



TORAH OHR • PARSHAS VAYISHLACH • MAAMAR 3

וַיֹּאמֶר יַעֲקֹב אֱלֹהִי אֲבִי אֲבִרָהָם כֹּו'

“And Jacob said: ‘G-d of my father Abraham...’”



Jacob's two camps and his unusual gift to Esau were deliberate:
to draw down the unlimited encompassing light of Tohu, his
arousal from below had to mirror Tohu itself, without the
divisions and exact measures that belong to Tikkun and to the
Torah.

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



Likkutei Torah

THE CHASSIDISHE PARSHA

likkuteitorah.com/torah-ohr/vayishlach/3/

THE BIG IDEA

Jacob's two camps and his unusual gift to Esau were deliberate: to draw down the unlimited encompassing light of Tohu, his arousal from below had to mirror Tohu itself, without the divisions and exact measures that belong to Tikkun and to the Torah.

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

Jacob prays for the encompassing lights of the Patriarchs to help him draw down the light of Tohu, which will also save him from Esau. Why did he divide his people into two camps? In the World of Tikkun the Sefiros form three lines, with Tiferes joining Chesed and Gevurah; in Tohu the attributes stood apart, so there were only two lines. This is because Tohu had intense lights in small vessels, like a narrow-minded judge who can see only acquittal or only guilt, while Tikkun has ample vessels, like a broad mind that holds both. Since the arousal from below must match the flow it seeks, Jacob modeled himself on Tohu with two camps. The same explains his gift: unlike Torah sacrifices, which must be pure, slaughtered animals offered with many exact details because the Torah flows from contracted Tikkun, Jacob sent impure, living animals, for the Infinite light of Tohu bears everything. Like the pig that will become pure in the future, and the camels whose root is lofty, this was possible only for Jacob before Sinai; for us, the Torah's prohibitions are absolute.

OUTLINE

- | | | |
|-------|---|------|
| 1 | Jacob's prayer | ¶1 |
| | Jacob asks for the Patriarchs' encompassing lights to help him draw down the light of Tohu and so be saved from Esau. | |
| <hr/> | | |
| 2 | Two lines and three | ¶2-4 |
| | Tohu's separate attributes form two lines, Tikkun's integrated attributes three; the reason is the ratio of lights to vessels, and the arousal from below must match the flow it seeks. | |
| <hr/> | | |
| 3 | The two camps | ¶5 |
| | Jacob divided into two camps to mirror Tohu and connect to its encompassing light. | |
| <hr/> | | |
| 4 | The gift to Esau | ¶6-9 |
| | Unlike the precise sacrifices of Tikkun, Jacob's gift of impure, living animals suited the Infinite light of Tohu. | |

5 Camels, the pig, and the limits after Sinai

110

The impure will be elevated in the future and camels have a lofty root, but after the Torah was given, what it forbids cannot be elevated.

KEY CONCEPTS

Tohu (Chaos) תהו

The primordial world of intense lights in small vessels, whose attributes stood apart, each alone; its vessels shattered.

Tikkun (Rectification) תקון

The ordered world of fewer lights and broad vessels, where the attributes work together in three lines.

Three lines ג' קוין

Right (Chesed), left (Gevurah) and center (Tiferes), the center line joining and balancing the other two.

Encompassing light (makif) אור מקיף

Light too great to enter a vessel, which affects it from beyond; the light of Tohu is of this kind.

Mayin nukvin and mayin duchrin מיין ומיין

The “feminine waters” of arousal from below and the “masculine waters” of flow from above; the form of the first shapes the second.

Lights and vessels אורות וכלים

Divine revelation and the structures that hold it; their ratio distinguishes Tohu from Tikkun.

SECTION 1 • ¶1

Jacob's prayer

1 ויאמר יעקב אלהי אבי אברהם¹ כו'. פי' שהתפלל שיומשך אליו המקיפים דקדושה של האבות לעזור לו שיוכל להמשיך המקיף דתהו הנ"ל שיתגלה למטה ועי"ז ג"כ הצילני נא מיד עשו² כו' שלמטה.

“And Jacob said: ‘G-d of my father Abraham...’” This means that he prayed that the holy encompassing lights (makifim) of the Patriarchs be drawn down to him, to help him so that he could draw down the encompassing light (makif) of Tohu mentioned above, so that it be revealed below; and through this also [would come about] “Rescue me, please, from the hand of Esau...” who is below.

Before meeting Esau, Jacob prays to “the G-d of my father Abraham and the G-d of my father Isaac.” The maamar reads this as a request that the holy “encompassing lights” of the Patriarchs, levels of divine light too great to be absorbed inwardly, come to his aid, so that he could draw down the encompassing light of Tohu discussed in the previous maamar and reveal it in this world. Once that higher light was drawn down, his plea to be saved from Esau, the Esau of the lower world, would also be answered.

