



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 הַמְתַּחִיל

רְאֵה יְיָ בְּנִי

“Receiving Unlimited Blessings”

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ב"ה

Torah Or

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דף כב, - כא,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:

¹ (דְּבוּר הַמִּתְחִיל רְאֵה רֵיחַ בְּנֵי: אוֹר הַתּוֹרָה עַל פְּסוּק זֶה [בְּרֵאשִׁית כֶּרֶךְ א קנא, ב. קנו, א]. תּוֹרַת חַיִּים סוּף פְּרִשְׁת תּוֹלְדוֹת [קסב, א]. - צִיּוֹן כְּבוֹד קְרוֹשֶׁת אֲרָמוֹ"ר.

נֶאֱמַר לַיַּל שַׁבַּת קֹדֶשׁ פְּרִשְׁת תּוֹלְדוֹת, כַּט מְרַחֲשׁוֹן תַּקְס"ה. ב' נוֹסְחָאוֹת נוֹסְפוֹת בְּסִפֵּר הַמְּאֱמָרִים תַּקְס"ה עֲמוּד יז. נוֹסַח ג עִם הַגְּהוֹת - אוֹר הַתּוֹרָה כֶּרֶךְ ד תַּתְכַּט, ג. כֶּרֶךְ תַּתִּיט, א. מִיּוֹסֵד עַל מְאֱמָר זֶה - דְּבוּר הַמִּתְחִיל זֶה בְּסִפֵּר הַמְּאֱמָרִים תַּרל"ט חֶלֶק א עֲמוּד כו. וְרֵאֵה סִפֵּר עֲבוּדַת הַלְוִי לֵא, ב).

(א) Chapter 1

"רָאָה רִיחַ בְּנֵי פְרִיחַ 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)

לְהִבִּין, דְּהָא יִצְחָק הִבִּין שְׂהוּא עֲשׂוּ,
וְאִיךְ הָיָה חָשׁוּב בְּעֵינָיו כָּל כְּרָךְ?

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 בְּאַמַּת אֵינוּ מוֹכֵן אִיךְ הָיָה עֲשׂוּ
בְּעֵינָיו יִצְחָק.

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

כִּי פִּעַם אָמַר הַכְּתוּב (פְּרָשְׁתָנוּ כה, כח): "כִּי
צִיד בְּפִיו", שְׁהָיָה מְרַמְהוּ בְּשִׂאלוֹת -
"אִיךְ מְעַשְׂרִין אֶת הַתְּבֵן 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.

וּפִעַם אָמַר הַכְּתוּב (שָׁם כו, כב): "הַקֵּל קוֹל
יַעֲקֹב", וְהִינּוּ לְפִי שְׂאֵמַר (שָׁם, כ): "כִּי
הִקְרָה ה' אֱלֹהֶיךָ כו", וְיָדַע³ שְׂעֲשׂו "אֵין

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.

² [הִבִּין: בְּכַתֵּב יֵד 1824: הִבִּין בְּדַעַתוֹ].

³ (בְּכַתֵּב-יֵד 1824 לִיתָא תִּיבוֹת: וְיָדַע שְׂעֲשׂו ... בְּפִיו).

שם שמים שגור בפיו"4. 27:20), and Yitzchok knew that “Hashem’s 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?

אך הענין: כי הנה עשו - "סוספיתא דדהבא"5, פסולת הגבורה דיצחק, שהוא בחינת מעלת הזהב על הכסף. **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.

ומפסולת שלו יצא עשו, ו"רישא דעשו בעטפוי דיצחק"6. **From the “dross” of this level came forth Eisav, as it says (Targum Yonasan Ben Uziel on Bereisid 50:13) that “the head of Esaiv is buried near the chest of Yitzchok.”**

4 (ראה בראשית רבה פרשה סה. פירוש רש"י פרשתנו כו, כא).

5 (פסולת הזהב. ראה זהר חלק ב רכד, ד. חלק א קלו, ב).

6 (תרגום יונתן ויחי נ, יג).

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

וְלִהְבִּין עֵינַי "רִישָׁא",

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

הִנֵּה יֵשׁ י"א סַמְמָנֵי הַקְטֹרֶת - הַצָּרִי
וְהַצְפוּרָן כו', [הַחֲלִבְנָה וְהַלְבוּנָה, מוֹר וְקִצְיָעָה
שְׁבֵלֶת-נֶרְדִּי, וְכַרְכֹּם, הַקֶּשֶׁט, קְלוּפָה, קַנְמוֹן].

