



LESSONS IN TORAH OR

PRECIOUS TEACHINGS THAT AWAKEN THE HEART
TO DIVINE SERVICE FROM THE HOLY MASTER
❧ **RABBI SHNEUR ZALMAN OF LIADI** ❧
TRANSLATED AND EXPLAINED

תּוֹרַה אֹר

פְּרִשְׁתַּת תּוֹלְדוֹת

דְּבוּר הַמְתַּחִּיל

רְאֵה יְיָ בְּנִי

“Receiving Unlimited Blessings”

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The original text of the maamarim with נקודות and punctuation is presented side by side with a phrase-by-phrase translation and explanation. The translation of the text is in **bold** whereas the commentary is in regular font. The explanations of general concepts that are not directly relevant to understanding the flow of the maamar are in footnotes.

The Goal

The main purpose of this project is to enable the reader to learn the Likutay Torah in the original. By learning the words, structure, and concepts of the maamarim, eventually they should be able to learn it by themselves in the original.

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ב"ה

Torah Or

תּוֹרַה אֹר

פְּרֶשֶׁת תּוֹלְדוֹת

דְּבוּר הַמִּתְחִיל

רְאֵה רֵיחַ בְּנֵי¹

דָּף כ,ב - כ,א,א

"Receiving Unlimited Blessings"

In Parshas Toldos, it describes the story of Yaakov and Eisav, the twin sons of Yitzchok and Rivka. When Yitzchok felt he was getting old he told Eisav, the older son, that he wanted to give him a special blessing, and that Eisav should prepare a meal for him. Rivka heard this and told her son Yaakov to pretend that he is Eisav so that he should receive the blessing instead. Since Yitzchok was blind at the time, Yaakov could dress like Eisav and "trick" his father into blessing him instead. When Yaakov comes, dressed as Eisav, Yitzchok smells his garments and says that it smells like Gan Eden, and proceeds to bless him. Only after Yaakov left did the real Eisav come in for the blessing, only to find out that Yaakov already received it.

The Alter Rebbe will analyze this story on a mystical level, explaining: 1- Why Yitzchok wanted to bless Eisav in the first place, 2- Why did the blessing have to actually go to Yaakov, 3- Why did Yaakov have to "trick" his father in order to receive the blessing:

(א) Chapter 1

¹ (דְּבוּר הַמִּתְחִיל רְאֵה רֵיחַ בְּנֵי אֹר הַתּוֹרָה עַל פְּסוּק זֶה [בְּרֵאשִׁית כֶּרֶךְ א קנא, ב. קנו, א]. תּוֹרַת חַיִּים סוּף פְּרֶשֶׁת תּוֹלְדוֹת [קסב, א]. - צִיּוֹן כְּבוֹד קְדוּשַׁת אֲדָמוֹר.

נֶאֱמַר לֵיל שַׁבַּת קֹדֶשׁ פְּרֶשֶׁת תּוֹלְדוֹת, כַּט מְרַחֲשׁוֹן תַּקְס"ה. ב' נוֹסְחָאוֹת נוֹסְפוֹת בְּסֵפֶר הַמֵּאֲמָרִים תַּקְס"ה עֲמוּד יז. נוֹסֵחַ ג עִם הַנְּהוּת - אֹר הַתּוֹרָה כֶּרֶךְ ד תַּתְכַּט, ג. כֶּרֶךְ תַּתִּיט, א. מְיוֹסֵד עַל מֵאֲמָר זֶה - דְּבוּר הַמִּתְחִיל זֶה בְּסֵפֶר הַמֵּאֲמָרִים תַּרל"ט חֶלֶק א עֲמוּד כו. וְרֵאֵה סֵפֶר עֲבוּרַת הַלּוֹי לֵא, ב).

"רֵיחַ אֵשֶׁתוֹ כְּרֵיחַ שְׂדֵה אֲשֶׁר בְּרָכּוֹ ה'"

(פְּרָשְׁתָנוּ כו, כז):

"[Yitzchok said:] see the smell of my son, it is like the smell of the field that Hashem has blessed (i.e. Gan Eden)!" (Bereishis 26:27)

לְהַבִּין, דְּהָא יִצְחָק הַבֵּינִי: שֶׁהוּא עָשׂוּ, וְאִיךָ הָיָה חָשׁוּב בְּעֵינָיו כָּל כַּךְ?

We have to understand: If Yitzchok thought that the person he was blessing was Eisav (and not Yaakov), then why would he be so important in his eyes to give him such a praiseworthy description (of having the smell of Gan Eden)?

גַּם בְּאִמַּת אִינוּ מוֹבָן אִיךָ הָיָה עָשׂוּ בְּעֵינָיו יִצְחָק.

Also, it isn't understood: How did Yitzchok perceive Eisav?

כִּי פַעַם אָמַר הַכְּתוּב (פְּרָשְׁתָנוּ כה, כח): "כִּי צִדַּד בְּפִיו", שֶׁהִיָּה מְרַמֵּהוּ בְּשִׂאלוֹת - "אִיךָ מְעַשְׂרִין אֶת הַתְּבָן כו";

We find that in one place the verse says "Yitzchok loved Eisav because he deceived him with his words" (ibid. 25:28), meaning that he deceived Yitzchok of his true nature by asking him questions in the service of Hashem, like "how do we tithe straw and salt to give to charity?" pretending that he was careful in serving Hashem.

It says that Yitzchok loved him for these questions, implying that Yitzchok was convinced that Eisav served Hashem.

וּפַעַם אָמַר הַכְּתוּב (שָׁם כו, כב): "הַקֵּל קוֹל יַעֲקֹב", וְהֵינּוּ לְפִי שֶׁאָמַר (שָׁם, כ): "כִּי הִקְרָה ה' אֶלְהֵיךָ כו", וְיָדַע שֶׁעָשׂוּ "אִין שָׁם שְׁמִים שְׁגוּר בְּפִיו"⁴.

But in another place the verse says: "The voice is the voice of Yaakov" (ibid. 27:22), referring to when he said "for Hashem your G-d has hastened my path" (ibid. 27:20), and Yitzchok knew that "Hashem's

² [הביו: בכתב יד 1824: הביו בדעתו].

³ (בכתב-יד 1824 ליתא תיבות: ידע שטעו . . בפיו).

⁴ (ראו בראשית רבה פרשה סה. פירוש רש"י פְּרָשְׁתָנוּ כו, כא).

name isn't common in the mouth of Eisav” (Rashi on 27:21).

This showed that Yitzchok knew that Eisav wasn't really serving Hashem, so did Yitzchok know Eisav's real nature or not?

אַךְ הָעֵינָן: כִּי הִנֵּה עָשׂוּ - "סוֹסְפִיתָא
דְּדִהְבָּא",⁵ פְּסוּלַת הַגְּבוּרָה דִּי צַחֲקָא, שְׁהוּא
בְּחֵינַת מַעְלַת הַזְּהָב עַל הַכֶּסֶף.

However, the idea will be understood as follows: **Eisav is referred to as “the dross from the gold”** (Zohar I 137b), meaning the “dross” of the aspect of Gevura-Severity of Hashem manifest in Yitzchok, which is the level of “the advantage of gold over silver.”

Just as raw gold has dross or impurities that need to be refined out of it, so too Gevura-Severity of Holiness gives potential for unholy severity to exist, and that possibility needs to be removed.

The advantage of gold over silver is that it is a rarer commodity and shines more brightly than silver. So too, the advantage of severity in the service of Hashem, being strict and demanding on oneself in every aspect to keep everything in the Torah on the highest standard, is a tremendous level of holiness and not so easy to attain.

However, from this good type of severity it is possible to come to unholy severity, for example to feel “holier than though” and better than others because of keeping a higher standard, when in fact if one is truly keeping a higher standard for the sake of Hashem it should make a person only humbler.

וּמִפְּסוּלַת שְׁלוֹ יֵצָא עָשׂוּ, וְרִישָׁא דְעָשׂוּ
בְּעֵטְפוֹי דִּי צַחֲקָא.⁶

From the “dross” of this level came forth Eisav, as it says (Targum Yonasan Ben Uziel on Bereisis 50:13) that **“the head of Esau is buried near the chest of Yitzchok.”**

The fact that Eisav's “head” is placed next to Yitzchok represents how severity of unholiness – Esau – derives his life from severity of Holiness – Yitzchok.

⁵ (פְּסוּלַת הַזְּהָב. רֵאזָה זֶהָר חֶלֶק ב רכד, ד. חֶלֶק א קלו, ב).

⁶ (תַּרְגוּם יוֹנָתָן וַיְחִי ג, יג).