SECTION 2 • ¶2-4

Two lines and three

2 ויחץ את העם³ כו' לשני מחנות כו'. הנה הטעם שחלק לשני מחנות דוקא. יובן ע"פ הקדמה הידועה שעיקר ההפרש בין עולם התהו לעולם התקון.^{4,5}

“And he divided the people... into two camps....” Now, the reason he divided [them] into two camps specifically will be understood on the basis of the well-known introduction: that the main difference between the World of Tohu (Chaos) and the World of Tikkun (Rectification) [is as follows].

Jacob, fearing Esau, divided his people and flocks into two camps. The maamar asks why specifically two, and answers with the basic distinction between Tohu (Chaos), the primordial world that collapsed, and Tikkun (Rectification), the ordered world that replaced it.

שבעולם התהו היו הספירות מפורדים זה תחת זה אבל בעולם התקון הם בציר קוין⁶ דהיינו ג' קוין ימין ושמאל ואמצע שהקו האמצעי

In the World of Tohu the Sefiros were separate, one beneath the other; but in the World of Tikkun they are in the configuration of lines, that is, three lines, right, left and center, where the center line

In Tohu each Sefirah stood alone, stacked one below the other with no interaction. In Tikkun the Sefiros are arranged in three columns: the right line (headed by Chesed), the left line (headed by Gevurah), and the center line.

הוא המחבר ומייחד ג"כ ב' הקוין דימין ושמאל להיות מתכללים יחד כידוע דת"ת הוא הממוצע בין חו"ג ומחברם יחד

is what joins and also unites the two lines of right and left so that they become merged together, as is known that Tiferes is the mediator between Chesed and Gevurah and joins them together.

The center line, headed by Tiferes, is what makes Tikkun work: it balances kindness and restraint so that each includes something of the other. This harmony of opposites is exactly what Tohu lacked.

ולכך ישראל שהם בבחי' התקון אומרים ג"פ קדוש⁷ דוקא וכתוב בהם ג"כ והייתם לי סגולה⁸ שהסגו"ל הוא ג' נקודות בחינת ימין ושמאל ואמצע כו'

Therefore Israel, who are on the level of Tikkun, say "Holy" three times specifically; and it is also written of them, "You shall be to Me a treasure (segulah)," for the segol [vowel] is three dots, the aspect of right, left and center....

Because the Jewish people belong to the order of Tikkun, their praise has a threefold pattern, the triple "Holy, holy, holy." The word segulah ("treasure") used of Israel also hints at this, since the segol vowel is three dots arranged as right, left and center.

אבל בעולם התהו שהיו בבחי' פירוד זת"ז ולא נתייחדו יחד ה"ז רק בבחי' ב' קוין שהחסד הוא בפ"ע והגבורה הוא בפ"ע.

But in the World of Tohu, which was in a state of separation, one from the other, and they were not united together, this is only the level of two lines: Chesed is by itself and Gevurah is by itself.

In Tohu, by contrast, the attributes stood apart and never merged, so there were in effect only two lines. Chesed acted purely as Chesed and Gevurah purely as Gevurah, with nothing to mediate between them.

3 וכמ"ש ביאור הדברים במ"א שהענין הוא לפי שבתהו היו האורות מרובים והכלים מועטים ולכן מצד קוטן

And as the explanation of these matters is written elsewhere: the point is that in Tohu the lights were many and the vessels few, and therefore, because of the smallness

The Alter Rebbe now explains why Tohu had only separate lines. In Tohu the light was abundant and the vessels, the structures meant to hold and express it, were few and small.

הכלי לפי"ע האור ע"כ אין הכלי יכולה להכיל ב' הפכים חו"ג יחד עד"מ באדם מי ששכלו קטן לא יכיל ב' הפכים כלל

of the vessel relative to the light, the vessel cannot contain two opposites, Chesed and Gevurah, together. By way of analogy, in a person: one whose intellect is small cannot contain two opposites at all.

A small vessel overwhelmed by intense light cannot hold two opposing qualities, like kindness and severity, at once. He illustrates this with a person of narrow intellect, who can never hold two opposite considerations in mind together.

אלא אם יטה שכלו לזכות לא ימצא אז שום שכל לחוב ולא יסבול שום נטיה לחוב בלבו אלא רק טוב וחסד בלבד.

Rather, if he inclines his intellect toward acquittal, he will then find no reasoning at all toward guilt, and will not tolerate any leaning toward guilt in his heart, but only goodness and kindness alone.

Such a person, once he leans toward finding someone innocent, sees no argument at all for guilt and cannot bear any thought of it. His whole heart is then pure goodness and kindness, with no room for anything else.

4 ובהיפוך כאשר יטה לחוב לא יסבול כלל נטיה לזכות ונמצא אינו אלא בקו א' תמיד פעמים בקו הימין לזכות ופעמים בקו השמאל לחוב

And conversely, when he inclines toward guilt, he will not tolerate any leaning toward acquittal at all. It follows that he is always in only one line: at times in the right line, toward acquittal, and at times in the left line, toward guilt.