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 כְּתָרִין דְּמִסְאָבוֹתָא,
שֶׁהוּא הַחַיּוֹת שֶׁבְּקִדּוּשָׁה 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 בְּקִדּוּשָׁה י' סְפִירוֹת, כֶּךָ יֵשׁ
מִמֶּשׁ בְּקְלִיפָה הָאֲרָה מִי' סְפִירוֹת
דְּקִדּוּשָׁה.

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 בְּקִדּוּשָׁה "עֶשֶׂר וְלֹא תִשַׁע, וְלֹא
י"א". וּבְקְלִיפָה הוּא י"א סַמְמָנֵי
הַקְטֹרֶת.

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 הַחַיּוֹת שֶׁנִּמְשָׁךְ
בְּקִדּוּשָׁה, הִנֵּה כְּתִיב (בְּחִמְיָה טו, ו): "וַיִּצְבְּא
הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִיִּים", שֶׁהֵם בְּטָלִים

The idea behind this: Regarding the Life-force from Hashem that comes into Holiness it says "the hosts of heaven bow to You

⁷ (רָאָה עֵץ חַיִּים שֶׁעַר יֵא (שֶׁעַר הַמְּלָכִים) פָּרָק י. פְּרִי עֵץ חַיִּים שֶׁעַר ו (שֶׁעַר הַקְּדוּשִׁים) פָּרָק ד).

⁸ (סִפֵּר וַיִּצְרָה בְּתַחֲלִיתוֹ. וְרָאָה זֶה־ר חֶלֶק בַּקּוֹ, ב. פָּרְדַּס שֶׁעַר א פָּרָק ז).

מִחֲמַת שְׁמַשְׁגִּים הַחַיּוֹת שֶׁנִּמְשָׁךְ
עֲלֵיהֶם מִקְדוּשָׁתוֹ יִתְבָּרַךְ.

מֵה שְׂאִין כֵּן הַקְּלִיפּוֹת, הֵם מִגְּבִיּהִים
אֶת עֲצָמָם כְּנֹשֶׁר כִּי בַחֲצִפָּה.

וְהֵינּוּ לְפִי שְׁהַחַיּוֹת הַנִּמְשָׁךְ אֲלֵיהֶם
הוּא אֶצְלָם בְּסוּד <נ> גְּלוּת, וּלְפִיכָךְ
הֵגַם שֶׁנִּמְשָׁךְ אֲלֵיהֶם מִחַיּוֹת דְּקְדוּשָׁה
אֵינָם בְּטָלִים, וְאִדְרָבָה מִגְּבִיּהִים אֶת
עֲצָמָם כְּנֹשֶׁר כִּי, וְהַחַיּוֹת שֶׁנִּמְשָׁךְ לָהֶם
הוּא נִבְלָע בְּתוֹכָם.

אֶךְ כִּיצַד הֵם חַיִּים וְקִיָּמִים מִקְדוּשָׁה,
מֵאַחַר שְׁהַחַיּוֹת נִבְלָע בְּתוֹכָם?

הִנֵּה זֶהוּ עֵינֵן לְבוֹנָה שְׁבִי"א סַמְמָנִי
הַקְּטוּרֶת, שֶׁהוּא אֹרֶה־מְקִיף עֲלֵיהֶם
מִלְמַעְלָה וְאֵינוֹ נִבְלָע בְּתוֹכָם.

[Hashem],” since through their awareness of the Life-force from Hashem enlivening them, they surrender themselves to Hashem and dedicate themselves to Him.

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.

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.

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?

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’

⁹ [מִקְדוּשָׁה בְּאֹרֶת הַתּוֹרָה וְאִרְא כָּרָךְ ז' עֲמוּד ב'תַּקְסָח, וּבִסְפָר הַמֵּאָמְרִים תר"מ עֲמוּד ע"א: מִהַקְּדוּשָׁה].

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 כנ"ל, לפיכך הם מתגאים ומגביהים את עצמם בחוצפה כנ"ל.

Since this “Makif-encompassing Light” encompasses them from above their perception, and they are not aware of it, and the Life-force that comes into them becomes absorbed and trapped into their being, therefore they become arrogant and pick up their egos brazenly.

ובחינת לבונה הוא המחבר י' ספירות דקדושה להאיר לעשר ספירות דמסאבותא.

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

והוא "רישא דעשו", דהיינו בחינת המקיף מלמעלה¹⁰, הוא נכלל "בעטפוי דיצחק" ממש בקדושה.

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.

