



TORAH OHR • PARSHAS VAYISHLACH • MAAMAR 5

ויקח מן הבא בידו מנחה לעשו אחיו כו'

“And he took from what came to his hand”



Yaakov's gift to Eisav was a minchah, a raising of mayin nukvin beyond the soul's measure, offered to Eisav's lofty root in the encompassing light of Tohu. By refining the good in Eisav he drew that encompassing light into himself, so that Yaakov, the inner light of Tikkun, came to include the encompassing light as well.

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



LikuteiTorah.com

THE CHASSIDISHE PARSHA

likuteitorah.com/torah-ohr/vayishlach/5/

THE BIG IDEA

Yaakov's gift to Eisav was a minchah, a raising of mayin nukvin beyond the soul's measure, offered to Eisav's lofty root in the encompassing light of Tohu. By refining the good in Eisav he drew that encompassing light into himself, so that Yaakov, the inner light of Tikkun, came to include the encompassing light as well.

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

Why is Yaakov's gift to Eisav called a minchah, the name of every offering? The worlds receive only a radiance of G-d that descends link by link, either as inner light, measured to its vessel, or as encompassing light, beyond any vessel. So in prayer: one love is as much as the soul can bear; another, born of G-d's being beyond all change and of the soul's distance from Him, exceeds it. What is higher cannot be enclothed below: the lion, at the Chariot's right above, is in this world an impure beast, and Eisav, rooted in the encompassing light of Tohu, was born first, like the placenta before the child. Yaakov, yud eikev, receives the contracted light that enters within, through the mitzvos. Offerings raise mayin nukvin; what rises from the physical world is a novelty that moves the Above, like a talking bird before a king. To draw down the encompassing light, Yaakov raised mayin nukvin beyond measure, with an offering of Tohu not among the Torah's offerings of Tikkun, even camels. Bowing, he gathered the good in Eisav; Eisav ran to embrace him, the kiss revealed Chochmah, and they wept for joy, as is said of the Time to Come.

OUTLINE

- 1 Why every offering is a minchah** ¶1-2
Hevel's firstlings were called minchah, as are all offerings. By way of introduction: G-d does not change and is beyond the worlds, which receive life only from His radiance, descending link by link, an illumination of an illumination.
- 2 Two ways the light descends** ¶3-4
Light descends either as inner light, limited by its vessel, or as encompassing light beyond it. So in prayer: love from contemplating that He is the life of all worlds is as much as the soul can bear; love from His being beyond change, and from the soul's fall into the world of separation, exceeds it, "with all your might."

3 The lion, the ox and the firstborn

¶15-9

What is higher cannot be encloded below, so the lion, at the Chariot's right above, is in this world an impure beast, touched only by encompassing light, levonah. So Eisav, from Tohu "before a king reigned," came first, like the placenta before the child; Yaakov, yud eikev, receives the contracted light that enters within, through the mitzvos, while above the idolaters G-d remains only encompassing.

4 Offerings as mayin nukvin

¶10-12

Offerings raise mayin nukvin, drawing G-dliness down into the soul. What rises from souls in bodies, whose very speech depends on food, is a novelty that moves the King, like a talking bird; hence the name minchah. The sparks fell among the peoples, and in the Time to Come Eisav's root in Tohu will be refined in holiness and included in Yaakov.

5 An offering to Tohu

¶13-16

To draw down the encompassing light, mayin nukvin must exceed the soul's measure. So Yaakov offered a minchah to Eisav his brother above, in Tohu, with offerings and measures not among the Torah's offerings of Tikkun, even camels, for there "darkness is like light."

6 Bowing and the embrace

¶17-18

Bowing seven times, Yaakov gathered the good in Eisav, his brother from one source; the power within Eisav ran up toward him like candles to a torch, and his embrace brought the supernal encompassing light into Yaakov.

7 The kiss and the weeping

¶19-21

The kiss revealed Chochmah, withdrawn in the shattering. Joy too great for its vessel turns to tears: the brothers, apart since the shattering, wept as the highest drew near to what had fallen lowest, as is said of the Time to Come, "With weeping they will come."

KEY CONCEPTS

Minchah מנחה

A gift, the name given to all offerings; the maamar reads its first letters as the initials of mayin nukvin and relates the word to nicho'ach, descent.

Mayin nukvin מיינ נוקבין

The "feminine waters," the arousal from below that draws down G-dliness; rising from souls in bodies and from physical things, it is a novelty precious Above.

Hishtalshelus השתלשלות

The chain of descent, an illumination of an illumination, through which the worlds can receive life from a G-d who does not change.

Inner and encompassing light פנימי ומקיף

Light that descends into a vessel according to the vessel's measure, and light that no vessel can limit; in prayer, a love the soul can bear and a love beyond it.

Yud eikev י"עקב

Yaakov's name read as a Yud and a heel: the small, contracted light that can enter within a vessel, the inner light of Tikkun.

Levonah לבונה

Frankincense; here the encompassing light that hovers over what fell, through which the sparks among the peoples are refined and raised.

The World of Tohu עולם התהו

The world "before a king reigned," of encompassing light, whose vessels shattered; Eisav's root, which in the Time to Come will be refined in holiness.

SECTION 1 • 11-2

Why every offering is a minchah

1 ויקח מן הבא בידו^{1,2} מנחה לעשו אחיו כו'. הנה כל הקרבנות נק' בשם מנחה כמ"ש והבל הביא גם הוא מכורות צאנו³ ומחלבהן וישע ה' אל הבל ואל מנחתו כו'

“And he took from what came to his hand a gift (minchah) for Eisav his brother,” etc. Now, all the offerings are called by the name minchah, as it is written, “And Hevel, he too brought of the firstlings of his flock and of their fats; and Havayah turned to Hevel and to his offering (minchaso),” etc.

A new section begins with Yaakov's gift, a minchah, to Eisav. The Alter Rebbe notes that every offering can be called minchah, as Hevel's animal offering is called “his minchah” in Bereishis.

(הגם שהיה קרבן מנחה⁴ בפ"ע [בפני עצמו]⁵ כמו מנחת סלת ומחבת כו'. אך כל התורה היא כלל ופרט וכן תפלה שכנגד קרבנות⁶ כל התפלות בכלל נק' מנחה ותפלת מנחה בפ"ע [בפני עצמו] היא פרט ועיין בתשו' [בתשובות] אמונת שמואל⁷ סי' כ')

(Although there was a meal-offering (minchah) as an offering in its own right, such as the minchah of fine flour and the [minchah of the] pan, etc. But the whole Torah is general and particular; and likewise prayer, which corresponds to the offerings: all the prayers in general are called minchah, and the Minchah prayer in its own right is a particular. And see the responsa Emunas Shmuel, section 20.)

There was also a specific meal-offering called minchah, but that is the particular use of a word whose general meaning covers all offerings. Likewise every prayer, which replaces an offering, is a minchah in general, while the afternoon Minchah prayer is the particular case; the Alter Rebbe refers to the responsa Emunas Shmuel, which discusses why the afternoon prayer is called Minchah.

הרי שהיו בכורות צאנו נק' בשם מנחה. ויובן זה ע"פ הקדמה כי נודע כי אני הוי"ה לא שנית⁸ כתיב ולמתי⁹ [וולית מחשבה תפיסא ביה]⁹ ואינו בגדר עלמין כלל ואעפ"כ [ואף על פי כן] כי ממך הכל¹⁰ כתיב.

Thus the firstlings of his flock were called by the name minchah. This will be understood through an introduction. For it is known that it is written, “I, Havayah, have not changed,” and “no thought can grasp Him,” and He is not within the category of worlds at all; and even so, it is written, “For all is from You.”

To explain why offerings are called minchah, the Alter Rebbe begins with a foundation: G-d Himself is unchanged by creation and beyond all thought and all worlds. Yet everything comes from Him.

אך הוא ע"י זיו והארה הודו על ארץ ושמים¹¹ כו' וגם הארה זו עצמה מעצמותו ית' לא היו העולמות יכולים לקבל חיות ושפע להיותן בבחי' גילוי עולמות כ"א ע"י השתלשלות דהיינו כשלשלת הארה והארה דהארה.

But it is through a radiance and illumination, "His splendor is over earth and heaven," etc. And even this illumination itself, from His blessed essence: the worlds could not receive life-force and flow [from it], so as to exist as revealed worlds, except through hishtalshelus, that is, like a chain: an illumination, and an illumination of an illumination.

The worlds come not from His essence but from a mere radiance of it, His "splendor." Even that radiance is too great for worlds to receive, so it must descend step by step, like the links of a chain, each an illumination of the one before.

² וכל מה שיורד ומשתלשל מטה מטה הוא הארה דהארה מהעליון ממנו כו'. וכל מיני מדרגות ברכוי התחלקות העולמות ועליות וירידות הכל הוא בבחי' זיו והארה אם רב ואם מעט.

And everything that descends and devolves lower and lower is an illumination of an illumination from what is above it, etc. And all the kinds of levels, in the many divisions of the worlds, and the ascents and descents, are all in the mode of radiance and illumination, whether much or little.

Every lower level receives only a reflection of a reflection from the one above it. All the many worlds, and all their rises and falls, are only degrees of this radiance, greater or smaller.

ויש בזה כמה מיני מדרגות זו למעלה מזו כמו עוה"ב [עולם הבא] ותח"מ [ותחיית המתים] ואלף הז' יום שכולו שבת ומנוחה לחיי העולם¹² שהוא עילוי אחר עילוי והכל הוא בזיו וההארה כו'.¹³

And in this there are several kinds of levels, one above the other, such as the World to Come, and the Resurrection of the Dead, and the seventh millennium, "the day that is entirely Shabbos and rest for life everlasting," which is ascent after ascent; and all of it is in the radiance and the illumination, etc.

Even the highest future states, the World to Come, the Resurrection and the seventh millennium, the everlasting "day that is entirely Shabbos," are only higher degrees of the same radiance. None of them is G-d's essence itself.

SECTION 2 • 113-4

Two ways the light descends

3 והנה יש ב' מיני השתלשלות. השתלשלות¹⁴ האורות בכלים בבחי' פנימי [פנימיות / פנימית] שהוא לפ"ע [לפי ערך] הכלי שהכלי יכול להגבילו.

Now, there are two kinds of hishtalshelus. [There is] the descent of the lights into vessels in the mode of the inner [light] (pnimi), which is according to the vessel, so that the vessel is able to delimit it.

The descent of light happens in two ways. The first is as an inner light, entering a vessel and shaped to the vessel's capacity.

ויש בבחי' מקיף דהיינו שאינו מוגבל בכלי. ויובן זה בעבודת¹⁵ ה' שכלב זו תפלה¹⁶ ברשפי אש¹⁷

And there is [descent] in the mode of the encompassing [light] (makif), that is, [light] that is not limited in a vessel. This will be understood in the service of G-d that is in the heart, which is prayer with fiery flashes.

The second is as an encompassing light, which the vessel cannot contain or limit. The Alter Rebbe illustrates both through prayer, the "service of the heart," whose love burns with "fiery flashes."

שכאשר האהבה באה מהתבוננות כי הוא חייך וחיי החיים של כל העולמות¹⁸ נמשך מזה תשוקת הנפש כאשר תוכל שאת לפי מזגה ותכונתה.¹⁹

When the love comes from contemplation that He is your life and the life of the life of all the worlds, from this is drawn forth the soul's longing, as much as it can bear, according to its temperament and nature.