The same narrow-minded person, when he leans toward guilt, cannot tolerate any argument for acquittal. He is therefore always in one line only, sometimes entirely on the right (kindness) and sometimes entirely on the left (judgment).

והרי הקוין מפורדי' שכשהוא בבחי' חסד לא יוכל לסבול בחי' דין וכן להיפוך וזהו הנק' בחינת ב' קוין שהחסד הוא בפני עצמו והגבורה בפני עצמה.

Thus the lines are separate, for when he is in the mode of Chesed he cannot tolerate the mode of judgment, and likewise the reverse. And this is what is called the level of two lines: Chesed is by itself and Gevurah is by itself.

This is the meaning of "two lines": the lines are separated, so that when Chesed is active there is no room for judgment, and vice versa. Each attribute functions in isolation.

אבל בתקון שהת"ת מכריע בין חו"ג⁹ היינו שגם בשעת הדין יוכל להיות ג"כ נטיה לזכות וכן להיפך
לפי שבתקון האורות מועטים והכלים מרובים

But in Tikkun, where Tiferes decides between Chesed and Gevurah, this means that even at the time of judgment there can also be a leaning toward acquittal, and likewise the reverse, because in Tikkun the lights are few and the vessels many.

In Tikkun, Tiferes "decides" between Chesed and Gevurah, so even during judgment there can be a leaning toward mercy, and the reverse. This is possible because in Tikkun the lights are few and the vessels many.

נמצא הכלי רחב לקבל גם ב' הפכים וכמו באדם שדעתו רחבה יוכל לסבול ב' הפכים יחד וישכנו במוחו
ולכו שמצד זה יש סברא לזכות

It follows that the vessel is broad enough to receive even two opposites. It is like a person whose mind is broad: he can tolerate two opposites together, and they dwell [together] in his mind and heart, [recognizing] that from this side there is reason to acquit,

With ample vessels, there is room to hold even opposites at once. The analogy is a broad-minded person who can keep two opposing views in his mind and heart together, seeing a reason to acquit on one side while still seeing a reason to convict on the other.

אע"פ שמצד אחר יש סברא לחוב כו' והרי בתקון מתייחדים חו"ג יחדו וזהו ענין ג' קוין. (ועמ"ש מזה
לקמן פ' יתרו בד"ה להבין ביאור ענין האבות הן הן המרכבה)

even though from another side there is reason to convict.... Thus in Tikkun Chesed and Gevurah are united together, and this is the idea of three lines. (And see what is written on this below, in Parshas Yisro, in the maamar beginning "To understand the explanation of the idea that the Patriarchs are themselves the Chariot.")

Such a person holds both views at once. This integration of kindness and restraint is what "three lines" means. The Alter Rebbe refers to a maamar in Parshas Yisro on "the Patriarchs are the Chariot" for more on this.

ואמנם בעובדא זו דיעקב ועשו שהיה יעקב צריך להמשיך לו המקיף דתהו שהוא בחי' האור דתהו שבלי
גבול כו' לכך הוצרך להעלות מ"ן לשם.

However, in this episode of Jacob and Esau, where Jacob needed to draw down to himself the encompassing light of Tohu, which is the level of the light of Tohu that is without limit..., therefore he needed to raise mayin nukvin (the "feminine waters") there.

Yet Jacob, in his encounter with Esau, needed to draw down the encompassing light of Tohu, the unlimited light that no vessel can hold. For that he had to raise mayin nukvin ("feminine waters"), the Kabbalistic term for an arousal from below that elicits a flow from above.

וידוע שהמ"ן צריך להיות לפי אופן ההמשכה שרוצה להמשיך משום שלפי אופן ההעלא' כך היא ההמשכה.

And it is known that the mayin nukvin must be according to the manner of the drawing-down that one wishes to draw down, because as the manner of the ascent is, so is the drawing-down.

A principle of Kabbalah: the arousal from below must match the kind of flow one wants to draw down. The form of the ascent determines the form of the descent, and this principle explains Jacob's two camps in the next paragraph.

SECTION 3 • 15

The two camps

5 והואיל וכן מאחר שבתהו היה רק ב' קוין כנ"ל לכך הוצרך יעקב לעשות עצמו ג"כ בדוגמא זו.

And since this is so, since in Tohu there were only two lines, as mentioned above, therefore Jacob also needed to make himself in this pattern.

Since Tohu had only two lines and Jacob sought to draw down its light, he had to shape himself in the same pattern. His form of arousal from below had to mirror the structure of the level he wanted to reach.

וזהו ויחץ את העם¹⁰ כו' לשני מחנות להיות דוגמת עולם התהו שלשם היה זת"ז ולא בציור ג' קוין כנ"ל ועי"ז יתקשר בעולם התהו להמשיך האו"מ כו'.