ולכן, מצד בחינת המקיף עשוי שואל: "איך מעשרין את התבן?" ומצד הפנימיות: "אין שם שמים שגור בפיו". :

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

והנה נודע, כי החיות ב"עשר כתריין

Now, it is known that the reason the Life-force from Hashem

¹⁰ [מלמעלה בכתבי־יד 1099, 1824: שמלמעלה].

¹¹ [עשו: בכתבי־יד הנ"ל: היה עשו].

דְּמִסְאָבוּתָא" הוא מִפְּנֵי כִי "חֵיל בָּלַע
וַיִּקְיָאֲנוּ" (איוב ב, טו), וְ"עַתְּ אֲשֶׁר שָׁלַט
הָאָדָם בָּאָדָם לְרַע לוֹ" (קהלת ח, ט).

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 will ultimately transformed the evil itself into holiness.

וְהוא מִפְּנֵי הַנְּצוּצוֹת שֶׁנִּפְּלוּ בָהֶם
בְּתַחֲלַת בְּרִיאַת הָעוֹלָם בְּשִׁבְיַת-
הַכְּלִים "וַיִּמְלֹךְ" [.] וַיָּמָת כּוֹ" (וישְׁלַח לוֹ, לֵב
וַאֲיִלָּךְ).

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 חֲטָא עַץ הַדַּעַת, כְּמוֹ
שֶׁכָּתוּב בְּסֵפֶר הַגִּלְגּוּלִים¹².

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

וּלְפִיכֵךְ נִמְשָׁךְ לָהֶם הַחַיּוֹת בָּם¹³, שֶׁהוא
בְּסוּד גָּלוּת.

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.

¹² (פָּרָק ב).

¹³ [נָהָם . . . בָּם: צָרִיךְ עֵיוֹן קֶצֶת. - הָעֵרַת כְּבוֹד קְדוּשַׁת אֲדָמוֹ"ר. בְּכַתְּבֵי יַד הַגַּ"ל: גַּט].

בְּמֵאֲמַר רַז"ל¹⁴: "לֹא גָלוּ יִשְׂרָאֵל אֶלָּא
כְּדֵי לְהוֹסִיף עֲלֵיהֶם גֵּרִים"¹⁵.

וְכֵן בְּעֵשׂוֹ הָיוּ נִיצוּצוֹת, כְּמוֹ רַבֵּי מְאִיר,
וְאוֹנְקֵלוֹס, וְשִׁמְעִיה וְאַבְטָלְיוֹן,
וְעוֹבַדְיָה.

וּמֵהֶם הָיָה "צִיד בְּפִיו", וְהָיָה רוֹצֵחַ
יִצְחָק לְהוֹצִיא מִמֶּנּוּ בְּעֵצְמוֹ שְׂלֵא עַל
יְדֵי יַעֲקֹב.

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 עַבְשָׁיו "חֵיל בְּלַע וַיִּקְיָאנוּ",

רַק שְׁהוּא עַל יְדֵי יַעֲקֹב שְׁהוּא בְּחִינַת
ז"א, שְׁכַל הָאוֹרוֹת שְׁלִמְעֵלָה נִבְלָלִים

As our Sages say: "The Jewish People were only exiled in order to add 'converts' to them." (Pesachim 87b)

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.

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.

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.

However, now this is accomplished through Yaakov, who represents Z'eir Anpin, where all the Lights

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

¹⁵ [גֵּרִים: בְּדַפּוּס רֵאשׁוֹן לִיתָא].

בו, והוא מתלבש ביצירה, ביומין
דחול,

of Atzilus are gathered, and this level becomes invested in the World of Yetzirah, so that it can interact with the mundane, weekday, world.

בחינת "עבדו זקן ביתו" (חיי שרה כד, ב)
להעלות משם ולברר כנ"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.

אך יצחק רצה שיהיה זה שלא על ידי
ז"א, רק שיהיה התגלות האורות
העליונים בעשו עצמו.

However, Yitzchok wanted to redeem these Sparks from Esaiv without going through the level of Z'eir Anpin and Matatron, rather, he himself would reveal exceedingly high levels of Divine Light into Esaiv.

והוא ענין תוספת ורביי האור.

This would be a greatly additional Light shining in Esaiv compared to what is normally shining in him.

כי הרי¹⁶ לברר הטוב מן הרע צריך
להאיר שם אור רב כדי שעל ידי זה
יקלוט וילקט כל הניצוצות הנשפעים
שמה.

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.