Love born of contemplating G-d as the life of the worlds corresponds to inner light. It is a longing the soul can hold, measured to each person's temperament.

משא"כ כשהאהבה באה מחמת שישים אל לבו ויעמיק בעומקא דלבא כי אני²⁰ ה' לא שניתני כתיב ולמ"ת [ולית מחשבה תפיסא ביה] כו'. אשר ע"כ תכלה אליו נפש כל חי להבטל במציאות ולהתכלל באחד ממש.²¹

This is not so when the love comes because he takes to heart and reflects in the depth of the heart that it is written, "I, Havayah, have not changed," and "no thought can grasp Him," etc. Because of this, the soul of every living being will yearn out toward Him, to be nullified in its existence and to be truly included in the One.

Love born of contemplating G-d as He is in Himself, unchanged and beyond all thought, corresponds to encompassing light. It makes the soul long to dissolve entirely into the One.

4 ולכן כאשר ישים אל לבו ג"כ ריחוקו מא"ס ב"ה אשר ירדה הנפש ותרד פלאים²² בעלמא דפרודא כו'

Therefore, when he also takes to heart his distance from the Infinite One (Ein Sof), blessed be He, how the soul has descended, and fallen astonishingly, into the world of separation (alma de-peruda), etc.,

A person can also reflect on how far his soul has fallen, from its source in the Infinite One to “the world of separation,” where G-d is hidden.

תהי התגברות האהבה ביותר מאשר תוכל שאת עד שאין כח בנפש לכלוא את האה"ר [האהבה רבה] וזהו בחי' בכל מאדך²³ בחילא יתיר כו':

the love will intensify even more than [the soul] can bear, until the soul has no strength to contain the great love. And this is the level of “with all your might (me'odecha),” with surpassing strength, etc.

That awareness makes the love burst beyond what the soul can hold. This is the love “with all your might (me'odecha),” a love beyond one's measure.

SECTION 3 • ¶5-9

The lion, the ox and the firstborn

5 והנה כתיב²⁴ פני אריה אל הימין²⁵ ופני שור מהשמאל שבחי' פני השור הוא למטה ממדרגת האריה במרכבה שבחי' פני אריה הוא אל הימין כו' ואעפ"כ [ואף על פי כן] למטה בעוה"ז הרי השור הוא בהמה טהורה והארי הוא חיה טמאה.²⁶

Now, it is written, “The face of a lion to the right, and the face of an ox from the left.” The face of the ox is lower than the rank of the lion in the Chariot, for the face of the lion is to the right, etc. And yet, below in this world, the ox is a pure domestic animal, while the lion is an impure wild beast.

In Yechezkel's vision of the Chariot, the lion's face is on the right and the ox's on the left, so above the lion ranks higher. Yet in this world the ox is kosher and may be offered, while the lion is an impure beast; the Alter Rebbe asks why.

6 והענין כי אדרבה²⁷ מה שהוא למעלה במדרגה יותר גבוה אין לו התלבשות בכלי למטה להיות גילוי בחינתו כמו שהוא למעלה בקדושה

The explanation is that, on the contrary, what is above, at a higher rank, has no enclothement in a vessel below, so that its quality would be revealed as it is above, in holiness.

The answer reverses the expectation: precisely because a level is higher, it cannot be enclothed below in a way that reveals it as it is in holiness.

וכמו אריה שהוא בחי' גבורה גבור כארי²⁸ שהוא התגברות האור במאד מאד עד שא"א להיות שורה ומתגלה קדושתו למטה בכלי שנכלל בקדושה וכמו בהמה טהורה אלא ע"י דרך נפילת האור ברפ"ח נצוצין שבשבה"כ [שבשבירת הכלים] בג' קליפות הטמאות

For example, the lion, which is the level of Gevurah, "mighty as a lion": it is an intensification of the light, exceedingly great, to the point that its holiness cannot rest and be revealed below in a vessel that is included in holiness, as with a pure animal, except by way of the falling of the light into the 288 sparks of the shattering of the vessels, into the three impure kelipos.

The lion is Gevurah, might, an intensity of light too great to rest openly in a vessel of holiness below, as holiness rests in a pure animal. It can reach this world only by falling, through the shattering of the vessels, into the 288 sparks trapped in the three impure kelipos. Tanya (ch. 37) distinguishes these three wholly impure kelipos, which have no ascent and can only be nullified, from kelipas nogah, which is sometimes included in holiness and gives life to pure and permitted things. So the lion draws its life from the wholly impure realm, while a pure animal like the ox is a vessel that can be included in holiness.

ואז הוא בחי' חיה טמאה שמקבל חיות מנפילות הנצוצים מארי דקדושה.

And then it is the level of an impure beast, which receives life-force from the fallen sparks of the lion of holiness.

So the lion below is an impure beast: it lives from sparks that fell from the lion of holiness above.

אבל לא בהתגלות בחי' ארי' [אריה] בדרך השתלשלות והתלבשות כבהמה טהורה רק בחי' מקיף מלמעלה והוא בחי' לבונה כו' כמ"ש במ"א.²⁹

But [this is] not through a revelation of the level of the lion by way of hishtalshelus and enclothing, as with a pure animal, but only as an encompassing [light] (makif) from above. And this is the level of frankincense (levonah), etc., as is explained elsewhere.

The lion's holiness does not enter it as inner light, as with a pure animal, but hovers over it as an encompassing light. The Alter Rebbe calls this the level of levonah, frankincense, which he explained in an earlier maamar. In the Torah's law of the meal-offering (Vayikra 2:1-2), the frankincense is placed on top of the flour and oil rather than mixed into them. That is why it is an image of a light that rests over a thing from above without entering it.

7 וזהו שעשו היה בכור שהוא מבחי' לפני מלך מלך³⁰ כו' בהר שעיר³¹ בארץ אדום כו'

And this is why Eisav was the firstborn, for he is from the level of "before a king reigned," etc., "in Mount Seir," "in the land of Edom," etc.

This explains why Eisav was the firstborn: he stems from the kings who reigned in Edom "before a king reigned" in Israel, which Kabbalah reads as the World of Tohu that preceded Tikkun.

ועשו היה מקור הז' מלכים שמלכו כו' וימת וימלוך³² וימת וימלוך כו' שהוא בחי' שליא המקפת על הולד שקדמה לולד.

And Eisav was the source of the seven kings who reigned, etc., “and he died, and [another] reigned; and he died, and [another] reigned,” etc., which is the level of the placenta that surrounds the fetus, which precedes the fetus.

The Edomite kings each “reigned and died,” as the lights of Tohu came and shattered. Eisav, their source, is like the placenta that surrounds the fetus and comes before it.

8 והעיקר הוא הולד שנולד ובצאתו זורקין השליא כו' שאינו מקבל רק בחי' מקיף. לפיכך עליהם נאמר רם על כל גוים³³ הוי"ה ויעקב יו"ד עקב³⁴ הוי"ה אלקינו³⁵ ואהבת את³⁶ ה' אלקיך כו'

But the main thing is the child that is born, and when it comes out the placenta is thrown away, etc., for it receives only the encompassing [light]. Therefore of them it is said, “Havayah is high above all nations.” And Yaakov is yud eikev (a Yud [and] a heel): “Havayah our G-d,” and “You shall love Havayah your G-d,” etc.

The child, not the placenta, is what matters; the placenta is discarded at birth and relates only to the encompassing light. So of the nations it is said that G-d is “high above” them, while Yaakov’s name is read as yud (the smallest letter, the start of the Name Havayah) and eikev (heel), meaning that Havayah is “our G-d,” drawn within.

הגם שיו"ד היא הארה מצומצמת³⁷ הלא מצער היא³⁸ ויכולה ליכנס בפנימי' [בפנימיות / בפנימית] ואין הכלי יכולה לקבל אלא ע"י צמצום כמו יו"ד כו'

Although the Yud is a contracted illumination (“is it not a small one?”), it can enter within [as an inner light], and the vessel can receive only through tzimtzum, like the Yud, etc.,

The Yud is a contracted, small point of light, and that is exactly why it can enter within. A vessel can receive only light that has been contracted.

כדי שמזה יהיה לו רשפי אש והתלהבות בתפלה וכיוצא בה שמפני שהיא הארה מועטת יש כח בלב להיות מכילה.

so that from this he will have fiery flashes and ardor in prayer and the like; for because it is a small illumination, the heart has the strength to contain it.

Because that light is small enough for the heart to hold, it becomes an inner fire, ardor in prayer and in similar service.

9 והמשכת אלקות מלמעלה ג"כ ע"י התלבשות כלים אשר קדשנו במצותיו רמ"ח אברין דמלכא. ובימי האבות שלא ניתנה תורה היו להם עובדות אחרים כמו בארות ומקלות כו'.

And the drawing down of G-dliness from above is also through enclothement in vessels, "Who has sanctified us with His commandments," the 248 limbs of the King. And in the days of the Patriarchs, when the Torah had not been given, they had other forms of service, such as wells and rods, etc.

G-dliness is drawn down into the soul through the mitzvos, called the 248 "limbs of the King," in which G-d's will is enclothed. Before the Torah was given, the Patriarchs had other acts of service, like Yitzchak's wells and Yaakov's rods, that served the same purpose.

משא"כ עכו"ם [עובדי כוכבים ומזלות] לפי שהוא רם ונשא עליהם דהיינו בחי' המקיף בלבד אינו נכנס תוך פנימיותם להיות בטל אליו רק הוא יש ונפרד בפ"ע [בפני עצמו] שאין לו שייכות כלל הגם דקרו ליה אלקא דאלקיא: ³⁹

This is not so with the idolaters: since He is high and exalted above them, that is, only in the mode of the encompassing [light], He does not enter within their inner being so that they would be nullified before Him; rather, [each] is a separate entity (yesh) unto itself, which has no connection at all [with Him], even though they call Him "the G-d of gods."

Idolaters, by contrast, relate to G-d only as the encompassing light that is "high above" them: He does not enter within them so that they become nullified to Him, and they remain separate entities. Even their calling Him "G-d of gods" acknowledges Him only as a distant, supreme power, not as one who dwells within.

SECTION 4 • 110-12

Offerings as mayin nukvin

10 והנה הקרבנות הם העלאת מ"ן [מ"ן נוקבין] להיות ריח ניחוח דהיינו כמו ריח שהוא משיב את הנפש כך הקרבנות הם מעלים מ"ן [מ"ן נוקבין] בבחי' ריח שיהיה ניחוח להוי"ה גילוי המשכת והשראת שכינתו שיהא שורה ומתגלה בחי' אלקות בנפשו

Now, the offerings are the raising of mayin nukvin (feminine waters), to be "a pleasing fragrance (rei'ach nicho'ach)": that is, just as fragrance restores the soul, so the offerings raise mayin nukvin in the mode of fragrance, so that there will be nicho'ach to Havayah, the revelation, drawing down and resting of His Shechinah, so that the level of G-dliness will rest and be revealed in his soul.

The offerings raise "feminine waters," an arousal from below that calls forth a response from above. Their "pleasing fragrance" works like a scent that revives a fainting person: it brings about the revelation and resting of the Shechinah, so that G-dliness is felt within the soul.

וזהו ניחוח לשון ירידה דהיינו שיהא ירידה והשתלשלות אלקות מעילה לעילה עד שיכנס ויתגלה
בנפש האדם בתוכו ובפנימיותו ממש

And this is nicho'ach, a term of descent: that there be a descent and devolution of G-dliness from level to level, until it enters and is revealed in the person's soul, within him and in his very inner being.