And this is [the meaning of] "And he divided the people... into two camps": to be in the pattern of the World of Tohu, where [the Sefiros] were one beneath the other and not in the configuration of three lines, as mentioned above; and through this he would connect with the World of Tohu, to draw down the encompassing light (or makif)....

This is why he divided his people into two camps: to reproduce the structure of Tohu, whose attributes stood apart and were not arranged in three lines. By imitating it he connected himself to Tohu and could draw down its encompassing light.

SECTION 4 • ¶6-9

The gift to Esau

6 ומזה הטעם עצמו יובן הטעם מה שהקריב יעקב המנחה עזים מאתים¹¹ כו'. שענין מנחה זו היא העלא' מ"ן להמשיך המקיף הנ"ל והוא

And from this very reason, the reason why Jacob offered the gift of “two hundred she-goats...” will be understood. For this gift is the raising of mayin nukvin to draw down the encompassing light mentioned above, and it is

The same reasoning explains Jacob's gift to Esau of two hundred she-goats and the rest. That gift was his raising of mayin nukvin, an offering from below meant to draw down the encompassing light of Tohu.

ע"ד ענין הקרבנות שהם העלאת מ"ן להמשיך מ"ד כנודע ואעפ"כ היתה מנחתו שלא ע"ד אופן ומשפט הקרבנות שבתורה כו'. בהיות שמעשה הקרבנות הוא מבהמות טהורים ושחוטים דוקא. אך השחיטה כשירה בזה.¹²

along the lines of the sacrifices, which are the raising of mayin nukvin to draw down mayin duchrin (the “masculine waters”), as is known. Nevertheless, his gift was not in the manner and law of the sacrifices in the Torah.... For the practice of the sacrifices is with pure animals, and slaughtered ones specifically. Yet the slaughtering is valid [when done] by a non-priest.

In this it resembles the Temple sacrifices, which are also an arousal from below that brings down a flow from above (mayin duchrin, “masculine waters”). But Jacob's gift did not follow the laws of sacrifices: those required pure (kosher) animals, and slaughtered ones; the maamar adds in passing that the slaughter itself may be done by a non-priest.

7 ולא מצינו קרבן בתורה בחי רק בשעיר דעזאזל וגם בקרבנות לא היו מקריבים רק החלב והדם.

And we do not find a sacrifice in the Torah [offered] alive, except the goat [sent] to Azazel; and also in the sacrifices, they offered [on the altar] only the fat and the blood.

The Torah has no sacrifice offered while alive, except the goat sent to Azazel on Yom Kippur. Even with regular sacrifices, only the fat and the blood were offered on the altar.

והמנחה הזאת ששלח יעקב לעשו היו בהמות טמאות ג"כ כמ"ש גמלים מניקות¹³ כו'. וגם שהן חיים ולא שחוטין

But this gift that Jacob sent to Esau included impure animals too, as it is written, "nursing camels..."; and also, they were alive and not slaughtered.

Jacob's gift, however, included impure animals, such as the nursing camels named in the verse, and all of them were sent alive rather than slaughtered. These are exactly the features that the laws of sacrifice rule out.

והענין הוא משום שהעלאת מ"ן שהיא המנחה דיעקב הוא להמשיך מ"ד מבחי המקיף דעולם התוהו.

And the explanation is that the raising of mayin nukvin, which is Jacob's gift, is in order to draw down mayin duchrin from the level of the encompassing light of the World of Tohu.

The reason is that Jacob's arousal from below was meant to draw down a flow from the encompassing light of Tohu. A different target requires a different kind of offering.

8 והמ"ן והמ"ד דעולם התוהו הוא משונה ובאופן אחר מן המ"ן ומ"ד דעולם התקון שהוא ענין הקרבנות שבתורה שהתורה היא מבחי עולם התקון דאצילות והיינו

And the mayin nukvin and mayin duchrin of the World of Tohu are different, and of another manner, from the mayin nukvin and mayin duchrin of the World of Tikkun, which is the matter of the sacrifices in the Torah, for the Torah is from the level of the World of Tikkun of Atzilus. That is,

The arousal from below and the flow from above of Tohu differ from those of Tikkun. The sacrifices belong to Tikkun, because the Torah itself flows from the World of Tikkun of Atzilus.

כי עולם התקון הוא בחי אור פנימי שהאורות מתצמצמים ונתפסי בתוך הכלי ומאחר שהאור יכול להתיישב בתוך הכלי זהו הוראה שכבר נתצמצם האור בצמצומים רבים

the World of Tikkun is the level of inner light, where the lights are contracted and grasped within the vessel; and since the light can settle within the vessel, this is an indication that the light has already been contracted through many contractions,

Tikkun is the realm of "inner light," light that has been contracted enough to be held inside a vessel. That the light can settle inside a vessel shows that it has already gone through many contractions.