וזהו (פרשתנו כו, כח): "ויתן לך האלקים
מטל השמים" -

This is why Yitzchok's blessing starts: "May Hashem give you

¹⁶ [הרי: בכתבי-יד הנ"ל: נדי].

from the dew of the heavens” (ibid. 27:28):

– "הוא טלָא דְעתיקא דְנטיף לְז"א"
בְחינת "שמים".

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.

"וּמְשִׁמְנֵי הָאָרֶץ" (שם): שָׁמֶן הוּא
חִכְמָה¹⁷, וְ"אֲבָא יִסַּד בְּרִתָּא"¹⁸ הַנִּקְרָא
"אָרֶץ",

Yitzchok’s blessing continues: “and [may Hashem give you] from the oils of the earth.” The “oil” here is a 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 וְהַשָּׁמֶן
דְּלַעִילָא, שְׁעַל יְדֵי זֶה יְהִיָּה 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 שְׁאֲנוּ רוֹאִים עַל דֶּרֶךְ מְשָׁל,
בְּשֶׁהַשֶּׁמֶשׁ זוֹרֵחַ עַל הָאָרֶץ, בְּחוּם הַיּוֹם

As we see, by way of analogy, that when the sun shines on the earth, the heat of the day (sunlight) draws

¹⁷ (מְאֹרֵי אֹר אֹת ש, סְעִיף מַח).

¹⁸ (זְהַר חֶלֶק ג רמח, ב. רנו, ב. רנח, א. תְּקוּנֵי זְהַר תְּקוּן כֵּא).

שׁוֹאֵב¹⁹ לְחִלּוּחֵי הָאָרֶץ, "וְאֵד יַעֲלֶה מִן
הָאָרֶץ" (בראשית ב, 1).

out the moisture from the earth, creating a mist of evaporated water that ascends from the ground.

וְכֵן בְּנֵר לְפָנָי 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 הָאָרָה עֲלִיוֹנָה הַבָּאָה
בְּתוֹסַפֵּת וְרַבּוּי מִלְּמַעְלָה, שׁוֹאֵב וְלוֹקֵט
כָּל הַנִּיצוּצִין שֶׁנִּפְּלוּ לְמַטָּה.

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.

אָךְ הָאָרָה זֹאת צָרִיךְ לִהְיוֹת בְּתוֹסַפֵּת
וְרַבּוּי דִּיּוּקָא, בְּחִינַת בְּרָכָה שְׁהִיא
לְמַעְלָה מִסֵּדֵר הַהִשְׁתַּלְשְׁלוֹת.

However, this only happens when the Light shines with very great intensity, which is through a blessing/drawing down from higher than the Hishtalshelus-Chain Like Order of Spiritual Worlds.

שְׁלֵפֵי סֵדֵר הַהִשְׁתַּלְשְׁלוֹת לֹא הֵיזָה עֲשׂוֹ
כְּדָאֵי 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.

וְזֵהוּ "וְאִבְרַכְכָּה לְפָנָי ה'" (פְּרָשְׁתָנוּ כו, ז) -
"לְפָנָי הִיזָה" דְּיוּקָא.

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)

¹⁹ [שׁוֹאֵב בְּכַתְב־יָד 1099: עַל יְדֵי זֶה שׁוֹאֵב].

can he bring down these revelations to Eisav.

וְהָרַצוֹן שֶׁהָיָה לְיִצְחָק לְהַמְשִׁיךְ לְעֵשָׂו
עֲצָמוֹ שֶׁלֹּא עַל יְדֵי יַעֲקֹב, הוּא מִפְּנֵי
שֶׁרָאָה אוֹתוֹ מִלְמַעְלָה לְמַטָּה עַל יְדֵי
בְּחִינַת לְבוֹנָה, שֶׁהוּא בְּחִינַת הַמְּקִיף,
עַל בֵּן רְצָה לְהַמְשִׁיךְ בּוֹ בְּחִינַת גְּלוּי
הַמְּקִיף בְּתוֹסֶפֶת וְרַבּוּי אוֹר.

Why did Yitzchok want to draw down this revelation to Esav directly, not through giving this blessing to Yaakov to transform Esav? Because the way he saw Esav 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 Esav and turn him around to holiness.

אך מכל מקום טעה בזה, שאין עשו כדאי בבחינה זו כי אם על ידי יעקב.

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

שלפי שאם היה החיות נמשך אל עשו, יבלע חסוֹשְׁלוֹם בְּמַקְדָּם, או שלא יהיה מבחינת עשו כלום.

Since, what would have actually happened if Yitzchok revealed the intense Light into Esav’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 Esav, just as in the past that the Life from the Makif became trapped in Esav, or the other possibility is that it overload Esav to the point that he would stop existing (i.e. he would die.)