Nicho'ach, usually rendered "pleasing," is read here as a term of descent (as in nechisah, "coming down"): its aim is that G-dliness descend level by level until it is revealed in a person's innermost being.

והטעם כי הנה ענין העלאת מ"ן [מ"ן נוקבין] היינו כמו שמביאין למלך דבר חדש בכדי שיפנה אל בקשה
הקטנה והנמוכה לגבי מעלת ומדרגת המלך.

And the reason is that the matter of raising mayin nukvin is like bringing the king something new, so that he will turn to a request that is small and lowly in comparison with the king's greatness and rank.

The reason the offerings achieve this: raising feminine waters is like bringing a king something new, so that he will attend to a request that is tiny compared with his greatness.

שע"י דבר חדש הוא ממשיך לב המלך כמו ע"י צפור המדברת⁴⁰

For through something new one draws the king's heart, as through a talking bird.

A king who has everything is moved by novelty, such as a talking bird.

הגם שבנ"א [שבני אדם] מדברים בבינה יתירה אך מצד החידוש שהצפור תדבר ע"י ימשיך ויעורר לב
מלכים אין חקר⁴¹ שיפנה לבקשת ההדיוט.

Although people speak with much greater understanding, yet because of the novelty that a bird should speak, through this one will draw and arouse "the heart of kings, which is unsearchable," to turn to the commoner's request.

People speak far more intelligently, but that is nothing new; the wonder of a bird that talks stirs the king's "unsearchable heart," and so he turns to the commoner's plea. Likewise, what is novel from below moves the Above.

11 ולכן העלאת מ"ן [מ"ן נוקבין] תלוי באתעדל"ת [באתערותא דלתתא] דייקא נפשות ישראל המלובשים בגוף כו'. הגם שהמלאכים עומדים ברום עולם ותמיד מששת ימ"ב [ימי בראשית] בלי הפסק אומרים ביראה קדוש גם בדעת יותר ידברו שהשגתם גדולה ועצומה ומתענגים על ה' לאין קץ.

Therefore the raising of mayin nukvin depends specifically on an arousal from below, [that of] the souls of Israel who are enclothed in a body, etc. Although the angels stand at the heights of the world, and constantly, since the six days of Creation, without pause, they say "Holy" with awe, and also speak with greater knowledge, for their comprehension is great and immense, and they delight in G-d without end.

Raising feminine waters depends on souls in bodies, not on angels. The angels praise G-d constantly, with awe and deep understanding and endless delight, yet that is not new.

משא"כ למטה שיש מחשבות זרות רבות הטורדות ומפילות לב האדם וגם האהבה שמעורר חולפת ועוברת ויש לה הפסק וכו'.

This is not so below, where there are many alien thoughts that distract and cast down a person's heart; and even the love that he arouses passes and fades and has interruptions, etc.

Below, a person's heart is pulled down by distracting thoughts, and even the love he awakens comes and goes.

אך בשביל החדוש שבוה שהרי כח זה באדם למטה להיות מדבר הוא מאכילה ושתייה.

Yet [it is precious] because of the novelty in this; for this power that a person below has to speak comes from eating and drinking.

What makes his service precious is its novelty: even his power to speak words of prayer depends on physical food and drink.

12 ומי שאינו אוכל ג' ימים^{42, 43} נעשה חלוש ואין לו כח הדבור בשלימות וכן כמה מניעות שתלוי בגשמיות כמו מניעת הקור כו'

And one who does not eat for three days becomes weak and does not have the full power of speech; and likewise several hindrances that depend on physicality, such as the hindrance of cold, etc.

The dependence of speech on the body is plain: after three days without food a person cannot speak properly, and cold and other physical conditions can hinder it too.

הרי כח הדבור שלמטה שחיותו מדברים גשמיים דבר זה יקר מאד בעיני ה'. וכמשל צפור הנ"ל. וכן כל הקרבנות כבשים ועזים הוא מהתלבשות ביי"ע כו'.

Thus the power of speech below, whose life-force comes from physical things, is something very precious in G-d's eyes, like the parable of the bird mentioned above. And likewise all the offerings, sheep and goats, come from the enclothement in [the worlds of] Beriah, Yetzirah and Asiyah, etc.

That speech rooted in physical life can praise G-d makes it precious to Him, like the talking bird. The animal offerings likewise come from the lower worlds of Beriah, Yetzirah and Asiyah.

ולכן כשעולה למעלה הוא דבר חדש מה שלא נראה כן בעולמות עליונים ולכן הם המעלים מ"ן [מ"ן] נוקבין] ולכן נק' בשם מנחה.

Therefore, when it rises above, it is something new, which is not seen in this way in the higher worlds; and therefore they are what raise mayin nukvin, and therefore they are called by the name minchah.

When something from these lower worlds rises up, it is a novelty unknown above, and so the offerings raise feminine waters and are called minchah.

מנחה ר"ת [ראשי תיבות] מ"ן [מ"ן נוקבין] מ"ן נוקבין. ח' חכמה ומזל הח' נוצר חסד^{44, 45} ומשפיע בה' בה' בראם⁴⁶ היא בחי' כנ"י [כנסת ישראל] (גם לשון מנחה מלי' ניהוח)

[The word] minchah (מנחה) [begins with] the initials of mayin nukvin (מ"ן). The ches is Chochmah and the eighth mazal, notzer chesed, which flows into the heh: "behibar'am," "with a heh He created them," which is the level of Knesses Yisrael (the Community of Israel). (Minchah is also a term related to nicho'ach.)

The letters of minchah carry the idea: its first two, mem and nun, are the initials of mayin nukvin; the ches is Chochmah and its source, the eighth of the thirteen tikkunim of mercy, mazal notzer chesed; and the heh, of which the Talmud says "with a heh He created them," is Knesses Yisrael, Malchus. The Gemara (Menachos 29b) reads the verse's word behibar'am, "when they were created," as "with a heh He created them," teaching that this world was created through the letter heh. Malchus, the Sefirah through which the worlds come into being, is therefore the heh. The word minchah is also related to nicho'ach.

והנה לע"ל [לעתיד לבוא] כתיב אז אהפך אל עמים⁴⁷ שפה ברורה כו'. וכן דהע"ה [דוד המלך עליו השלום] אמר הודיעו בעמים עלילותיו⁴⁸ וכתיב הבו לה' משפחות עמים כו' ויאמרו⁴⁹ בגוים⁵⁰ כו'.

Now, of the Time to Come it is written, "For then I will turn the peoples to a pure language," etc. And likewise King David, peace be upon him, said, "Make known His deeds among the peoples," and it is written, "Render to Havayah, O families of the peoples," etc., "And let them say among the nations," etc.

The Alter Rebbe turns to verses about the peoples: Tzefaniah's prophecy that in the future G-d will turn them to "a pure language," and David's calls to make His deeds known among the peoples and for their families to give Him glory.

ולהבין מה לנו להזכיר את עובדי כוכבים. אך הענין כי הנה כל הבירורין הוא מבחי' עמים ששם נפל רפ"ח הנצוצין

And [we need] to understand why we should mention the idolaters. But the matter is that all the refinements (beirurim) are from the level of the peoples, where the 288 sparks fell.

The Alter Rebbe asks why Scripture speaks of the nations at all. Its answer: the work of refinement is among the peoples, where the 288 sparks fell in the shattering of the vessels.

והוא ע"י בחי' לבונה שהוא המקיף שעליהם שהוא יתברר ויעלה למעלה בקדושה ויהיה עשו במדרגתו הגבוה לפני מלך מלך כו' מעולם התהו בקדושה

And this is through the level of levonah (frankincense), which is the encompassing [light] over them, so that it will be refined and rise above in holiness, and Eisav will be at his high rank, "before a king reigned," etc., from the World of Tohu, in holiness.

The sparks are refined through levonah, the encompassing light over the peoples. Then Eisav will be restored to his lofty root in the holiness of Tohu, "before a king reigned."

כי יעקב י' עקב הוא בחי' פנימי [פנימיות / פנימית] ויקם עדות ביעקב⁵¹ ותורה שם בישראל ואתם קרויים אדם⁵² אדם מ"ה [שם מ"ה] עולם התקון

For Yaakov, yud eikev, is the level of the inner [light]: "He established a testimony in Yaakov and set a Torah in Israel"; and "you are called adam (man)," adam, [equal in number to the Name] Mah, the World of Tikkun.

Yaakov, the Yud and the heel, is the inner light of Tikkun, the Torah placed "in Yaakov," and Israel is called adam, whose numerical value (45) equals the Name Mah, the Name of Tikkun.

ולע"ל [ולעתיד לבוא] יתברר גם עשו שמעולם התהו בחי' המקיף שיהי' [שיהיה] בחי' מקיף דקדושה ויוכלל הכל ביעקב שיהי' [שיהיה] ליעקב גם בחי' המקיף שהוא בחי' ומדרגה יותר עליונה שם ס"ג [שם ס"ג] שהוא גדול משם מ"ה [שם מ"ה] ואשת חיל⁵³ כו':⁵⁴

And in the Time to Come Eisav, too, will be refined, who is from the World of Tohu, the level of the encompassing [light], so that it will be an encompassing [light] of holiness, and everything will be included in Yaakov, so that Yaakov will also have the level of the encompassing [light], which is a higher level and rank, the Name Sag, which is greater than the Name Mah; and “a woman of valor,” etc.

In the future Eisav, rooted in Tohu, will also be refined: Tohu's encompassing light will become holy, and Yaakov will receive it too, the Name Sag (63), higher than Mah (45). This is hinted in “a woman of valor is the crown of her husband,” the lower level becoming a crown above.

SECTION 5 • ¶13-16

An offering to Tohu

13 והנה כפי ההמשכה שלמעלה כך צ"ל המיין [המיין נוקבין] שמלמטה וכדי להמשיך בחי' המקיף עליון דקדושה צ"ל העלאת מיין [מיין נוקבין] בבחי' מקיף דהיינו למעלה מכדי שתוכל נפשו שאת וכנ"ל.

Now, as is the drawing down from above, so must be the mayin nukvin from below. And in order to draw down the level of the supernal encompassing [light] of holiness, there must be a raising of mayin nukvin in the mode of the encompassing [light], that is, beyond what his soul can bear, as mentioned above.

The arousal from below must match what it hopes to draw from above. To draw down the higher encompassing light, a person's feminine waters must themselves be “encompassing,” a love beyond what the soul can hold.

ובפרט כשרואה בנפשו הפחיתות מרבות מחשבות המעיקים וטורדים ומפילים אזי צריך הוא לצעוק אל ה' בצר לו למעלה מכדי שתוכל נפשו שאת.

And especially when he sees in his soul the lowliness caused by the many thoughts that oppress, distract and cast down, then he must “cry out to G-d in his distress,” beyond what his soul can bear.

This applies above all when a person sees how low his distracting thoughts have brought him. Then he must cry out to G-d from his distress with an intensity beyond his own measure.

14 ולכן כשראה יעקב את עשו למטה קם עליו הקריב מנחה היא העלא' [העלאת / העלאה] לעשו אחיו שלמעלה מעולם התהו ששם הוא אחיו

Therefore, when Yaakov saw Eisav below rising against him, he offered a minchah, which is a raising [of mayin nukvin], to Eisav his brother, who is above, from the World of Tohu, where he is his brother.