וכמ"ש בע"ח שבתקון האורות מועטים כו'. לכן התורה שנמשכת משם היא ג"כ בבחי' דקדוקים וצמצומים.

as is written in Etz Chaim that in Tikkun the lights are few.... Therefore the Torah, which is drawn from there, is also in the mode of precise details and contractions.

This is what Etz Chaim means by "in Tikkun the lights are few." The Torah, flowing from there, therefore takes the form of precise details and exact measures.

9 ולכן מפורש בתורה סדר העלאת מ"ן דתקון הכל בדקדוקים שהוא משפט מעשה הקרבנות שיהיו מבהמות טהורים ומג' מיני בהמות לבד ושיהיו שחוטין דוקא ויש הרבה דברים שהקרבן נפסל בו

Therefore the order of raising the mayin nukvin of Tikkun is set out in the Torah entirely with precise details, which is the law of the practice of the sacrifices: that they be from pure animals, and from three kinds of animals only, and that they be slaughtered specifically; and there are many things by which the sacrifice is disqualified.

Because the Torah's arousal from below belongs to Tikkun, the laws of sacrifices are full of precise details. The animal must be pure, from only three species (cattle, sheep and goats), properly slaughtered, and many flaws disqualify it.

וכן בענין ההקרבה איך ומה הרבה דקדוקין כו' כי כל התורי' הוסדה בדרך זה בצמצומים ומדידות מפני שהיא מבחי' התקון שהאורות מצומצמים תוך הכלים ולכן מדקדקי' ג"כ בכמה מיני צמצומים ודקדוקים כו'.

And likewise regarding the offering, how and what, [there are] many precise details.... For the entire Torah was founded in this way, with contractions and measures, because it is from the level of Tikkun, where the lights are contracted within the vessels; and therefore it is also exacting in many kinds of contractions and precise details....

The same exactness governs how and what is offered. The whole Torah is built on measures and limits because it comes from Tikkun, where lights are contracted into vessels, and so it is precise in many ways.

אבל יעקב העלה מ"ן לבחי' המקיף דתהו¹⁴ כנ"ל שהוא אור גדול בבחי' א"ס שלכן לא יכול הכלי להכילו ונשאר בבחי' מקיף

But Jacob raised mayin nukvin to the level of the encompassing light of Tohu, as mentioned above, which is a great light on the level of the Infinite, so that the vessel therefore could not contain it, and it remained on the level of an encompassing light.

Jacob, by contrast, directed his arousal from below to the encompassing light of Tohu. That light is so great, on the level of the Infinite, that no vessel can contain it, so it remains encompassing.

(לכך שלח המנחה שהוא העלאת מ"ן לשם) אף בהמות טמאות גמלים מניקות כו'. וכולן היו חיים ולא שחוטין כו'.

(Therefore he sent the gift, which is the raising of mayin nukvin there,) even impure animals, “nursing camels...”; and all of them were alive and not slaughtered....

That is why his gift, his raising of mayin nukvin to that level, could include impure animals like nursing camels. All the animals were also sent alive, not slaughtered.

כי להיות האור בבחי' א"ס לכן אין שם הצמצומים והדקדוקים כי א"ס ב"ה הוא כל יכול לסבול הכל אף טמאין ושיהיו חיים כו' שאין נמצא שם דקדוקים וצמצומים כלל.

For since the light is on the level of the Infinite, therefore there are no contractions and precise details there; for the Infinite One, blessed be He, is all-capable, able to bear everything, even impure [animals], and that they be alive..., for no precise details and contractions are found there at all.

At the level of the Infinite there are no contractions or fine details. The Infinite One, being all-capable, can bear everything, even impure and living animals, since nothing there is limited or defined.

SECTION 5 • 110

Camels, the pig, and the limits after Sinai

10 וכמארז"ל גבי חזיר שעתיד לחזור וליטהר¹⁵ היינו לע"ל שיבולע המות לנצח¹⁶ ואז יתגלה עצמות א"ס ויוכל גם חזיר להתעלות משא"כ עתה.

And as our Sages, of blessed memory, said regarding the pig (chazir), that it is destined to return (lachazor) and become pure, that is, in the Time to Come, when “death will be swallowed up forever”; then the Essence of the Infinite One will be revealed, and even the pig will be able to be elevated, which is not so now.

The Sages interpret the name chazir (pig) as coming from lachazor, “to return”: in the future it will become pure. That will happen when death is abolished and G-d's infinite Essence is revealed, so that even the pig can be elevated, which is not possible now.