וְלִהְבִּין עֲנִין "רִישָׁא",

To understand what is represented by the "head" of Esav being in proximity to Yitzchok:

הִנֵּה יֵשׁ י"א סַמְמָנֵי הַקְּטָרֶת - הַצָּרִי
וְהַצְּפוּרָן כּו', [הַחֲלִבָּה וְהַלְבוּנָה, מוֹר וּקְצִיעָה
שְׂבֵלֶת-נֶרְדִי, וְכַרְכֹּם, הַקֶּשֶׁט, קְלוּפָה, קַנְמוּן].

There are eleven spices that make up the Ketores (incense) offering in the Beis Hamikdash, which are: balm, onycha, galbanum, Levonafrankincense, myrrh, cassia, spikenard, saffron, costus, aromatic bark, and cinnamon.

וְהֵם כְּנֶגֶד יו"ד בְּתָרִין דְּמִסְאָבוּתָא, שֶׁהוּא
הַחַיּוּת שֶׁבְּקְדוּשָׁה הַמְּחִיָּה אֶת "זֶה
לְעוֹמֵת זֶה" -

These eleven spices correspond to the 'Ten Crowns of Impurity,' which is the Life-force from Holiness that enlivens "the unholiness that parallels holiness."

כְּמוֹ שֶׁיֵּשׁ בְּקְדוּשָׁה י' סְפִירוֹת, כֶּךָ יֵשׁ
מִמֶּשׁ בְּקְלִיפָה הָאֲרָה מִי' סְפִירוֹת
דְּקְדוּשָׁה.

Just like in Holiness there are Ten Sefiros, so too in Kelipa-unholiness there is actually present a Light that comes from the Ten Sefiros of Holiness.

אֲךָ בְּקְדוּשָׁה "עֶשֶׂר וְלֹא תִשַׁע, וְלֹא י"א".⁷
וּבְקְלִיפָה הוּא י"א סַמְמָנֵי הַקְּטָרֶת.

However, in Holiness the Sefiros are "ten and not nine, ten and not eleven," whereas in Kelipa-unholiness there are eleven corresponding spices of the Ketores.

וְהַעֲנִין: כִּי עַל יְדֵי הַחַיּוּת שֶׁנִּמְשָׁךְ
בְּקְדוּשָׁה, הִנֵּה כְּתִיב (נַחֲמִיָּה ט, ו): "וַיִּצְבְּאוּ
הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים", שֶׁהֵם בְּטֹלִים
מִחַמַּת שְׁמִשְׁיָגִים הַחַיּוּת שֶׁנִּמְשָׁךְ עֲלֵיהֶם
מִקְדוּשָׁתוֹ יִתְבָּרַךְ.

The idea behind this: Regarding the Life-force from Hashem that comes into Holiness it says "the hosts of heaven bow to You [Hashem]," since through their awareness of the Life-force from Hashem enlivening them, they surrender themselves to Hashem and dedicate themselves to Him.

⁷ (ראה עץ חיים שער יא (שער המלכים) פרק י. פרי עץ חיים שער ו (שער הקדישים) פרק ד).

⁸ (ספר יצירה בתחילתו. וראה זהר חלק ב קפו, ב. פרדס שער א פרק ז).

מה שאין כן הקליפות, הם מגביהים את עצמם כנשר כי בחוצפה.

This is not the case with unholiness, that it lifts itself haughtily like an eagle soaring high, and brazenly refuses to humble itself to Hashem its Creator.

והיינו לפי שהחיות הנמשך אליהם הוא אצלם בסוד <ג> גלות, ולפיכך הגם שנמשך אליהם מחיות דקדושה אינם בטלים, ואדרבה מגביהים את עצמם כנשר כי, והחיות שנמשך להם הוא נבלע בתוכם.

This is because the Life-force that comes into them is in a manner of Exile. Therefore, even when the Life-force from Holiness comes into them, they do not surrender their ego, and just the opposite, they lift their ego up like a soaring eagle, and the Life-force that comes into them becomes absorbed into their being.

אך כיצד הם חיים וקיימים מקדושה, מאחר שהחיות נבלע בתוכם?

Now, how is it possible that they can receive life and existence from holiness, if that Life-force becomes absorbed into them and loses its connection to the Source of Life, how can it continue to animate them if it is trapped in unholiness?

הנה זהו ענין לבונה שבי"א סממני הקטורת, שהוא אור-המקיף עליהם מלמעלה ואינו נבלע בתוכם.

This is the idea of the Levona (frankincense) which is the eleventh of the spices of the Ketores, which represents the “Makif-encompassing Light” which encompasses them ‘from above’ and does not become absorbed inside of them.

That is how it is still connected to the Source of Life and can continue to enliven them.

ולפי שהוא אור המקיף מלמעלה מן הדעת שלהם, ואינם מרגישים בו, והחיות שנמשך להם בפנימית נבלע

Since this “Makif-encompassing Light” encompasses them from above their perception, and they are not aware of it, and the Life-force

⁹ [מקדושה: באור התורה וארא כרך 2 עמוד ב'תקסח, ובספר המאמרים תר"מ עמוד עא: מהקדושה].

כַּנְ"ל, לְפִיכָךְ הֵם מִתְנַגְּאִים וּמִגְבִּיהִים אֶת
עַצְמָם בְּחוֹצְפָה כַּנְ"ל.

that comes into them becomes absorbed and trapped into their being, therefore they become arrogant and pick up their egos brazenly.

וּבְחִינַת לְבוֹנָה הוּא הַמְּחַבֵּר י' סְפִירוֹת
דְּקְדוּשָׁה לְהַאִיר לְעֵשֶׂר סְפִירוֹת
דְּמִסְאָבוּתָא.

This aspect of the Levona is what connects the Ten Sefiros of Holiness to be able to shine into the Ten “Sefiros of Unholiness.”

וְהוּא "רִישָׁא דְעֵשׂו", דְּהֵינּוּ בְּחִינַת
הַמְּקִיף מִלְּמַעְלָה¹⁰, הוּא נִכְלָל "בְּעֵטְפוֹ
דִּיצְחֹק" מִמֶּשׁ בְּקְדוּשָׁה.

This is the idea of the “head of Eisav”: It refers to the “Makif-encompassing Light” that shines on them from “above,” which is still connected to “the chest of Yitzchok,” meaning it is actually still connected to Holiness.

וְלָכֵן, מִצַּד בְּחִינַת הַמְּקִיף עֵשׂוֹ שׁוֹאֵל:
"אֵיךְ מְעַשְׂרִין אֶת הַתְּבִנָּה?" וּמַצַּד
הַפְּנִימִיּוֹת: "אֵין שֵׁם שָׁמַיִם שָׁגוּר בְּפִיו". :

Therefore, at that encompassing level of Esaiv it is possible for him to ask: “How do we tithe straw?”, even though on an internal level “the name of Heaven is not found frequently in his mouth.”

וְהִנֵּה נֹדֵעַ, כִּי הַחַיּוֹת בְּ"עֵשֶׂר כְּתָרִין
דְּמִסְאָבוּתָא" הוּא מִפְּנֵי כִּי "חֵיל בְּלַע
וַיְקִיאָנוּ" (אִיּוֹב כ. טו), וְ"עַת אֲשֶׁר שָׁלַט הָאָדָם
בְּאָדָם לְרַע לוֹ" (קְהֵלֶת ח. ט).

Now, it is known that the reason the Life-force from Hashem becomes trapped in the “Ten Crowns of Impurity” is because “[unholiness has already] swallowed up a wealth [of sparks of Light from Tohu] and [through our Divine service] it will spit them back up” (Iyov 20:15), and as it says, “there is a time when someone [unholy] rules over someone [holy], but it is for his own detriment” (Koheles 8:9), since through the holiness trapped in it we

¹⁰ [מְלַמֵּטָה בְּכַתְבֵּי יָד 1099, 1824: שְׂמֻלְמַעְלָה].

¹¹ [עֵשׂוֹ בְּכַתְבֵּי יָד הַנְ"ל: רְהָ עֵשׂוֹ].

will ultimately transformed the evil itself into holiness.

וְהוּא מִפְּנֵי הַנְּצוּצוֹת שֶׁנִּפְּלוּ בָהֶם בְּתַחֲלַת
בְּרִיאַת הָעוֹלָם בְּשִׁבְרֵת הַכְּבִלִים וְיִמְלֹךְ.¹¹
[יְיָמֵת כִּי" (וישלח לו, לב ואילך).]

This “wealth” is from the “Sparks” of Holiness that fell into them at the beginning of creation of the world, when the “Keilim of Tohu shattered,” as it is says **“and each ‘King’ ruled and died”** (Bereishis 36:32 and onwards), refering to how the Keilim of Tohu ‘shattered.’