When Yaakov saw Eisav below coming against him, he sent a gift, an offering that raises feminine waters, to Eisav "his brother" above. In Tohu, Eisav's root, the two are truly brothers.

כי יעקב יש לו ב' בחי' רוי"ש [רצוא ושוב]. שוב בבחי' י' עקב ורצוא בבחי' ביטול לגמרי כו' להמשיך בחי' המקיף עליון.

For Yaakov has two levels, ratzo and shov: shov in the level of yud eikev, and ratzo in the level of complete self-nullification (bittul), etc., in order to draw down the level of the supernal encompassing [light].

Yaakov has both ratzo and shov: shov as the Yud and heel, the inner light, and ratzo as complete self-nullification, which reaches the higher encompassing light.

ואזי יהי' [יהיה] עשו שלמטה ממילא בטל ואזי יקוים אז אהפך אל עמים⁵⁵ כי מעשה אבות סימן לבנים^{56,57} שהם עשו הכנה לכניהם לע"ל [לעתיד לבוא] במעשיהם.

And then Eisav who is below will be nullified of himself, and then "For then I will turn the peoples" will be fulfilled; for the deeds of the fathers are a sign for the children, since through their deeds they made a preparation for their children in the Time to Come.

Once that encompassing light is drawn down, Eisav below is nullified by itself, and the prophecy of the peoples turning to G-d will be fulfilled. What the Patriarchs did prepared the way for their descendants in the future.

15 והנה העלאת מ"ן [מ"ן נוקבין]⁵⁸ של התקון גלוי וידוע לנו ע"פ התורה פרים בני בקר שנים⁵⁹ כו'. בפסח כך. ובשבועות כך כו'

Now, the raising of mayin nukvin of Tikkun is revealed and known to us through the Torah: "two young bulls," etc.; on Pesach thus, and on Shavuot thus, etc.

The offerings of Tikkun are spelled out in the Torah, down to the number of bulls for each festival: so many on Pesach, so many on Shavuot.

משא"כ העלאת מ"ן [מיין נוקבין] לעולם התהו אין אתנו יודע עד מה⁶⁰ האיך ומה הם הקרבנות ואיזה שיעור רק יעקב אע"ה [אבינו עליו השלום] ידע ענינם

But the raising of mayin nukvin to the World of Tohu, "none among us knows how much": how, and what the offerings are, and what measure; only Yaakov our father, peace be upon him, knew their matter.

But no one knows what offerings reach up to Tohu, of what kind or in what amount; only Yaakov knew them.

וכך שלח קרבנות עזים מאתים⁶¹ כו' שהם קרבנות אחרים אשר לא כתובים בתורה בקרבנות דתקון ושיעורים אחרים.

And so he sent offerings, "two hundred she-goats," etc., which are other offerings, not written in the Torah among the offerings of Tikkun, and other measures.

His gift of two hundred she-goats and the rest were offerings of Tohu, in kinds and numbers not found among the offerings of Tikkun in the Torah.

16 ולכן הקריב גם גמלים שהם טמאים בקרבנות דתקון. אך בקרבנות דתהו כתיב מי יתן טהור מטמא⁶² כו'.

Therefore he also offered camels, which are impure in the offerings of Tikkun. But concerning the offerings of Tohu it is written, "Who can bring forth the pure from the impure?" etc.

Yaakov even sent camels, animals that could never be offered in Tikkun. In Tohu, however, what is impure can become pure, as Iyov's question "who can bring forth the pure from the impure?" hints. In Iyov the question ends "not one," meaning that no one can. The Sages read those words as "is it not the One?": only G-d, from a level above the distinctions of pure and impure, can do so.

ששם כחשכה כאורה^{63,64} כו' קטן וגדול שם הוא⁶⁵ כו' השוה ומשוה כו'. וזהו ענין ויחבקהו.⁶⁶ שעשו חיבק את יעקב.

For there, "darkness is like light," etc.; "small and great are there," etc.; "He equalizes and makes equal," etc. And this is the matter of "and he embraced him": that Eisav embraced Yaakov.

At that level, darkness and light, small and great, are equal before G-d. This is why Eisav could embrace Yaakov.

SECTION 6 • ¶17-18

Bowing and the embrace

17 ובכ"מ [ובכל מקום] הזכר מחבק וכמ"ש וימינו תחבקני⁶⁷ שהמשפיע מחבק את המקבל ומקיפו מכל צד להגביהו למעלה כו'. והיינו לפי שעשו שרשו מבחי מקיף מעולם התהו.

And everywhere it is the male who embraces, as it is written, “and his right hand embraces me”: the giver embraces the receiver and surrounds him on every side, to lift him upward, etc. And this is because Eisav’s root is from the level of the encompassing [light], from the World of Tohu.

Usually the male, the giver, embraces, surrounding the receiver and lifting him up. Eisav embraces Yaakov because Eisav’s root is the encompassing light of Tohu, higher than Yaakov.

אך הדרך שיגיע לזה הוא ע"י כי והוא עבר לפניהם⁶⁸ בחי' והוא כו' ואח"כ וישתחו ארצה שבע פעמים בחי' נפ"א [נפילת אפים] ללקט נצוצין.

But the way by which he will reach this is through “and he passed before them,” the level of “and he” (vehu), etc.; and afterwards, “he bowed to the ground seven times,” the level of falling on the face (nefilas apayim), to gather sparks.

Yaakov reached this through going ahead of his family, “and he” (read as the level called “He,” which in Chassidus denotes what is hidden), and bowing seven times, which the Alter Rebbe reads as the prostration of prayer (nefilas apayim) that gathers fallen sparks.

עד גשתו עד אחיו. פ"י עד שגשש ופגע באחיו דהיינו שליטת את הטוב שבעשו בחי' לבונה שע"י הוא אחיו של יעקב שהמקיף והפנימי נלקחו ממקום א'.

“Until he came near (gishto) to his brother”: the meaning is, until he felt his way (gishesh) and encountered his brother, that is, until he gathered the good that is in Eisav, the level of levonah; through this he is Yaakov’s brother, for the encompassing and the inner [lights] were taken from one place.

“Until he came near” (ad gishto) is read as gishesh, “until he felt his way,” and met his brother: until he gathered the good in Eisav, the levonah. Then Eisav is truly Yaakov’s brother, for the encompassing and the inner lights share one source.

18 ואזי וירץ עשו לקראתו.⁶⁹ עשו הוא כח המלוכש בעשו הגשמי רץ ממטה למעלה לקראתו וכמשל הנרות שבטלים לאבוקה כאשר נקרבו אורם לאור האבוקה כו'.

And then, “Eisav ran to meet him.” Eisav [here] is the power en clothed in the physical Eisav, [which] ran from below upward toward him, like the parable of candles that are nullified to a torch when their light is brought near the light of the torch, etc.

Eisav's running toward Yaakov is the holy power hidden within the physical Eisav, rising toward its source. It is like small candles whose flames are swallowed up in a torch once they are brought close to it.

ואחר שנברר בחי' הטוב שבו אזי ויחבקהו מלמעלה למטה שנכנס המקיף עליון ג"כ ביעקב.

And after the level of the good in him was refined, then “he embraced him,” from above downward, for the supernal encompassing [light] also entered into Yaakov.

Once the good in Eisav was refined, the embrace came from above downward: the higher encompassing light of Tohu entered Yaakov as well.

SECTION 7 • ¶19-21

The kiss and the weeping

19 ונמצא שנכללו ביעקב כל הבחי' כנ"ל. ועי"ז וישקהו⁷⁰ בחי' נשיקין ונקוד עליו⁷¹ בחי' נקודות הוא בחי' חכמה והיינו לפי שבשבירה היה הסתלקות חכמה ועתה אחר הבירור הנה נתגלה.

It follows that all the levels mentioned above were included in Yaakov. And through this, “he kissed him,” the level of kisses; and it is dotted above, the level of points (nekudos), which is the level of Chochmah. This is because in the shattering there was a withdrawal of Chochmah, and now, after the refinement, it was revealed.

With both the inner and the encompassing lights now in Yaakov, Eisav “kissed him,” and in the Torah scroll the word is marked with dots. Dots, the smallest points, stand for Chochmah, which had withdrawn in the shattering and is now revealed after the refinement.

ואח"כ ויבכו הנה בכיה⁷² היא מפני שמחה או מרירות שע"י כיווץ במוח דוחה המותרות בליחות הדמעות.⁷³

And afterwards, “and they wept.” Now, weeping comes from joy or from bitterness; for through a contraction in the brain, it expels the superfluities in the moisture of the tears.

Then they wept. Weeping comes from either joy or sorrow; in sorrow the mind contracts and presses out tears, which the Alter Rebbe describes as excess moisture being expelled.

ועיי שמחה הוא כמ"ש בזהר שה"ש [שיר השירים] ⁷⁴ גבי ר"ע [רבי עקיבא] שזלגו עיניו ⁷⁵ כו'. והיינו לפי שהשמחה הוא התפשטות החיות כמ"ש ושמועה טובה ⁷⁶ טובה תדשן עצם.

And [weeping] through joy is as written in the Zohar on Shir HaShirim concerning Rabbi Akiva, that his eyes flowed with tears, etc. And this is because joy is the expansion of the life-force, as it is written, "Good news fattens the bone."

Weeping from joy is illustrated by Rabbi Akiva, whose eyes streamed with tears when he grasped the secrets of the Song of Songs, as the Zohar relates. Joy expands the life-force, as "good news fattens the bone."

וכמעשה דאספסיינוס ⁷⁷ כו' הוא הילוך הדם בעורקים וכן ברוח החיות שבו וכן בהמשכות מוחין חדשים כי יש בחי עבור יניקי [יניקה / יניקת] מוחין.

And as in the story of Vespasian, etc., it is the flow of the blood in the veins, and likewise in the spirit of life within him, and likewise in the drawing down of new mochin; for there are the stages of ibbur (gestation), yenikah (nursing) and mochin.

The Talmud tells that when Vespasian heard he had been made emperor, his foot swelled so that he could not put on his shoe: joy made his blood surge. Joy likewise expands the vital spirit and brings new stages of intellect, which in Kabbalah grow through gestation, nursing and maturity.

20 והנה כשיש כלי למטה לקבל השמחה אז היא מתפשטת ונותנת מוחין חדשים. וכן עיי' מתפשט רוח החיים לדשן עצם כנ"ל. אבל כשהכלי שלמטה קטן מהכיל אזי מתקבץ במוח ודוחה המותרות בליחות הדמעות.

Now, when there is a vessel below to receive the joy, it spreads out and gives new mochin; and likewise through it the spirit of life spreads out, to "fatten the bone," as mentioned above. But when the vessel below is too small to contain it, it gathers in the brain and expels the superfluities in the moisture of the tears.

When a person has the capacity to hold his joy, it spreads through him, bringing new understanding and vitality. When the joy is too great for him, it concentrates in the mind and overflows as tears.

21 וענין זה היה ג"כ גבי יעקב ועשו שה"י [שהיה] התגלות בחי' כתר למעלה מעלה כו' והיה רוב שמחה שנתקרבו כ"כ [כל כך] מעלה מעלה עם מה שנפל למטה מטה בריחוק בשבה"כ [בשבירת הכלים].

And this was also the case with Yaakov and Eisav: there was a revelation of the level of Keser, very high above, etc., and there was great joy that the very highest was brought so close to what had fallen very low, at a distance, in the shattering of the vessels.