לכן יעקב ששלח המנחה לעשו שהוא העלאת מ"ן למקיף דתהו שבבחי' א"ס שלח ג"כ דברים טמאים ולכך שלח ג"כ גמלים מניקות כי אדרבה שרשן של גמלים הוא מאד נעלה

Therefore Jacob, who sent the gift to Esau, which is the raising of mayin nukvin to the encompassing light of Tohu that is on the level of the Infinite, also sent impure things; and that is why he also sent nursing camels, for on the contrary, the root of camels is very lofty,

Because Jacob's gift was aimed at the encompassing light of Tohu, on the level of the Infinite, he could include impure animals. He sent camels in particular because, far from being lowly, their spiritual root is very high.

כמ"ש באליעזר עבד אברהם שלקח יו"ד גמלים מגמלי אדניו¹⁷ וכל טוב אדניו בידו והוא ענין כגמול עלי אמו¹⁸ כו' וכ"ז לא היה יכול לעשות רק יעקב וקודם מ"ת

as is written of Eliezer, the servant of Abraham, that he took ten camels of his master's camels, "with all his master's goods in his hand"; and this is the idea of "like a weaned child (gamul) upon his mother...." And all this none but Jacob could do, and [only] before the Giving of the Torah.

The height of camels is hinted at in Eliezer, Abraham's servant, taking ten of his master's camels "with all his master's goods in his hand," and in the word gamal (camel), which recalls gamul, "a weaned child upon his mother." Only Jacob could do this, and only before the Torah was given at Sinai.

אבל אנחנו כבר ניתן לנו התורה מבחי' התקון ומה שהוא טמא ואסור ע"פ התורה הוא מרוחק ולא יוכל להתעלות כלל כו' והכרת תכרת הנפש באכלה חלב¹⁹ כו' וכיוצא:

But as for us, the Torah has already been given to us from the level of Tikkun, and whatever is impure and forbidden according to the Torah is distant and cannot be elevated at all...; and "that soul shall be utterly cut off" for eating forbidden fat..., and the like.

Now that we have received the Torah from the level of Tikkun, whatever it declares impure or forbidden is distant from holiness and cannot be elevated. That is why eating forbidden fat carries the severe penalty of karet (being cut off).

IN ONE'S AVODAH

A broad mind, like the vessels of Tikkun, can hold opposing considerations, such as kindness and judgment, together. And while the maamar shows that the loftiest light transcends all limits, it concludes that for us, after the giving of the Torah, the path to G-d runs through the Torah's precise laws: what the Torah forbids cannot be elevated.

QUESTIONS FOR DISCUSSION

1. Why does the arousal from below have to match the kind of flow one wishes to draw down?
2. How does the analogy of the narrow-minded and broad-minded judge explain the difference between Tohu and Tikkun?
3. Why are the Torah's laws of sacrifice so exact, according to this maamar?
4. What allowed Jacob to send impure, living animals as his offering, and why can we not do the same?
5. What do the pig's future purity and the camel's lofty root teach about the relationship between the Infinite and the impure?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ויאמר יעקב אלהי אבי אברהם

Jacob's prayer before his encounter with Esau; the maamar reads the invocation of the Patriarchs as drawing down their encompassing lights.

בראשית ל"ב:10

ויאמר יעקב אלקי אבי אברהם ואלקי אבי יצחק ה' האמר אלי שוב לארצך ולמולדתך ואיטיבה עמך:

And Jacob said: 'O G-d of my father Abraham, and G-d of my father Isaac, O L-RD, who saidst unto me: Return unto thy country, and to thy kindred, and I will do thee good;

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

KEHOT'S NOTE

בראשית לב, י.

2 הצילני נא מיד עשו

Jacob asks to be saved from Esau; here this rescue comes as a result of drawing down the light of Tohu.

בראשית ל"ב:12

הצילני נא מיד אחי מיד עשו כי ירא אנכי אתו פוֹדֵיבוא וְהִכְנִי אִם עַל־בָּנִים:

Deliver me, I pray Thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he come and smite me, the mother with the children.

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

PARAGRAPH 2

3 ויחץ את העם

Jacob splits his camp in two before meeting Esau; the maamar finds in the number two an imitation of Tohu.

בראשית ל"ב:8

ויירא יעקב מאד ויצר לו ויחץ את־העם אשר־אתו ואת־הצאן ואת־הבקר והגמלים לשני מחנות:

Then Jacob was greatly afraid and was distressed. And he divided the people that was with him, and the flocks, and the herds, and the camels, into two camps.

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

4 ההפרש בין עולם התהו לעולם התיקון

That passage discusses the earlier cosmic cycle (shemithah) that flowed from the attribute of Chesed alone and was "only goodness and kindness," together with the Arizal's view of the earlier worlds.

KEHOT'S NOTE

ראה ע"ה שער הכללים פ"א, פ"ב. שער עגולים ויושר ענף ד. ובכ"מ. לקמן נא, ד. ואילך.

5 עולם התהו לעולם התיקון

The Kehot note refers to the Arizal's Etz Chaim (among other places, Sha'ar Igulim veYosher, branch 4) for the difference between Tohu and Tikkun.