וְגַם מִחֲמַת חַטָּא עַץ הַדַּעַת, כְּמוֹ שֶׁכָּתוּב
בְּסֵפֶר הַגִּלְגּוּלִים.¹²

Additionally, a wealth of Sparks of Holiness fell into unholiness **from the Sin of the Tree of Knowledge, as it is written in Sefer HaGilgulim** (chapter 2).

וּלְפִיכֶן נִמְשָׁךְ לָהֶם הַחַיּוּת בָּם,¹³ שֶׁהוּא
בְּסוּד גְּלוּת.

This is why Hashem continues to bring Life into them, which is in a manner of ‘Exile,’ so that we can redeem not only the current Life in them, but also the past ‘wealth’ of Sparks that are trapped in them.

כְּמֵאֲמַר רַז"ל:¹⁴ "לֹא גָלוּ יִשְׂרָאֵל אֶלָּא כְּדִי
לְהוֹסִיף עֲלֵיהֶם גֵּרִים"¹⁵.

As our Sages say: “The Jewish People were only exiled in order to add ‘converts’ to them.” (Pesachim 87b)

וְכֵן בַּעֲשׂוֹ הָיוּ נִיצוּצוֹת, כְּמוֹ רַבִּי מְאִיר,
וְאוֹנְקֵלוֹס, וְשִׁמְעִיָּה וְאַבְטַלְיוֹן, וְעוֹבַדְיָה.

Similarly, in Esaiv there were trapped Sparks of Holiness, like the souls of Rabbi Meir, Unkelos, Shmaya, Avtalyon, and Ovadya, who desendents of Esaiv who converted to Judaism and became great Tzadikim.

¹² (פְּרָק ב).

¹³ וְקָהָם... בְּסֵ: צְרִיךְ עֵינֵינוּ קֶצֶת. - הָעֵרַת כְּבוֹד קְדוּשַׁת אֲדָמוֹר. ר. בְּכַתְבֵי יַד הַנִּלְוִי: [גַּם].

¹⁴ (פְּסָחִים פז, ב. נִסְמָן לְעֵיל ו, א).

¹⁵ [גְּרִים: בְּדַפּוּס רֵאשׁוֹן לִיתָא].

וּמֵהֶם הָיָה "צִיד בְּפִיו", וְהָיָה רוּצֵה יִצְחָק
לְהוֹצִיא מִמֶּנּוּ בְּעֶצְמוֹ שְׂלָא עַל יְדֵי יַעֲקֹב.

It is because of those captured Sparks in Esaiv that Yitzchok was convinced to bless him, since he wanted to redeem those Sparks by himself through his blessing, without involving Yaakov.

Even though Yitzchok new that Esaiv was wicked, he nonetheless was “convinced” to bless Esaiv, not because he thought Esaiv was righteous, but because he thought that through his spiritual blessing, he could redeem the Sparks trapped in Esaiv.

כִּי הָרִי גַם עַכְשָׁיו "חֵיל בְּלַע וְיִקְיָנוּ",

Since, even nowadays “there is a wealth of Sparks of Holiness trapped in unholiness, and through our Divine Service they will be extracted,” so Yitzchok thought that he could personally extract the wealth of Sparks contained in the soul of Eisav through his blessing.

רַק שֶׁהוּא עַל יְדֵי יַעֲקֹב שֶׁהוּא בְּחֵינַת ז' א,
שֶׁכָּל הָאֲוֵרוֹת שְׁלֵמָעֵלָה נִכְלָלִים בּוֹ, וְהוּא
מִתְלַבֵּשׁ בְּיִצְרָח, בְּיוֹמֵי דְחֹל,

However, now this is accomplished through Yaakov, who represents Z'eir Anpin, where all the Lights of Atzilus are gathered, and this level becomes invested in the World of Yetzirah, so that it can interact with the mundane, weekday, world.

בְּחֵינַת "עֲבָדוֹ זָקֵן בֵּיתוֹ" (חיי שרה כד, ב)
לְהַעֲלוֹת מִשָּׁם וּלְבָרֵךְ כָּנ"ל.

This level of how Z'eir Anpin comes into Yetzirah and into our physical world is expressed in the level of the angel Matatron, who is called “His servant, the elder of his house” (Bereishis 24:2), since this angel is the “servant” of Z'eir Anpin in carrying out the mission of elevating and refining the Sparks of Holiness from the material world.

אֲךָ יִצְחָק רָצָה שְׂיִהְיֶה זֶה שְׂלָא עַל יְדֵי ז' א,
רַק שְׂיִהְיֶה הַתְּגַלּוֹת הָאֲוֵרוֹת הָעֲלִיוֹנִים

However, Yitzchok wanted to redeem these Sparks from Esaiv

בְּעֵשׂוּ עֵצְמוֹ. without going through the level of Z'eir Anpin and Matatron, rather, he himself would reveal exceedingly high levels of Divine Light into Esaiiv.

וְהוּא עֲנֵן תּוֹסֶפֶת וְרַבּוּי הָאוֹר. This would be a greatly additional Light shining in Esaiiv compared to what is normally shining in him.

כִּי הָרִי¹⁶ לְבָרַר הַטּוֹב מִן הָרַע צָרִיךְ לְהָאִיר שֵׁם אוֹר רַב בְּדֵי שֶׁעַל יְדֵי זֶה יִקְלוּט וְיִלְקֹט כָּל הַנִּיּוּצוֹת הַנִּשְׁפָּעִים שָׁמָּה. Since, in order to separate the good from the bad, a great Light needs to shine there so that it will draw into itself and gather in all the Sparks of Holiness that were given over to that unholiness.

וְזֶהוּ (פָּרָשַׁתנוּ כּוּ, כח): "וַיִּתֵּן לָהּ הָאֱלֹקִים מִטַּל הַשָּׁמַיִם" - This is why Yitzchok's blessing starts: "May Hashem give you from the dew of the heavens" (ibid. 27:28):

"הוּא טֵלָא דְעֵתִיקָא דְנָטִיף לָז' א" - בְּחִינַת "שָׁמַיִם". The "dew" is a reference to the "dew (flow) from Atik that 'drips' to Z'eir Anpin," which is referred to as the "heavens."

In other words: "Heavens" is a reference to Z'eir Anpin, and the "dew of the Heavens" is a reference to flow of Light from the level of Atik that comes into Z'eir Anpin.

Atik is a very high level, it is the essential enjoyment that Hashem has in the purpose of why He created the worlds of Atzilus, B'riah, Y'tzira and Asiya. This enjoyment is the source of their existence, like an author's enjoyment in a story is the source of why he thought it through and wrote it down.

וְיִצְחָק'ס בְּרָכָה מְשִׁיבָה: "וּמִשְׁמַנֵּי הָאָרֶץ" (שם): שֶׁמֶן הוּא חֻכְמָה¹⁷, וְ"אֲבָא יָסֵד בְּרֵתָא"¹⁸ הַנִּקְרָא "אָרֶץ". Yitzchok's blessing continues: "and [may Hashem give you] from the oils of the earth." The "oil" here is a

¹⁶ [הַי: בְּכַתְבֵי יְד הַנִּל: קָדִי].

¹⁷ (מְאוּרֵי אוֹר אוֹת ש, סְעִיף מַח).

¹⁸ (זֶהר חֶלֶק ג רמח, ב. רנו, ב. רנח, א. תְּקוּנֵי זֶהר תְּקוּן כּא).

reference to Chochma-Wisdom which is compared to oil, and Chochma-Wisdom is expressed in the level of Malchus referred to as “the earth,” this is the meaning of “the oils of the earth,” the Chochma-Wisdom that comes down into Malchus (earth).

וְרָצָה לְהַמְשִׁיךְ בְּחִינַת הַטֵּל וְהַשְּׁמַן
דְּלַעִילָא, שְׁעַל יְדֵי זֶה יִהְיֶה הַעֲלָאת
הַנִּיצוּצִים.

Yitzchok wanted to draw down the levels of “dew” (Atik) and “oil” (Chochma) from Above, so that through these he could elevate the Sparks of Tohu trapped in Eisav.

כְּמוֹ שְׁאֵנוּ רוֹאִים עַל דֶּרֶךְ מְשָׁל,
כְּשֶׁהַשֶּׁמֶשׁ זוֹרֵחַ עַל הָאָרֶץ, כַּחֲסוּם הַיּוֹם
שׁוֹאֵב¹⁹ לְחִלּוּחֵי הָאָרֶץ, “וְאֵד יַעֲלֶה מִן
הָאָרֶץ” (בְּרֵאשִׁית ב, ו).

As we see, by way of analogy, that when the sun shines on the earth, the heat of the day (sunlight) draws out the moisture from the earth, creating a mist of evaporated water that ascends from the ground.