At the meeting of Yaakov and Eisav, Keser, the highest level, was revealed, and the highest was joined with what had fallen lowest in the shattering. The joy was too great to contain, so they wept.

עשו ויעקב כמו שני אחין שלא ראו זא"ז [זה אל זה / זה את זה] זמן רב מאז היה שבה"כ [שבירת הכלים]. וז"ש [וזהו שכתוב] לע"ל [לעתיד לבוא] בבכי יבאו^{78, 79} שע"י בחי' בכיה דוקא שהוא ע"י התגלות מדרגות הגבוהות כו'. ובתחנונים אובילם אל נחלי מים:

Eisav and Yaakov were like two brothers who had not seen each other for a long time, since the shattering of the vessels took place. And this is what is said of the Time to Come, "With weeping they will come": specifically through the level of weeping, which is through the revelation of the higher levels, etc.; "and with supplications I will lead them to streams of water."

They were like brothers reunited after a long separation, apart since the shattering of the vessels. So too in the future redemption, Israel will come "with weeping," the tears of joy at the revelation of the highest levels, and G-d will lead them to streams of water.

IN ONE'S AVODAH

A person should not lose heart because his prayer, unlike the angels' unbroken praise, is beset by alien thoughts and his love fades: the service of a soul in a body, whose very speech depends on food, is a novelty precious to G-d, like a talking bird before a king. And to draw down the encompassing light, his love must go beyond his own measure: when he takes to heart how far the soul has fallen, and sees how distracting thoughts cast him down, he should cry out to G-d in his distress, beyond what his soul can bear.

QUESTIONS FOR DISCUSSION

1. Why does a love born of G-d's being beyond all change, and of the soul's distance from Him, exceed a love born of His being the life of all worlds?
2. How can the lion, at the Chariot's right, be an impure beast below, and how does this explain why Eisav was born first?
3. What does the parable of the talking bird teach about the worth of the prayer of a soul in a body, compared with the angels' constant praise?
4. Why did Yaakov's gift to Eisav include camels and other offerings that the Torah does not record?
5. Why did Yaakov and Eisav weep when they met, and what does weeping for joy teach about a revelation too great for its vessel?

FOR CHILDREN • AGES 9-13

For the children at the table

A gift that rises from below

THE BIG IDEA

Our prayers and mitzvos, offered by a soul in a body with all its struggles, are something new and precious to G-d, like a talking bird brought before a king.

The verse says that Yaakov “took from what came to his hand a minchah for Eisav his brother.” Minchah means a gift, and the Torah calls every offering a minchah. Why? G-d’s light reaches us in two ways. Some light is measured, like a love of G-d that the soul can hold. Some light is beyond every measure, like the love that comes when we think how great G-d is and how far the soul has come down, a love “with all your might.” The angels praise G-d all the time. Our prayer is different: our thoughts wander, and our love comes and goes. Even our power to speak depends on eating and drinking. Yet this is why our service is so precious to G-d: it is something new, like a talking bird. Offerings, too, come from the physical world, so when they rise above they are something new, and that is why they are called minchah. To draw down the light beyond measure, the gift from below must also go beyond measure, and Yaakov’s minchah did. So when distracting thoughts pull us down, we can cry out to G-d with a love beyond our own measure.

THE MASHAL

A king hears people speak with great understanding every day. But when a bird is brought before him that can talk, the king is moved by something so new, and he turns to a plain person’s small request. In the same way, the prayer of a soul in a body, whose very speech comes from eating and drinking, is something new that moves the King more than the angels’ constant praise.

QUESTIONS FOR THE SHABBOS TABLE

1. Why is the prayer of a person in a body, with all its distractions, so precious to G-d?
2. What does the talking bird before the king teach us about our own prayers?
3. This week, when your mind wanders during davening, what can you do instead of giving up?

Explanation © likuteitorah.com, CC BY-NC 4.0: retold for children from our translation and explanation, with AI assistance; not yet reviewed by a human editor.

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ויקח מן הבא בידו

The note says two other transcripts of this discourse are printed there.

KEHOT'S NOTE

ב' הנחות אחרות נדפסו בסה"מ תקס"ה ע' ס. ראה ברשימות המאמרים שבסה"מ תקס"ב ח"ב בסופו הערה 39. ספר השיחות קיץ ת"ש ע' 50. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. בסה"מ תרכ"ז (הוצאת תש"ס) ע' מט, חלק מהמאמר עם הוספות וקיצורים שם (הוצאת תש"ס) ע' נג ואילך.

2 ויקח מן הבא בידו

Yaakov takes from what he has a gift for Eisav. The maa-mar reads the gift as an offering that raises Tohu's sparks.

בראשית ל"ב:י"ד: Genesis 32:14

וַיֵּלֶךְ שָׁם בַּלַּיְלָהָהּ 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:

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

KEHOT'S NOTE

בראשית לב, טו.

3 והבל הביא גם הוא מבכורות צאנו

Hevel's animal offering is called "his minchah," showing that the word applies to every offering.

בראשית ד':ד: Genesis 4:4

וְהָבֵל הֵבִיא גַם־הוּא מִבְּכֹרוֹת צֹאנוּ וּמִחֻלְבָּהּ וַיֵּשַׁע ה' אֶל־הָבֵל וְאֶל־מִנְחָתוֹ:

And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the L-RD had respect unto Abel and to his offering;

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

KEHOT'S NOTE

בראשית ד, ד.

4 שהי קרבן מנחה

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

KEHOT'S NOTE

ירושלמי מגילה פ"א ה"א.

5 הגם שהיה קרבן מנחה בפ"ע

The Kehot note cites the Jerusalem Talmud here for the minchah as a distinct kind of offering in its own right.

Jerusalem Talmud Megillah 1:11א:י"א

6 תפלה שכנגד קרבנות

The Talmud teaches that the prayers were instituted in place of the daily offerings.

Berakhot 26b:5-6ה'-ה"ב

תַּנְיָא כּוּוּתִיָּה דְרַבִּי יוֹסִי בְרַבִּי תַנִּינָא, וְתַנִּינָא כּוּוּתִיָּה דְרַבִּי יְהוֹשֻעַ בֶּן לִוִּי. תַּנִּינָא כּוּוּתִיָּה דְרַבִּי יוֹסִי בְרַבִּי תַנִּינָא: אַבְרָהָם תַּקֵּן תַּפְלָת שְׁחִירִית,

שָׁנְאָמַר: "וַיִּשְׁכֶּם אַבְרָהָם בַּבֹּקֶר אֶל הַמָּקוֹם אֲשֶׁר עָמַד שָׁם", וְאִין "עָמִידָה" אֵלָּא תַפְלָה, שָׁנְאָמַר: "וַיַּעֲמֵד פִּינְחָס וַיִּפְלֹל". יִצְחָק תַּקֵּן תַּפְלָת מִנְחָה, שָׁנְאָמַר "וַיֵּצֵא יִצְחָק לְשׁוֹחַ בִּשְׂדֵה לְפָנֹת עָרְב", וְאִין "שִׁיחָה" אֵלָּא תַפְלָה, שָׁנְאָמַר "תַּפְלָה לְעֵנִי כִי יַעֲטֹף וּלְפָנֵי ה' יִשְׁפָּךְ שִׁיחוֹ".

There is a teaching in agreement with both of them. There is a teaching in agreement with R. Jose b. R. Hannina: Abraham instituted the morning Tefillah; as it is said, "And Abraham got up early in the morning to the place where he had stood" (Gen. xix. 27) — "standing" means prayer; as it is said, "Then stood up Phineas and prayed" (Ps. cvi. 30). Isaac instituted the afternoon Tefillah; as it is said, "And Isaac went out to meditate in the field at eventide" (Gen. xxiv. 63) — ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

KEHOT'S NOTE

ברכות כו, ב.

7 בתשובת אמונת שמואל

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

KEHOT'S NOTE

להרב אהרן שמואל ב"ר ישראל קאידנובר, נדפס לפעם הראשונה בפפא"מ שנת תמ"ג. השאלה למה קורין תפלת מנחה מנחה, ומבאר.

8 אני ה' לא שניתי

"I, Havayah, have not changed." Creation brings no change in G-d Himself.

Malachi 3:6ר':ג

כִּי אֲנִי ה' לֹא שִׁנִּיתִי וְאַתֶּם בְּנֵי־יִעֲקֹב לֹא כִלִיתֶם:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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

KEHOT'S NOTE

מלאכי ג, ו.

9 ולמתיב

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

KEHOT'S NOTE

ת"ז בהקדמה.

10 כי ממך הכל

David's words, "For all is from You." Although G-d is beyond the worlds, everything comes from Him.

I Chronicles 29:14ד"ט:י"א

וְכִי מִי אֲנִי וּמִי עַמִּי כִּי־נִעְצָר כָּח לְהַתְנַדֵּב כְּזֹאת כִּי־מִמֶּךָ הַכֹּל וּמִי־דָךְ נִתְּנוּ לָךְ:

But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee.

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

KEHOT'S NOTE

דה"א כט, יד.

11 הודו על ארץ ושמים

"His splendor is over earth and heaven." The worlds are sustained only by His radiance (hod, ziv), not His essence.

Psalms 148:13: תהילים קמ"ח:יג

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־שֹׁגֵב שְׁמוֹ לְבָדוֹ הוֹדוֹ עַל־אָרֶץ וְשָׁמַיִם:

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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

PARAGRAPH 2

12 יום שכולו שבת ומנוחה לחיי העולם

The Mishnah describes the future world as a day that is entirely Shabbos and rest for life everlasting. Here it is one of the rising levels of G-d's radiance.

Mishnah Tamid 7:4: משנה תמיד ז:ד

... בַּשָּׁמַיִם הָיוּ אוֹמְרִים (שם צב), ה' מְלֶכֶּה גְאוּת לְבַשׁ וגו'. בַּשָּׁמַיִם הָיוּ אוֹמְרִים (שם צב), מְזֻמָּר שִׁיר לַיּוֹם הַשָּׁבָת, מְזֻמָּר שִׁיר לְעֵתִיד לְבָא, לַיּוֹם שֶׁכָּלּוּ שָׁבָת מְנוּחָה לְחַיֵּי הָעוֹלָמִים:

The following are the psalms that were chanted in the Temple. 1) On the first day they used to say, "The earth is the L-rd's and the fullness thereof, the world and they that dwell therein" (Psalms 24). 2) On the second day they used to say: "Great is the L-rd and highly to be praised, in the city of our G-d. His holy mountain" (Psalms 48). 3) On the third day they used to say: "G-d stands in the congregation of G-d, in the midst of the judges he ...

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

13 והכל הוא בזיו וההארה כו'

The note says a gloss (hagahah) on this passage is printed there.

KEHOT'S NOTE

בסה"מ תרכ"ז ע' נה יש הגהה"ה לכאן.

PARAGRAPH 3

14 השתלשלות. השתלשלות

The note records a variant reading there, "[two kinds of] hishtalshelus: the first, hishtalshelus...", and says glosses on this passage are printed there.

KEHOT'S NOTE

באוה"ת פ' פנחס ע' אקפה השתלשלות, האחד השתלשלות. ע"ש הגהות על קטע זה.

15 ויובן זה בעבודת ה'

The note points there for a parallel treatment of how the two kinds of descent are seen in divine service.

KEHOT'S NOTE

ראה אוה"ת פ' יתרו ע' תשצא.

16 בעבודת ה' שכלב זו תפלה

The Talmud asks what "service of the heart" is and an-

swers: prayer.