Sefer Etz Chaim 1:5-6

... אבל הענין הוא כך ומוכן במ"ש בענף ד' ענין א"ק וא"ך כל העולמות הם ענפים ומסתעפים ממנו עד שנמצא כי עולם האצילות אינו רק לבוש אל נה"י דא"ק שהם בחי' רגליו לבד וכבר ידעת כי עולם העשיה הוא נגד המלכות [דא"ק] אשר מקומה היה אב"א עם ז"א בתנה"י שלו לבד נמצא כי עולם האצילות אינו [אלא] [אפי'] בערך עולם עשיה שהוא מלכות דא"ק נמצא כי כל עסקינו בס"ה בעולם האצילות אפי' בג"ר אינו [רק] [אפי'] בחי' עולם עשיה דא"ק שהוא מלכות דא"ק אבל בג"ר דא"ק אסור לעשות כן ואפי' ...

Sefer Etz Chaim (Public Domain)

6 התהו . . זה תחת זה . . בצירוי קוין

A maamar from the year 5568 (1807-08) on the verse "And the earth was tohu," whose opening treats the same contrast between the separate Sefiros of Tohu and the lines of Tikkun, as the note indicates.

KEHOT'S NOTE

ראה לעיל ט, ד. וראה ד"ה והארץ היתה תוהו ותקס"ח בתחלתו. ובד"ה אחרי מות תרמ"ט סעי' ג.

7 ג"פ קדוש

The angels' threefold "Holy, holy, holy"; here the three repetitions reflect the three lines of Tikkun.

Isaiah 6:3

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֵא כְּלֵהָאָרֶץ כְּבוֹדוֹ:

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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

8 והייתם לי סגולה

G-d calls Israel His treasure (segulah); the maamar reads the three-dot segol vowel as the three lines of Tikkun.

Exodus 19:5

וְעַתָּה אִם־שָׁמוּעַ תִּשְׁמָעוּ בְּקוֹלִי וּשְׁמַרְתֶּם אֶת־בְּרִיתִי וְהָיִיתֶם לִי סִגְלָה מִכָּל־הָעַמִּים כִּי־לִי כְּלֵהָאָרֶץ:

Now therefore, if ye will hearken unto My voice indeed, and keep My covenant, then ye shall be Mine own treasure from among all peoples; for all the earth is Mine;

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

KEHOT'S NOTE

שמות יט, ה.

PARAGRAPH 4

9 וזהו הנק' בחינת ב' קוין . . אבל בתקון שהת' מכריע בין חו"ג

The note says this passage is quoted in Or HaTorah on Vayishlach, where the Tzemach Tzedek brings the Alter Rebbe's explanation of the two lines of Tohu and the three lines of Tikkun.

KEHOT'S NOTE

מובא באוה"ת פי וישלח רמד, א. ראה תו"ה פי בראשית ט, א.

PARAGRAPH 5

10 ויחץ את העם

The division into two camps, here read as Jacob's way of matching himself to the structure of Tohu.

בראשית ל"ב:8 Genesis 32:8

וַיִּירָא יַעֲקֹב מְאֹד וַיֵּצֵר לוֹ וַיַּחֲצֵ אֶת־הָעָם אֲשֶׁר־אִתּוֹ וְאֶת־הַצֹּאן וְאֶת־הַבָּקָר וְהַגְּמָלִים לְשְׁנֵי מַחֲנֵי:

Then Jacob was greatly afraid and was distressed. And he divided the people that was with him, and the flocks, and the herds, and the camels, into two camps.

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

PARAGRAPH 6

11 עזים מאתים

The list of animals in Jacob's gift to Esau, here understood as a raising of mayin nukvin.

בראשית ל"ב:15 Genesis 32:15

עֲזִים מֵאֵתִים וְתִשְׁעִים עֶשְׂרִים רְחֵלִים מֵאֵתִים וְאַלְלִים עֶשְׂרִים:

two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams,

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

12 השחיטה כשרה בזר

The Talmud's rule, cited by the Kehot note, that slaughtering a sacrifice is valid when done by a non-priest.

ברכות ל"א Berakhot 31a

KEHOT'S NOTE

ברכות לא, א וש"נ.

PARAGRAPH 7

13 גמלים מיניקות

Nursing camels are included in Jacob's gift, though camels are not kosher animals.

בראשית ל"ב:16 Genesis 32:16

גְּמָלִים מִיִּנְקוֹת וּבְנֵיהֶם שְׁלֹשִׁים פָּרוֹת אַרְבָּעִים וּפָרִים עֶשְׂרֵה אֶתְנֵת עֶשְׂרִים וְעֶזְרִים עֶשְׂרֵה:

thirty milch camels and their colts, forty kine and ten bulls, twenty she-asses and ten foals.

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

KEHOT'S NOTE

בראשית לב, טז.