וְכֵן בְּנֵר לִפְנֵי הָאֲבוּקָה-הַגְּדוֹלָה, שׁוֹאֵבֶת
אוֹר הַנֵּרוֹת.

So too, the flames of small candles placed next to a great torch- the greater fire of the torch pulls into itself the smaller flames of the candles.

כִּךְ עַל יְדֵי הָאֶרֶץ עֲלִיּוֹנָה הַבָּאָה בְּתוֹסֶפֶת
וְרַבּוּי מִלְּמַעְלָה, שׁוֹאֵב וְלוֹקֵט כָּל
הַנִּיצוּצִין שֶׁנִּפְּלוּ לַמַּטָּה.

Similarly, through the revelation of a high level of Divine Light that comes with great intensity from Above, it draws out and gathers into itself all the Sparks of Holiness that fell down below into the unholiness of this world.

אֲךָ הָאֶרֶץ זֹו צְרִיף לְהִיּוֹת בְּתוֹסֶפֶת וְרַבּוּי
דְּיִקָּא, בְּחִינַת בְּרָכָה שְׁהִיא לְמַעְלָה
מִסֵּדֶר הַהִשְׁתַּלְּשׁוּת.

However, this only happens when the Light shines with very great intensity, which is through a blessing/drawing down from higher

¹⁹ [שׁוֹאֵב בְּכַתְבֵי יָד 1099: עַל יְדֵי זֶה שׁוֹאֵב].

than the Hishtalshelus-Chain Like Order of Spiritual Worlds.

שְׁלֹפֵי סֵדֵר הַהִשְׁתַּלְשְׁלוֹת לֹא הָיָה עֲשׂוֹ
בְּדַאי לוֹ.

Since, according to order of Hishtalshelus, Eisav isn't deserving of these revelations, so for him to receive them Yitzchok would have to transcend the order of Hishtalshelus.

וְזֶהוּ "וְאֵבְרַכְכָּה לִפְנֵי ה'" (פְּרָשְׁתֵנוּ כו, ז) - "לִפְנֵי
הַיְוֵה" הַיְוֵה דְּקָא.

That is why Yitzchok said "and I will bless you before Havaya," meaning, that specifically from a level 'before' and higher than the Name of Havaya (of Hishtalshelus) can he bring down these revelations to Eisav.

וְהִרְצוֹן שֶׁהָיָה לִיְצַחֵק לְהַמְשִׁיךְ לְעֲשׂוֹ
עֲצָמוֹ שֶׁלֹּא עַל יְדֵי יַעֲקֹב, הוּא מִפְּנֵי
שֶׁרָאָה אוֹתוֹ מִלְּמַעְלָה לְמַטָּה עַל יְדֵי
בְּחִינַת לְבוֹנָה, שֶׁהוּא בְּחִינַת הַמְּקִיף, עַל
כֵּן רָצָה לְהַמְשִׁיךְ בּוֹ בְּחִינַת גְּלוּי הַמְּקִיף
בְּתוֹסַפֵּת וְרִבּוּי אוֹר.

Why did Yitzchok want to draw down this revelation to Esaiv directly, not through giving this blessing to Yaakov to transform Esaiv? Because the way he saw Esaiv was 'from above to below,' he saw him on the encompassing level of Levona, which on that encompassing level he is still holy, therefore, he wanted bring down addition intense revelation into that Makif level so that it should have an overpowering effect on the internal/conscious level of Esaiv and turn him around to holiness.

אֲךָ מִכָּל מְקוֹם טְעָה בְּזָה, שֶׁאֵין עֲשׂוֹ בְּדַאי
בְּבְחִינָה זוֹ כִּי אִם עַל יְדֵי יַעֲקֹב.

However, he made a mistake in this regard, since Esaiv cannot actually be elevated/transformed from this Makif-encompassing level, rather it is only possible through Yaakov.

שְׁלֹפֵי שְׂאֵם הָיָה הַחַיּוּת נִמְשָׁךְ אֶל עֲשׂוֹ,
יְבַלַּע חֵסֶד וְשְׁלוֹם כְּמִקְדָּם, אוֹ שֶׁלֹּא יִהְיֶה
מִבְּחִינַת עֲשׂוֹ כְּלוּם.

Since, what would have actually happened if Yitzchok revealed the intense Light into Esaiv's Makif would be one of two possibilities: One

possibility is that the Life from the supercharged Makif **would become absorbed** into the unholiness of Esaiv, **just as in the past** that the Life from the Makif became trapped in Esaiv, **or** the other possibility is **that** it overload Esaiv to the point that he **would stop existing** (i.e. he would die.)

אָבֵל שֵׂיחָא "לְאֵהֶפְכָּא חֲשׂוּכָא לְנִהוּרָא
וּמְרִירוֹ לְמִיתָקָא", אִי אֶפְשָׁר כִּי אִם עַל יְדֵי
יַעֲקֹב.

However, that the “darkness itself should be transformed into Light, and the bitterness itself should be transformed into Sweetness” is only possible through Yaakov.

ז'א דְקְדוּשָׁה, שְׁעַל יָדוֹ יִתְבָּרַר מַעֲשׂוֹ
וְיֻבְלָל בְּקְדוּשָׁה.

Since his level is Z'eir Anpin of holiness (Atzilus), through his aspect of Divine service Eisav can be refined and included into holiness.

וְלָכֵן הַסְּכִים יִצְחָק גַּם בֶּן לְבָרְכַת יַעֲקֹב
אֲחֵר כָּן.

That is Yitzchok retroactively approved of his blessing Yaakov instead of Esaiv when he realized who it really was.

וְלַעֲשׂוֹ אָמַר (שם, לט): "הִנֵּה מִשְׁמַיִ הָאָרֶץ
כִּי" - "מִשְׁמַיִ" - מִקְצַת שְׁמַיִם²⁰, (ולַיַּעֲקֹב אָמַר
(שם, כח): "וּמִשְׁמַיִ" - בְּתוֹסֶפֶת וְא"ו), דְּהֵיִנוּ
מִתְמַצִּית הַנִּשְׁאָר מִשְׁמֶן שְׁנַמְשָׁךְ אֶל
הָאָרֶץ, שֵׁם "יְהִיָּה מוֹשְׁבָךְ" (שם, לט) - בְּחֵינַת
פְּנִימִיּוֹת.

Afterwards, when he actually blessed Esaiv, he said to Eisav: “See now, **from** the fatness of the earth shall be your dwelling,” (whereas to Yaakov he said “and from the fatness of the earth shall be your dwelling,” meaning he gets more than that), **meaning that he only receives from the residue of the fatness of the earth, that will be Esaiv’s “dwelling” on a conscious and revealed level.**

"וּמִשַׁל הַשָּׁמַיִם" (שם) שֶׁל יַעֲקֹב יוֹמְשָׁךְ לָךְ
גַּם בֶּן, אָבֵל אִינוֹ אֶלָּא "מַעַל" (שם), דְּהֵיִנוּ
בְּחֵינַת מְקִיף בְּלִבָּד. (מִה שְׂאִין בֶּן בְּיַעֲקֹב - "וְיָתֵן

The verse of Esaiv’s blessing continues: “**And from the dew of the heavens above**” of Yaakov, referred

²⁰(רֵאָה בְּרֵאשִׁית רַבָּה פְּרָשָׁה סו).

לך"). to as 'the heavens' the some of his "dew" **will also reach you** (Eisav), **but even this will remain "above" and encompassing** Eisav, (whereas regarding Yaakov he said "Hashem will give you – directly – from the dew of the heavens)".

ובתנאי "ואת אחיך תעבוד" (שם, מ) - שתהיה בטל אל בחינת יעקב, שעל ידי יהיה עליה דוקא כנ"ל :

Even this Life that Eisav receives from Yaakov is on condition that "you will serve your brother," meaning, that he will be subservient to Yaakov, since specifically through him can Eisav be elevated to holiness.

(ב) Chapter 2

ועתה יבואר הכתוב "ראה ריח בני כו":

Now we can explain the verse before the blessings: **"See that the smell of my son** is like the smell of the field that Hashem has blessed (Gan Eden)." (Bereishis 26:27)

כי הנה יצחק רצה להמשיך בחינת מקיף ולבונה כנ"ל,

Yitzchok wanted to draw down an intense Makif-encompassing Light of the Levona to Eisav,

וכל המשכה הוא על ידי העלאת מ"ן כנודע.

and the process is that **for any downward flow of Light and revelation, there first needs to be a corresponding elevation from below, as is known.**

והנה להמשכת מ"ד של פנימיות די בהעלאת מ"ן בבחינת פנימיות.

Now, to draw down a flow of Light from Above that can be internalized, it is sufficient for there to be an elevation from below on an internal, conscious level.