Taanit 2a:11א: תענית ב' א:י"א

וּמָנָא לִו דְּבִתְפִלָּה — דְּתַנִּיא: "לֹא־הָבָה אֶת ה' אֱלֹהֶיכֶם וּלְעַבְדּוֹ בְּכָל לְבַבְכֶּם", אִיזוּ הִיא עֲבוּדָה שֶׁהִיא בְּלֵב — הָיָי אוֹמֵר: זֶה תַּפְלָה. וְכַתִּיב בְּתַרְיָה: "וְנִתְּתִי מִטֶּר אֲרָצְכֶם בְּעֵתוֹ יוֹרָה וּמִלְקוֹשׁ".

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

17

רשפי אש

In the Song of Songs the beloved says that love is strong as death and "its flashes are flashes of fire." Chassidus borrows the phrase for the burning love of prayer.

Song of Songs 8:6: שיר השירים ח:ו

שִׁמְנִי כַחוֹתָם עַל־לִבִּי כַחוֹתָם עַל־זְרוֹעֶיךָ כִּי־עֲזָה כַמוֹת אֶהְיֶה קֶשֶׁה כַּשֹּׂאֵל קִנְיָה רֶשְׁפִּי רֶשְׁפִּי אֵשׁ שֶׁלִּהְבֶּתִּיהָ:

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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

18

וחיי החיים של כל העולמות

The note quotes a gloss suggesting that "life" is Chochmah and Binah and "the life of life" is Keser, marked as needing further study; Ki Sisa discusses that question too.

KEHOT'S NOTE

באוה"ת דברים כרך ו ע' בירסח וז"ל: "נ"ב לכאורה חיים חייב וחי החיים כתר, וצ"ע, עכ"ה", עכ"ל. בענין הצ"ע ראה גם אוה"ת כי תשא ע' איתתו.

19

לפי מזגה ותכונתה

The note quotes a gloss identifying this measured love with the love "with all your heart," with a reference to the discourse "Semolo tachas leroshi" in Ki Sisa.

KEHOT'S NOTE

באוה"ת דברים כרך ו שם וז"ל: "נ"ב ע' בדי"ה שמאלו תחת לראשי בפי כי תשא וזהו האהבה דכל לבבך, עכ"ה", עכ"ל.

20

כי אני ה' לא שנית

"I, Havayah, have not changed": G-d as He is, beyond the worlds, the focus of the higher love.

Malachi 3:6: מלאכי ג:ו

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יִשְׂרָאֵל לֹא כָלִיתֶם:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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

21

כי אני ה' לא שנית . . ולהתכלל באחד ממש

The note quotes a gloss asking how the soul can be absorbed in "I, Havayah, have not changed," the Infinite Light above the "life of life," and pointing to the discourse on the milu'im (letter-fillings) of the Names and the discourse "Tik'u bachodesh" for an answer.

KEHOT'S NOTE

באוה"ת שם וז"ל: "נ"ב, והגם שצ"ל איך אפשר שהנפש תכלל בבחי' אני ה' לא שנית שהוא אור א"ס שלמעלה מחיי החיים, מיהו במ"א בדרוש המילויים כתבתי [אולי הכוונה להנדפס באוה"ת-ענינים ע' רמ ואילך] שיי"ל

ע"ד ענין המילויים של השמות ועמ"ש בד"ה תקעו בחדש, דרוש השני פ"ב, ועי' בסעי' פ"י"ט הגם שתהי' אין ואפס כו' ע"ש, עכ"ל.

PARAGRAPH 4

22 ותרד פלאים

"She has fallen astonishingly." Here it describes the soul's descent into this world.

Lamentations 1:9 ט"ז: איכה

טמאתה בשוליה לא זכרה אחריתה ותרד פלאים אין מנחם לה ראה הי' את-עניי כי הגדיל אויב:

Her filthiness was in her skirts, She was not mindful of her end; Therefore is she come down wonderfully, She hath no comforter. 'Behold, O L-RD, My affliction, For the enemy hath magnified himself.'

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

23 בכל מאדך

"With all your might": in Chassidus, a love beyond the soul's natural measure.

Deuteronomy 6:5 דברים ו:ה

ואהבת את ה' אלקיך בכל-לכתך ובכל-נפשך ובכל-מאדך:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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

PARAGRAPH 5

24 והנה כתיב

The note points there for a parallel discussion of the lion and the ox.

KEHOT'S NOTE

ראה אוה"ת פ' בראשית יד, א.

25 פני אריי אל הימין

The faces of the chayos in Yechezkel's vision: a lion on the right and an ox on the left.

Ezekiel 1:10 יחזקאל א:י

ודמות פניהם פני אדם ופני אריה אלהימין לארבעתם ופני-שור מהשמאול לארבעתם ופני-נשר לארבעתם:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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

KEHOT'S NOTE

יחזקאל א, י. ראה תו"א לקמן צג, ג. לקו"ת שה"ש ט, ד. סה"מ תרכ"ז (הוצאת תש"ס) ע"נ.

26 ואעפ"כ למטה בעוה"ז . . חי טמא

The note lists several places in Or HaTorah that discuss why the lion is impure below.

KEHOT'S NOTE

ראה אוה"ת וירא צג, ב. וארא עי' קסד. ג"ך עי' תסו. כרך ב עי' אינו. מובא באוה"ת ואתחנן עי' תו. סה"מ תרכ"ז עי' נ. וראה גם בלקו"ת שה"ש ט, ד.

PARAGRAPH 6

27 כי אדרבה

The note gives the reading there, "for behold, on the contrary," and points to Balak for further explanation of the answer.

KEHOT'S NOTE

באוה"ת פ' בראשית יד, א: כי הנה אדרבה. ראה ביאור התירוץ בביאורו לאדח"א כז, רע"ד. ובאוה"ת בלק עי' א"מז.

28 גבור כארי

The Mishnah urges one to be mighty as a lion to do G-d's will. Here the lion stands for Gevurah.

Pirkei Avot 5:20 משנה אבות ה:כ

יהודה בן תימא אומר, הוי עז כנמר, וקל כנשר, ורץ כצבי, וגבור כארי, לעשות רצון אביך שבשמים. הוא היה אומר, עז פנים לגיהנם, ובשת פנים לגן עדן. יהי רצון מלפניך יי אלקינו שתבנה עירך במהרה בקימינו ותן חלקנו בתורתך:

Judah ben Tema said: Be strong as a leopard, and swift as an eagle, and fleet as a gazelle, and brave as a lion, to do the will of your Father who is in heaven. He used to say: the arrogant is headed for Gehinnom and the blushing for the garden of Eden. May it be the will, O L-rd our G-d, that your city be rebuilt speedily in our days and set our portion in the studying of your Torah.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

29 כמ"ש במ"א

the passage shares nothing with the note

KEHOT'S NOTE

לעיל בפ' תולדות ד"ה ראה ריה בני. וראה באוה"ת פ' פנחס עי' א"קפו.

PARAGRAPH 7

30 לפני מלך מלך

The kings who reigned in Edom before a king reigned over Israel. Kabbalah reads them as the World of Tohu.

Genesis 36:31 בראשית ל"א:י

ואלה המלכים אשר מלכו בארץ אדום לפני מלך-מלך לבני ישראל:

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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

31 בהר שעיר

Eisav settled in Mount Seir; Eisav is Edom.

Genesis 36:8 בראשית ל"ו:ח

וישב עשו בהר שעיר עשו הוא אדום:

And Esau dwelt in the mountain-land of Seir—Esau is Edom.

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

32 וימת וימלוך

Each Edomite king died and another reigned in his place,

read as the lights of Tohu that shattered.

בראשית ל"ג:33 ל"ו:1

וַיָּמָת בֶּלָע וַיִּמְלֹךְ תַּחְתָּיו יוֹכָב בֶּן־זֶרַח מִבְּצָרָה:

And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

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

PARAGRAPH 8

33 רם על כל גוים ה'

The psalmist praises G-d: "Havayah is high above all nations; His glory is above the heavens." The maamar reads "high above" as G-d relating to the nations only from above, as encompassing light, not entering within.

Psalms 113:4 ד"ד ק"יג:113

רָם עַל־כָּל־גּוֹיִם ה' עַל הַשָּׁמַיִם כְּבוֹדוֹ:

The L-RD is high above all nations, His glory is above the heavens.

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

KEHOT'S NOTE

תהלים קיג, ד.

34 ויעקב יו"ד עקב

At the start of Vayetzei, Yaakov is read as yud eikev: the Yud is the drawing down of supernal Chochmah, reaching far below, even into the level of the heels.

KEHOT'S NOTE

נסמן לעיל כא, א. קטע מכאן מובא באוה"ת פ' כי תצא ע' תתעא.

35 הו"ה אלקינו

Moshe's call, "Hear, O Israel, Havayah is our G-d, Havayah is One." The maamar reads "our G-d" as G-d drawn within Israel as an inner light.

Deuteronomy 6:4 ו'ד"ד:6

שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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

36 ואהבת את ה' אלקיך

The command to love G-d, cited for the inner love that the contracted light makes possible.

Deuteronomy 6:5 ו'ה:6

וְאַהֲבַתְּ אֶת ה' אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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

37 שי"ד היא הארה מצומצמת

The note says that in Tavo the Tzemach Tzedek adds a comparison to the teaching that one should always teach a student concisely, citing Biurei HaZohar on Acharei.

KEHOT'S NOTE

באוה"ת תבוא ע' תתרעב נוסף "ע"ד לעולם ילמד אדם לתלמידו בדרך קצרה, כבה"ז פ' אחרי דע"ט ע"ב". ראה באוה"ת פ' ראה ע' תשפה.

38 הלא מצער היא

Lot says of Tzoar, "Is it not a small one?" The phrase is borrowed for the smallness of the Yud.

בראשית י"ט:20 כ"ט:19

הִנֵּה־נָא הָעִיר הַזֹּאת קְרִיבָה לְנוֹס שָׁמָּה וְהוּא מִצְעָר אֲמַלְטָה נָא שָׁמָּה הָלָא מִצְעָר הוּא וְתַחֲי נַפְשִׁי:

Behold now, this city is near to flee unto, and it is a little one; oh, let me escape thither—is it not a little one?—and my soul shall live.

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

PARAGRAPH 9

39 דקרו לי אלקא דאלקיא

The Talmud says the nations call G-d "the G-d of gods," acknowledging Him as supreme while serving other powers.

Menachot 110a:5-6 ו'ה:110א:5-6

איתיביה רב שימי בר חייה לרב (מלאכי א, יא) ממזרח שמש ועד מבוא גדול שמי בגוים ובכל מקום מוקטר מוגש לשמי ומנחה טהורה אמר ליה שימי את דקרו ליה אלהא דאלהא בכל מקום מוקטר מוגש לשמי בכל מקום סלקא דעתך אמר רבי שמואל בר נחמני אמר ר' יונתן אלו תלמידי חכמים העוסקים בתורה בכל מקום מעלה אני עליהן כאילו מקטירין ומגישין לשמי

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

מנחות ק, א.

PARAGRAPH 10

40 ע"י צפור המדברת

The passage brings the same parable: to move a king to a commoner's request one brings his young son or something novel like a talking bird, since nothing is lacking in the king's house.