PARAGRAPH 9

14 אבל יעקב העלה מ"ן לבחי' המקיף דתהו

According to the note, this page apparently refers to our maamar, saying that their drawing-down was "like the Torah above" and adding "see what is written somewhat similar to this on the verse 'And Jacob sent.'" It links Jacob's service here to a level of Torah above the ordered Torah of Tikkun.

KEHOT'S NOTE

בלקו"ת שלח נא, א כנראה שמציין לכאן "שהמשתתף היה כמו בתורה שלמעלה (ועמ"ש קצת כעין זה ע"פ וישלח יעקב)". מובא באוה"ת נ"ך כרך א ע' תרנה. ומציין גם לקו"ת חקת ס, א.

PARAGRAPH 10

15 וכמארו"ל גבי חזיר שעתיד לחזור וליטהר

The note sends the reader to the Shelah on Chayei Sarah for the tradition that the pig will become pure in the future.

KEHOT'S NOTE

ראה של"ה פי חיי שרה. מדרש תלפיות ענף חזיר בשם רבינו בחיי. סי' הקנה. לקו"ת ד"ה וכל בניך סיג. וראה הערת כ"ק אדמו"ר זי"ע בהמשך מים רבים תרל"ו ע' פד. ובכ"מ. סה"ש תנשי"א ח"א ע' 162 ובמ"מ לשם.

16 שיבולע המות לנצח

The prophecy that G-d will swallow up death forever, here the time when even the impure will be elevated.

ישעיהו כ"ה:8 Isaiah 25:8

בִּלְעַם הַמָּוֶת לִנְצַח וּמָחָה אֲדֹנָי ה' דִּמְעָה מֵעַל כְּלִפְנָיִם וְהִרְפֵּת עֲמוֹ יִסִּיר מֵעַל כְּלִי־הָאֶרֶץ כִּי ה' דִּבֶּר:

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 י' גמלים מגמלי אדוניו

Eliezer takes ten of Abraham's camels with all his master's goods, which the maamar uses to show the high root of camels.

בראשית כ"ד:10 Genesis 24:10

וַיִּקַּח הָעֶבֶד עֶשְׂרֵה גְּמָלִים מִגְּמְלֵי אֲדֹנָיו וַיֵּלֶךְ וְכָל־טוֹב אֲדֹנָיו בְּיָדוֹ וַיָּקָם וַיֵּלֶךְ אֶל־אֲרָם נַהֲרָיִם אֶל־עִיר נַחוֹר:

And the servant took ten camels, of the camels of his master, and departed; having all goodly things of his master's in his hand; and he arose, and went to Aram-naharaim, unto the city of Nahor.

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

KEHOT'S NOTE

בראשית כד, י.

18 כגמול עלי אמו

"Like a weaned child upon his mother"; the word gamul is

linked to gamal, camel.

Psalms 131:2: תהלים קל"א:ב

אם־לא שׁוֹיֵתִי וְדוֹמַמְתִּי נַפְשִׁי כְּגִמְלָה עָלַי אִמּוֹ כְּגִמְלָה עָלַי נַפְשִׁי:

Surely I have stilled and quieted my soul; Like a weaned child with his mother; My soul is with me like a weaned child.

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

KEHOT'S NOTE

תהלים קלא, ב.

19

והכרת תכרת הנפש באכלה חלב

The Torah's punishment of karet for eating forbidden fat, cited to show how absolute the Torah's prohibitions are for us.

ויקרא ז':כ"ה

כִּי כָל־אֹכֵל חֶלֶב מִזֶּֽבֶחַ־הַמִּזְבֵּחַ אֲשֶׁר יִקְרִיב מִמֶּנָּה אִשָּׁה לַה' וְנִכְרְתָה הַנֶּפֶשׁ הָאֹכֶלֶת מֵעַמִּיהָ:

For whosoever eateth the fat of the beast, of which men present an offering made by fire unto the L-RD, even the soul that eateth it shall be cut off from his people.

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



Likkutei Torah

THE CHASSIDISHE PARSHA

About this edition

Hebrew text of Torah Ohr and Likkutei Torah and their marei mekomos (“Sources and References”, including the Rebbe’s notes): © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted.

Our English translation: CC BY 4.0. Our explanations and source notes: CC BY-NC 4.0.

Quoted sources, via Sefaria: Miqra according to the Masorah (CC-BY-SA); The Holy Scriptures: A New Translation (JPS 1917) (Public Domain); Sefer Etz Chaim (Public Domain).

English translation and explanations: prepared for likuteitorah.com with AI assistance (claude-code_opus-5.5) and checked against the Hebrew and against Sefaria; not yet reviewed by a human editor. Please check anything important against the Hebrew.

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/

A free, non-commercial project; nothing here is sold. Not affiliated with Kehot, Sefaria or the Lubavitch Library. © likuteitorah.com

From likuteitorah.com/torah-ohr/vayishlach/3/

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