אָבֵל לְהַמְשִׁכַת מִ"ד שֶׁל מְקִיף צָרִיךְ
לְהִיט הַעֲלָאת מִ"ן גַּם כֵּן בְּבַחֲיַנַת מְקִיף.

However, in order to draw down a flow of Light from Above in an unlimited, encompassing manner, the elevation from below also needs to be from an unlimited, encompassing aspect of the recipient.

For example: Imagine someone's student is his son. He has two type of relationships with him: On an internal, intellectual level, and on an encompassing, parental level. If he wants to give him intellectually by teaching him, he needs his son to be engaged intellectually, and if he wants to give him on a parental-bond level, he needs to engage him on a more encompassing, father-son level.

וְהִנֵּה, רִיחַ הוּא הַעֲלָאת מִ"ן, שֶׁהוּא
בְּחִינַת אֹר־חֹזֶר, וְהוּא מֵהַגְּבוּרוֹת.

Now, "smell" represents a type of elevation from below, a "reflected Light," which comes from the severity and intensity of the object,

כְּמוֹ שְׂרֹאִים, שֶׁתְּפוּחַ מְתוּק אֵין בּוֹ רִיחַ,
רַק הַחֲמוּץ וְכֹל הַדְּבָרִים הַחֲרִיפִים יֵשׁ
בָּהֶם רִיחַ חָזֵק.

as we see that a sweet apple doesn't give off as much smell as a sour apple, and sharp/spicy foods give off a stronger smell than sweet foods.

וְהוּא לְפִי שֶׁהַעֲלָאת מִ"ן הוּא בִּירוּרִים
מִנִּיצוֹצוֹת שֶׁנִּפְלוּ בְּשִׁבְרֵת-הַכֵּלִים.

This is because the "smell" represents the elevation from below from the refinement of the Sparks of Holiness that fell with the "Sheviras HaKeilim-Shattering of the Vessels" of Tohu.

וְלָכֵן בְּכֹל הַמִּצְוֹת לֹא נֶאֱמַר "רִיחַ נִיחֹח"
כְּמוֹ בְּקִרְבָּנוֹת,

That is why regarding most mitzvos it does not say "a pleasing 'smell' for Hashem" which is stated only in regards to Korbanos-offerings. (See Bamidbar 28:2)

שֶׁהוּא עַל יְדֵי שֶׁמַּעֲלִין נֶפֶשׁ הַבְּהֵמָה
וּמִתְהַפֵּר וְעוֹלָה וְנִכְלָל בְּאֵשׁ שְׁלֵמַעֲלָה.

Since through the Korbanos the actual soul of the animal becomes elevated and transformed into spiritual 'fire' i.e. revelation, from Above.

וְהִנֵּה, הָרִיחַ מְשִׁיב אֶת הַנֶּפֶשׁ.

Now, we find that strong smells can revive a person.

דְּהֵיִינוּ מֵה שְׁהִיָּה בְּתַחֲלָה בְּבַחֲיַנַּת הַסְּתַמְלָקוֹת הַמוֹחִין חוֹזֵר וּמְאִיר.

Meaning, that when a person's conscious awareness retreats back into the subconscious, through the smelling spices it draws back and reveals that consciousness.

כְּאֵדָם שֶׁהוּא נֹרְדִים וְעַל יְדֵי הָרִיחַ הוּא חוֹזֵר וּמְקִיץ.

As we see in the case of person who is sleeping, and through the strong smell he wakes up.

דְּהֵיִינוּ, עַל יְדֵי הַשְּׂיָנָה הִיָּה הַשְּׂכָל בְּהַעֲלֵם, וְאַחַר כֵּךְ כְּשֶׁנִּיעֵר מִשְׁנָתוֹ הִנֵּה הַשְּׂכָל מְאִיר בּוֹ בְּגִילּוּי.

Since, when a person is sleeping his mental faculties are hidden, and afterward when he wakes up from his sleep, his mental faculties are fully revealed.

וְהַכֵּל נַעֲשֶׂה עַל יְדֵי הָרִיחַ, שֶׁהוּא אוֹר הַחוֹזֵר מִמַּטֶּה-לְמַעְלָה.

This is accomplished through the smell, which is “reflected light” that goes from below to above.

וְזֶהוּ עֲנָן "נַחַת רוּחַ לְפָנַי שְׂאֵמְרֵתִי וְנַעֲשֶׂה רְצוֹנִי".

This is the idea regarding Korbanos that “there is a pleasing ‘smell’ from them- the smell of My Will being fulfilled.”

Meaning, the elevation of Korbanos is such a complete transformation from below to above, from physical to spiritual, which is Hashem's Will and desire, this brings about the greatest revelation back into this world, just like the strong smell – which works from below to above – which brings a person's consciousness to be revealed back into the world.

וְהִנֵּה, עָשׂוֹ לֹא הִיָּה בּוֹ בְּחִינַת גִּילּוּי פְּנִימִיּוֹת, כִּי הַפְּנִימִיּוֹת שְׁלוֹ נִבְלַע בְּנִ"ל,

Now, in Eisav there was no revelation of holiness on an internalized, conscious level, since his consciousness was fully absorbed with unholiness.

רַק שֶׁהוּא בְּחִינַת הַמְּקִיף וּלְבוֹנָה.

Only the encompassing aspect of his soul, the Makif of Levona, was still holy.

וזהו "וירח את ריח בגדיו", הוא בחינת המקיפים,

This is the idea of saying about Yitzchok "and he smelled the scent of his garments": This means that he perceived the encompassing aspect of Eisav (like garments that encompass a person),

שיהיה מזה ריח הוא העלאת מ"ן להמשיך המקיף "מטל השמים":

and by focusing on the holiness of the encompassing aspect of Eisav, **he wanted to find a corresponding aspect that this should serve as an elevation "from below to above" be able to bring down "from the dew of the heavens of Above," also a sublime encompassing level into Eisav.**

In other words, Yitzchok saw that Eisav's only connection to holiness was in the deep, subconscious, encompassing level of his soul, corresponding to the Levona. The only way he could bring holiness into him was to connect to him on an encompassing level, by giving him "the dew of the heavens Above," a lofty encompassing Light from Above that would bring into Eisav's Makif.

The "smell of his garments" represents how Yitzchok perceived the encompassing aspect of Eisav's soul, the only part of his still connected to holiness.

"בר"ח שדה אשר ברכו ה":

The verse continues "[the scent of his garments] **it is like the scent of the field that Hashem has blessed!**"

הנה השדה הוא בחינת מלכות דאצילות שיש בה גם כן בחינת העלאת מ"ן. ויש בזה ב' בחינות:

Now, this "field" is a metaphor for Malchus of Atzilus, (the source of Gan Eden). This level is constantly elevating itself from below to above to connect to a higher level of Elokus-Divinity. It does this in two ways:

הא' היא העלאת מ"ן בטבעה, ומאליה וממילא, כמו שכתוב (תהלים ל, יג): "למען יזמרך כבוד ולא ידם" - "קארי תדיר

One is its "natural" elevation that happens by itself, as it is written "[Malchus of Atzilus says:] Therefore my soul sing to You [Hashem] and not be silent" (Tehillim 30:13), meaning that "the Lower Light

לְהוֹרֵא עֲלֵאָה וְלֹא שָׁכִיךְ כִּי"ג,²¹

constantly calls to the Higher Light and never ceases" (Tikunei Zohar chap. 5).

וְהוּא הֶעֱלָאת מִן לְפָנֵימִיּוֹת, דְּהֵינּוּ לְעוֹרֵר הַמְּשַׁכֵּת הַקּוֹ.

This is an internal process of elevation, through which it awakens a revelation of the Light of "the Kav" (an intense ray of the Infinite Light as it shines down into the Order of Worlds).

וְיֵשׁ הֶעֱלָאת מִן שְׁצָרֶיךָ סִיּוּעַ מִלְמַעְלָה, שְׂאִין כַּח בָּה לְהֶעֱלוֹת מִן מַעְצָמָה.

There is another type of "elevation from below" which depends on assistance from Above, since the levels below do not have enough power by themselves to awaken this type of revelation.

וְהוּא בְּחִינַת מְקִיף, שֶׁהוּא בְּחִינַת גִּילּוּי אֹרֶךְ אֵינֶן-סוּף בְּרוּךְ-הוּא בְּעֶצְמוֹ (שֶׁהָקוֹ מֵאִיר לְתוֹךְ מְקוֹם הַהֶלֶל עֲצָמוֹ).

This is the revelation of the Makif-encompassing Light, which is the actual Infinite Light of Hashem which shines into the worlds through "the Kav."

This encompassing, Infinite Light, comes into the "space" of the world seemingly by itself, but also in connection to the "elevation from below."

This means: Before the world was created there was no actual created beings to create an "awakening from below."