אָבֶל שִׁיָּהָא "לְאֵהֶפְכָּא חֲשׂוּכָא לְנְהוּרָא
וּמְרִירוּ לְמִיתָקָא", אִי אֶפְשָׁר בִּי 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.

וְ"א דְקְדוּשָׁה, שְׁעַל יָדוֹ יִתְבַרַר מֵעֲשׂוֹ
וְיֻכְלָל 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 הַסְכִּים יִצְחָק גַּם בְּנֵי לְבָרְכַת יַעֲקֹב
אַחַר כֵּךְ.

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

וְלַעֲשׂוֹ אָמַר (שָׁם, לט): "הִנֵּה מִשְׁמַיִ הָאָרֶץ
כִּי" - "מִשְׁמַיִ" - מְקַצֵּת שְׁמַיִ²⁰, (וְלַיַּעֲקֹב
אָמַר (שָׁם, כח): "וּמִשְׁמַיִ" - בְּתוֹסַפֵּת וְ"ו), דְּהֵינּוּ
מִתְמַצִּית הַנִּשְׁאָר מִשְׁמַן שְׁנַמְשָׁךְ אֶל
הָאָרֶץ, שָׁם "יְהִיָּה מוֹשְׁבָךְ" (שָׁם, לט) -
בְּחִינַת פְּנִימִיּוּת.

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.

"וּמַטֵּל הַשָּׁמַיִם" (שָׁם) שֶׁל יַעֲקֹב יוֹמְשָׁךְ
לָךְ גַּם בְּנֵי, אָבֶל אִינוּ אֶלָּא "מַעַל" (שָׁם),
דְּהֵינּוּ בְּחִינַת מְקִיף בְּלִבָּד. (מֵה שְׂאִין בֶּן
בְּיַעֲקֹב - "וַיִּתֵּן לָךְ").

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

²⁰(רָאָה בְּרֵאשִׁית רַבָּה פְּרָשָׁה סו).

“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 עלייה 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 בנני
 כנ":

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.

אבל להמשכת מ"ד של מקיף צריך
 להיות העלאת מ"ן גם כן בבחינת
 מקיף.

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 מִן, 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 מְתוֹק אֵין בּוֹ
רִיחַ, רַק הַחֲמוּץ וְכֹל הַדְּבָרִים
הַחֲרִיפִים יֵשׁ בָּהֶם רִיחַ חָזָק.

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 מִן הוּא בִּירוּרִים
מְנִיצוֹצוֹת 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
נִיחֹחַ" 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 שִׁמְעֵלִין נִפְשׁ הַבְּהֵמָה
וּמִתְהַפֵּף וְעוֹלָה וְנִכְלָל בְּאֵשׁ שֶׁלְּמַעְלָה.

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 בַתְּחִלָּה בְּבַחֲיַנֵּת הַסִּתְּלָקוֹת הַמוֹחִין חוֹזֵר וּמֵאִיר.

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 נֹרְדָם וְעַל יְדֵי הָרִיחַ הוּא חוֹזֵר וּמֵקִיץ.

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

דְּהֵיִינוּ, עַל יְדֵי הַשִּׁינָה הִיָּה הַשֶּׁכֶל בְּהַעֲלָם, וְאַחַר כֵּן כְּשֶׁנִּיעֵר מִשְׁנֵתוֹ הִנֵּה הַשֶּׁכֶל מֵאִיר 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 מִמַּטָּה-לְמַעְלָה.

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

וְזֶהוּ עֲגִנַּן "נִחַת רוּחַ לְפָנַי שְׁאִמְרַתִּי 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 בַּחֲיַנֵּת גִּילּוּי פְּנִימִיּוֹת, כִּי הַפְּנִימִיּוֹת שְׁלוֹ נִבְלַע כִּנ"ל,

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

רק שהוא בחינת המקיף ולבונה. **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 מן 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.

"כריח 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 בן בחינת העלאת מן. 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:

הָא' הִיא הַעֲלָאת מִן בְּטֻבָּעָה, וּמֵאֲלִיָּהּ
וּמִמִּילָא, כְּמוֹ שֶׁכָּתוּב (תְּהִלִּים ל' יג): "לְמַעַן
יִזְמְרְךָ כְּבוֹד וְלֹא יִדָּם" - "קָאֲרִי תְּדִיר
לְנִהוּרָא עֲלָאָה וְלֹא שְׁכִיךְ כּוֹ"²¹,

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

וְהוּא הַעֲלָאת 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).