KEHOT'S NOTE

בלקו"ת במדבר כ, א מביא זה וכמ"ש בלקו"א בשם המגיד נ"ע, וראה במ"מ לשם. המשל הזה מובא גם בלקו"ת שה"ש לו, א. וראה בד"ה אם בחקתי תרמ"ג ע' קלג. קטע מכאן מובא בסה"מ תרכ"ז (הוצאת תש"ס) ע' רצד. תרכ"ט (הוצאת קה"ת תשנ"ב) ע' ג.

41 לב מלכים אין חקר

Shlomo's proverb: as the heavens for height and the earth for depth, so "the heart of kings is unsearchable." It is used for the king in the parable, who is moved only by something new.

Proverbs 25:3 ג'ה:25:3

שָׁמַיִם לְרוֹם וָאָרֶץ לְעֹמֶק וְלֵב מְלָכִים אֵין חֶקֶר:

The heaven for height, and the earth for depth, and the heart of kings is unsearchable.

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

KEHOT'S NOTE

משלי כה, ג.

PARAGRAPH 12

42 ומי שאינו אוכל גי' ימים
The words here quote Nedarim 15a:2; the passage is shown below.

Nedarim 15a:2 ט"ו א: כ"ב

תנו: קונם שאני ישו, שאני מהלה, שאני מדבר וכו'. היכי דמי? אילימא כדקתני, "שאני ישו" מי הוי נדרא? והתנו: חומר בשבועות, שהשבועות חלות על דבר שיש בו ממש ועל דבר שאין בו ממש, מה שאין כן בנדרים. ושינה דבר שאין בו ממש הוא! אלא דאמר: "קונם עיני בשינה".

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

KEHOT'S NOTE

בסה"מ תרכ"ט שם מביא מגמרא שבועות כה. ונדרים טו, א מענין שבועה שלא אישן גי' ימים.

43 ומי שאינו אוכל גי' ימים
According to the Kehot note, a later discourse compares this to the Talmud's case of an oath not to sleep for three days, which cannot be kept.

Shevuot 25a כ"ה א

44 ח' חכמה ומזל הח' נוצר חסד
The note quotes a suggestion there that by writing "the eighth mazal, notzer chesed" the Alter Rebbe adds a further hint in the initials of minchah: mazal notzer chesed.

KEHOT'S NOTE

"ואולי י"ל שבמ"ש אדה"ז "מזל הח' נוצר חסד", מוסיף רמז ב"ת ד"מנחה", מזל נוצר חסד" (או מזל נוצר שהוא מזל הח') — סה"ש תשמ"ח כרך ב ע' 521.

45 ומזל הח' נוצר חסד
The discourse in Vayechi explains that Abba (Chochmah) draws from the eighth mazal, notzer, whose letters are rat-zon (will), and so reveals a will from far above.

KEHOT'S NOTE

ראה זח"ג רפט, ד. ע"ח שער הכללים פ"ה. וראה גם לקמן מח, ד. סט, א. לקו"ת צו טו, ג. ובכ"מ.

46 בה' בראם
The Talmud reads בהראם ("when they were created") as "with a heh He created them": this world was created with the letter heh.

Menachot 29b כ"ט ב

47 אז אהפך אל עמים
Through the prophet Tzefaniah G-d promises that in the end of days He will turn the peoples to a pure language, so that all of them call on the Name of Havayah and serve Him together. The maamar ties it to the refinement of the sparks among them.

Zephaniah 3:9 ט"ז ג'

כ"י אָז אֶהְפֹּךְ אֶל־עַמִּים שְׂפָה בְרוּרָה לִקְרֹא כָל־ם בְּשֵׁם ה' לְעַבְדוֹ שָׂכֵם אֶחָד:

For then will I turn to the peoples A pure language, That they may all call upon the name of the L-RD, To serve Him with one consent.

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

KEHOT'S NOTE

צפני ג, ט. באוה"ת נ"ך כרך א ע' תקג מציינ לכאן: גבי יעקב ועשו שהי התגלות בחי כתר.

48 דהע"ה אמר הודיעו בעמים עלילותיו
"Give thanks to Havayah, call on His Name; make known His deeds among the peoples." The same words open David's song when the Ark was brought to Jerusalem (I Chronicles 16:8).

I Chronicles 16:8 ח"ט: ח' דברי הימים א

הודו לה' קראו בשמו הודיעו בעמים עלילותיו:

O give thanks unto the L-RD, call upon His name; Make known His doings among the peoples.

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

Psalms 105:1 א"ה תהלים ק

הודו לה' קראו בשמו הודיעו בעמים עלילותיו:

O give thanks unto the L-RD, call upon His name; Make known His doings among the peoples.

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

KEHOT'S NOTE

דה"א טו, ח. תהלים קה, א.

49 הבו לה' משפחות עמים כו' ויאמרו הגוים כו'
"Render to Havayah, O families of the peoples, render to Havayah glory and strength": a call to the nations to acknowledge G-d. The same words are in David's song in I Chronicles 16:28.

Psalms 96:7 ו"ז: תהלים צ

הבו לה' משפחות עמים הבו לה' כבוד ועז:

Ascribe unto the L-RD, ye kindreds of the peoples, Ascribe unto the L-RD glory and strength.

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

I Chronicles 16:28 כ"ח: דברי הימים א

הבו לה' משפחות עמים הבו לה' כבוד ועז:

Ascribe unto the L-RD, ye kindreds of the peoples, Ascribe unto the L-RD glory and strength.

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

KEHOT'S NOTE

תהלים צו, ז-י. דה"א טו, כה. לא.

50 ויאמרו בגוים
"Let them say among the nations, Havayah reigns." The parallel verse is Psalms 96:10.

I Chronicles 16:31 א"א: דברי הימים א

ישמחו השמים ותגל הארץ ויאמרו בגוים ה' מלך:

Let the heavens be glad, and let the earth rejoice; And let them say among the nations: 'The L-RD reigneth.'

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

51

ויקח עדות ביעקב

G-d established a testimony in Yaakov and set a Torah in Israel. Here it stands for Yaakov as the inner light of Tikkun.

Psalms 78:5 ע"ה:ה' תהילים

ויקח עדות ביעקב ותורה שם בישראל אשר צנה את־אבותינו להודיעם לבניהם:

For He established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers, That they should make them known to their children;

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

KEHOT'S NOTE

תהלים עה, ה.

52

ואתם קרויים אדם

Rabbi Shimon bar Yochai's teaching that Israel is called adam.

Yevamot 61a:1-3 ג'א:א:א' יבמות

קברי גוים אינו מטמאין באהל, שנאמר: "ואתן צאני צאן מרעיתי אדם אתם". אתם קרויים אדם, ואין הגוים קרויים אדם. מיתבי: "ונפש אדם ששה עשר אלף!" משום בהמה. "אשר יש בה הרבה משתים עשרה ובוא אדם אשר לא ידע בין מינו לשמאלו (ובמה רבה)!" משום בהמה.

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

Zohar I, 20b כ, זח"א

Zohar II, 25b כה, זח"ב

KEHOT'S NOTE

יבמות סא, א. זח"א כ, ב. זח"ב כה, ב.

53

ואשת חיל

"A woman of valor is the crown of her husband," hinting at the future elevation of the lower level to become an encompassing crown.

Proverbs 12:4 ד'י"ב משלי

אשת־חיל עטרת בעלה וברקב בעצמותיו מבישה:

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

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

54

יעקב י עקב

At the start of Vayetzei, Yaakov is read as yud eikev: the Yud is the drawing down of supernal Chochmah, reaching far below, even into the level of the heels.

KEHOT'S NOTE

נסמן לעיל כא, א. ובאוה"ת תצא עי תתעו מציין לכאן.

PARAGRAPH 14

55

אז אהפך אל עמים

The future turning of the peoples to a pure language, which Yaakov's deed prepares.

Zephaniah 3:9 צפניה ג:ט

כִּי־אֶזְכֹּר אֶהֱפֹךְ אֶל־עַמִּים שָׁפָה בְרוּרָה לְקַרְא כָּלֶם בְּשֵׁם ה' לְעֲבֹדוֹ שָׂכֵם אָתָּה:

For then will I turn to the peoples A pure language, That they may all call upon the name of the L-RD, To serve Him with one consent.

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

56

מעשה אבות סימן לבנים

The Midrash says G-d told Avraham to go and pave the way for his children, as the Kehot note cites.

Bereshit Rabbah 40:6 ר' מ' בראשית רבה

"ולאברהם היטיב בעבורה ויהי לו צאן ובקר וגו'" "ויצו עליו פרעה אנשים וישלחו אותו" ר' פנחס בשם רבי הושעיא רבה אמר אמר הקבי"ה לאברהם אבינו צא וכבוש את הדרך לפני בניך. את מוצא כל מה שכתוב באברהם כתיב בבניו: באברהם כתיב "ויהי רעב בארץ" בישראל כתיב (שם מה, ו) "כי זה שנתים הרעב בקרב הארץ" באברהם כתיב "וירד אברהם מצרימה לגור שם" ובישראל כתיב (במדבר כ, טו): "וירדו אבותינו מצרימה" באברהם כתיב "לגור שם" ובישראל כתיב (בראשית מז, ד): "לגור בארץ באנו" באברהם כתיב "כי כנד הרעב בארץ ...

"He benefitted Abram for her sake; he acquired flocks, cattle, donkeys, slaves, maidservants, female donkeys, and camels" (Genesis 12:16). "Pharaoh commanded men in his regard and they sent away him and his wife, and everything that was his" (Genesis 12:20). "He benefitted Abram for her sake; he acquired flocks, cattle...Pharaoh commanded men in his regard and they sent away him [and his wife]" - Rabbi Pinhas said in the name of Rabbi Hoshaya the Great: The Holy One blessed be He said to Abraham our forefather: 'Go and pave the ...

Wikisource Bereshit Rabbah (CC-BY-SA) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

KEHOT'S NOTE

ראה ב"ר פ"מ, ו: צא וכבוש את הדרך לפני בניך. רמב"ן בראשית יב, ו: כל מה שאירע לאבות סימן לבנים. לקו"ש חכ"ה ע' 123.

57

מעשה אבות סימן לבנים

Ramban's principle that all that happened to the fathers is a sign for the children.

Ramban on Genesis 12:6 ר' מ' על בראשית י"ב:ו

... ענין גדול הנזכר ורבותינו בדרך קצרה ואמרו (תנחומא ט), כל מה שארע לאבות סימן לבנים. ולכן יארכו הכתובים בספור המסעות והפירות הבאות ושאר המקרים, ויחשב החושב בהם כאלו הם דברים מיתרים אין בהם תועלת, וכלם באים ללמד על העתיד, כי כאשר יבוא המקרה לנביא משלשת האבות יתבונן ממנו הדבר הנגזר לבא לו רעו. וידע כי כל גזרת עירין כאשר תצא מכה גזרה אל פעל דמיון, תהיה הגזרה מתקנת על כל פנים. ...

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

AND ABRAM PASSED THROUGH THE LAND. I will tell you a principle by which you will understand all the coming portions of Scripture concerning Abraham, Isaac, and Jacob. It is indeed a great matter which our Rabbis mentioned briefly, saying:, 9. "Whatever has happened to the patriarchs is a sign to the children." It is for this reason that the verses narrate at great length the account of the journeys of the patriarchs, the digging of the wells, and other events. Now someone may consider them unnecessary and of no ...

Vocalized Edition (CC-BY) • Commentary on the Torah by Ramban (Nachmanides). Translated and annotated by Charles B. Chavel. New York, Shilo Pub. House, 1971-1976 (CC-BY)

PARAGRAPH 15

58 והנה העלאת מ"ן . . השוה ומשוה כו'

The note says this passage is mentioned there.