However, the fact that Hashem decided to shine His Infinite Light and create a world was because He perceived the great enjoyment, He would have from our service of Him in this created world.

So, our service of Hashem indirectly (and retroactively) "caused" Hashem to want to create us in the first place by revealing His encompassing Infinite Light.

This is the meaning of saying that the Makif-encompassing Light cannot be "awakened" and drawn down directly through our service, but it also requires Hashem's assistance that what we do now should work retroactively before we even existed.

²¹ (תְּקוּנֵי זוֹהַר תְּקוּנָה ה).

הַעֲלָאת מִן שֶׁל בְּחִינַת פְּנִימִיּוֹת הוּא
בְּחִינַת "בְּאֵרָה שֶׁל מִרְיָם", שֶׁהוּא מְעִיֵן
הַנוֹבֵעַ מֵאֵלָיו.

However, the “elevation from below” on an internal level is represented by “the Well of Miram,” which was a wellspring that flowed by itself.

A wellspring flows up from underground by itself without any assistance of people digging it.

Similarly, the revelation from Above of Hashem’s “Memalei-Permeating Light” resulting from our “elevation from below” happens by itself, meaning it is a “direct” result of our actions.

וְהִנֵּה, מִה שְׂאִין בֵּן הַעֲלָאת מִן שֶׁל
הַמְקִיף כְּתִיב (חֲקַת כֹּא, יח): "בְּאֵר חֲפְרוּהָ
שָׂרִים" - "וַיִּכְרוּ שָׁם עֲבָדֵי יִצְחָק בְּאֵר"
(פְּרָשְׁתֵנוּ כו, כה).

Now, this is not the case regarding the “elevation from below” needed to reveal the Makif-encompassing Light, as it is written: “there is a well that was dug out by princes” (Bamidbar 21:18), and in our verse “and the servants of Yitzchok dug out a well there.” (Bereishis 26:25)

"עֲבָדֵי יִצְחָק" הֵן הַמְשָׁכוֹת מִבְּחִינַת יִצְחָק
שֶׁהוּא עֵיקַר הָאָבוֹת,²² מִבְּחִינַת "בּוֹצִינָא
דְקַרְדּוּנִיתָא"²³ - מְקוֹר הַגְּבוּרוֹת. כְּמוֹ
שֶׁכְּתוּב (יֵשְׁעָה טג, טו): "כִּי אֲתָה אָבִינוּ".

The “servants of Yitzchok” represent revelation from the aspect of Yitzchok, who (in one sense) brought out the essence of the Forefathers, since he represented the idea of “the Lamp of Darkness,” meaning the source of “Severity.” This is expressed in the phrase “for you [Yitzchok] are out father...” (See Yeshaya 63:16).

One of the main features of our forefathers, Avraham, Yitzchok, and Yaakov, is the fact that they empower each and every Jew to serve Hashem in their daily lives.

In this context, the aspect of Yitzchok, the ability to elevate ourselves from below to above, is the essential factor.

²² (זֶהר חֲלָק ג צט, ב).

²³ (רֵאדָה הַנְסִמֵן לְקָמֵן ל ט, א).

The aspects of Avraham and Yaakov represent our ability to reveal Hashem from Above to below through Mitzvah performance and Torah study.

However, Yitzchok represents our ability to elevate ourselves in prayer, and to discover how Hashem is truly find hidden in ourselves, in our Divine essence, and how Hashem is hidden everywhere in everything.

This ability to reveal how Hashem is hidden in us, and in a different sense how He is hidden in the world, is the main service of Hashem, in a certain sense.

The purpose of the creation of the world is to make a dwelling place for Hashem in the world, and from the world itself, not merely as something superimposed on the world. Rather, that the world itself should reflect that its true purpose and nature is to be a dwelling place for Hashem.

This process of making ourselves and the world a “dwelling” for Hashem in the truest sense depends on the aspect of Yitzchok, of elevation from below to above.

וְלָכֵן בָּתֵּיב (פְּרָשְׁתָנוּ בּו, ב): "וַיִּרְיבוּ רֵעֵי גֵרָר . . .
לֵאמֹר לָנוּ הַמַּיִם,"

Therefore, it says: “And the shepherds of Gerar fought with the shepherds of Yitzchok, saying, ‘the water belongs to us!’” (Bereishis 26:20)

שְׁבַחֲיִנַת הַמַּקִּיף נִמְשָׁךְ גַּם אֲלֵיהֶם
מִלְמַעְלָה, שְׂאִינוּ נִבְלָע כְּמוֹ בְּחִינַת
פְּנִימִיּוֹת שְׁלֵהֶם כִּנְ"ל.

The reason for this misunderstanding was the fact **that they were also able to receive from the Makif-encompassing Light. This is because the encompassing Light isn't absorbed in them in a way that affects them, as we explained above regarding Eisav.**

We said before that the encompassing aspect of Eisav -the Levona- was holy and could receive life from the encompassing aspect of holiness. It was only the internal aspect of Eisav that was totally removed from holiness.

Since on the encompassing level, even unholiness can receive life from holiness, that is why the shepherds of Gerar claimed to own the “water,” representing the flow of life from holiness.

וַזֶּהוּ "אֲשֶׁר בְּרָכוּ הוֹי"ה" (פְּרָשְׁתָנוּ בּו, ב) -

This is the meaning of saying that the “garments” of Eisav have the smell of the “Field **that Hashem blessed,**” meaning the life from Hashem’s

aspect of Malchus of Atzilus, since the “garments” are the encompassing aspect (the Levona) and can receive life from Malchus in an encompassing manner.

שהוא על ידי סיוע מלמעלה כנ"ל :

Since this revelation of the Makif-encompassing Light **comes mainly from the assistance of a revelation from Above**, therefore it is accessible to all, even to unholiness.

והנה כל זה הוא הבנת הפסוק לפי דעתו של יצחק, שהבין שעשו היה לפניו.

Now, the way this verse was explained until now was from the perspective of Yitzchok. He thought that Eisav was standing before him when he smelled his garments and said: “See the smell of my son, it is like the field that Hashem has blessed.”

אך באמת היה זה יעקב. ואיך יבואר בחינה זו על יעקב?

However, in truth it was actually Yaakov that was standing before him at that point. How can we explain this concept, of “the smell of his garments, in regards to Yaakov?”

הנה איתא במדרש²⁴: "וירח את ריח בגדיו" - "בוגדיו" - בחינת בעלי תשובה,

It says in the Midrash (Midrash Bereishis Rabah, section 65): “**And he smelled the scent of his בגדיו garments,**” the word “בגדיו-garments” is the same letters as the word “בוגדיו-rebels,” referring to those rebelled against Hashem through sin and then repented and did Teshuva, i.e. **Baalei Teshuva**.

שהוא בחינת מקיף, "דמשכין ליה בחילא יתיר".

The connection between Teshuva and “garments” is **that** garments represent an **Makif-encompassing**

²⁴ (בראשית רבה פרשה סה. אגדת בראשית פמ"ב. ראה סנהדרין לו, א. שיכות בגדיו לבוגדיו - ראה קידושין יח, ב).

level, which can only be reached through Teshuva, since a Baal Teshuva (a person who did true Teshuva) “draw close to Hashem with greater intensity” than even a Tzadik, one who never sinned.

Since a Baal Teshuva reaches such a lofty encompassing level of Hashem’s Light, that is why they are referred to as “garments” that surround the person.

שְׁבוּזָהָר אָמַר עַל פְּסוּק (חיי שְׁרָה כו, א) **As is mentioned in the Zohar on the verse “And Avraham was old, coming on in days.”** (Bereishis 24:1)

The Zohar comments: “Even a perfect Tzadik (righteous person) needs many years of Divine service to truly perceive how he is coming close to Hashem, like Avraham who served Hashem every day of his life before attaining a complete connection to Hashem.

וְכַאֲיֵן אֵינוֹן מְאִירֵי דְתִיּוּבְתָא דְמְשָׁכִין כו²⁵. **However, Baalei Teshuva are fortunate, since they draw close to Hashem with the innermost desire of their heart and tremendous intensity;**

therefore, they can reach a closeness to Hashem in one time, one day, and one minute that even a perfect Tzadik cannot achieve from many years of Divine service.” (Zohar I 129b)

פִּירוּשׁ: לְמַעַלָּה מְבַדֵּי שְׁתוּבֵל הַנֶּפֶשׁ שְׂאֵת - שְׂאֵיִן לוֹ בְּחִינַת כְּלֵי לְהַכִּיל. **Meaning: A Baal Teshuva attains a love for Hashem that is more than his soul can contain, since he has no ability to limit and process it.**

וּבְמַעֲשֵׂה דְרַבִּי אֶלְעָזָר בֶּן דּוּרְדַיָּא כו²⁶. **An example of this is the story of Reb Eliezer ben Durdaya.²⁷**

²⁵ (חלק א, קכט, ב: "וְכַאֲיֵן אֵינוֹן מְאִירֵיהוֹן דְּתִשׁוּבָה . . וְאֵינוֹן מְשָׁכִי עֲלֵיהוֹ בְּרֵעוּתָא דְלְבָא יְתִיר וּבְחִילָא סְגִיא לְאִתְקַרְבָּא לְמַלְכָּא". תַּרְגוּם: אֲשֶׁרֵיהֶם בְּעַלֵּי הַתְּשׁוּבָה . . וְהֵם מוֹשְׁכִים עֲלֵיהֶם בְּרִצּוֹן הַלֵּב יוֹתֵר, וּבְכַח רַב לְהִתְקַרֵּב לְמַלְךְ).