וַיֵּשׁ הַעֲלָאת מִן שְׁצָרִיךְ סִיּוּעַ
מִלְמַעְלָה, שְׂאִין כַּח בָּהּ לְהַעֲלוֹת 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
אוֹר אֲיִן-סוּף בְּרוּךְ-הוּא בְּעַצְמוֹ (שֶׁהָקוֹ
מֵאִיר לְתוֹךְ מְקוֹם הַחֲלָל עַצְמוֹ).

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.”

²¹ (תְּקוּנֵי זֹהַר תְּקוּיָן ה').

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.

הַעֲלָאת מִן שֶׁל בְּחִינַת פְּנִימִיּוֹת הוּא
בְּחִינַת "בְּאֵרָהּ שֶׁל מֵרִים", שֶׁהוּא מְעִיֵּן
הַנּוֹבֵעַ מֵאֱלֹוֹ.

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, מֵה שָׂאִין בֵּן הַעֲלָאת מִן שֶׁל
הַמְּקִיף כְּתִיב (חֻקַּת 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 הַמְּשֻׁכּוֹת מִבְּחִינַת
יִצְחָק שֶׁהוּא עֵיקַר הָאֲבוֹת,²² מִבְּחִינַת
"בּוֹצִינָא דְקַרְדּוּנִיתָא"²³ – מְקוֹר
הַגְּבוּרוֹת. כְּמוֹ שֶׁפְּתוּב (יִשְׁעִיָה סג, טז): "כִּי

The “servants of Yitzchok” represent revelation from the aspect of Yitzchok, who (in one sense) brought out the essence of the Forefathers, since he

²² (זֶהָר חֶלֶק ג צט, ב).

²³ (רֵאָה הַנְּסֻמָּן לְקָמֵן לֵט, א).

אַתָּה אָבִינוּ. 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.

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 בָּתִּיב (פְּרָשְׁתָנוּ כו, ב): "וַיִּרְיבוּ רְעֵי גֵרָר." [יאמר לנו הַמַּיִם],

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

שְׂבָחֵינָת הַמְקִיף נִמְשָׁךְ גַּם אֲלֵיהֶם מְלֻמְעָלָה, שְׂאִינוּ נִבְלַע בְּמוֹ בְּחֵינָת פְּנִימִיּוֹת שְׁלָהֶם 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.

וְזֶהוּ "אֲשֶׁר בֵּרַכּוּ ה' ה" (פְּרָשְׁתֵנוּ כו, כז) - **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.

שְׂהוּא עַל יְדֵי סִוְעַ מְלִמְעָלָה בְּנ"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.

וְהִנֵּה כָּל זֶה הוּא הַבְּנִת הַפְּסוּק לְפִי דַעְתּוֹ שֶׁל יִצְחָק, שֶׁהַבִּין שֶׁעָשׂוּ הָיָה לְפָנָיו. **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.”

אָךְ בְּאֻמַּת הָיָה זֶה יַעֲקֹב. וְאִיךָ יְבוֹאָר בְּחִינָה זוֹ עַל יַעֲקֹב? **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?

הִנֵּה אֵיטָא בְּמִדְרָשׁ²⁴: "וַיִּרַח אֶת רֵיחַ בְּגָדָיו" - "בוֹגְדָיו" - בְּחֵינַת בְּעָלֵי-תְשׁוּבָה,

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

שְׁהוּא בְּחֵינַת מְקִיף, "דְּמַשְׁכִּין לִיה בְּחֵילָא יִתִּיר".

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

שְׁבוּזוּהָר אָמַר עַל פְּסוּק (חיי שְׁרָה כה, א) "וְאַבְרָהָם זָקֵן בָּא בַּיָּמִים כֵּן":

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.

וְכַאֲשֶׁר אֵינוֹן מְאֲרֵי דְתִיּוּבְתָא דְמַשְׁכִּין

However, Baalei Teshuva are fortunate, since they draw close to

²⁴ (בְּרֵאשִׁית רַבָּה פְּרָשָׁה סה. אַגְדַּת בְּרֵאשִׁית פּמ"ב. רֵאָה סְנֵה־רֵינ לז, א. שְׁנֵיכּוֹת בְּגָדָיו לְבוּגְדָיו - רֵאָה קִידוּשֵׁין יח, ב).

כי²⁵ 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)

פירושו: לְמַעַלְהָ מְבַדֵּי שְׂתוּבַל הַנֶּפֶשׁ
שְׂאֵת - שְׂאִין לוֹ בְּחֵינַת 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.

וּכְמַעֲשֵׂה דְרָבִי אֶלְעָזָר בֶּן דוּרְדַיָּא.²⁶

An example of this is the story of Reb Eliezer ben Durdaya.²⁷

מָה שְׂאִין בֶּן בְּאַבְרָהָם כְּתִיב: "בָּא
בְּיָמַי" - בְּחֵינַת כְּלֵי וּלְבוּשׁ כּוּ.

This is not the case regarding Avraham, where it says “he was

²⁵ (חֶלֶק א, קכט, ב: "וְכֵן אֵינֶנּוּ מְאִרְיָהוֹן דְּתִשְׁבָּה . . וְאֵינֶנּוּ מְשֻׁבֵי עֲלֵיהּוּ בְּרַעוּתָא דְּלִבָּא וְתִיר וּבְחֵילָא סְגִיא לְאַתְקָרְבָא לְמַלְכָּא". תְּרַגּוּם: אֲשֶׁרֵיהֶם בְּעַלֵי הַתְּשׁוּבָה . . וְהֵם מוֹשְׁכִים עֲלֵיהֶם בְּרַצוֹן הַלֵּב יוֹתֵר, וּבְכַח רַב לְהַתְקָרֵב לְמַלְךְ).
²⁶ (עֲבוּדָה יָרָה 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 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.”

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.

וְהַעֲלֵאתָ מִן כְּזֶה, שֶׁהוּא בְּחִינַת מְקִיף,
הוּא מְפַנֵּי שְׂמֵתְבוּנָן בְּגִדוֹלֶת אֵין-סוּף
בְּרוּחֵהּ הוּא בְּעֵצְמוֹ וּבְכַבּוּדוֹ,

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:

כִּי "אֲנִי הָיִיתִי לֹא שָׁנִיתִי" (מְלָאכִי ג'ו) כְּתִיב,
רַק "הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם . . וַיִּרְם קֶרֶן
לְעֵמּוֹ כִּי" (תְּהִלִּים קמח, יג"ד).

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)

וְנִקְרָא בְּחִינַת בְּעַל-תְּשׁוּבָה אֶף מִי
שֶׁאֵין עֲבִירוֹת בְּיָדוֹ,²⁸ רַק צוּעֵק עַל
הַפִּירוֹד כִּי.

One can reach this level of being called a “Baal Teshuva,” even if he hasn’t committed any sins, rather 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 "רִיח", שֶׁהִיא הַעֲלֵאתָ מִן
לְבַחֲחִינַת מְקִיף, לְהַמְשִׁיךְ בְּחִינַת מְקִיף

This “elevation from below” to reach the Makif-encompassing Light in the manner of a Baal Teshuva, is

²⁸(רֵאָה שְׁבַת קנג, א).

דלעילא "מטל השמים כו". :

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.”

אך להבין כל זה, והלא יעקב הוא בחינת קדושה - ובלאו הכי נמשכים בו כל האורות עליונים - אריך-אנפין ואבא-ואימא כנ"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?

אך הברכה היא בתוספת ורבוי המשכה מלמעלה מסדר השתלשלות, שאינו לפי ערך השתלשלות, כדי להיות (פרשתנו כו, כח): "ורב דגן ותירוש" - אלו הלכות ואגדות, שנתלבשו בלבושים גשמיים - ורעים בחסד כו.

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 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 - סְפוּרֵי מַעֲשֵׂי־כֹהֵן; וְכֵן נְבִיאִים; שׁוֹפְטִים; מַעֲשֵׂה דְשִׁמְשׁוֹן וּפְלִגְשׁ בַּגְּבֻעָה; וְכֵן כָּל מַעֲשֵׂה הַמְּלָכִים; וְסְפוּרֵי מַעֲשֵׂי־שִׁבְגִמְרָא - דְּרַבָּה בַר בַּר חֲנָא²⁹ וְדוּמִיָּהֵן - הַכֹּל מְרוֹמְזוּ 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 גַם כֵּן מַעֲשֵׂה הַמִּצְוֹת: שְׁעַל יְדֵי סוּכָה וְלוּלָב, וְצִיצִית וְתַפִּילִין גִּשְׁמִיִּים יִהְיֶה הַמְּשַׁכֵּת אֹרֶךְ אֵינְ-סוּף בְּרוּרָהּ הוּא שְׁלִמְעָלָה מְעָלָה מִהַשְׁתַּלְשְׁלוֹת.

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 הַשְׁתַּלְשְׁלוֹת בְּעֵשִׂיָּה הַחִיּוֹת 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;

בְּכֵדֵי שְׂאִיר אֹרֶךְ רַב מְאֹד אֵינְ-סוּף בְּרוּרָהּ הוּא בְּעֵצְמוֹ וּבְכַבּוּדוֹ, הוּא עַל יְדֵי יִצְחָק דִּיִּיקָא, שֶׁהוּא שֶׁרֶשׁ

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

²⁹ (בְּבָא בְּתָרָא עֵג, ב).

הגבורות³⁰ - "בוצינא דקרדוניתא",
שהוא "קו המדה", שמוֹדד להיות
חכם³¹ כו',

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.

ומשם נמשך תוספות אור וגילוי גם
בעשייה הגשמית.

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.

וזהו "ויתן לך האלקים" - גם בבחינת
צמצום.

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.

וקאי "ויתן" על בחינת הוי"ה האמור
למעלה בפסוק: "אשר ברכו ה'".

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 [ש"ש הגבורות: בכתביד 1824: מקור הגבורות].

³¹ [חקם: בכתביד 1824: חכמת בכתביד 1099 ליתא תיבה 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.**

רַק "בָּא אָחִיךָ בְּמַרְמָה" (שם, לה) - שְׂאִי אֶפְשֶׁר לְהִתְלַבֵּשׁ בְּבַחֲיִנַת 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 שְׂאֵמְרוּ³²: "לָאוּ בְּזֻכוֹתָא תְּלִיא מִיִּלְתָּא אֲלָא בְּמִזְלָא תְּלִיא מִיִּלְתָּא,"

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 "בְּזֻכוֹתָא" הוּא לְפִי עֵרֶךְ הַהִשְׁתַּלְשְׁלוֹת, שְׂכַךְ רְאוּי לֹו,

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 שְׂאִיִן בֵּן "בְּמִזְלָא" הוּא לְמַעְלָה מִלְפִי עֵרֶךְ אִף שְׂאִינֹו רְאוּי כֹו.

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.**

³² (מועד קטן כח, א: "בְּנֵי חַיִּי וּמְזוּנֵי לֹא בְּזֻכוֹתָא תְּלִיא מִיִּלְתָּא אֲלָא בְּמִזְלָא תְּלִיא מִיִּלְתָּא". זֶהֱר חֶלֶק קפא, א: כְּלָא בְּמִזְלָא תְּלִיא מִלְתָּא. וְעַל דָּא תְּנִינָן, בְּנֵי חַיִּי וּמְזוּנֵי לֹאוּ בְּזֻכוֹתָא תְּלִיא מִלְתָּא אֲלָא בְּמִזְלָא תְּלִיא מִלְתָּא. זֶהֱר חֶלֶק א רנו, ב וְעוּד).

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.

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 צָרִיךְ לָזֶה - לְתַקֵּן חֲטָא עֵץ
הַדַּעַת³³ שֶׁהָיָה גַם כֵּן בְּמִרְמָה וּפְתוּי שֶׁל
נָחֵשׁ, שֶׁעַל יָדוֹ נִתְגַּשְׁמוּ הָעוֹלָמוֹת
וְנַעֲשָׂה עִירוּב גְּשָׁמִיּוֹת בְּרוּחַנִיּוֹת³⁴;

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 מִהַפּוּךְ אֶל הַפּוּךְ,
וְהַמְשִׁיךְ רוּחַנִיּוֹת וְאוֹרוֹת הָעֲלִיּוֹנִים
שֶׁהָיָה 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 שְׂאִיז כֵּן אֵלּוּ לֹא קִבַּל יַעֲקֹב
הַבְּרָכוֹת,

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

³³ (ראה אגרת הקדוש סימן ז. זהר חלק ב קמא, ב. וב"ר"ו הובא באור החמה שם).

³⁴ (תקוני זהר תקוין מ).

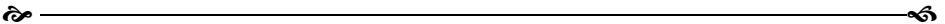
הָיָה נִמְשָׁךְ מִן הַתּוֹרָה רַק בְּרוּחָנוֹת
 לְבַד כְּמוֹ שֶׁהוּא לְמַעְלָה - "וְכִדָּה עַל
 שִׁכְמָהּ כִּי" [כְּמוֹ שֶׁנִּתְבָּאֵר בְּמָקוֹם
 אַחֵר].³⁵

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

The word ‘כִּד-jug,’ 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 ‘כִּד- jug’ 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 ‘כִּד- jug’ 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.



³⁵ (נוסף מבורך 1824. ראה לקוטי תורה ברכה צה, ד).

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