KEHOT'S NOTE

נזכר באוה"ת נ"ך כרך א' ע' תרנה. נתבאר בלקו"ת חקת נט, ד. בלקו"ת בחוקותי נ, ד. חקת ס, א. שה"ש לו, ב מציינים לכאן.

59 פרים בני בקר שנים

The Torah commands the Musaf offering of Pesach: two young bulls, one ram and seven lambs, a count that recurs on other festivals. It is an example of the defined offerings of Tikkun.

Numbers 28:19 ט"ח: כ"ח

והקרבנתם אשה עלה לה' פרים בני־בקר שנים ואיל אחד ושבעה כבשים בני־שנה תמימים יהיו לכם:

but ye shall present an offering made by fire, a burnt-offering unto the L-RD: two young bullocks, and one ram, and seven he-lambs of the first year; they shall be unto you without blemish;

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

KEHOT'S NOTE

במדבר כח, יט.

60 אתנו יודע עד מה

The psalmist laments in exile: "We have not seen our signs; there is no longer a prophet, and none among us knows until when (ad mah)." The maamar reads ad mah as "what" and "how much": no one knows what the offerings of Tohu are, or in what measure.

Psalms 74:9 ט"ד: ט"ז

אותתינו לא־רָאִינוּ אִינִי עוֹד נִבִּיא וְלֹא־אֶתְנוּ יָדַע עַד־מָה:

We see not our signs; There is no more any prophet; Neither is there among us any that knoweth how long.

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

61 עזים מאתים

Yaakov's gift to Eisav: two hundred she-goats, twenty he-goats and more, read as offerings of Tohu.

Genesis 32:15 י"ב: ט"ו

עזים מאתים ותישים עשרים רחלים מאתים ואילים עשרים:

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

PARAGRAPH 16

62 מי יתן טהור מטמא לא אחד

Iyov asks, "Who can bring forth a pure thing from an impure one? Not one," lamenting man's frailty. The Midrash reads it, "Who? Not the One?": only G-d can. The maamar applies it to the offerings of Tohu, where even camels, impure in Tikkun, could be offered.

Job 14:4 ד"ד: י"ב

מִי־יִתֵּן טָהוֹר מִטָּמֵא לֹא אֶחָד:

Who can bring a clean thing out of an unclean? not one.

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

KEHOT'S NOTE

איוב יד, ד.

63 ששם כחשכה כאורה

The note points there for a related discussion.

KEHOT'S NOTE

ראה אוה"ת פ' פנחס ע' אפ"א.

64 כחשכה כאורה

David says to G-d that darkness does not hide from Him: "darkness is like light." Here it is the level where opposites are alike.

Psalms 139:12 ט"ז: י"ב

גַּם־חֹשֶׁךְ לֹא־יִחְשֶׁיךָ מִמֶּךָ וְלִילָה כִּי־אֵר כַּחֲשִׁיכָה כְּאוֹרָה:

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

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

65 קטן וגדול שם הוא

Iyov describes the grave, where "small and great are there" and the servant is free of his master. Here it describes a level where distinctions fall away.

Job 3:19 ג': י"ט

קָטָן וְגָדוֹל שָׁם הוּא וְעֶבֶד חֶפְשִׁי מֵאֲדֹנָיו:

The small and great are there alike; And the servant is free from his master.

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

KEHOT'S NOTE

איוב ג, יט.

66 ויחבקוהו

Eisav runs to meet Yaakov, embraces him and kisses him.

Genesis 33:4 ד"ד: י"ג

וַיָּרֶץ עֶשָׂו לִקְרֹאתוֹ וַיַּחְבְּקוּהוּ וַיִּפֹּל עַל־צוּאָרוֹ וַיִּשָּׁקֵהוּ וַיִּבְכוּ:

And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him; and they wept.

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

PARAGRAPH 17

67 וימינו תחבקני

“And his right hand embraces me”: the giver embraces the receiver.

Song of Songs 2:6: שיר השירים ב' ור

שמאלו תחת לראשי וימינו תחבקני:

Let his left hand be under my head, And his right hand embrace me.

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

KEHOT'S NOTE

שה"ש ב, ו.

68 והוא עבר לפניהם

Yaakov goes ahead of his family and bows to the ground seven times until he comes near his brother. Each phrase is read here as a stage of refinement.

Genesis 33:3: בראשית ל"ג ו

והוא עבר לפניהם וישתחו ארצה שבע פעמים עד גשתו עד אחיו:

And he himself passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

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

KEHOT'S NOTE

בראשית לג, ג.

PARAGRAPH 18

69 וירץ עשו לקראתו

Eisav runs to meet Yaakov, embraces him, falls on his neck and kisses him, and they weep. The maamar reads each verb in turn.

Genesis 33:4: בראשית ל"ד ו

וירץ עשו לקראתו ויחבקו ויפל על צוארו וישקו ויבכו:

And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him; and they wept.

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

PARAGRAPH 19

70 וישקהו

“And he kissed him”: in the Torah the word bears dots above its letters.

Genesis 33:4: בראשית ל"ד ו

וירץ עשו לקראתו ויחבקו ויפל על צוארו וישקו ויבכו:

And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him; and they wept.

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

71

ונקוד עליו

Rashi notes that the word is dotted and brings the views on what the dots teach about Eisav's kiss.

Rashi on Genesis 33:4: רש"י על בראשית ל"ג ד

ויחבקו. נתגלגלו רחמיו, כשראהו משתחוה כל השתחוואות הללו: וישקהו. נקוד עליו: ויש חולקין בדבר הזה בברייתא דספרי, יש שדרשו נקדה זו שלא נשקו בכל לבו, אמר רבי שמעון בן יוחאי, הלכה היא בידוע שעשו שונא לעקב, אלא שנבחרו רחמיו באותה שעה ונשקו בכל לבו (ספרי במדבר):

AND EMBRACED HIM — His pity was aroused when he saw him prostrating himself so many times (Genesis Rabbah 78:8). AND HE KISSED HIM — Dots are placed above the letters of this word, and a difference of opinion is expressed in the Baraitha of Sifré (בהעלותך) as to what these dots are intended to suggest: some explain the dotting as meaning that he did not kiss him with his whole heart, whereas R Simeon the son of Johai said: Is it not well-known that Esau hated Jacob? ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M.

Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

72

הנה בכיה . . בככי יבואו

The note says this passage on weeping is quoted there with variations.

KEHOT'S NOTE

מובא בסה"מ תרכ"ט (הוצאת תשנ"ב) ע' שג בשינויים.

73

דוחה המותרות בליחות הדמעות

The note says Or HaTorah remarks on this explanation of tears and compares two other passages.

KEHOT'S NOTE

ראה באוה"ת נ"ך כרך א ירמ" ע' שעב שכתב שיש להעיר ממ"ש בסידור שער הסוכות בענין ויעקב אמר אז יבקע. וממ"ש בת"א בדי"ה יביאו לבוש. ע"ש.

74

כמ"ש בזהר שה"ש

There, on the captive woman who “weeps for her father,” weeping is a higher teshuvah that comes not from melancholy but, like Rabbi Akiva's tears when he grasped the secrets of the Torah in the Song of Songs, from a great revelation; it is the weeping said of the future, “With weeping they will come,” and the Alter Rebbe refers to this maamar for more on weeping.

KEHOT'S NOTE

ראה מדרש הנעלם בזהר וירא צה, ב. לקו"ת תצא לו, ד. לקו"ש ח"ט ע' 208.

75

כמ"ש בזהר שה"ש גבי ר"ע שזלגו עיניו

Kehot points to the Midrash HaNe'elam here for the account the maamar mentions: Rabbi Akiva's eyes flowed

with tears over the Song of Songs. Here it illustrates weeping from joy.

ספר זוהר, וירא ג':ל"ג-ל"ז 3:33-37 Zohar, Vayera

76 ושמועה טובה תדשן עצם

Shlomo's proverb: "The light of the eyes gladdens the heart; good news fattens the bone." Joy expands the life-force.

משלי ט"ו:30 Proverbs 15:30

מאור-עצבים ישמח לב שמועה טובה תדשן עצם:

The light of the eyes rejoiceth the heart; And a good report maketh the bones fat.

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

KEHOT'S NOTE

משלי טו, ל.

77 וכמעשה דאספסיינוס

When Vespasian heard he had been made emperor, his foot swelled, and Rabbi Yochanan ben Zakkai explained that good news fattens the bone.

גיטין נ"ו ב:ד'4 Gittin 56b:4

אמר לקה: לא תצטער, שמועה טובה אתיא לך, דכתיב: "שמועה טובה תדשן עצם". אלא מאי תקנתיה? לייתי איניש דלא מיתבא דעתה מיניה, ולחליף קמה, דכתיב: "ורוח נכאה תיבש גרם". עבד הכי, עייל. אמר לקה: ומאחר דחקמיתו כולי האי, עד האידנא אמאי לא אתיתו לגבאי? אמר לקה: ולא אמרי לך? אמר לקה: אנא נמי אמרי לך!

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

KEHOT'S NOTE

גיטין נו, ב.

PARAGRAPH 21

78 בבכי יבאו

Kehot's note points to Jeremiah 31:8 for these words.

ירמיהו ל"א:ח Jeremiah 31:8

הנני מביא אותם מארץ צפון וקבצתים מירכתי-ארץ כם עור ופסח הרה וילדת יחדו קהל גדול ישובו הנה:

Behold, I will bring them from the north country, And gather them from the uttermost parts of the earth, And with them the blind and the lame, The woman with child and her that travaileth with child together; A great company shall they return hither.

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

KEHOT'S NOTE

ירמיי לא, ח.

79 בבכי יבאו

Yirmiyahu prophesies the exiles' return: "With weeping they will come, and with supplications I will lead them; I will bring them to streams of water." The maamar reads the weeping as tears of joy at a great revelation.

ירמיהו ל"א:ט Jeremiah 31:9

בבכי יבאו ובתחנונים אובילים אוליכם אל-נחלי מים בדרה ישר לא יפשלו בה כיהייתי לישראל לאב ואפרים בכרי הוא:



LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

The Hebrew text of Torah Ohr: © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted.

Our English translation, made from the Hebrew without Kehot's notes: CC BY-NC 4.0.

Our explanations, with the overview, the questions and the page for children: CC BY-NC 4.0.

The notes: Kehot's marei mekomos ("Sources and References", including the Rebbe's notes) © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted; our notes on them: 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); William Davidson Edition - Vocalized Aramaic (CC-BY-NC); Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain); Torat Emet 357 (Public Domain); Mishnah Yomit by Dr. Joshua Kulp (CC-BY); Wikisource Talmud Bavli (CC-BY-SA); Wikisource Bereshit Rabbah (CC-BY-SA); The Sefaria Midrash Rabbah, 2022 (CC-BY); Vocalized Edition (CC-BY); Commentary on the Torah by Ramban (Nachmanides). Translated and annotated by Charles B. Chavel. New York, Shilo Pub. House, 1971-1976 (CC-BY); Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain).

This edition as a whole: CC BY-NC 4.0. Shuls, schools and non-profit projects may copy, print and share it freely, and may ask for donations to cover the cost of printing; it may never be sold. Credit Kehot Publication Society and likuteitorah.com. <https://creativecommons.org/licenses/by-nc/4.0/>

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/5/

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