²⁶ (עבוֹדָה זָרָה יז, א).

²⁷ In the Gemara (Avoda Zarah 17a), it describes the story of Eliezer Ben Durdaya. He was on an extremely low spiritual level, and was completely given over to only fulfilling his coarsest material desires. At one point he came to the realization that he had completely

מה שאין כן באברהם כתיב: "בא בימים"
- בחינת כלי ולבוש כו'.

This is not the case regarding Avraham, where it says "he was coming with 'days' [i.e. garments of Mitzvos, referred to as 'days']," meaning that his Mitzvos created garments that were limited and able to be processed by the soul, enabling the soul to perceive Hashem's revelation in Gan Eden.

והעלאת מ"ן כזה, שהוא בחינת מקיף,
הוא מפני שמתבונן בגדולת אין-סוף
ברוך-הוא בעצמו ובכבודו,

In order to affect an "elevation from below" to reveal this type of Makif-encompassing Light, a person should contemplate the greatness of the Essence and Being of the Infinite One:

כי "אני הו"ה לא שניתי" (מלאכי ג' ו') כתיב,
רק "הודו על ארץ ושמים . . וירם קרן
לעמו כו" (תהלים קמח, יגיד).

That "I Hashem have not changed," through the process of Creation, as it is written (Malachi 3:6), since He is still the only True Existence, just as before, since it is only "His Glory that is on earth and heaven, but His essence is reserved for his people." (Tehillim 148:13-14)

ונקרא בחינת בעל-תשובה אף מי שאין

One can reach this level of being called a "Baal Teshuva," even if he hasn't committed any sins, rather

distanced himself from Hashem, seemingly to the point of no return.

When he realized that he was Jewish, but had utterly distanced himself from Hashem through his total involvement in material (and forbidden) desires, he became completely shaken to the core. He truly regretted his path of life and the unholy things he was involved in, and he cried bitterly from the depths of his soul. His Teshuva was so intense that he in fact died from the overwhelming experience of wanting to change his entire life and give himself over completely to Hashem.

When he (unfortunately) died from the intensity of this experience, his soul was allowed to enter Gan Eden, and he was given the title 'Rabbi.'

Rabbi Yehuda HaNasi (author of the Mishnayos) said about him: "It is possible for a person to acquire a portion in the World to Come in one short amount of time."

עֲבִירוֹת בְּיָדוֹ,²⁸ רַק צוֹעֵק עַל הַפִּירוּד כו'.

his “Teshuva-Return to Hashem” is only expressed in his crying out to Hashem from the fact that he feels so separate and removed from Hashem’s Light and revealed closeness.

וְהוּא בְּחִינַת "רִיחַ", שֶׁהִיא הַעֲלָאת מִן לְבַחֲנִית מִקִּיף, לְהַמְשִׁיךְ בְּחִינַת מִקִּיף דְלַעֲיָלָא "מִטַּל הַשָּׁמַיִם כו'":

This “elevation from below” to reach the Makif-encompassing Light in the manner of a Baal Teshuva, is the idea of the “scent of his garments,” i.e. an elevation from below (smell) to the encompassing level (garments), which draws down the encompassing Light from Above, as mentioned in the blessing of Yitzchok “from the dew of the Heavens etc.”

אִם לְהַבִּין כֹּל זֶה, וְהֵלָא יַעֲקֹב הוּא בְּחִינַת קְדוּשָׁה - וּבִלְאוּ הָכִי נִמְשָׁכִים בּוֹ כֹּל הָאוֹרוֹת עֲלִיוֹנִים - אַרְיֵר-אַנְפִּין וְאַבְא־וְאִמָּא כַּנ"ל.

However, we still need to understand this better: Since Yaakov is the realm of holiness, so automatically all of the Lights Above should flow into him, the levels of Arich Anpin, and Chochmah and Binah etc., so why does he need this “awakening from below” to receive these Lights?

Regarding Eisav, we understand that he needs to do something out of the ordinary to be able to receive Hashem’s encompassing Light, since he doesn’t deserve it. But Yaakov already deserves to receive all the Lights from Above, so why does he need to “prepare delicacies” and other measures in order to receive the blessings from Yitzchok?

אֶךְ הַבְּרָכָה הִיא בְּתוֹסַפֶּת וְרַבּוּי הַמְשָׁכָה מִלְמַעְלָה מִסֹּדֵר הַהִשְׁתַּלְשְׁלוֹת, שְׂאִינוּ לְפִי עֶרֶךְ הַהִשְׁתַּלְשְׁלוֹת, כְּדִי לִהְיוֹת (פֶּרֶשׁ חֲנִי כו. ב'ח): "וְרַב דְּגָן וְתִירוֹשׁ" - אֵלּוּ הַלְכוֹת וְאִגָּדוֹת, שֶׁנִּתְלַבְּשׁוּ בְּלְבוּשִׁים גְּשָׁמִיִּים -

The idea is: This blessing from Yitzchok was revealing intense multifaceted Lights from Above the Order of Hishtalshelus (spiritual chain of Worlds), that are incomparably higher than anything already revealed in the Order of

²⁸ (רֵאדָה שְׁבַת קִנְג, א).

וְרַעִים בְּחֶסֶד כִּי.

Hishtalshelus, as mentioned in the blessing: “An **abundance of grain and wine**,” which represent dimensions of Torah, **Halachos and Agadata**, which are invested in **material matters**, such as Hashem’s **attribute of Kindness** expressed in the Mitzvah of giving physical crops to the poor etc.

וְכֵן כָּל הַתּוֹרָה - סְפּוּרֵי מַעֲשֵׂי־כֹחַ; וְכֵן
נְבִיאִים; שׁוֹפְטִים; מַעֲשֵׂה דְשָׁמְשׁוֹן וּפְלֶגֶשׁ
בְּגִבְעָה; וְכֵן כָּל מַעֲשֵׂה הַמְּלָכִים; וְסְפּוּרֵי
מַעֲשֵׂי־שִׁמְשׁוֹן שְׁבַגְמָרָא - דְּרַבָּה בַר בַּר חֲנָא²⁹
וְדוּמִיָּהוּן - הַכֹּל מְרוּמָז בְּהֵן סוּדוֹת
הַתּוֹרָה.

Similarly, everything in the Torah (the Chumash) is written in a way of a story, as well as: The stories of all the prophets and the judges; the story of Shimshon; the story of the concubine of Giva; the stories of all the Jewish Kings; the stories of the Gemara, like the stories of Rabah Bar Bar Chana and similar stories; all of these stories hint to the mystical secrets of the Torah that are hidden in them.

וְעַל דֶּרֶךְ זֶה גַּם כֵּן מַעֲשֵׂה הַמִּצְוֹת: שְׁעַל
יְדֵי סוּבָה וְלוּלָב, וְצִיצִית וְתַפִּילִין גְּשָׁמִים
יְהִיָּה הַמְּשַׁכֵּת אֹר אֵין־סוּף בְּרוּךְ־הוּא
שְׁלִמְעָלָה מַעְלָה מֵהַשְּׁתַּלְשָׁלוֹת.

Similarly, all of the action of the Mitzvos: Through the physical Sukka and Lulav, Tzitzis, and Tefillin, the Infinite Light of Hashem is drawn down from beyond the Order of Hishtalshelus.

Both the revealed dimension of the Torah and physical Mitzvos draw down the Infinite Light of Hashem that is beyond all worlds, and bring it into seemingly simple matters, such as stories and physical objects.

שְׁלִפֵי עֵרֶךְ וְסִדְרֵי הַשְּׁתַּלְשָׁלוֹת בְּעֵשִׂיָּה
הַחַיּוֹת מְצוּמָצֵם מְאֹד, וְ

Since the nature and capacity of the Order of Hishtalshelus as it comes down into the creation of the World of Action (the physical world) is extremely limited;

²⁹ (בְּבָא בְתָרָא עג, ב).

בְּכֵדִי שִׁיאִיר אֹר רַב מֵאֹר אֵין־סוֹף
 בְּרוּךְ־הוּא בְּעֶצְמוֹ וּבְכְבוֹדוֹ, הוּא עַל יְדֵי
 יִצְחָק דִּיִּיקָא, שֶׁהוּא שְׂרֵשׁ הַגְּבוּרוֹת³⁰ -
 "בוֹצִינָא דְקָרְדוּנִיתָא", שֶׁהוּא "קוֹ הַמְדָּה",
 שְׂמוּדְד לְהֵיוֹת חֲכָם³¹ כּוּ,

therefore, in order that abundant Light from the Infinite Light of Hashem should shine there, this needs to come specifically through the aspect of Yitzchok, who embodied the "Source of Severities," the "Lamp of Darkness," which is also called "the 'Kav' (line) of Measuring," which measures out and limits the Light so that it come into the level of Wisdom and other attributes.

וּמִשָּׁם נִמְשָׁךְ תּוֹסַפּוֹת אֹר וְגִילּוֹי גַם
 בְּעֵשְׂיִיהַ הַגְּשָׁמִית.

Through these "severities" of Yitzchok, an additional measure of Light and Revelation can also be drawn down even as far as the physical world of Action.

וְזֶהוּ "וַיִּתֵּן לָךְ הָאֱלֹקִים" - גַּם בְּבַחֲיַנֵּת
 צְמֻצוֹם.

This is the meaning of the blessing: "And He will give to you, Elokim (Hashem as manifest in severity), from the dew of heaven etc.," meaning that the blessing will also come down into the limitations of this world.

וְקֵאֵי "וַיִּתֵּן" עַל בְּחִינַת הַוַּי"ה הָאֲמוֹר
 לְמַעַלְהָ בְּפִסּוּק: "אֲשֶׁר בֵּרַכּוּהָ".

When the verse says "And He will give," this refers to the level of Havaya that was mentioned in the previous verse: "[See, the smell of my son is like that of the field] that is blessed by Havaya."

In other words, the blessing is ultimately coming from Hashem as He is manifest in the Name Havaya, which represents unlimited capacity for revelation.

However, since it is so unlimited, it must come through Hashem's aspect of Elokim, representing limitation, so that it should be able to come down into our world.

³⁰ [שְׂרֵשׁ הַגְּבוּרוֹת: בְּכַתְבֵי־יָד 1824: מְקוֹד הַגְּבוּרוֹת].

³¹ [חֲכָם: בְּכַתְבֵי־יָד 1824: חֲכָמָה: בְּכַתְבֵי־יָד 1099 לִיתָא תִיבָה זו].

וְאִף גַּם זֹאת בְּלִי דַעְתּוֹ שֶׁל יִצְחָק,

Besides for this unlimited blessing needing to come through the name Elokim, **it also needed to come to Yaakov without Yitzchok knowing who he was blessing.**

רק "בָּא אָחִיךָ בְּמַרְמָה" (שם, לה) - שְׂאִי אֶפְשֶׁר לְהַתְּלִיב בְּבַחֲיִינַת הַדַּעַת.

Rather, as Yitzchok afterward told Eisav, **"your brother came in stealthily and took your blessing"** (Bereishis 27:35). **This is because** the blessing is from such a high level that **it could not come limited in a revealed conscious awareness.**

וּבְעֵינַיִן שְׂאִי מְרוֹ: "לֹא בְּזִכּוּתָא תְּלִיָּא מִלְּתָא אֲלָא בְּמִזְלָא תְּלִיָּא מִלְּתָא",

This is similar to what the Sages said (Moed Katan 28a): "[the flow of blessings into the material world] **is not dependent** [solely] on one's merits, but [mainly] **on Mazel** (a lofty spiritual force)."

כִּי עֵינַיִן "בְּזִכּוּתָא" הוּא לְפִי עֵרָךְ הַהִשְׁתַּלְּשְׁלוֹת, שְׂכַךְ רָאוּ לוֹ,

This is because a person's merits **allow him to receive what he deserves** from Hashem's Light as it already is revealed in **the Order of Hishtalshelus.**

מֵה שְׂאִיִּן בֵּן "בְּמִזְלָא" הוּא לְמַעַלָּה מִלְּפִי עֵרָךְ אִף שְׂאִינוּ רָאוּ כו'.

This is not the case regarding the "Mazel," i.e. the flow of Light from beyond the Order of Hishtalshelus is not dependent on a person's merits, since **it is from a level "higher" than being affected by a person's actions in this world.**

The flow of Light from beyond the order of Hishtalshelus is even above the calculation of a person's merits, which is a logical calculation of what someone should receive.

³² (מועד קטן כח, א: "בני חיי ומזוני לא בזכותא תליא מילתא אלא במזלא תליא מילתא". זהר חלק א, קפא. א: כלא במזלא תליא מלתא. ועל דא תנינן, בני חיי ומזוני לא בזכותא תליא מלתא אלא במזלא תליא מלתא. זהר חלק א רנו, ב ועוד).

Therefore, it can only be expressed in something beyond conscious logic and awareness, the “stealth” of Yaakov to receive the blessing without his father’s conscious awareness.

וְהָיָה צְרִיף לָזֶה - לְתַקֵּן חֲטָא עַץ הַדַּעַת³³
 שֶׁהָיָה גַם כֵּן בְּמַרְמָה וּפְתוּי שֶׁל נָחֵשׁ,
 שֶׁעַל יְדוֹ נִתְגַּשְׁמוּ הָעוֹלָמוֹת וְנַעֲשָׂה עִירוּב
 גִּשְׁמִיּוֹת בְּרוּחָנִיּוֹת³⁴;

This was also needed in order to correct the Sin of the Tree of Knowledge, that was also caused by deception and trickery, i.e. that of The Snake, who tricked Chava into eating the fruit of the Tree of Knowledge, which caused all of the worlds to become spiritually coarsened and affected that unholiness connected to physicality should mix with spiritual holiness.

וּלְתַקֵּן זֶה עָשָׂה מֵהַפּוֹרֵף אֶל הַפּוֹרֵף,
 וְהַמְשִׁיךְ רוּחָנִיּוֹת וְאוֹרוֹת הָעֲלִיּוֹנִים
 שִׁיְהִיָּה נִמְשָׁךְ גַּם לְגִשְׁמִיּוֹת.

To correct this, he (Yitzchok) did just the opposite, by drawing down lofty spiritual Lights to shine even in the physicality of the world, that are so intense that they can refine and separate out the holiness that was mixed into the physicality.

This lofty blessing contained Lights that are from higher than the Order of Worlds, that are so high that they can come down even to the lowest physical level and refine it.

מֵה שְׂאִיִן כֵּן אֱלוֹ לֹא קָבַל יַעֲקֹב הַבְּרָכוֹת,

This refinement of physicality would not have occurred if Yaakov did not receive these blessings;

הָיָה נִמְשָׁךְ מִן הַתּוֹרָה רַק בְּרוּחָנִיּוֹת לְבַד
 כְּמוֹ שֶׁהוּא לְמַעְלָה - "וְכִדָּה עַל שְׂכֻמָּה כִּי"
 [כְּמוֹ שֶׁנִּתְבָּאָר בְּמָקוֹם אַחֵר]³⁵.

rather, the Torah would only have been drawn down into spiritual levels that exist Above the physical dimension. This spiritual level of the Torah is hinted in the verse “and [Rivka went to the well to draw water,

³³ (ראה אגרת הקדש סימן ז. זהר חלק ב קמא, ב. ובג"ח "ו הוּא בְּאוֹר הַחֲמִיּוֹת שָׁמ).

³⁴ (תקוני זהר תקון מ).

³⁵ (ג'וסיף מבוך 1824. ראה לקוטי תורה ברבקה צה, ד).

and] her ‘jug-כֵּד’ was on her shoulder,” as explained elsewhere.

The word ‘jug-כֵּד,’ a vessel for containing drawn water, has the numerical value (gematria) of 24. This represents the 24 Books of the Tanach (Torah, Neviim, Kesuvim). The Torah is a “vessel” for Hashem’s Infinite Light that is drawn into it.

The shoulder is the part of the body closest to the head. By saying that the ‘jug-כֵּד’ was on the ‘shoulder,’ this represents the way that Torah exists ‘next to the Head,’ meaning close to its source in Hashem, on an exalted spiritual level. The goal is that this ‘jug-כֵּד’ of Torah knowledge should come down from the ‘shoulder’ and ‘Head’ and be poured down until it reaches our physical world.

This process of enabling the Torah to reach our physical world was connected to Yaakov receiving the blessings of Infinite Light higher than the Order of Worlds, which are so powerful that they bring the Light all the way down to the physical world.



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