ראה לעיל א, א ואילך.

20

רוח אייתי רוח

The Zohar teaches that 'spirit brings spirit': an arousal from below draws down a corresponding spirit from above. The Alter Rebbe uses it to explain why Yaakov had to raise mayin nukvin to draw down the makif.

ספר הזוהר, תרומה ס"ו:תרס"ט-תע"ח Zohar, Terumah 66:669-678

"With all thy soul"-the "all" includes all aspects of the soul, viz. nephesh, ruah, and neshamah. As to "with all thy possessions", these also have various aspects, each one different from the other. True love to the Holy One, blessed be He, consists in just this, that we give over to Him all our emotional, intellectual, and material faculties and possessions, and love Him. Should it be asked, How can a man love Him with the evil inclination? Is not the evil inclination the seducer, preventing man from approaching the ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

21

כחשכה כאורה

The Psalmist says that before G-d darkness is as light. It explains why impure animals could serve in drawing down a light for which darkness and light are alike.

תהילים קל"ט:י"ב:139:Psalms

גַּם־חֹשֶׁךְ לֹא־יַחֲשִׁיךְ מִמֶּךָ וְלַיְלָה כִּיּוֹם יֵאִיר כַּחֲשִׁכָה כְּאוֹרָה:

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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22

ויקח מן הבא בידו מנחה

Yaakov took from what he had a gift for Esav. The Alter Rebbe promises to explain this verse further in a later discussion.

בראשית ל"ב:יד:32:Genesis

וַיֵּלֶן שָׁם בַּלַּיְלָה הַהוּא וַיִּקַּח מִן־הַבָּא בְיָדוֹ מִנְחָה לַעֲשׂוֹ אָחִיו:

And he lodged there that night; and took of that which he had with him a present for Esau his brother:

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Likkutei Torah

THE CHASSIDISHE PARSHA

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok