TORAH OHR • PARSHAS TOLDOS • MAAMAR 5

ראה ריח בני כריח שדה אשר ברכו ה׳

“See, the fragrance of my son is like the fragrance of a field”

◇

Yitzchak wanted to reveal a great encompassing light in Eisav himself, but such light can transform darkness only through Yaakov. Yaakov, receiving the blessing “by guile,” drew a light beyond the whole order of the worlds down into physical Torah and mitzvos.

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ״ל

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

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THE BIG IDEA

Yitzchak wanted to reveal a great encompassing light in Eisav himself, but such light can transform darkness only through Yaakov. Yaakov, receiving the blessing "by guile," drew a light beyond the whole order of the worlds down into physical Torah and mitzvos.

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

THE MAAMAR IN BRIEF

The maamar asks why Yitzchak prized Eisav, whom he also knew was not in the habit of speaking G-d's Name. Eisav is the dross of Yitzchak's Gevurah, yet his "head" rests in Yitzchak's bosom. Using the eleven spices of the incense, the Alter Rebbe explains: ten correspond to the ten levels of kelipah, whose holy life-force is "in exile" and swallowed up, feeding their pride; the eleventh, frankincense, is an encompassing light that sustains them from above without being swallowed. That encompassing root is Eisav's "head": hence his pious questions, while from his inner dimension G-d's Name was not fluent on his lips. Yitzchak, seeing Eisav from above, wanted to draw a great light into him to free the sparks he held; but this can only happen through Yaakov, so Eisav receives only a residue and must "serve his brother." Fragrance is a rising from below, and drawing an encompassing light needs an encompassing rising: for Yaakov, this is the teshuvah of "his rebels," a return beyond any vessel. The blessing brings light from beyond the chain of worlds, through Yitzchak's power of measure, into physical Torah and mitzvos, and it came through guile, without Yitzchak's knowledge, to repair the serpent's guile.

OUTLINE

1 **The question: how did Yitzchak see Eisav?** ¶1

Eisav impressed Yitzchak with pious questions, yet G-d's Name was not habitually on his lips. He is the dross of Yitzchak's Gevurah, but his "head" rests in Yitzchak's bosom.

2 **The eleven spices and the kelipos** ¶2–4

Ten spices match the ten levels of kelipah, whose holy life-force is swallowed up in exile; the eleventh, frankincense, is an encompassing light over them. That encompassing root is Eisav's "head."

3 **Sparks in Eisav and Yitzchak's intent** ¶5–6

Eisav holds holy sparks, great souls to come. Yitzchak wanted to release them from Eisav directly with a great added light, the supernal "dew" and "oil."

4 **Yitzchak's mistake and Eisav's actual blessing** ¶7

Eisav can be refined only through Yaakov; so Eisav receives only part of the "richness," the dew only "from above," and on condition that he serve his brother.

5 **Fragrance as the rising from below** ¶8–11

Every flow from above is called by a rising from below; an encompassing light needs an encompassing rising. Fragrance is that rising, and the "field which Havayah has blessed" is the rising of Malchus that needs help from above.

6 **The fragrance of Yaakov: baalei teshuvah** ¶12–14

Read for Yaakov, "his garments" are "his rebels," baalei teshuvah, who draw light beyond any vessel by contemplating G-d's greatness and crying out over their separation.

7 **What the blessing added, and why by guile** ¶15–16

The blessing draws light from beyond the chain of worlds into physical Torah and mitzvos through Yitzchak's power of measure. It came without Yitzchak's knowledge, repairing the serpent's guile by drawing the spiritual into the physical.

THE MAAMAR IN THE REBBE'S LIGHT

Found by AI reading every place in the Rebbe's works that cites this maamar, checked against each source; not yet reviewed by a person. Each explanation is under its paragraph.

The Rebbe returns to this maamar in sichos of Shabbos Toldos and draws from it a picture of Eisav: a root high in holiness that encompasses him from above, „רישא דעשו בעטפוי דיצחק" ("Eisav's head in Yitzchak's bosom"), and a self below that swallows the light. With it he explains how a wicked man's head could lie in a tzaddik's bosom (Toldos 5728) and why Eisav asked about tithing salt and straw (Toldos 5734), and, following the Rebbe Rashab, why the other side numbers eleven (B'Sukkos Teshvu 5741). Yitzchak, the digger of wells, wants to bless Eisav to uncover the lofty sparks in his root, souls like Onkelos and Rabbi Meir (Toldos 5728); only Yaakov, "Mah" of Tikkun, can refine them (Vayetzei 5750); the power of teshuvah, too, comes from that higher light (Toldos 5724); and our "converts" are meant plainly (Vayetzei 5743). His maamar Vayitein Lecha (Toldos 5728), built on this one and on the Rebbe Rashab's, names that light: „טלא דעתיקא" (the dew of Atika), holiness's counterpart to the other side's eleventh. He reads the blessing's "Elokim" (האלקים) as the Gevuros' added light (Toldos 5725) and as teshuvah's bitterness (Toldos 5724). Perhaps (biur b'derech efshar) the maamar reads as one argument: Yitzchak saw Eisav's root truly, but only Yaakov, taking the blessings with guile, could bring that light down to where it refines.

KEY CONCEPTS

Frankincense (levonah) לבונה

The eleventh spice of the incense: an encompassing light that sustains the kelipos from above without being absorbed by them. It is Eisav's "head," still within holiness.

The ten crowns of impurity יו"ד כתרין דמסאבותא

The ten levels of kelipah, which mirror the ten holy Sefiros and draw a glimmer of life from them.

Life-force in exile חיות בסוד גלות

Holy life-force held captive in kelipah, swallowed up so that it breeds pride rather than self-nullification.

Encompassing and inner light מקיף ופנימי

Inner light enters a recipient according to its capacity; encompassing light is too great to be contained and affects it from beyond.

Raising of mayin nukvin העלאת מ"ן

The rising from below ("feminine waters") that calls forth a flow from above; its kind, inner or encompassing, determines what is drawn down.

Fragrance ריח

Returning light rising from below, linked to Gevurah and to the refinement of fallen sparks; it "restores the soul" and draws down the encompassing light.

Botzina dekardinusa בוצינא דקרדוניתא

The "lamp of darkness," the root of the Gevuros and the measuring line; Yitzchak's source, through which added light reaches the physical world.

Mazal versus merit מזלא / זכותא

Merit follows the ordered measure of the worlds; mazal is a flow from above all measure, given even to one who does not deserve it.

SECTION 1 • ¶1

The question: how did Yitzchak see Eisav?

1 ראה ריח בני[1,2] כריח שדה אשר[3] ברכו ה'. להבין דהא יצחק הבין שהוא עשו ואיך היה חשוב בעיניו כ"כ [כל כך]. גם באמת אינו מובן איך היה עשו בעיני יצחק.

"See, the fragrance of my son is like the fragrance of a field which Havayah has blessed." [We need] to understand: Yitzchak thought it was Eisav, so how was he so esteemed in his eyes? Also, in truth it is not understood how Eisav [stood] in Yitzchak's eyes.

> The maamar opens with Yitzchak's words as he smelled the garments of the son he was blessing. The question: Yitzchak believed it was Eisav in front of him, so why would Eisav's "fragrance" move him so much, and what did Yitzchak really think of Eisav?

כי פעם אמר הכתוב כי ציד בפיו[4] שהי' [שהיה] מרמהו בשאלות איך מעשרין את התבן[5] כו'

For at one point the verse says, "for [there was] game in his mouth": that he would deceive him with questions such as how one tithes straw, etc.

> The Torah says Yitzchak loved Eisav "for [there was] game in his mouth": the Sages read this as Eisav "trapping" his father with his mouth, asking pious-sounding questions such as how to tithe straw (which in fact needs no tithing). So Yitzchak seems to have thought Eisav was careful about mitzvos.

ופעם אמר הכתוב הקל קול יעקב[6] והיינו לפי שאמ' כי הקרה[7] ה' אלקיך כו' וידע שעשו אין ש"ש [שם] שגור בפיו.[8,9] [שמים]

And at another point the verse says, "The voice is the voice of Yaakov": that is, because he said, "for Havayah your G-d brought it about [for me]," etc., and he knew that Eisav does not have the Name of Heaven fluent on his lips.

> Yet when the disguised Yaakov said "Havayah your G-d brought it about," Yitzchak became suspicious that this was not Eisav, because Eisav was not in the habit of saying G-d's Name. So Yitzchak also knew Eisav's inner coarseness; the two verses seem to contradict each other.

אך הענין כי הנה עשו סוספיתא דדהבא[10] פסולת הגבו׳ דיצחק שהוא בחי׳ מעלת הזהב על הכסף ומפסולת שלו יצא עשו ורישא דעשו בעטפוי דיצחק.[11]

But the matter is this: Eisav is "the dross of gold" (sosfisa dedahava), the refuse of Yitzchak's Gevurah (restraint), which is the level of the superiority of gold over silver; and from its refuse Eisav came forth. And "the head of Eisav [lies] in the bosom of Yitzchak."

> The answer begins with a Kabbalistic image: Eisav is the "dross" left over from the refining of gold, and gold stands for Gevurah, Yitzchak's attribute, which in holiness is higher than the "silver" of Chesed. Eisav came from that refuse, yet his "head" rests in Yitzchak's bosom: something at the top of Eisav remains rooted in holiness.

SECTION 2 • ¶2–4

The eleven spices and the kelipos

2 ולהבין ענין רישא הנה יש י״א סממני הקטרת הצרי והצפורן[12] כו׳ והם כנגד י״ד כתרין דמסאבותא[13] שהוא החיות שבקדושה המחי׳ את זלע״ז [המחיה] [זה לעומת זה]

To understand the matter of the "head": there are eleven spices of the incense, "the balsam and the onycha," etc., and they correspond to the ten crowns of impurity (kisrin demisaavusa); this is the life-force within holiness that gives life to the "one opposite the other."

> To explain what Eisav's "head" is, the Alter Rebbe turns to the incense of the Temple, made of eleven spices. They correspond to the "ten crowns of impurity," the structure of the unholy side, and stand for the life-force from holiness that keeps alive the side G-d made "one opposite the other," opposite holiness.

כמו שיש בקדושה י״ס [י׳ ספירות] כך יש ממש בקליפה הארה מי״ס [מי׳ ספירות] דקדושה. אך בקדושה עשר ולא תשע[14, 15, 16] ולא[17] י״א ובקליפה הוא י״א סממני הקטורת.

For just as in holiness there are ten Sefiros, so in kelipah (the husk) there is exactly [the same]: a glimmer from the ten Sefiros of holiness. But in holiness [they are] "ten and not nine," and not eleven, whereas in kelipah it is the eleven spices of the incense.

> Kelipah mirrors holiness: it has its own ten levels because it receives a glimmer from each of the ten holy Sefiros. But holiness is exactly ten, "ten and not nine," and not eleven (Sefer Yetzirah), while kelipah is eleven, like the eleven spices of the incense; the eleventh, the frankincense, is explained in the next paragraph.

THE REBBE ON THIS PARAGRAPH • AI research, checked against each source; not yet reviewed by a person

THE REBBE EXPLAINS

In a maamar said on the night of 13 Tishrei 5741, the Rebbe Maharash's yahrzeit, explaining how the Yom Kippur incense differs from the offerings (offerings refine only what is fit for holiness, incense transforms even the wholly impure), the Rebbe explains why holiness numbers ten and the other side eleven, and why the incense therefore

has „י"א סממני הקטורת" (eleven spices).

On the night of 13 Tishrei 5741 the Rebbe sets out the arithmetic our paragraph only states, following the Rebbe Rashab's Hemshech 5672, which his notes cite together with our passage. „כל דבר שבעולם הוא מורכב מעשר ענינים" (Everything in the world is made of ten elements), so in holiness the count is ten: „שהחיות מתאחד עם הדבר שמחי' אותו ואינו נמנה בפ"ע" (the life-force unites with what it gives life to and is not counted on its own). The kelipos live from a holy life-force that encompasses them from above (the spark within them is in exile, so much that, as the Rebbe Rashab explains, it becomes like evil), and because that life stays apart from them it is counted on its own, an eleventh. So the incense, the service of the inner heart, which turns even the other side to holiness, has eleven spices.

The Alter Rebbe: אך בקדושה עשר ולא תשע ולא י"א ובקליפה הוא י"א סממני הקטורת

The Rebbe: ולכן בקדושה הוא מספר עשר, לפי שהחיות מתאחד עם הדבר שמחי' אותו ואינו נמנה בפ"ע

Sefer HaMaamarim Melukat, vol. ב, p. קכד (sec. 3; notes 43 and 45 cite Torah Ohr 20b–c and the Tzemach Tzedek's glosses, Or HaTorah Toldos 152a) · אור לי"ג תשרי, הילולא דאדמו"ר מהר"ש, ה'תשמ"א

3 והענין כי ע"י החיות[18] שנמשך בקדושה הנה כתיב וצבא השמים לך משתחוים[19] שהם בטלים מחמת שמשיגים החיות שנמשך עליהם מקדושתו יתי' משא"כ הקליפות הם מגביהים א"ע [את עצמו] כנשר[20] כו'

The explanation: concerning the life-force (chayus) drawn forth in holiness it is written, "and the host of heaven bow down to You," for they are nullified, because they apprehend the life-force drawn upon them from His holiness, may He be blessed. The kelipos (husks), by contrast, raise themselves up "like the eagle," etc.,

In holiness, the created beings ("the host of heaven") bow before G-d because they perceive the divine life-force that sustains them, and so they are nullified before it. The kelipos, though also kept alive by holiness, do the opposite: they lift themselves up "like the eagle," in pride.

בחוצפה והיינו לפי שהחיות הנמשך אליהם הוא אצלם בסוד גלות[21] ולפיכך הגם שנמשך אליהם מחיות דקדושה אינם בטלים ואדרבה מגביהים א"ע [את עצמו] כנשר כו'[22] והחיות שנמשך להם הוא נבלע בתוכם.[23]

with brazenness. This is because the life-force drawn to them is, within them, in the mode of exile; therefore, even though they receive life-force from holiness, they are not nullified. On the contrary, they raise themselves up "like the eagle," etc., and the life-force drawn to them is swallowed up within them.

The reason is that the holy life-force inside them is "in exile": it is held captive and hidden, so they do not feel it as divine. Instead of making them humble, it is swallowed into them and feeds their sense of self.

אך כיצד הם חיים וקיימים מקדושה מאחר שהחיות נבלע בתוכם הנה זהו ענין לבונה[24] שבי״א סממני הקטורת שהוא אור המקיף עליהם מלמעלה[25] ואינו נבלע בתוכם.

But how, then, do they live and endure from holiness, since the life-force is swallowed up within them? This is the matter of the frankincense (levonah) among the eleven spices of the incense: it is the encompassing light (Or Makif) above them, which is not swallowed up within them.

> This raises a problem: if the holy life-force is swallowed up inside them, what keeps them in existence? The answer is the eleventh spice, the frankincense: an encompassing light that shines on them from above and is never absorbed into them.

4 ולפי שהוא אור המקיף מלמעלה מן הדעת שלהם ואינם מרגישים בו והחיות שנמשך להם בפנימית נבלע כנ״ל לפיכך הם מתגאים ומגביהים א״ע [את עצמו] בחוצפה כנ״ל.

And because it is an encompassing light, above their awareness, and they do not sense it, while the life-force drawn to them inwardly is swallowed up, as explained above, therefore they grow haughty and raise themselves up with brazenness, as explained above.

> Because the frankincense light stays above the kelipos' awareness, they never feel it; and the inner life-force is swallowed up. So nothing in their experience humbles them, and they become proud and brazen.

ובחי׳ לבונה הוא המחבר י״ס [י׳ ספירות] דקדושה להאיר לע״ס [לעשר ספירות] דמסאבותא והוא רישא דעשו דהיינו בחי׳ המקיף מלמעלה הוא נכלל בעטפוי דיצחק ממש בקדושה

The level of frankincense is what joins the ten Sefiros of holiness so that they shine into the ten Sefiros of impurity. And it is "the head of Eisav": that is, the level of the encompassing [light] from above is included in "the bosom of Yitzchak," truly within holiness.

> Frankincense is the link that lets the holy Sefiros shine into the unholy ones. This encompassing light is "the head of Eisav": the highest point of Eisav, which remains inside holiness, in Yitzchak's bosom.

ולכן מצד בחינת המקיף עשו שואל איך מעשרין את התבן ומצד הפנימיות אין ש״ש [שם שמים] שגור בפיו:

Therefore, from the side of the level of the encompassing [light], Eisav asks how one tithes straw; and from the side of the inner dimension (pnimiyus), the Name of Heaven is not fluent on his lips.

> This resolves the opening question. From his encompassing root Eisav really did have a pull toward mitzvos, like asking about tithing; but his inner self, where holy life-force was swallowed up, left him without G-d's Name on his lips.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **THE REBBE EXPLAINS**

A sicha of Shabbos Toldos 5734 on Rashi's „היאך מעשרין את המלח ואת התבן" ("how does one tithe salt and straw") (Genesis 25:27). After explaining the question in plain sense (Yitzchak tithed 'of everything', and the question was how to value such things), in its „יינה של תורה" ('wine of Torah') section the Rebbe asks why Eisav chose salt and straw of all things.

Here the Rebbe brings our maamar's question, how Eisav could "trap" Yitzchak with questions about tithing straw when Yitzchak „וידע שעשו אין ש"ש שגור בפיו" (knew he did not speak G-d's Name), and its answer: Eisav as he is below has no Name of Heaven on his lips, but his root, encompassing him from above, stands high in holiness, „רישא דעשו בעטפוי דיצחק" ("Eisav's head in Yitzchak's bosom"), for the root of Eisav (Gevurah of the other side) is from Yitzchak, Gevurah of holiness. That is why Yitzchak wanted to bless Eisav: to draw his root down to him, so that, as Yitzchak thought, he would be refined (Torah Ohr itself says Eisav's refining must come through Yaakov, his note adds). And so, the Rebbe says, Eisav's very question hints at his refining: salt is the root of all the Gevuros and sweetens judgments at their root, and straw, the waste of the wheat, is of the kelipos, as of the future it says, "the house of Eisav for stubble."

The Alter Rebbe: ולכן מצד בחינת המקיף עשו שואל איך מעשרין את התבן ומצד הפנימיות אין ש"ש שגור בפיו

The Rebbe: דער שורש פון עשו (גבורה דקליפה) איז פון יצחק, גבורה דקדושה

Likkutei Sichos, vol. כה, p. 116–122 (Toldos 2); the 'wine of Torah' section, p. 121 · ש"פ תולדות ה'תשל"ד

THE REBBE EXPLAINS

In notes he prepared in 5702 for a talk at a bar mitzvah celebration (never delivered), on why a Jew comes of age at thirteen and how Yaakov and Eisav differed when they turned thirteen, the Rebbe comes to Rashi's „היאך מעשרין את המלח ואת התבן" ("how does one tithe salt and straw") and to why Eisav put the question to "Father".

In notes for a bar mitzvah talk the Rebbe contrasts Yaakov, for whom the body's needs are only the chaff around the kernel, with Eisav, who wanted holiness drawn into the straw itself. Eisav put his question to "Father" (אבא), he writes, because Yitzchak saw him from above, through the makif, where „קליפה קדמה לפרי" ("the husk came before the fruit"), and for this he sends the reader to our maamar; and Eisav asked first about salt because „שמלח הוא בחי' גבורה" (salt is Gevurah), Eisav's own root: "Eisav's head in Yitzchak's bosom." The editors of the Reshimos spell out the link between the two: Eisav's wish to draw holiness into the straw could be met only as Yitzchak saw him, from the makif.

The Alter Rebbe: ולכן מצד בחינת המקיף עשו שואל איך מעשרין את התבן

The Rebbe: כי יצחק ראה אותו מלמעלה דרך המקיף

Reshimos, vol. חוברת יט (reprinted in Reshimos vol. 15–45, 2nd ed., pp. 114–122), p. the Rebbe's text as written: booklet 19 p. 4 (2nd ed. p. 115); with the editors' connecting words in light type: booklet 19 pp. 10–11, 2nd ed. pp. 121–122, sec. 6 · 5702, per the publishers' preface (booklet 19 p. 2); a plan for a talk, marked 'not said'

THE REBBE EXPLAINS

A sicha of Shabbos Toldos 5728 asking why the parsha opens 'these are the generations of Yitzchak' with Eisav in view: Yishmael repented and Eisav did not, yet Eisav, not Yishmael, kept the status of 'Israel' and heir. As a sign of Eisav's deeper bond with Yitzchak the Rebbe takes the tradition that Eisav's head was buried „בגו עיטפי דיצחק" ('in Yitzchak's bosom').

How can the head of a wicked man lie in a tzaddik's bosom, when „אין קוברין רשע אצל צדיק" (the wicked are not buried beside the righteous)? The Rebbe explains that Eisav is wicked by his body; by his "head", his root taken by itself, cut off from the body's lowness, he is not wicked at all but bound to Yitzchak, as the Satan at his root above „לשם שמים נתכוונו" ("meant it for the sake of

Heaven"). Only when that root comes down into Eisav's body, which is wholly evil, can the holy spark not shine there: "the lamp of the wicked goes out." For this he points to our maamar (notes 27–28: „מצד בחינת המקיף", "from the side of the makif…").

The Alter Rebbe: והוא רישא דעשו דהיינו בחי' המקיף מלמעלה הוא נכלל בעטפוי דיצחק ממש בקדושה

The Rebbe: דאָס וואָס עשו איז אַ רשע איז עס מצד גופו

Likkutei Sichos, vol. טו, p. 191 ff. (Toldos 1), p. 193, sec. 3; notes 27–28 cite Torah Ohr 20b–c · ש"פ תולדות ה'תשכ"ח

SECTION 3 · ¶5–6

Sparks in Eisav and Yitzchak's intent

5 והנה נודע כי החיות בעשר כתרין דמסאבותא הוא מפני כי חיל בלע ויקיאנו[26] ועת אשר שלט האדם[27] באדם לרע לו

Now it is known that the life-force in the ten crowns of impurity is because "he swallowed wealth, and he will vomit it up," and "[there is] a time when man rules over man to his harm."

The kelipos have life because they have "swallowed" holy sparks which they will eventually have to give up ("he swallowed wealth and will vomit it up"). Likewise, the time when evil rules over man is "to its harm": its power will end by yielding the good it holds.

והוא מפני הנצוצות שנפלו בהם בתחלת בריאת העולם בשבה"כ [בשבירת הכלים] וימלך וימת כו' וגם[28] מחמת חטא עה"ד [עץ הדעת]

This is because of the sparks that fell into them at the beginning of the world's creation, in the shattering of the vessels ("and he reigned, and he died," etc.), and also on account of the sin of the Tree of Knowledge,

The sparks fell into the kelipos in two ways: through the "shattering of the vessels" at the start of creation, which the Torah alludes to in the kings of Edom who "reigned" and "died," and through Adam's sin with the Tree of Knowledge. In the Arizal's Kabbalah, the kings who reigned in the land of Edom and died, one after another, stand for the vessels of the world of Tohu. Those vessels could not hold their intense light; they broke, and their sparks fell downward. Since Edom is Eisav, this is why Eisav in particular holds such sparks, waiting to be refined.

כמ״ש בס׳ הגלגולים[29] ולפיכך נמשך להם החיות בם[30] שהוא בסוד גלות כמארז״ל [כמאמר רבותינו זכרונם לברכה] לא גלו ישראל[31] אלא כדי להוסיף עליהם גרי׳ וכן בעשו היו ניצוצות כמו ר״מ [רבי מאיר]

as is written in Sefer HaGilgulim. Therefore the life-force is drawn to them, being in them in the mode of exile, as our Sages, of blessed memory, said: "Israel was exiled only so that converts would be added to them." So too in Eisav there were sparks, such as Rabbi Meir

> Because the sparks are held captive, the life-force in the kelipos is "in exile." The Sages say Israel was exiled to gather converts, meaning to raise the sparks scattered among the nations. Eisav, too, contained holy sparks, which the tradition identifies with great souls who descended from him or came from his side, starting with Rabbi Meir. The Gemara (Gittin 56a) tells that Nero, the Roman emperor sent against Jerusalem, understood that G-d meant to destroy His Temple and then punish the man who did it. He fled and converted, and Rabbi Meir descended from him. Since Rome is identified with Edom, the line of Eisav, Rabbi Meir is a holy spark drawn out of Eisav.

ואונקלוס ושמעי׳ [ושמעיין] ואבטליון ועובדיה ומהם הי׳ ציד בפיו והי׳ [היה] [והיה] רוצה יצחק להוציא ממנו בעצמו שלא ע״י יעקב

and Onkelos, Shemayah and Avtalyon, and Ovadyah; and from them came the "game in his mouth." And Yitzchak wanted to draw them out from [Eisav] himself, not through Yaakov.

> Other such souls were Onkelos the convert, the sages Shemayah and Avtalyon, and the prophet Ovadyah. These sparks were the source of Eisav's "game in his mouth," his talk of mitzvos, and Yitzchak wanted to release them from Eisav directly, without Yaakov's involvement. Each of these figures came from outside Israel. The Gemara tells of Onkelos, a Roman who converted and won over to conversion the soldiers the emperor sent to bring him back (Avodah Zarah 11a). It traces Shemayah and Avtalyon to descendants of Sennacherib (Sanhedrin 96b), and it says Ovadyah, who prophesied against Edom, was himself an Edomite convert (Sanhedrin 39b). The maamar counts them all as sparks that had been held on Eisav's side.

כי הרי גם עכשיו חיל בלע ויקיאנו רק שהוא ע״י יעקב שהוא בחי׳ ז״א שכל האורות שלמעלה נכללים בו והוא מתלבש ביצי׳ [ביצירה] ביומין דחול בחי׳ עבדו זקן ביתו[32] להעלות משם ולברר כנ״ל.[33]

For even now "he swallowed wealth, and he will vomit it up," only it is through Yaakov, who is the level of Z'eir Anpin (the emotive attributes), in which all the lights above are included. He enclothes himself in Yetzirah on the weekdays, the level of "his servant, the elder of his house," to raise up from there and to refine, as explained above.

> Normally the sparks are recovered through Yaakov, who represents Z'eir Anpin, the configuration that holds all the higher lights. On weekdays it goes down into the world of Yetzirah (the level of Eliezer, "his servant, the elder of his house") to lift and refine the sparks there.

אך יצחק רצה שיהי' [שיהיה] זה שלא ע"י ז"א רק שיהי' [שיהיה] התגלות האורות העליונים בעשו עצמו והוא ענין תוס' [תוספת] ורבוי האור

But Yitzchak wanted this to be not through Z'eir Anpin, but that there be a revelation of the supernal lights in Eisav himself; and this is the matter of an addition and increase of light.

> Yitzchak wanted a different path: that the higher lights be revealed within Eisav himself, not through Z'eir Anpin. This would require an extra, greater measure of light.

כי הרי לברר הטוב מן הרע צריך להאיר שם אור רב כדי שיע"ז [שעל ידי זה] יקלוט וילקט כל הניצוצו' הנשפעים שמה.

For to refine the good from the evil one must shine a great light there, so that through this it will absorb and gather in all the sparks that have flowed down there.

> Such extra light is needed because separating good from evil requires a strong light, strong enough to draw out and collect every spark that has fallen there.

EXPLAINED ELSEWHERE • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person

EXPLAINED BY THE ALTER REBBE

"מתלבש ביצי' ביומין דחול בחי' עבדו זקן ביתו": why Yaakov (Z'eir Anpin) on weekdays is clothed in Yetzirah as 'his servant, the elder of his house'; our commentary says only 'the level of Eliezer'.

Elsewhere the Alter Rebbe explains the phrase. „עבדו זקן ביתו" ("His servant, the elder of his house," Eliezer) is Metatron, the Zohar says, and Metatron, the Alter Rebbe adds, „שהוא כללות עולם היצירה" (is the whole of the world of Yetzirah). And the six days of Z'eir Anpin are called "weekdays" (chol) because now, in exile, Atzilus „מוסרי שפע שלהם ביד שליח" (hands its flow to a messenger), Metatron, "his servant, the elder of his house", and through him the days are changed from the nature of Atzilus.

the Alter Rebbe: Siddur im Dach (new edition), vol. ב, p. 638 (old edition ג ,ריט) · the Alter Rebbe: Maamarei Admur HaZaken 5571, p. יב

THE REBBE ON THIS PARAGRAPH • AI research, checked against each source; not yet reviewed by a person

THE REBBE EXPLAINS

The same sicha of Shabbos Toldos 5728 as the ¶4 item: having shown that the parsha 'Toldos' is about Yitzchak's own service, digging wells to uncover what lies hidden deep, the Rebbe explains why so much of it tells of the blessings: in them Yitzchak's service toward Eisav comes out.

In a sicha of Shabbos Toldos 5728 the Rebbe explains why Yitzchak wanted to bless Eisav although he knew well what Eisav was: because of the „ציד בפיו" ("game in his mouth"). In Eisav's "head", his root and source, there are very lofty sparks, such as the souls of Onkelos the convert and Rabbi Meir, and for this he cites our paragraph; and since Yitzchak's service was digging wells, finding the „מים חיים" ("living waters") hidden deep in the earth, through the blessings he wanted to

uncover those holy sparks in Eisav. As Yitzchak sees Eisav, Eisav is fit for it; but as Eisav came out of him he is no vessel for the blessings, so they were given to Yaakov, who alone has the power to refine him (again citing our maamar).

The Alter Rebbe: ומהם הי' ציד בפיו והי' רוצה יצחק להוציא ממנו בעצמו שלא ע"י יעקב

The Rebbe: אין „רישי' דעשו" (מצד שרשו ומקורו) זיינען דאָ גאָר הויכע ניצוצות (ווי נשמת אונקלוס הגר, רבי מאיר וכו')

Likkutei Sichos, vol. טו, p. 191 ff. (Toldos 1), sec. 9, pp. 197–198; note 63 (p. 197) cites תו"א פרשתנו כ, ג', note 65 (p. 198) תו"א שם' · ש"פ תולדות ה'תשכ"ח

BACKGROUND FROM THE REBBE

In the maamar of Shabbos Masei 5717 on the cities of refuge, explaining that every exile, like Egypt, is for drawing the holy sparks out of the kelipos, the Rebbe comes to the saying our paragraph quotes.

In the maamar of Shabbos Masei 5717 the Rebbe reads the Sages' „לא גלו ישראל אלא בשביל שיתוספו עליהם גרים" ("Israel was exiled only so that converts would be added to them") as being about sparks: taken plainly it is hard, he says, since we do not see so many converts; rather, the "converts" are the sparks of Tohu that fell into the kelipos. The reading, with the same difficulty, is already the Rebbe Rashab's, in his Vayitein Lecha 5654 on our maamar's verse, where he too names Shemayah and Avtalyon, Rabbi Meir and Onkelos among those lofty souls. That is the work of all the exiles, with the verses our paragraph also brings: „ועת אשר שלט האדם באדם לרע לו" ("a time when man rules over man to his harm"), until „חיל בלע ויקיאנו" ("he swallowed wealth and will vomit it up"). The editors' note there points to our passage.

The Alter Rebbe: בסוד גלות כמארז"ל לא גלו ישראל אלא כדי להוסיף עליהם גרי' וכן בעשו היו ניצוצות כמו ר"מ ואונקלוס

The Rebbe: דלפי פשוטו אינו מובן, שהרי אין אנו רואים ריבוי גרים כ"כ, אך הענין הוא, דגרים הם הניצוצות דתהו שנפלו להקליפות

Toras Menachem (Hisvaaduyos), vol. כ (תשי"ז ג), p. 189, sec. 7, note 56 · ש"פ מסעי, מבה"ח מנחם-אב, ה'תשי"ז (הנחה בלתי מוגה)

BACKGROUND FROM THE REBBE

A sicha of Shabbos Vayetzei 5743 asking why the angels of the Land of Israel came out to meet Yaakov outside the Land; it explains that Yaakov's going to Charan was for his work of refinement abroad, as Israel's exile is, and there brings the saying about converts.

In a note to a sicha of Shabbos Vayetzei 5743 the Rebbe sets out how Chassidus reads the saying „לא הגלה הקב"ה את ישראל לבין האומות אלא כדי שיתוספו עליהם גרים" ("G-d exiled Israel among the nations only so that converts would be added to them"). Other places in Torah Ohr explain it as holy sparks in general; the Tzemach Tzedek, in his Biurei HaZohar, explains it as „גרים כפשוטו" (converts in the plain sense), "and so it is in Torah Ohr 20c", our paragraph, which names real converts who came from Eisav's side: Rabbi Meir, Onkelos, Shemayah and Avtalyon, Ovadyah. In a sicha on Vayeshev he holds the two together: the exile is for refining the holy sparks "and up to converts in the plain sense", again citing our passage for the plain sense.

The Alter Rebbe: וכן בעשו היו ניצוצות כמו ר"מ ואונקלוס ושמעי' ואבטליון ועובדיה

The Rebbe: ובביאוה"ז להצ"צ (ח"ב ע' תשכו. תשל) מבאר מחז"ל זה גרים כפשוטו (ולא — ניצוצי קדושה בכלל). וכ"ה בתו"א כ, ג

Likkutei Sichos, vol. כה, p. 154 (Vayetzei 2, which begins p. 150), note 43 · ש"פ ויצא ה'תשמ"ג

6 וזהו ויתן לך האלקים מטל השמים[34] הוא טלא דעתיקא דנטיף לז״א בחי׳ שמים. ומשמני הארץ שמן הוא חכמה[35] ואבא יסד ברתא[36, 37, 38, 39] הנקרא ארץ ורצה להמשיך בחי׳ הטל והשמן דלעילא שעי״ז יהי׳ [יהיה] העלאת הניצוצים

This is [the meaning of] "And may G-d give you of the dew of the heavens": this is "the dew of Atika that drips to Z'eir Anpin," the level of "heavens." "And of the richness of the earth": oil is Chochmah (wisdom), and "Abba founded the daughter," who is called "earth." He wanted to draw down the level of the supernal dew and oil, so that through this there would be the raising of the sparks,

> Yitzchak's blessing is read as a map of supernal lights. "Dew of the heavens" is the Zohar's "dew of Atika" (Atik Yomin, "the Ancient One," the innermost level of Keser) that drips into Z'eir Anpin (called "heavens"); "richness of the earth" is oil, symbol of Chochmah, which founds Malchus, "the daughter," called "earth." Yitzchak wanted to draw these supernal lights down so that the sparks would rise.

כמו שאנו רואים עד״מ כשהשמש[40] זורח על הארץ כחום היום שואב לחלוחית הארץ ואד יעלה מן הארץ[41]

as we see, by way of analogy, when the sun shines upon the earth, as in the heat of the day, it draws up the moisture of the earth, and "a mist would rise from the earth";

> The first analogy: the heat of the sun draws the earth's moisture up as vapor. A strong light from above lifts what is below toward itself.

וכן בנר לפני האבוקה הגדולה שואבת אור הנרות כך ע״י הארה עליונה הבאה בתוס׳ [בתוספת] ורבוי מלמעלה שואב ולוקט כל הניצוצין שנפלו למטה.

and likewise with a candle before a great torch, [the torch] draws in the light of the candles. So too, through a supernal illumination that comes with addition and increase from above, all the sparks that fell below are drawn up and gathered.

> The second analogy: a small flame placed near a great torch is drawn into it. So a great added light from above would draw the fallen sparks up and gather them.

אך הארה זו צריך להיות בתוס׳ [בתוספת] ורבוי דייקא בחי׳ ברכה שהיא למעלה מסדר ההשתלשלות שלפי סדר ההשתלשלות לא הי׳ [היה] עשו כדאי לו.

But this illumination must come specifically with addition and increase: the level of "blessing," which is above the order of the chain of descending worlds (hishtalshelus); for according to the order of hishtalshelus, Eisav would not have been worthy of it.

> Such a light cannot come by the normal order of the worlds, since by that order Eisav would never deserve it. It must be a "blessing," a gift from above the ordered chain of hishtalshelus.

THE REBBE ON THIS PARAGRAPH • AI research, checked against each source; not yet reviewed by a person

THE REBBE EXPLAINS

In his maamar Vayitein Lecha of Shabbos Toldos, Mevarchim Kislev 5728 (edited by him for Kuntres Rosh Chodesh Kislev 5750), the Rebbe asks why Yitzchak's blessing surpasses the blessing G-d gave Yitzchak, which would have reached both his sons by itself; he answers from our maamar (his note 12: "ד"ה ראה ריח בני (כ, ב ואילך)") that Yitzchak wanted to draw a higher light onto Eisav to refine the lofty sparks in him, and then asks what that higher light is.

Building on the Rebbe Rashab's Vayitein Lecha 5654, which his notes cite, the Rebbe explains why the blessing opens with "dew", „טלא דעתיקא" ("the dew of Atika"). The other side numbers eleven because its life-force, encompassing it from above and standing apart, is counted with it; and since the other side is "one opposite the other", holiness too has a level above its ten Sefiros and set apart from them, Atik, which „לא בחושבן הספירות" (is not counted with them) because it is not their life-force (both steps are in the Rebbe Rashab's maamar). His own conclusion: Eisav's sparks, held in the eleven crowns of impurity, are refined by drawing down that level, the counterpart of their eleventh. So the first thing in Yitzchak's blessing is dew, the dew of Atika.

The Alter Rebbe: וזהו ויתן לך האלקים מטל השמים הוא טלא דעתיקא דנטיף לז"א בחי' שמים

The Rebbe: וזהו ויתן לך האלקים מטל השמים, דענין הראשון שבברכת יצחק הוא טל, טלא דעתיקא, כי בכדי לברר הניצוצות שבעשו הוא ע"י המשכת בחינת עתיק

Sefer HaMaamarim Melukat, vol. ד, p. סה (sec. 5, notes 19–23); the maamar runs pp. סג–סו, its argument from our maamar opening on p. סד (sec. 4, note 12) · ש"פ תולדות, מבה"ח כסלו ה'תשכ"ח

SECTION 4 · ¶7

Yitzchak's mistake and Eisav's actual blessing

7 וזהו ואברככה לפני[42] ה׳. לפני הוי׳ דוקא והרצון שהי׳ ליצחק להמשיך לעשו עצמו שלא ע״י יעקב הוא מפני שראה אותו מלמעלה למטה

This is [the meaning of] "and I will bless you before Havayah": specifically before Havayah. Yitzchak's wish to draw [the blessing] to Eisav himself, not through Yaakov, was because he saw him from above downward,

Yitzchak told Eisav he would bless him "before Havayah," the Name that stands above the order of the worlds. He wanted to give Eisav this directly because he viewed Eisav from above, from Eisav's highest root.

ע״י בחי׳ לבונה[43] שהוא בחי׳ המקיף ע״כ רצה להמשיך בו בחי׳ גלוי המקיף בתוס׳ [בתוספת] ורבוי אור.

through the level of frankincense, which is the level of the encompassing [light]; therefore he wanted to draw into him the revelation of the encompassing [light], with addition and increase of light.

Yitzchak saw Eisav through his frankincense, his encompassing root in holiness; so he wanted to reveal that encompassing light in Eisav with a great increase of light.

אך מ"מ טעה בזה שאין עשו כדאי בבחי' זו כי"א ע"י יעקב שלפי שאם הי' [היה] החיות נמשך אל עשו יבלע ח"ו [חס ושלום] כמקדם או שלא יהיה מבחי' עשו כלום

Nevertheless, he erred in this, for Eisav is not worthy of this level except through Yaakov. For if the life-force were drawn to Eisav, it would be swallowed up, G-d forbid, as before, or else nothing at all would remain of the level of Eisav;

> But Yitzchak was mistaken: Eisav could receive this only through Yaakov. Given directly, the light would either be swallowed up in Eisav as before, feeding his pride, or overwhelm him so that nothing of him would remain.

אבל שיהא לאהפכא חשוכא לנהורא ומרירו למיתקא אי"א כי"א ע"י יעקב ז"א דקדושה שע"י יתברר מעשו ויוכלל בקדושה

but for there to be the "turning of darkness to light and of bitterness to sweetness" is impossible except through Yaakov, Z'eir Anpin of holiness, through whom [what is in] Eisav will be refined and included in holiness.

> The true goal is to transform darkness into light and bitterness into sweetness, so that what is in Eisav is refined and becomes part of holiness. That can happen only through Yaakov, the holy Z'eir Anpin.

ולכן הסכים יצחק ג"כ לברכת יעקב אח"כ ולעשו אמר הנה משמני הארץ[44] כו' משמני מקצת שמני[45, 46] (וליעקב א' ומשמני בתוס' [בתוספת] וא"ו)

That is why Yitzchak afterward also agreed to Yaakov's blessing. And to Eisav he said, "Behold, of the richness of the earth," etc.: mishmanei, [meaning] a part of the richness (whereas to Yaakov he said "and of the richness," u-mishmanei, with an additional vav),

> So Yitzchak later agreed to Yaakov's blessing. The difference in wording shows the difference in the blessings: Eisav got mishmanei, "of the richness," only part of it, while Yaakov got u-mishmanei, "and of the richness," with an extra vav, meaning more.

דהיינו מתמצית הנשאר משמן שנמשך אל הארץ שם יהיה מושבך בחי' פנימי' [פנימיות / פנימית] ומטל השמים של יעקב יומשך לך ג"כ

that is, from the residue left of the oil drawn down to the earth: there "shall be your dwelling," the inner level. And "of the dew of the heavens" of Yaakov, [something] will be drawn to you as well,

> Eisav's share of the "oil" is only what is left over after it has come down to the earth, and that is his "dwelling," his inner level. He will also receive something of Yaakov's "dew of the heavens."

אבל אינו אלא מעל דהיינו בחי׳ מקיף בלבד (משא״כ[47] ביעקב ויתן לך) ובתנאי ואת אחיך תעבוד[48] שתהי׳ [שתהיה] בטל אל בחי׳ יעקב שע״י יהי׳ [יהיה] עליי׳ [עלייה] דוקא כנ״ל:[49, 50, 51]

but only "from above": that is, the level of the encompassing [light] alone (unlike Yaakov: "And may [G-d] give you"); and on the condition "and you shall serve your brother": that you be nullified before the level of Yaakov, for through this specifically there will be an elevation, as explained above.

But this comes to Eisav only "from above," as an encompassing light, while Yaakov is actually "given." And it comes on condition that Eisav "serve his brother": only by yielding to Yaakov can Eisav be raised.

THE REBBE ON THIS PARAGRAPH • AI research, checked against each source; not yet reviewed by a person

THE REBBE EXPLAINS

A sicha on Parshas Vayetzei 5750 on the three periods of Yaakov's life (the Land of Israel, Charan, Egypt) and why his „מטתו שלימה" ('bed was whole'): his completeness includes both the tzaddik's service and the baal teshuvah's, and also the refining of Eisav.

In a sicha of Shabbos Vayetzei 5750 the Rebbe quotes our paragraph: Eisav as he stands in his own place is refined not by Yitzchak's blessings alone but only through Yaakov. Yaakov is "Mah" of Tikkun, which has the power to refine "Ban", Eisav, and turn it to holiness, and so to reveal the very high sparks in Eisav, souls like Onkelos the convert and Rabbi Meir, until „אורות גדולים דתהו" (the great lights of Tohu) shine in the great vessels of Tikkun. He suggests that Eisav himself sensed this from his root, and so asked Yaakov, „הלעיטני נא מן האדום האדום הזה" ("Pour me some of this red, red stuff"): only through Yaakov is Edom refined.

The Alter Rebbe: אבל שיהא לאהפכא חשוכא לנהורא ומרירו למיתקא א"א כ"א ע"י יעקב ז"א דקדושה

The Rebbe: דוקא דורך יעקב וועדט דער בירור פון אדום (עשו)

Sefer HaSichos, vol. תש"נ ח"א, p. 166 (sec. 3, notes 45 and 47; the sicha begins p. 162) · ש"פ ויצא, י"א כסלו ה'תש"נ

A QUESTION THE REBBE RAISES

In a reshimah on Rashi's „זו איטליא של יון" ('this is Italia of Greece') on „משמני הארץ יהי׳ מושבך" ('of the richness of the earth shall be your dwelling'), before giving Rashi's own answer the Rebbe asks how Yitzchak could give Eisav what he had already given Yaakov.

The Rebbe asks how Yitzchak could give Eisav "of the richness of the earth" after he had already blessed Yaakov with it. He brings Ramban („שלשניכם יספיק", "enough for both of you") and our passage, which says it for another purpose: to Eisav it is „משמני מקצת שמני" (mishmanei, only part of the richness), the residue of the oil drawn to the earth, and of Yaakov's dew „בחי׳ מקיף בלבד" (only an encompassing share). Setting it beside Ramban's answer, he seems to offer our passage as an answer too (the editors of the Reshimos add, in light type, that it does); then he gives Rashi's own answer: Italia did not yet exist, so it was not in Yaakov's blessing.

The Alter Rebbe: ולעשו אמר הנה משמני הארץ כו' משמני מקצת שמני (וליעקב א' ומשמני בתוס' וא"ו)

The Rebbe: שלכאורה קשה איך נתן יצחק לעשו "משמני הארץ" אחרי שכבר בירך בזה את יעקב

Reshimos, vol. 15–45 (2nd ed.), p. 124 (the notebook draft is on p. 123) · undated reshimah (from the Rebbe's notebooks)

BACKGROUND FROM THE REBBE

A sicha of Shabbos Toldos 5724 on „ראה ריח בני” (‘See, the fragrance of my son’) as the introduction to ‘May G-d give you’: why the Midrash reads „יתן ויחזור ויתן” (‘give and give again’), and why the Temple in ruins is hinted in a blessing.

In a sicha of Shabbos Toldos 5724 the Rebbe reads the blessing’s doubled “give” as two powers: for the tzaddik’s service and for the baal teshuvah’s, which is boundless. The teshuvah of one who remains “Israel” even when he sins first became possible with Eisav, whom the Sages call „ישראל מומר” (an apostate Israelite); so Yitzchak wanted to bless Eisav, to draw onto him the power of teshuvah, which, his note says, fits Torah Ohr: Yitzchak meant to draw a higher light onto Eisav so that he would be refined, and the power of teshuvah too comes from that high level. But in truth, he says, „גם ברכה זו שייכת רק ליעקב” (this blessing too belongs only to Yaakov), for teshuvah in its inner essence is possible only in Yaakov and his children.

The Alter Rebbe: אך מ"מ טעה בזה שאין עשו כדאי בבחי' זו כ"א ע"י יעקב

The Rebbe: אבל באמת גם ברכה זו שייכת רק ליעקב, כי גם עבודת התשובה בפנימיותה ועצמיותה לא תתכן אלא ביעקב

Likkutei Sichos, vol. י, p. 80 ff. (Toldos 2), p. 85, sec. 7 and note 44 (the quoted sentence itself carries notes 47–48) · ש"פ תולדות ה'תשכ"ד

SECTION 5 · ¶8–11

Fragrance as the rising from below

8 ועתה יבואר[52] הכתוב ראה ריח בני כו׳. כי הנה יצחק רצה להמשיך בחי׳ מקיף ולבונה כנ״ל וכל המשכה הוא ע״י העלאת מ״ן [מיין נוקבין] כנודע.[53]

Now the verse “See, the fragrance of my son,” etc., will be explained. Yitzchak wanted to draw down the level of the encompassing [light] and the frankincense, as explained above; and every drawing-down comes through a raising of mayin nukvin (feminine waters), as is known.

Now the maamar returns to the verse itself. Yitzchak wanted to draw down the encompassing light, the “frankincense”; and in Kabbalah every flow from above (“masculine waters”) is called forth by a matching rising from below, the “feminine waters” (mayin nukvin).

והנה להמשכת מ״ד [מיין דוכרין] של פנימי׳ [פנימיות / פנימית] די בהעלאת מ״ן [מיין נוקבין] בבחי׳ פנימי׳ [פנימיות / פנימית] אבל להמשכ׳ מ״ד [מיין דוכרין] של מקיף צ״ל העלאת מ״ן [מיין נוקבין] ג״כ בבחי׳ מקיף.[54]

Now, to draw down mayin duchrin (masculine waters) of the inner [level], a raising of mayin nukvin at the inner level suffices; but to draw down mayin duchrin of the encompassing [level], there must be a raising of mayin nukvin at the encompassing level as well.

The rising from below must match what it calls down. An inner light needs only an inner arousal, but to draw down an encompassing light the arousal from below must itself be of an encompassing kind.

9 והנה ריח הוא העלאת מ״ן [מיין נוקבין] שהוא בחי׳ אור חוזר.[55] והוא מהגבורות כמו שרואים שתפוח מתוק אין בו ריח.

Now fragrance is the raising of mayin nukvin, which is the level of returning light (or chozer). It comes from the Gevuros, as we see that a sweet apple has no fragrance;

> Fragrance is the rising from below, "returning light" that goes back up toward its source. It comes from Gevurah, the side of strength and severity: a sweet apple has no scent.

רק החמוץ וכל הדברים החריפים יש בהם ריח חזק. והוא לפי שהעלאת מ״ן [מיין נוקבין] הוא בירורים מניצוצות שנפלו בשבה״כ [בשבירת הכלים].

only the sour, and all sharp things, have a strong fragrance. This is because the raising of mayin nukvin consists of the refinements (beirurim) of sparks that fell in the shattering of the vessels.

> Only sour and sharp things smell strongly. The reason: the rising from below is made of the refinement of fallen sparks, which come from the shattering of the vessels, a matter of severe judgment, so fragrance belongs with the sharp and the severe.

ולכן בכל המצות לא נאמר ריח ניחוח[56] כמו בקרבנות שהוא ע״י שמעלין נפש הבהמה ומתהפך ועולה ונכלל באש שלמעלה.

Therefore, of all the mitzvos "a pleasing fragrance" (rei'ach nicho'ach) is not said, as it is of the offerings, which [work] by raising up the soul of the animal, so that it is transformed and rises and is included in the fire above.

> That is why the Torah says "a pleasing fragrance" of offerings and not of other mitzvos. An offering lifts up the animal's life-soul, which is transformed and absorbed into the fire from above: a refinement from below, and so a "fragrance."

10 והנה הריח משיב את הנפש דהיינו מה שהיה בתחלה בבחי׳ הסתלקות המוחין חוזר ומאיר כאדם שהוא נרדם וע״י הריח הוא חוזר ומקיץ.

Now fragrance restores the soul: that is, what was at first in a state of withdrawal of the intellect (mochin) shines again, like a person who has fallen into a deep sleep, and through a fragrance comes back and wakes.

> Fragrance "restores the soul": someone sunk in deep sleep or a faint, whose mind has withdrawn, is revived by a scent.

דהיינו ע״י השינה היה השכל בהעלם. ואח״כ כשניער משנתו הנה השכל מאיר בו בגילוי והכל נעשה ע״י הריח שהוא אור החוזר ממטה למעלה.

That is, through the sleep the intellect was hidden; and afterward, when he awakes from his sleep, the intellect shines in him openly. And all this is done through the fragrance, which is returning light, from below upward.

> In sleep the mind is hidden; on waking it shines openly again. The fragrance, a light rising from below, is what brings this about.

וזהו ענין נח״ר [נחת רוח] לפני שאמרתי ונעשה רצוני.[57] והנה עשו לא היה בו בחי׳ גילוי פנימי׳ [פנימיות / פנימית] כי הפנימי׳ [הפנימיות / הפנימית] שלו נבלע כנ״ל רק שהוא בחי׳ המקיף ולבונה.

This is the matter of "satisfaction (nachas ruach) before Me, that I spoke and My will was done." Now Eisav had in him no revealed inner level, for his inner [level] was swallowed up, as explained above; he is only the level of the encompassing [light] and frankincense.

> The Sages read the offering's "pleasing fragrance" (rei'ach nicho'ach) as nachas ruach, G-d's "satisfaction" that His will was done, hearing nicho'ach as nachas: a response from below that "wakes" the pleasure above. Eisav, however, had no revealed inner holiness, since it was swallowed up in him; all he had was his encompassing root, the frankincense.

וזהו וירח את ריח בגדיו[58] הוא בחי׳ המקיפים שיהיה מזה ריח הוא העלאת מ״ן [מיין נוקבין] להמשיך המקיף מטל השמים:[59]

This is [the meaning of] "and he smelled the fragrance of his garments": [the garments] are the level of the encompassing lights, from which there would come fragrance, that is, a raising of mayin nukvin, to draw down the encompassing [light] from "the dew of the heavens."

> So Yitzchak smelled Eisav's "garments": garments surround the body, and they stand for the encompassing lights. From them would come a fragrance, a rising from below, that could draw down the encompassing light of "the dew of the heavens."

11 כריח שדה אשר ברכו[60] ה'. הנה השדה הוא בחי' מל' דאצי' שיש בה ג"כ בחי' העלאת מ"ן [מיין נוקבין] ויש בזה ב' בחי'[61] הא' היא העלאת מ"ן [מיין נוקבין] בטבעה ומאליה וממילא כמ"ש למען יזמרך[62] כבוד ולא ידם.

"Like the fragrance of a field which Havayah has blessed": the field is the level of Malchus of Atzilus, in which there is also a raising of mayin nukvin. And in this there are two levels. The first is a raising of mayin nukvin by its nature, of itself and as a matter of course, as it is written, "So that [my] glory may sing to You and not be silent."

> "The field" stands for Malchus of Atzilus, the receiving level, which also rises upward to G-d. It does so in two ways. One is natural and constant, like the verse "so that [my] glory may sing to You and not be silent."

קארי תדיר[63] לנהורא עלאה ולא שכיך כו' והוא העלאת מ"ן [מיין נוקבין] לפנימי' [לפנימיות / לפנימית] דהיינו לעורר המשכת הקו. ויש העלאת[64] מ"ן [מיין נוקבין] שצריך סיוע מלמעלה שאין כח בה להעלות מ"ן [מיין נוקבין] מעצמה.

"It calls constantly to the supernal light and is not still," etc. This is a raising of mayin nukvin to the inner [level], that is, to arouse the drawing-down of the kav (line of light). And there is a raising of mayin nukvin that needs assistance from above, since it has no power to raise mayin nukvin by itself.

> The Tikkunei Zohar describes Malchus as always calling to the higher light and never resting; this rising draws down the kav, the ordered line of light that enters the worlds. The second kind of rising needs help from above, because Malchus cannot produce it by itself.

והוא בחי' מקיף שהוא בחי' גילוי אור א"ס ב"ה בעצמו (שהקו[65] מאיר לתוך מקום החלל עצמו)

This is the level of the encompassing [light], which is the level of the revelation of the Infinite Light (Or Ein Sof), blessed be He, itself (for the kav shines into the place of the empty space itself).

> This second rising is aimed at the encompassing light: the revelation of the Infinite Light itself; the parenthesis adds that this is the light as the kav shines into the very space of the void.

והנה העלאת מ"ן [מיין נוקבין] של בחי' פנימי' [פנימיות / פנימית] הוא בחי' בארה של מרים[66] שהוא מעיין הנובע מאליו משא"כ העלאת מ"ן [מיין נוקבין] של המקיף כתיב באר חפרוה שרים.[67]

Now the raising of mayin nukvin of the inner level is the level of Miriam's well, a spring that flows of itself; whereas of the raising of mayin nukvin of the encompassing [light] it is written, "A well that princes dug."

> An inner rising is like Miriam's well, which flowed by itself. An encompassing rising is like a well that had to be dug by "princes": it needs effort and help from above.

ויכרו שם עבדי יצחק[68] באר. עבדי יצחק הן המשכות מבחי׳ יצחק שהוא עיקר האבות[69] מבחי׳ בוצינא דקרדוניתא[70] מקור הגבורות כמ״ש כי אתה אבינו.[71,72]

"And there Yitzchak's servants dug a well." Yitzchak's servants are the drawings-forth from the level of Yitzchak, who is the chief of the Patriarchs, from the level of the botzina dekardinusa (the "lamp of darkness"), the source of the Gevuros, as it is written, "For You are our Father."

> Yitzchak's servants who "dug a well" are the powers that flow from Yitzchak, chief of the Patriarchs, rooted in the "lamp of darkness" (botzina dekardinusa), the source of the Gevuros and of all measure. The Sages apply "For You are our Father" to Yitzchak. In the Gemara (Shabbos 89b), G-d tells the Patriarchs in the future that their children have sinned. Avraham and Yaakov answer that they should be wiped out for the sanctity of His Name. Yitzchak alone pleads for them and offers to bear their sins himself, and then Israel says to him, "For You are our father." It is the Patriarch of Gevurah who defends Israel most, which fits his place here as chief of the Patriarchs.

ולכן כתיב ויריבו רעי גרר[73] לאמר לנו המים שבחי׳ המקיף נמשך גם אליהם מלמעלה שאינו נבלע כמו בחי׳ פנימי׳ [פנימיות / פנימית] שלהם כנ״ל. וזהו אשר ברכו הוי״ה שהוא ע״י סיוע מלמעלה כנ״ל:

Therefore it is written, "And the herdsmen of Gerar quarreled, saying, 'The water is ours'": for the level of the encompassing [light] is drawn to them too, from above, since it is not swallowed up as their inner level is, as explained above. And this is "which Havayah has blessed": it comes through assistance from above, as explained above.

> The herdsmen of Gerar quarreled over the water because the encompassing light reaches even the unholy, from above, without being swallowed as their inner life is. And "which Havayah has blessed" means that this second kind of rising comes through help from above.

SECTION 6 • ¶12–14

The fragrance of Yaakov: baalei teshuvah

12 והנה כ״ז [כל זה] הוא הבנת הפסוק לפי דעתו של יצחק שהבין שעשו היה לפניו. אך באמת היה זה יעקב. ואיך יבואר בחי׳ זו על יעקב:

Now all this is the understanding of the verse according to Yitzchak's view, for he thought that Eisav was before him. But in truth it was Yaakov. How, then, is this level to be explained with regard to Yaakov?

> Everything so far read the verse from Yitzchak's point of view, since he thought he was blessing Eisav. But it was really Yaakov, so the maamar now asks how "fragrance" and the encompassing blessing apply to Yaakov.

13 הנה איתא במדרש וירח את ריח בגדיו. בוגדיו[74,75] בחי׳ בעלי תשובה שהוא בחי׳ מקיף דמשכין ליה בחילא יתיר.

It is stated in the Midrash: "And he smelled the fragrance of his garments (begadav)": [read] bogdav, "his rebels"; [this is] the level of baalei teshuvah (those who return), which is the level of the encompassing [light], for they draw Him with greater strength.

> The Midrash reads "his garments" (begadav) as "his rebels" (bogdav): even the sinners among Yaakov's descendants give off a fragrance. These are baalei teshuvah, those who return to G-d, who belong to the encompassing level because they draw down divine light with greater force.

שבזוהר אמר[76] ע״פ ואברהם זקן[77] בא בימים[78] כו׳. זכאין אינון מארי דתיובתא דמשכין כו׳. פי׳ למעלה מכדי שתוכל הנפש שאת שאין לו בחי׳ כלי להכיל.

For in the Zohar it says on "And Avraham was old, advanced in days," etc.: "Fortunate are the masters of teshuvah, who draw," etc. This means [they draw] above what the soul is able to bear, for which there is no level of a vessel to contain it.

> The Zohar praises baalei teshuvah, who draw down the light with greater force. That is, they reach above what the soul can hold, a light that has no "vessel" to contain it; that is what "encompassing" means.

14 וכמעשה דר״א [דרבי אלעזר] בן דורדייא.[79] משא״כ באברהם כתיב בא בימים.[80] בחי׳ כלי ולבוש כו׳. והעלאת מ״ן [מיין נוקבין] כזה שהוא בחי׳ מקיף[81] הוא מפני שמתבונן בגדולת א״ס ב״ה בעצמו ובכבודו.

And as in the story of Rabbi Elazar ben Durdaya. Whereas of Avraham it is written "advanced in days": the level of a vessel and a garment, etc. And such a raising of mayin nukvin, which is the level of the encompassing [light], comes because one contemplates the greatness of the Infinite One (Ein Sof), blessed be He, in His essence and His glory.

> Rabbi Elazar ben Durdaya, after a life of sin, repented so intensely that he died weeping and was declared destined for the World to Come: a return beyond any "vessel." By contrast, Avraham was "advanced in days," his days forming a measured vessel and garment. The encompassing rising comes from contemplating the greatness of the Infinite One Himself.

כי אני הוי״ה לא שניתי[82] כתיב רק הודו על ארץ ושמים.[83] וירם קרן לעמו[84] כו׳. ונקי בחי׳ בע״ת [בעלי תשובה] אף מי שאין עבירות בידו.[85]

For it is written, "For I, Havayah, have not changed"; only "His splendor is over earth and heaven, and He has raised up a horn for His people," etc. And one is called a baal teshuvah even if there are no sins in his hand,

> G-d Himself does not change; His "splendor" is only reflected over earth and heaven, and He "raised a horn for His people." Contemplating this, a person can be called a baal teshuvah even without any sins.

רק צועק על הפירוד כו'. והוא בחי' ריח שהיא העלאת מ"ן [מיין נוקבין] לבחי' מקיף להמשיך בחי' מקיף דלעילא מטל השמים כו':

but he cries out over the separation, etc. And this is the level of fragrance, which is the raising of mayin nukvin to the encompassing level, to draw down the supernal encompassing level, from "the dew of the heavens," etc.

> Such a person cries out over being separate from G-d. That cry is the "fragrance": an encompassing rising that draws down the encompassing light from above, the "dew of the heavens."

SECTION 7 • ¶15–16

What the blessing added, and why by guile

15 אך להבין כ"ז [כל זה] והלא יעקב הוא בחי' קדושה ובלא"ה [ובלאו הכי] נמשכים בו כל האורות עליונים א"א ואו"א [ואבא ואימא] כנ"ל.

But to understand all this: is not Yaakov the level of holiness, and even without this all the supernal lights, Arich Anpin and Abba and Imma, are drawn into him, as explained above?

> A question: Yaakov is holy and already receives all the supernal lights, Arich Anpin (the "Long Face," the outer level of Keser) and Abba and Imma. What more could the blessing add?

אך הברכה היא בתוס' [בתוספת] ורבוי המשכה מלמעלה מסדר ההשתלשלו' [ההשתלשלות] שאינו לפי ערך ההשתלשלו' [ההשתלשלות] כדי להיות ורב דגן ותירוש[86] אלו הלכות ואגדות שנתלבשו בלבושים גשמיים זרעים בחסד כו'

But the blessing is an addition and increase of drawing-down from above the order of the chain of descending worlds (hishtalshelus), not in proportion to hishtalshelus, so that there be "an abundance of grain and wine": these are the halachos and aggados, which are enclothed in physical garments: "Zera'im" in Chesed, etc.

> The answer: a blessing brings an added light from beyond the ordered chain of worlds, out of proportion to it. "An abundance of grain and wine" are the Torah's laws and lore, clothed in physical garments, such as the order of Zera'im (Seeds) which corresponds to Chesed.

וכן כל התורה ספורי מעשיות כו' וכן נביאים שופטים מעשה דשמשון ופלגש בגבעה וכן כל מעשה המלכים וספורי מעשיות שבגמ' דרבב"ח [שבגמרא] [דרבה בר בר חנה][87] ודומיהן הכל מרומז בהן סודות התורה, ועד"ז ג"כ מעשה המצות

And likewise the whole Torah, the narratives, etc.; and likewise the Prophets: [in] Judges, the story of Shimshon and of the concubine in Givah; and likewise all the deeds of the kings; and the narratives in the Gemara of Rabbah bar bar Chanah and the like: in all of them the secrets of the Torah are alluded to. And in the same way, too, the practical deeds of the mitzvos,

> The same is true of the Torah's stories, the accounts in the Prophets (Shimshon, the concubine at Givah, the deeds of the kings), and the strange tales of Rabbah bar bar Chanah in the Gemara: in all of them the Torah's secrets are hidden. The same holds for the mitzvos done with physical objects.

שע"י סוכה ולולב וציצית ותפילין גשמיים יהיה המשכת אוא"ס [אור אין סוף] ב"ה שלמע' [שלמעלה] מעלה מהשתלשלו' [מהשתלשלות] שלפי ערך וסדר השתלשלות בעשי' [בעשיה] החיות מצומצם מאד ובכדי שיאיר אור רב מאא"ס [מאור אין סוף] ב"ה בעצמו ובכבודו הוא

that through a physical sukkah and lulav, tzitzis and tefillin there will be a drawing-down of the Infinite Light (Or Ein Sof), blessed be He, which is above, higher than hishtalshelus. For according to the measure and order of hishtalshelus, the life-force (chayus) in Asiyah is very contracted; and for a great light to shine from the Infinite One, blessed be He, Himself, in His essence and His glory, it is

> Through a physical sukkah, lulav, tzitzis and tefillin, the Infinite Light from above the chain of worlds is drawn down. By the normal order, the life-force that reaches the world of Asiyah is very limited.

ע"י יצחק דייקא שהוא שרש הגבורות בוצינא דקרדונית'א שהוא קו המדה[88] שמודד להיות חכם כו' ומשם נמשך תוס' [תוספת] אור וגילוי גם בעשי' [בעשיה] הגשמי' [הגשמיים / הגשמיות / הגשמית].[89]

through Yitzchak specifically, who is the root of the Gevuros, the botzina dekardinusa, which is the measuring line that measures out "to be wise," etc.; and from there an addition of light and revelation is drawn also into physical Asiyah.

> For a great light from the Infinite One Himself to shine there, it must come through Yitzchak, the root of the Gevuros, the botzina dekardinusa: the "measuring line" that fixes each person's portion, such as whether he will be wise. From that source of measure comes the power to bring an added light even into physical Asiyah.

16 וזהו ויתן לך האלקים[90] גם בבחי' צמצום[91] וקאי ויתן על בחי' הוי"ה האמור למעלה בפי' אשר ברכו[92] ה' ואף גם זאת בלי דעתו של יצחק[93] רק בא אחיך במרמה[94]

This is [the meaning of] "And may Elokim give you": also in the level of tzimtzum (contraction); and "give" refers to the level of Havayah mentioned above in the verse "which Havayah has blessed." And even this [came] without Yitzchak's knowledge, only "your brother came with guile,"

> The blessing opens "May Elokim give you": Elokim is the Name of tzimtzum, G-d's self-limiting, so the blessing reaches even into the contracted, physical level. "Give" carries down the light of Havayah, named in the verse just before ("which Havayah has blessed"), the light from beyond the chain of worlds. And Yaakov received it without Yitzchak's knowing, by "guile."

שא"א להתלבש בבחי' הדעת וכענין שאמרו לאו בזכותא תליא מילתא[95] אלא במזלא תליא מילתא כי ענין בזכותא הוא לפ"ע [לפי ערך] ההשתלשלות שכך ראוי לו

for it cannot be enclothed in the level of Daas (knowledge); as in the saying, "The matter does not depend on merit; rather, the matter depends on mazal." For [the matter of] "merit" is according to the measure of hishtalshelus: that this is what is fitting for him,

> It had to come without Yitzchak's knowledge because so high a light cannot be held in Daas, conscious knowledge. The Talmud teaches that some things depend not on merit but on mazal, a higher root: merit follows the ordered measure of the worlds, what a person deserves.

משא"כ במזלא הוא למעלה מלפ"ע [מלפי ערך] אף שאינו ראוי כו' והיה צריך לזה לתקן חטא עה"ד [עץ הדעת][96, 97] שהיה ג"כ במרמה ופתוי של נחש

whereas mazal is above what is according to measure, even though he is not fitting, etc. And this was needed in order to rectify the sin of the Tree of Knowledge, which was also through the guile and enticement of the serpent,

> Mazal gives from above all measure, even to one who does not deserve it. The guile was needed to repair the sin of the Tree of Knowledge, which also came through guile, the serpent's enticement.

שע"י נתגשמו העולמות ונעשה עירוב גשמיות ברוחניות[98] ולתקן זה עשה מהפוך אל הפוך והמשיך רוחניות ואורות העליונים שיהיה נמשך גם לגשמיות.

through which the worlds became physical, and there came about a mixture of physicality with spirituality. And to rectify this, he did [it] from one opposite to the other, and drew down spirituality and the supernal lights so that they would be drawn also into physicality.

> That sin made the worlds physical and mixed the physical with the spiritual. To repair it, Yaakov turned the thing into its opposite: guile against guile, drawing spirituality and the supernal lights down into the physical itself.

משא״כ אלו לא קבל יעקב הברכות היה נמשך מן התורה רק ברוחניות לבד כמו שהוא למעלה וכדה על שכמה[99] כו׳:[100, 101]

Whereas had Yaakov not received the blessings, [the light] from the Torah would have been drawn only in spirituality, as it is above, "and her pitcher upon her shoulder," etc.

Without Yaakov receiving the blessings, the Torah's light would have remained purely spiritual, as it is above: like Rivkah's pitcher carried high "upon her shoulder." Through the blessings it comes down into physical Torah study and physical mitzvos.

EXPLAINED ELSEWHERE • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person

EXPLAINED BY THE ALTER REBBE AND THE REBBE

"'כמו שהוא למעלה וכדה על שכמה כו": the maamar closes with Rivkah's 'pitcher upon her shoulder' as the image of Torah drawn only spiritually, without explaining the image; our commentary paraphrases it.

In Chassidus Rivkah's pitcher (kad, כד) is the 24 (כ"ד) books of the Torah. In Likkutei Torah (V'Zos HaBerachah) the Alter Rebbe explains „וכדה על שכמה" ("her pitcher upon her shoulder") as the Torah drawn from the "back" (achorayim) of supernal wisdom, which must be lowered „ותורד כדה על ידה" ("onto her hand") to reach the Oral Torah below; the Rebbe, in his notes, calls the pitcher on her shoulder a vessel that is still encompassing (makif). Filling it at the spring, the Alter Rebbe writes in an earlier maamar of Toldos, is the whole Torah clothed in physical things, the mitzvos, through which the Infinite is revealed. This is the image the maamar closes with: without Yaakov's blessings the Torah would be drawn only spiritually, „כמו שהוא למעלה" ("as it is above").

the Alter Rebbe: Likkutei Torah, V'Zos HaBerachah, p. 95d (site: Likkutei Torah, V'Zot HaBerachah 3:16) · the Alter Rebbe: Torah Ohr, Toldos (maamar 2, 'Mayim rabbim'), p. 18a–b (site: Torah Ohr, Toldot 2:8) · the Rebbe: Reshimos, vol. 46–111 (2nd ed.), p. 219

THE REBBE ON THIS PARAGRAPH • AI research, checked against each source; not yet reviewed by a person

THE REBBE EXPLAINS

A sicha of Shabbos Toldos 5725 on Rashi's 'Yaakov and Eisav mentioned in the parsha' and 'Avraham begot Yitzchak': why the whole sidrah is named 'Toldos', the 'generations' and doings of Yitzchak, whose Gevurah brings an added light through refinement.

The Rebbe says the whole sidrah is about refining the sparks that had to be drawn out of Eisav, which is why Yaakov had to put on Eisav's clothes and go with guile, in Eisav's ways. Only so did Yaakov receive the blessings, which he could not have received as he was: „ויתן לך האלקים" ("May Elokim give you"), the added light drawn down specifically through the Gevuros of the Name Elokim. In his note he sends the reader to the end of Toldos in Torah Ohr, our paragraph, for all of this.

The Alter Rebbe: וזהו ויתן לך האלקים גם בבחי' צמצום

The Rebbe: ויתן לך האלקים, דער תוספות אור וואָס ווערט נמשך דורך די גבורות פון שם אלקים דוקא

Likkutei Sichos, vol. ה, p. 354 ff. (Toldos 1), sec. 9, p. 360; note 49 cites the end of Toldos in Torah Ohr · ש"פ תולדות ה'תשכ"ה

BACKGROUND FROM THE REBBE

The same sicha of Shabbos Toldos 5724 („יתן ויחזור ויתן”, ‘give and give again,’ as the powers for the tzaddik’s and the baal teshuvah’s service) closes by asking why the blessing says „שם אלקים ולא שם הוי” (‘Elokim’, the Name of judgment and contraction, and not Havayah, the Name of mercy).

The Rebbe explains that the main blessing to Yaakov is the power of teshuvah, which comes through bitterness and a broken heart, that is, through „הדין והצמצום” (judgment and contraction): hence Elokim. But it says „האלקים בה״א הידיעה” (ha-Elokim, with the definite article): knowledge and revelation that come after concealment and contraction, like teshuvah that comes after distance, preparing for what „עין לא ראתה” (“no eye has seen”). His note adds that true boundlessness lies in the line of Gevurah, so the blessing of teshuvah, which is boundless, comes from ha-Elokim, and there he points to the end of Toldos in Torah Ohr.

The Alter Rebbe: וזהו ויתן לך האלקים גם בבחי' צמצום

The Rebbe: — מכיון שעיקר הברכה ליעקב הוא שיתברך בעבודת התשובה, הקשורה בענין המרירות, שהו"ע הדין והצמצום שם אלקים

Likkutei Sichos, vol. י, p. 80 ff. (Toldos 2), p. 87, sec. 10 and note 58 · ש"פ תולדות ה'תשכ"ד

BACKGROUND FROM THE REBBE

The same maamar Vayitein Lecha (Shabbos Toldos, Mevarchim Kislev 5728): having shown that Eisav’s sparks are refined by drawing down Atik, the dew (see the ¶6 item), the Rebbe asks how Atik, „עתיק מלשון נעתק” (whose name means “removed”), can be drawn down at all, and so comes to the blessing’s “ha-Elokim” and to why it surpasses the blessing G-d gave Yitzchak.

In his maamar Vayitein Lecha of Shabbos Toldos 5728, built on ours, the Rebbe reads ha-Elokim, with the definite article, as „בחינת העלם העצמי דא״ס שמשם הוא כח הבירורים” (the hidden essence of the Infinite itself, the source of the power to refine), following the Rebbe Rashab (Hemshech 5666). His reason: Atik, the dew of the blessing, is by nature removed from the chain of worlds and cannot be drawn down of itself; only „עצמות אוא״ס שאינו מוגדר בשום גדר” (the Essence, bound by no definition) can bring it down to refine Eisav’s sparks, and this is what lifts Yitzchak’s blessing above „ויברך אלקים את יצחק” (“and Elokim blessed Yitzchak”). Rashi’s „יתן ויחזור ויתן” (“give, and give again”) he reads as two givings: first the hidden essence given in order to refine, then the Essence revealed through the refining itself (the two stages are in Hemshech 5666, which his note quotes; joining them to “give, and give again” is his).

The Alter Rebbe: וזהו ויתן לך האלקים גם בבחי' צמצום וקאי ויתן על בחי' הוי"ה האמור למעלה

The Rebbe: וזהו ויתן לך האלקים (האלקים בה' הידיעה), בחינת העלם העצמי דא"ס, שמשם הוא כח הבירורים

Sefer HaMaamarim Melukat, vol. ד, p. סה (sec. 6, note 25), continued on p. סו (sec. 7, notes 30–32) · ש"פ תולדות, מבה"ח כסלו ה'תשכ"ח

BACKGROUND FROM THE REBBE

In a reshimah on the law that one clears a fallen heap of rubble on Shabbos to save a life (Yoma 83a), read as the story of man and the world: the world as a perfect building of the letters of the Ten Utterances, and what Adam’s sin made of it.

In his notes on “one clears the rubble off him on Shabbos” (Yoma 83a), read as the story of man and the world, the Rebbe quotes our paragraph: through the sin of the Tree of Knowledge „נתגשמו העולמות ונעשה עירוב גשמיות ברוחניות” (“the worlds became physical, and physicality was mixed with spirituality”). So where man before the sin saw G-dliness openly, and the letters of the Ten Utterances as one perfect building, to eyes of flesh it all became a heap of stones with no visible

order. In his note to that line he sets beside it the places that speak of good and evil mixed through the sin (Torah Ohr, Chayei Sarah; Igeres HaKodesh 12); the editors' gloss there spells out the contrast: not only physical mixed with spiritual, as in our maamar, but evil mixed with good.

The Alter Rebbe: שע"י נתגשמו העולמות ונעשה עירוב גשמיות ברוחניות

The Rebbe: כי ע"י חטא עה"ד נתגשמו העולמות, ונעשה ערוב גשמיות ברוחניות (תו"א ס"פ תולדות)

Reshimos, vol. חוברת טו (reprinted in Reshimos vol. 15–45, 2nd ed.), p. booklet 15, p. 44; 2nd ed. p. 44 (and the notebook draft, p. 9) · undated reshimah (from the Rebbe's notebooks)

IN ONE'S AVODAH

An encompassing "fragrance" rises from the baal teshuvah: one who contemplates the greatness of the Infinite One Himself and cries out over being separated from Him. Anyone can be called a baal teshuvah this way, even without sins. And through physical Torah study and mitzvos (sukkah, lulav, tzitzis, tefillin) a light from beyond the whole order of the worlds is drawn into the physical world.

QUESTIONS FOR DISCUSSION

1. How does the model of the eleven spices explain both Eisav's pious questions and the absence of G-d's Name from his lips?
2. Why does holy life-force make the host of heaven humble but make the kelipos proud?
3. What was Yitzchak's mistake in wanting to bless Eisav directly, and how do the actual words of Eisav's blessing show it was corrected?
4. Why does drawing an encompassing light require an encompassing rising from below, and how is teshuvah such a rising even for someone without sins?
5. Why did the blessing have to come through guile and without Yitzchak's knowledge, and how does this repair the sin of the Tree of Knowledge?

FOR CHILDREN · AGES 9–13

For the children at the table

The fragrance that rises up

THE BIG IDEA

Every blessing from above is called down by something that rises from below, and the strongest "fragrance" rising from below is a person who returns to G-d with all their heart.

When Yaakov came to receive his father's blessing, Yitzchak smelled his clothes and said, "See, the fragrance of my son is like the fragrance of a field which G-d has blessed." The maamar explains why fragrance matters so much. Every blessing that comes down from above is called down by something that rises up from below, and fragrance is that rising. A sweet apple has no fragrance, while sharp things have a strong one. The Midrash reads "his garments" (begadav) as "his rebels" (bogdav): people who do teshuvah, which means returning to G-d. When a person thinks about how great G-d Himself is, and cries out because they feel far from Him, their return rises higher than any measure. A person can return to G-d in this way even if they have not sinned. Such a fragrance brings down a blessing beyond measure: G-d's own light shines into simple, physical things, into the study of Torah and into a sukkah, a lulav, tzitzis and tefillin. Without that blessing, the light of the Torah would have stayed spiritual alone. Through it, the highest light comes into the world we live in. This is the blessing that Yaakov received.

THE MASHAL

A person in a deep sleep cannot think clearly; their mind is hidden. When a strong fragrance reaches them, they wake up, and their mind shines again. In the same way, the fragrance that rises from below wakes a great light above, and it shines down again.

QUESTIONS FOR THE SHABBOS TABLE

1. Why does a blessing from above need something to rise up from below first?
2. Why do you think the Midrash reads Yaakov's "garments" as people who return to G-d?
3. This week, how can you take a quiet moment to think about G-d's greatness and want to come closer to Him?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ראה ריח בני**

Contains two other transcripts of this maamar, which can be compared with the text here.

KEHOT'S NOTE

ב׳ נוסחאות אחרות בסה״מ תקס״ה ע׳ יז. הנחה אחרת מהמאמר עם הגהות באוה״ת כרך ד תתכט, ב. כרך ז תתיט, א. ראה לעיל בציונים לכ״ק אדמו״ר זי״ע. מאמר זה נזכר באוה״ת ואתחנן כרך ו ע׳ ב׳תסז. ד״ה זה בסה״מ תרל״ט ח״א ע׳ כו מיוסד על מאמר זה. וראה במ״מ לשם. ראה עבודת הלוי לא, ב.

2 **ראה ריח בני**

Yitzchak, blind, smells the garments of the son he takes to be Eisav and says: "See, the fragrance of my son is like the fragrance of a field which Havayah has blessed." The whole maamar explains this verse.

Genesis 27:27 בראשית כ״ז:כ״ז

וַיִּגַּשׁ וַיִּשַּׁק־לוֹ וַיָּרַח אֶת־רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרְכוֹ ה׳

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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KEHOT'S NOTE

בראשית כז, כו.

3 Kehot's note points to Genesis 27:27 for these words.

Genesis 27:27 בראשית כ״ז:כ״ז

וַיִּגַּשׁ וַיִּשַּׁק־לוֹ וַיָּרַח אֶת־רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרְכוֹ ה׳

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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4 **כי ציד בפיו**

Plainly, Yitzchak loved Eisav because Eisav's game was in his (Yitzchak's) mouth: Eisav fed him. Following the Sages (Rashi), the maamar reads it as the "game" in Eisav's own mouth: he trapped his father with pious questions.

Genesis 25:28 בראשית כ״ה:כ״ח

וַיֶּאֱהַב יִצְחָק אֶת־עֵשָׂו כִּי־צַיִד בְּפִיו וְרִבְקָה אֹהֶבֶת אֶת־יַעֲקֹב׃

Now Isaac loved Esau, because he did eat of his venison; and Rebekah loved Jacob.

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KEHOT'S NOTE

בראשית כה, כח.

5 **איך מעשרין את התבן**

Explains why Eisav chose to impress Yitzchak specifically with a question about the mitzvah of tithing.

KEHOT'S NOTE

בלקו״ש חכ״ה ע׳ 121 מבאר הטעם שרימה ליצחק במצות מעשר דוקא ע״ש.

6 **הקל קול יעקב**

Yitzchak's doubt on touching the disguised Yaakov: the voice is Yaakov's, the hands are Eisav's.

Genesis 27:22 בראשית כ״ז:כ״ב

וַיִּגַּשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיְמֻשֵּׁהוּ וַיֹּאמֶר הַקֹּל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֵשָׂו׃

And Jacob went near unto Isaac his father; and he felt him, and said: 'The voice is the voice of Jacob, but the hands are the hands of Esau.'

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KEHOT'S NOTE

בראשית כז, כב.

7 **כי הקרה ה׳ אלקיך**

Yaakov's answer, mentioning G-d's Name, which made Yitzchak suspect that the speaker was not Eisav.

Genesis 27:20 בראשית כ״ז:כ׳

וַיֹּאמֶר יִצְחָק אֶל־בְּנוֹ מַה־זֶּה מִהַרְתָּ לִמְצֹא בְנִי וַיֹּאמֶר כִּי הִקְרָה ה׳ אֱלֹקֶיךָ לְפָנָי׃

And Isaac said unto his son: 'How is it that thou hast found it so quickly, my son?' And he said: 'Because the L-RD thy G-d sent me good speed.'

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KEHOT'S NOTE

בראשית כז, כ.

8 **אין ש״ש שגור בפיו**

The Midrash says Eisav does not mention the Name of the Holy One; the source behind Yitzchak's suspicion.

Bereshit Rabbah 65:19–20 בראשית רבה ס״ה:י״ט-כ׳

... בני, אביך נתברך בן שבעים וחמש שנים, ואתה בן ששים ושלוש שנים. ויאמר כי הקרה ה׳ אלקיך לפני רבי יוחנן וריש לקיש חד מנהון אמר: אם לקורבנך המציא לך הקדוש ברוך הוא, שנאמר: (בראשית כב): וישא אברהם את עיניו, וירא והנה איל, למאכלך על אחת כמה וכמה! ואוחרנא אמר: אם לזווגך המציא לך, דכתיב (שם כה): הקרה נא לפני היום. וכתיב (שם): וירא והנה גמלים באים, למאכלך על אחת כמה וכמה! כי הקרה ה׳ אלקיך לפני רבי יוחנן אמר: לעורבא, דאייתי נורא על קניה, בשעה שאמר: כי הקרה ה׳ ...

"Isaac said to his son: How is it that you were so quick to find it, my son? And he said: Because the L-rd your G-d coordinated it before me" (Genesis 27:20). "Isaac said to Jacob: Please approach, that I may feel you, my son, are you my son Esau or not?" (Genesis 27:21). "Isaac said to his son:

How is it that you were so quick to find it, my son?" - you were so quick to find the blessing, my son? Your father was blessed at seventy five ...

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KEHOT'S NOTE

ראה ב"ר פס"ה. פרש"י פרשתנו כז, כא. בד"ה ויתן לך תשכ"ח נדפס בסה"מ מלוקט כרך ד ע' סד הערה 14 וז"ל: "בב"ר פרשתנו (פס"ה, יט) "שאין עשו מזכיר שמו של הקב"ה". ולכאורה צ"ל שכ"ה גם הכוונה בפירוש רש"י שם. כי באם נאמר שכוונת רש"י היא רק "שאין ש"ש שגור בפיו" (אבל לפעמים הוא מזכירו) — זה שאמר (פעם אחת) "כי הקרה ה' אלקיך" (פרשתינו שם, כ) לא היה מטיל ספק אצל יצחק אם זה עשו. ולהעיר שבד"ה ויתן לך תרנ"ד (סה"מ תרנ"ד ע' סה) מביא מפרש"י "דאין עשו מזכיר שם שמים" עכ"ל שם בהערה 14.

9 **וידע שעשו אין ש"ש שגור בפיו**

Rashi explains Yitzchak's suspicion: Eisav did not habitually speak the Name of Heaven.

Rashi on Genesis 27:21 רש"י על בראשית כ"ז:כ"א

גשה נא ואמשך. אָמַר יִצְחָק בְּלִבּוֹ אֵין דֶּרֶךְ עֵשָׂו לְהִיוֹת שֵׁם שָׁמַיִם שָׁגוּר בְּפִיו, וְזֶה אָמַר כִּי הִקְרָה ה' אֱלֹקֶיךָ:

גשה נא ואמשך STEP NEAR, I PRAY THEE, THAT I MAY FEEL THEE — Isaac said to himself, "It is not Esau's way to mention the name of G-d so readily, and this one says, "Because the L-rd thy G-d caused it thus to happen to me! קול יעקב (Genesis Rabbah 65:19).

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

10 **עשו סוספיתא דדהבא**

The Zohar describes Eisav as the dross that comes out of the refining of gold, the waste of the side of Gevurah.

Zohar I, 137b זח"א קלז,

KEHOT'S NOTE

ע' זח"ב רכד, ד. זח"א קלז, ב.

11 **ורישא דעשו בעטפוי דיצחק**

Cites the Zohar for the teaching that Eisav's head is in Yitzchak's bosom.

Genesis 50:17 בראשית נ':י"ז

כֹּה־תֹאמְרוּ לְיוֹסֵף אָנָּא שָׂא נָא פֶּשַׁע אַחֶיךָ וְחַטָּאתָם כִּי־רָעָה גְמָלוּךָ וְעַתָּה שָׂא נָא לְפֶשַׁע עַבְדֵי אֱלֹקֵי אָבִיךָ וַיֵּבְךְּ יוֹסֵף בְּדַבְּרָם אֵלָיו:

So shall ye say unto Joseph: Forgive, I pray thee now, the transgression of thy brethren, and their sin, for that they did unto thee evil. And now, we pray thee, forgive the transgression of the servants of the G-d of thy father.' And Joseph wept when they spoke unto him.

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KEHOT'S NOTE

תרגום יונתן בן עוזיאל בראשית נ, יז. ראה סידור עם דא"ח כב, א בשם הזהר. וראה בלקו"ש חט"ו ע' 193 הערה 21.

PARAGRAPH 2

12 **הצרי והצפורן**

The Gemara's list of the eleven spices of the Temple incense, which begins "the balsam and the onycha" and includes the frankincense. The maamar reads the eleven as a map of kelipah and its life-force.

Keritot 6a:15–16 כריתות ו' א:ט"ו-ט"ז

תָּנוּ רַבָּנַן: פִּיטוּם הַקְּטֹרֶת: הַצֳּרִי, וְהַצִּפּוֹרֶן, וְהַחֶלְבְּנָה, וְהַלְּבוֹנָה - מִשְׁקַל שִׁבְעִים שֶׁל שִׁבְעִים מָנֶה. מוֹר, וּקְצִיעָה, שִׁיבּוֹלֶת נֵרְדְּ, וְכַרְכּוֹם - מִשְׁקַל שִׁשָּׁה עָשָׂר שֶׁל שִׁשָּׁה עָשָׂר מָנֶה. הַקּוֹשְׁטְ - שְׁנֵים עָשָׂר, קִילּוּפָה - שְׁלֹשָׁה, וְקִנָּמוֹן - תִּשְׁעָה. בּוֹרִית כַּרְשִׁינָה - תִּשְׁעָה קַבִּין, יֵין קַפְרִיסִין - סְאִין תְּלָתָא קַבִּין תְּלָתָא. אִם אֵין לוֹ יֵין קַפְרִיסִין מֵבִיא חֲמַר חִיוָרִין עַתִּיק. מֶלַח סְדוֹמִית - רוֹבַע. מַעֲלֶה עָשָׁן - כָּל שֶׁהוּא. רַבִּי נָתָן אוֹמֵר: אַף כִּיפַּת הַיַּרְדֵּן כָּל שֶׁהוּא. וְאִם נָתַן בָּהּ ...

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

13 **כתרין דמסאבותא**

Explains that the levels of impurity are called "crowns" because a crown is an encompassing ornament above the head.

KEHOT'S NOTE

ונק' כתרין, דכתר הוא עטרה ע"ג הראש שהוא מקיף. ראה ד"ה פתח אליהו תש"ב ע' 82. בד"ה ויתן לך תשכ"ח הערה 17 (בסה"מ מלוקט חלק ד ע' סד) מציין "ראה ע"ח שער יא (שער המלכים) פ"י. פע"ח שער ו' (שער הקדישים) פ"ד".

14 **עשר ולא תשע**

There the Alter Rebbe says the highest encompassing lights have no counterpart at all in the kelipos, and connects the "tents of Kedar" with the level of frankincense: the same idea of an eleventh, encompassing element.

Zohar II, 187b זח"ב קפז,

KEHOT'S NOTE

ספר יצירה בתחלתו. וראה זח"ב קפז, ב. פרדס ש"א פי"ז. ראה לקו"ת שה"ש ז, ד. אוה"ת תולדות כרך א קנא, ב ואילך. סה"מ תרל"ה ח"א ע' לא. סה"מ תרנ"ד ע' סה ואילך. סה"מ תרפ"ו ע' קפג ואילך. ספר המאמרים תש"ב ד"ה פתח אליהו.

15 **עשר ולא תשע**

Cited by the Kehot note alongside Sefer Yetzirah on the number ten of the Sefiros.

Zohar, Ki Tisa 2:4–6 ספר הזהר, כי תשא ב':ד'-ו'

16 **עשר ולא תשע**

Rabbi Moshe Cordovero discusses why the Sefiros are exactly ten.

Pardes Rimmonim 1:7:1–2 פרדס רמונים א':ז':א'-ב'

אחר שנתעסקנו בפרקים הקודמים בחזקת אמונתינו המוסכמות בפי כל המקובלים כי הספירות הם עשר לא פחות ולא יותר, ראינו בפרק זה להציל המעיין ממקום השבוש והטעות, והיא שאלה נשאלה לרב האי גאון. וז"ל השואלים ילמדנו רבינו כי מצינו לרז"ל י"ג מדות שקבל מרע"ה. ולאברהם אבינו ע"ה בספר ייחסוהו רז"ל על שמו והוא ספר

יצירה מונה שם עשר ספירות. ואנחנו צריכים ללמוד מפיו קדוש אם י"ס הם י"ג מדות. א"כ י"ג מדות מצינו י"ג ספירות לא מצינו. או י"ג מדות לבד וי' ספירות לבד. לתורתך אנו צריכים ותשובתך אנו מיחלים עכ"ל ...

Pardes Rimonim (Public Domain)

17 **עשר ולא תשע ולא י"א**

"Ten Sefiros, ten and not nine, ten and not eleven"; the Alter Rebbe contrasts this with the eleven spices of the incense.

Sefer Yetzirah 1:4 ספר יצירה א:ד

עשר ספירות בלימה עשר ולא תשע, עשר ולא אחת עשרה, הבן בחכמה וחכם בבינה, בחון בהם וחקור מהם והעמד דבר על בוריו והשב יוצר על מכונו:

Ten are the numbers out of nothing, and not the number nine, ten and not eleven. Comprehend this great wisdom, understand this knowledge, inquire into it and ponder on it, render it evident and lead the Creator back to His throne again.

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

PARAGRAPH 3

18 **והענין כי ע"י החיות**

A manuscript variant: instead of "through the life-force" it reads "concerning the life-force."

KEHOT'S NOTE

בכת"י 1099: על החיות. ראה אוה"ת תבוא ע' תתרעב.

19 **וצבא השמים לך משתחוים**

In the Levites' prayer: "You give life to them all, and the host of heaven bow down to You." The beings who sense the divine life-force within them bow to it.

Nehemiah 9:6 נחמיה ט:ו

אַתָּה־הוּא ה' לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT'S NOTE

נחמי' ט, ו.

20 **מגביהים א"ע כנשר**

"Though you raise yourself like the eagle": the prophet's words about Edom's pride, used here for the kelipos that exalt themselves.

Obadiah 1:4 עובדיה א:ד

אִם־תַּגְבִּיהַ כַּנֶּשֶׁר וְאִם־בֵּין כּוֹכָבִים שִׂים קִנֶּךָ מִשָּׁם אוֹרִידְךָ נְאֻם־ה'

Though thou make thy nest as high as the eagle, And though thou set it among the stars, I will bring thee down from thence, saith the L-RD.

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21 **שהחיות . . אצלם בסוד גלות**

Discusses the holy life-force held "in exile" within kelipah, the subject of Tanya ch. 6.

KEHOT'S NOTE

ראה הערות וקיצורים לתניא לכ"ק אדמו"ר הצ"צ לפרק ו. ובליקוט פי' שם ובאוה"ת כאן.

22 **שו"ה ואדרבה — א"ע כנשר כו'**

The manuscript reads: "themselves with brazenness and coarse pride; that is, because the life-force drawn to them is in the mode of exile, swallowed within them.

KEHOT'S NOTE

בבוך 1824 בשינוים: א"ע בחופצה וגסה"ר והיינו לפי שהחיות הנמשך אליהם הוא בסוד גלות נבלע בתוכם: הנה זהו.

23 **הוא נבלע בתוכם**

Explains the idea of the life-force being "swallowed" within the kelipos.

KEHOT'S NOTE

מענין הבליעה — ראה בד"ה פתח אליהו תש"ב ע' 80.

24 **הנה זהו ענין לבונה**

There the ten spices are the ten holy sparks swallowed in the kelipos, and the frankincense is the makif over them: it too gives them life, but because it only surrounds them it never mixes with them and is wholly good.

KEHOT'S NOTE

ראה לעיל ה, ג. המשך זאת חנוכת המזבח תר"מ סעי' יז. בלקו"ת שה"ש י, א מציין לכאן. מובא בביאוה"ז להצ"צ כרך ב ע' תתקמו. ושם מציין לאוה"ת חנוכה כרך ב רפב, ב.

25 **שהוא אור המקיף עליהם מלמעלה**

There the kelipos are not vessels for the Infinite Light, which rests only where there is self-nullification, so it shines on them only as a makif; it cites "elsewhere, on Re'eh Rei'ach Beni," this maamar.

KEHOT'S NOTE

ראה לקו"ת תזריע כג, ד. ובהמשך תער"ב ר"פ רי. באוה"ת נ"ך כרך א ע' תקלג מבאר שכאן נתבאר דזה המקיף הוא בחי' גבוה ושרשו ממקיף דתהו שלמעלה מהתיקון ע"ש.

PARAGRAPH 5

26 **חיל בלע ויקיאנו**

Tzofar says of the wicked man: "He swallowed wealth, and he will vomit it up; G-d will cast it out of his belly." Here: the kelipos must in the end give up the holy sparks they hold.

Job 20:15 איוב כ:טו

חַיִל בָּלַע וַיְקִיאֶנּוּ מִבִּטְנוֹ יֹרִשֶׁנּוּ אֵל:

He hath swallowed down riches, and he shall vomit them up again; G-d shall cast them out of his belly.

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KEHOT'S NOTE

איוב כ, טו. ראה ביאור הפסוק באוה״ת תולדות תתכט, ב. באוה״ת כאן קנו, א מציין לעיין מזה בלקו״ת ד״ה כנשר יעיר ספ״ב. פ׳ האזינו עח, ב. וראה גם באוה״ת נ״ך כרך א ע׳ תרסג ואילך.

27 **ועת אשר שלט האדם**

"A time when man rules over man to his harm": read here as the rule of the kelipah over the holy that ends to its own harm.

Ecclesiastes 8:9 קהלת ח׳:ט׳

אֶת־כָּל־זֶה רָאִיתִי וְנָתוֹן אֶת־לִבִּי לְכָל־מַעֲשֶׂה אֲשֶׁר נַעֲשָׂה תַּחַת הַשָּׁמֶשׁ עֵת אֲשֶׁר שָׁלַט הָאָדָם בְּאָדָם לְרַע לוֹ׃

All this have I seen, even applied my heart thereto, whatever the work that is done under the sun; what time one man had power over another to his hurt.

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KEHOT'S NOTE

קהלת ח, ט.

28 **שו״ה וימלוך — כו׳ וגם**

In place of "and also" the manuscript reads "and it is."

KEHOT'S NOTE

בכוך 1824 במקומו: והוא.

29 **בס׳ הגלגולים**

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

KEHOT'S NOTE

פ״ב.

30 **שו״ה נמשך — בם**

The manuscript reads "also" (גם) in place of "in them" (בם).

KEHOT'S NOTE

בכוך 1824: גם.

31 **לא גלו ישראל**

Rabbi Elazar: Israel was exiled among the nations only so that converts would join them.

Pesachim 87b פסחים פ״ז

KEHOT'S NOTE

פסחים פז, ב. נסמן לעיל ו, א.

32 **עבדו זקן ביתו**

Avraham's servant, "the elder of his house"; here the level at which Z'eir Anpin works in Yetzirah on weekdays.

Genesis 24:2 בראשית כ״ד:ב׳

וַיֹּאמֶר אַבְרָהָם אֶל־עַבְדּוֹ זְקַן בֵּיתוֹ הַמֹּשֵׁל בְּכָל־אֲשֶׁר־לוֹ שִׂים־נָא יָדְךָ תַּחַת יָרֵכִי׃

And Abraham said unto his servant, the elder of his house, that ruled over all that he had: 'Put, I pray thee, thy hand under my thigh.

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33 **שו״ה ביתו — כנ״ל**

The manuscript ends "etc." in place of "to raise up from there and to refine, as explained above."

KEHOT'S NOTE

בכוך 1824: כו׳.

PARAGRAPH 6

34 **ויתן לך האלקים מטל השמים**

The opening of Yitzchak's blessing: "May G-d give you of the dew of the heavens and of the richness of the earth."

Genesis 27:28 בראשית כ״ז:כ״ח

וְיִתֶּן־לְךָ הָאֱלֹקִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרֹב דָּגָן וְתִירֹשׁ׃

So G-d give thee of the dew of heaven, And of the fat places of the earth, And plenty of corn and wine.

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KEHOT'S NOTE

בראשית כז, כח.

35 **שמן הוא חכמה**

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

KEHOT'S NOTE

מאו״א אות ש, מח.

36 **ואבא יסד ברתא**

Kehot's note points to Zohar III, 248b for these words.

Zohar III, 248b זח״ג רמח, ב

Tikkunei Zohar, Tikkun 21 · 61b:4–5 תקו״ז תיקון כא

וכד אית בישראל משכילים בחכמה דאיהי ״ מחשבה עלאה. ידעין לזרקא לה להאי אבנא דאיהי בת יחידה להההוא אתר דאתגזרת בגין דברתא באבא אתעבידת. הה״ד יי״ בחכמה יסד ארץ. בחכמה דאיהו אבא יסד ברתא דאיהי ארץ הדום רגליו וההוא חוט דילה איהו ו׳. דאבנא דאיהי תגא. עטרי על רישיה עטרה דס״ת. ובגינה אתמר ודאשתמש בתגא חלף איהו כתר תורה ודאי. דתלת כתרין אינון כתר תורה וכתר כהונה וכתר מלכות. וכתר תורה (נ״א וכתר שם טוב) על גבייהו.

Constantinople, 1740 (CC-BY-NC)

KEHOT'S NOTE

זח״ג רמח, ב. רנו, ב. רנח, א. ת״ז תי׳ כא.

37 **ואבא יסד ברתא**

"Abba founded the daughter": Chochmah establishes Malchus.

Zohar, Pinchas 99:674–102:681 ספר הזהר, פנחס צ״ט:תער״ד-ק״ב:תרפ״א

38 **ואבא יסד ברתא**

Another place where the Zohar says Abba (Chochmah) founded the daughter (Malchus).

Zohar, Pinchas 121:822–831 ספר הזהר, פנחס קכ״א:תתכ״ב-תתל״א

39 **ואבא יסד ברתא**

Another place where the Zohar gives the teaching that

Abba founded the daughter.

Zohar, Pinchas 124:867–126:878 ספר הזהר, פנחס קכ״ד:תתס״ז-קכ״ו:תתע״ח

40 **שו״ה שאנו — כשהשמש**

The manuscript reads “as through the sun” (כמו ע"י שהשמש) in place of “as we see, by way of analogy, when the sun.”

KEHOT’S NOTE

בבוך 1824: כמו ע״י שהשמש.

41 **ואד יעלה מן הארץ**

Before there was rain, “a mist would rise from the earth and water the whole face of the ground.” The maamar uses it for moisture drawn up from below by the sun.

Genesis 2:6 בראשית ב׳:ו׳

וְאֵד יַעֲלֶה מִן־הָאָרֶץ וְהִשְׁקָה אֶת־כָּל־פְּנֵי הָאֲדָמָה׃

but there went up a mist from the earth, and watered the whole face of the ground.

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KEHOT’S NOTE

בראשית ב, ו.

PARAGRAPH 7

42 **ואברככה לפני ה׳**

Rivkah tells Yaakov what she heard Yitzchak say to Eisav: “Bring me game and make me tasty food, that I may eat and bless you before Havayah before my death.” The maamar stresses “before Havayah.”

Genesis 27:7 בראשית כ״ז:ז׳

הָבִיאָה לִּי צַיִד וַעֲשֵׂה־לִי מַטְעַמִּים וְאֹכְלָה וַאֲבָרֶכְכָה לִפְנֵי ה׳ לִפְנֵי מוֹתִי׃

Bring me venison, and make me savoury food, that I may eat, and bless thee before the L-RD before my death.

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KEHOT’S NOTE

בראשית כז, ז. בבוך 1824 נוסף: לפני מתי.

43 **שו״ה יעקב — לבונה**

The manuscript adds “that is in him” (שבו).

KEHOT’S NOTE

בבוך 1824 נוסף: שבו.

44 **הנה משמני הארץ**

Yitzchak’s blessing to Eisav: “Behold, of the richness of the earth shall be your dwelling, and of the dew of the heavens from above.”

Genesis 27:39 בראשית כ״ז:ל״ט

וַיַּעַן יִצְחָק אָבִיו וַיֹּאמֶר אֵלָיו הִנֵּה מִשְׁמַנֵּי הָאָרֶץ יִהְיֶה מוֹשָׁבֶךָ וּמִטַּל הַשָּׁמַיִם מֵעָל׃

And Isaac his father answered and said unto him: Behold, of the fat places of the earth shall be thy dwelling, And of the dew of heaven from above;

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KEHOT’S NOTE

בראשית כז, לט.

45 **משמני מקצת שמני**

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

KEHOT’S NOTE

ראה ב״ר פ׳ ס״ז.

46 **משמני מקצת שמני**

The Midrash on the blessings; the Kehot note points there for the reading of Eisav’s mishmanei as only part of the richness.

Bereshit Rabbah 67:6 בראשית רבה ס״ז:ו׳

ויען יצחק ויאמר הנה משמני הארץ יהיה מושבך, זו איטאליאה. ומטל השמים מעל, זו בית גוברין. דבר אחר: הנה משמני הארץ, מן שמיניא דארעא. מן הן מתעבדא ארעא שמניא? שמינין מן טלא, ומטל השמים מעל. אנטונינוס שלח לרבינו אמר לו: בגין דתסוורתא חסרין, מה נעביד ונמלא יתהון? נסביה לשלוחא ועייליה לגו פרדסא, שרי עקר פוגלין רברבין, ושתיל דקיקין. אמר לו: הב לי אנטוגרפא! אמר לו: לית את צריך. סליק לגביה. אמר לו: דין הן אנטוגרפא? אמר לו: לא יהיב לי כלום. אמר לו: ומה אמר לך? אמר לו: לא אמר ...

“Isaac his father answered and said to him: Behold, from the fat of the earth will be your dwelling, and from the dew of the heavens from above” (Genesis 27:39). “Isaac [his father] answered and said [to him: Behold, from the fat of the earth will be your dwelling” – this is Italy. “And from the dew of the heavens from above” – this is Beit Guvrin. Another matter, “Behold, from the fat of the earth” – from the fat cats of the earth. What renders the earth fat? It ...

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47 **(משא״כ . .)**

The note records that the words in parentheses are found also in manuscripts written in the Alter Rebbe’s lifetime, so they belong to the maamar.

KEHOT’S NOTE

המוסגר נמצא גם בכת״י שנכתבו בחיי אדה״ז.

48 **ואת אחיך תעבוד**

“And you shall serve your brother”: the condition attached to Eisav’s blessing.

Genesis 27:40 בראשית כ״ז:מ׳

וְעַל־חַרְבְּךָ תִחְיֶה וְאֶת־אָחִיךָ תַּעֲבֹד וְהָיָה כַּאֲשֶׁר תָּרִיד וּפָרַקְתָּ עֻלּוֹ מֵעַל צַוָּארֶךָ׃

And by thy sword shalt thou live, And thou shalt serve thy brother; And it shall come to pass when thou shalt break loose, That thou shalt shake his yoke from off thy neck.

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KEHOT’S NOTE

בראשית כז, מ.

49 **שו״ה יהיה — מבחי׳**

The manuscript reads “in the level of” (בבחי') for “of the level of” (מבחי').

KEHOT’S NOTE

בבוך 1824: בבחי׳.

50 **וליעקב אמר ומשמני**

Yaakov's blessing: "and of the richness of the earth" (u-mishmanei), with the extra vav.

Genesis 27:28 בראשית כ״ז:כ״ח

KEHOT'S NOTE

בראשית כז, כח.

51 **שו״ה אחיך — שע״י יהי׳ עלייה דוקא כנ״ל**

The manuscript reads "that through this specifically there will be an elevation, etc." and then goes on in a shorter form of what follows: "May Elokim give you" even in tzimtzum, referring to Havayah in the verse "which Havayah has blessed," and then the explanation of drawing down mayin nukvin.

KEHOT'S NOTE

בבוך 1824: שע״י דוקא יהי׳ עלי׳ כו׳. וזהו ויתן לך האלהי׳ גם בבחי׳ צמצום וקאי על בחי׳ הוי׳ שלמעלה בפסוק אשר ברכך הוי׳ ועתה מבואר הכתבו הנה יצחק רצה להמשיך בחי׳ מ״ן בבחי׳ פנימי׳ אבל להמשכת המקיף צ״ל בעלאות מ״ן: כנודע.

PARAGRAPH 8

52 **שו״ה ועתה יבואר**

The manuscript reads "Now it is explained" (מבואר) for "Now it will be explained" (יבואר).

KEHOT'S NOTE

בבוך 1824: ועתה מבואר.

53 **רצה להמשיך . . כנודע**

In its place the manuscript reads: "wanted to draw down mayin nukvin at the inner level, but to draw down the encompassing light there must be raisings of mayin nukvin, as is known."

KEHOT'S NOTE

בבוך 1824 הנוסח במקומו: "רצה להמשיך בחי׳ מ״ן בבחי׳ פנימי׳ אבל להמשכת המקיף צ״ל העלאות מ״ן כנודע".

54 **בהעלאת מ״ן בבחי׳ פנימי׳ . . העלאת מ״ן ג״כ בבחי׳ מקיף**

Points ahead to the Kehot note on the two kinds of raising mayin nukvin later in this same maamar (on "ויש העלאת מ"ן"), where the note gathers parallel sources.

KEHOT'S NOTE

ראה לקמן כ, ד במ״מ ד״ה ויש.

PARAGRAPH 9

55 **העלאת מ״ן שהוא בחי׳ אור חוזר**

There (Nasso 29a) Likkutei Torah explains that the incense is the encompassing level: it is only fragrance, which the soul enjoys and not the body, entering not inwardly but from above, as the nose is above the palate; it refers to this maamar for the raising of mayin nukvin at the encompassing level.

KEHOT'S NOTE

בלקו״ת נשא כט, א מציין לכאן.

56 **ריח ניחוח**

Of the burnt-offering: "a fire-offering, a pleasing fragrance to Havayah." The Torah uses the phrase for the offerings, and not for the other mitzvos.

Leviticus 1:9 ויקרא א׳:ט׳

וְקִרְבּוֹ וּכְרָעָיו יִרְחַץ בַּמָּיִם וְהִקְטִיר הַכֹּהֵן אֶת־הַכֹּל הַמִּזְבֵּחָה עֹלָה אִשֵּׁה רֵיחַ־נִיחוֹחַ לַה׳

but its inwards and its legs shall he wash with water; and the priest shall make the whole smoke on the altar, for a burnt-offering, an offering made by fire, of a sweet savour unto the L-RD.

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PARAGRAPH 10

57 **שאמרתי ונעשה רצוני**

Rashi (from the Sifra) explains "a pleasing fragrance" (nicho'ach) as nachas ruach: "satisfaction before Me, that I spoke and My will was done."

Rashi on Leviticus 1:9 רש״י על ויקרא א׳:ט׳

עלה. לְשֵׁם עוֹלָה יַקְטִירֶנּוּ: אשה. כְּשֶׁיִּשְׁחָטֶנּוּ יְהִי שׁוֹחֲטוֹ לְשֵׁם הָאֵשׁ; וְכָל אִשֶּׁה לְשׁוֹן אֵשׁ, פושי״יר בְּלַעַז: ניחוח. נַחַת רוּחַ לְפָנַי, שֶׁאָמַרְתִּי וְנַעֲשָׂה רְצוֹנִי (שם):

עלה [AND THE PRIEST SHALL CAUSE ALL TO ASCEND IN FUMES ON THE ALTAR, TO BE] A BURNT OFFERING — i. e. only with the intention that it should be an עולה shall he burn it (and not that it should be an offering of another class. The words are to be translated: he shall burn it as an עולה) (Sifra, Vayikra Dibbura d'Nedavah, Chapter 6 10). אשה AS A FIRE OFFERING — When he slaughters it he shall slaughter it with the intention of making a fire of it …

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

58 **וירח את ריח בגדיו**

"And he smelled the fragrance of his garments, and he blessed him."

Genesis 27:27 בראשית כ״ז:כ״ז

וַיִּגַּשׁ וַיִּשַּׁק־לוֹ וַיָּרַח אֶת־רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרְכוֹ ה׳

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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59 **והנה ריח**

There (Terumah 80c) the Torah study of the businessman, who must subdue himself to set times for it, is called "spiced wine": fragrance comes from something sharp, and this wine, though a drink taken inwardly, also has fra-

grance, an encompassing aspect; it refers to this maamar on fragrance.

KEHOT'S NOTE

לקמן פ, ג מציין לכאן.

PARAGRAPH 11

60 **כריח שדה אשר ברכו ה'**

"Like the fragrance of a field which Havayah has blessed": the second half of Yitzchak's words, now explained.

Genesis 27:27 בראשית כ"ז:כ"ז

וַיִּגַּשׁ וַיִּשַּׁק־לוֹ וַיָּרַח אֶת־רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרְכוֹ ה'

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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61 **ויש בזה ב' בחי'**

Refers here for two kinds of raising mayin nukvin, one to arouse encompassing lights and one to arouse inner lights, and says the encompassing rising is the level of "with all your might" (me'odecha).

KEHOT'S NOTE

"שם [הכוונה לכאן] נתי' ג"כ ענין ב' מיני העלאת מ"ן, הא' לעורר בחי' מקיפים, הב' לעורר בחי' פנימיים, ונתי' שם [הכוונה לכאן] ג"כ שענין העלאת מ"ן דמקיפים היינו בחי' מאדך, ולפענ"ד ג"כ שזהו כענין ב' מיני העלאת מ"ן דאו"כ הנ"ל ודו"ק כי בשניהם הכוונה א' רק שהלשון מחולק" — דרך מצותיך קסה, ב. באוה"ת חוקת ע' תתפ [שם מציין לד"ה זה משנת תקס"ה], דברים כרך ז ע' ב'רסז מציין לכאן.

62 **למען יזמרך**

David ends the psalm: "So that [my] glory may sing to You and not be silent; Havayah my G-d, I will thank You forever." The maamar reads "glory" as Malchus, whose rising never falls silent.

Psalms 30:13 תהילים ל':י"ג

לְמַעַן יְזַמֶּרְךָ כָבוֹד וְלֹא יִדֹּם ה' אֱלֹקַי לְעוֹלָם אוֹדֶךָּ׃

So that my glory may sing praise to Thee, and not be silent; O L-RD my G-d, I will give thanks unto Thee for ever.

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KEHOT'S NOTE

תהלים ל, יג.

63 **קארי תדיר**

Kehot's note points to Tikkunei Zohar, Tikkun 5 for these words.

Tikkunei Zohar, Tikkun 5 תקו"ז תיקון ה

KEHOT'S NOTE

ת"ז תי' ה.

64 **שו"ה מ"ן — המשכת הקו. ויש העלאת . .**

The manuscript orders it differently: "And there is a raising of mayin nukvin of the encompassing light, as it is written 'A well which princes dug,' 'and there Yitzchak's servants dug,' which needs help from above... and it is for the encompassing level, the Infinite Light itself, when the kav shines into the empty space."

KEHOT'S NOTE

בכוך 1824 הקטע זה בשינוי: ויש העלאת מ"ן של המקיף וכתיב באר חפרוה שרים ויכרו שם עבדי יצחק שצריך סיוע מלמעלה שאין כח בה להעלות מ"ן בעצמו והוא לבחי' המקיף שהוא בחי' אוא"ס עצמו כשהקו מאיר לתוך מקום החלל: והנה מ"ן.

65 **(שהקו . .)**

In the manuscript these words are not in parentheses.

KEHOT'S NOTE

בכוך 1824 בלי מוסגר.

66 **בארה של מרים**

There (Chukas 64c) Likkutei Torah contrasts the spring that flows of itself, the constant flow of Chochmah and Binah that gives the worlds life, with digging a well of living water, which draws a truly new light from the Infinite Light; citing this maamar, it says Miriam's well is the raising of mayin nukvin for the inner light, and "a well that princes dug" the raising for the supernal encompassing light.

KEHOT'S NOTE

בלקו"ת חקת סד ג מציין לכאן. בענין בארה של מרים ראה בלקו"ת חקת סד, ג הנסמן לעיל. אוה"ת חקת ע' תתסו ואילך.

67 **באר חפרוה שרים**

From the song Israel sang to the well in the desert: "A well that princes dug, that the nobles of the people delved." Unlike Miriam's well, which flowed by itself, this well had to be dug: the rising that needs effort and help from above.

Numbers 21:18 במדבר כ"א:י"ח

בְּאֵר חָפָרוּהָ שָׂרִים כָּרוּהָ נְדִיבֵי הָעָם בְּמְחֹקֵק בְּמִשְׁעֲנֹתָם וּמִמִּדְבָּר מַתָּנָה׃

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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KEHOT'S NOTE

במדבר כא, יח.

68 **ויכרו שם עבדי יצחק**

At Be'er Sheva Yitzchak built an altar, called in the Name of Havayah, pitched his tent, "and there Yitzchak's servants dug a well." The maamar reads his servants as the powers drawn from Yitzchak's Gevurah.

Genesis 26:25 בראשית כ"ו:כ"ה

וַיִּבֶן שָׁם מִזְבֵּחַ וַיִּקְרָא בְּשֵׁם ה' וַיֵּט־שָׁם אָהֳלוֹ וַיִּכְרוּ־שָׁם עַבְדֵי־יִצְחָק בְּאֵר׃

And he builded an altar there, and called upon the name of the L-RD, and pitched his tent there; and there Isaac's servants digged a well.

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KEHOT'S NOTE

בראשית כו, כה.

69 **מבחי׳ יצחק שהוא עיקר האבות**

The Zohar's teaching, cited by the Kehot note, that Yitzchak is the chief of the Patriarchs.

Zohar III, 99b זח״ג צט,

KEHOT'S NOTE

זח״ג צט, ב.

70 **בוצינא דקרדונייתא**

The Kehot notes on that later maamar in Miketz gather the sources for the botzina dekardinusa.

KEHOT'S NOTE

ראה במ״מ לקמן לט, א.

71 **והנה העלאת . . אתה אבינו**

Quotes this passage (from Miriam's well to "For You are our Father").

KEHOT'S NOTE

ראה קטע זה באוה״ת פ׳ חקת ע׳ תתמג ע״ש.

72 **כי אתה אבינו**

"For You are our Father": in the Sages' reading, Israel's words addressed to Yitzchak.

Isaiah 63:16 ישעיהו ס״ג:ט״ז

כִּי־אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ אַתָּה ה׳ אָבִינוּ גֹּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ׃

For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O L-RD, art our Father, Our Redeemer from everlasting is Thy name.

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73 **וירִיבו רעי גרר**

"The herdsmen of Gerar quarreled with Yitzchak's herdsmen, saying, 'The water is ours.'"

Genesis 26:20 בראשית כ״ו:כ׳

וַיָּרִיבוּ רֹעֵי גְרָר עִם־רֹעֵי יִצְחָק לֵאמֹר לָנוּ הַמָּיִם וַיִּקְרָא שֵׁם־הַבְּאֵר עֵשֶׂק כִּי הִתְעַשְּׂקוּ עִמּוֹ׃

And the herdmen of Gerar strove with Isaac's herdmen, saying: 'The water is ours.' And he called the name of the well Esek; because they contended with him.

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KEHOT'S NOTE

בראשית כו, כ.

PARAGRAPH 13

74 **אי׳ במדרש . . ריח בגדיו, בוגדיו**

The Talmud gives the same reading of "his garments" as "his rebels."

Sanhedrin 37a:7–8 סנהדרין ל״ז א:ז׳-ח׳

רֵישׁ לָקִישׁ אָמַר: מֵהָכָא, ״כְּפֶלַח הָרִמּוֹן רַקָּתֵךְ״ – אֲפִילּוּ רֵיקָנִין שֶׁבָּךְ מְלֵאִין מִצְוֹת כְּרִמּוֹן. רַבִּי זֵירָא אָמַר: מֵהָכָא, ״וַיָּרַח אֶת רֵיחַ בְּגָדָיו״. אַל תִּיקְרֵי ״בְּגָדָיו״ אֶלָּא ״בּוֹגְדָיו״. הָנָהוּ בְּרִיוֹנֵי דַּהֲווֹ בְּשִׁיבָבוּתֵיהּ דְּרַבִּי זֵירָא, דַּהֲווֹ מָקְרֵב לְהוּ כִּי הֵיכִי דְּנֵיהְדְּרוּ לְהוּ בִּתְיוּבְתָּא, וַהֲווֹ קָפְדֵי רַבָּנַן. כִּי נָח נַפְשֵׁיהּ דְּרַבִּי זֵירָא, אָמְרִי: עַד הָאִידָּנָא הֲוָה חָרִיכָא קַטִּין שָׁקֵיהּ

דַּהֲוָה בָּעֵי עָלַן רַחֲמֵי, הַשְׁתָּא מַאן בָּעֵי עָלַן רַחֲמֵי? הַרְהֲרוּ בְּלִבַּייְהוּ וַעֲבַדוּ תְּשׁוּבָה.

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KEHOT'S NOTE

ב״ר פ׳ סה. אגדת בראשית פמ״ב. ראה סנהדרין לז, א. השייכות בגדיו לבוגדיו — ראה אוה״ת שה״ש ע׳ שפח שמציין לקידושין יח, ב. שמחמת הבגידה דעץ הדעת הוצרך לבגדים ולבושים. בלקו״ת ראה לג, ד. שה״ש לב, ב. לז, ב מציין לכאן.

75 **וירח את ריח בגדיו. בוגדיו**

The Midrash reads "his garments" as "his rebels": even the sinners of Yaakov's line carry a fragrance.

Bereshit Rabbah 65:22–23 בראשית רבה ס״ה:כ״ב-כ״ג

... ויאמר גשה נא ושקה לי, אמר לו: את נושקני בקבורה, ואין אחר נושקני בקבורה. ויגש וישק לו וירח את ריח בגדיו אמר רבי יוחנן: אין לך דבר שריחו קשה מן השטף הזה של עזים, ואת אמרת וירח את ריח בגדיו ויברכהו?! אלא, בשעה שנכנס אבינו יעקב אצל אביו, נכנסה עמו גן עדן, הדא הוא דאמר לו: ראה ריח בני כריח שדה. ובשעה שנכנס עשו אצל אביו, נכנסה עמו גיהינום, היך מה דאת אמר: (משלי כ): בא זדון ויבא קלון. דבר אחר: וירח את ריח בגדיו ויברכהו, כגון יוסף משיתא, ...

"He did not recognize him, because his hands were hairy like the hands of his brother Esau, and he blessed him" (Genesis 27:23). "He did not recognize him" - when wicked people were produced from him, he [Isaac] did not recognize them. "His father Isaac said to him: Approach and kiss me, my son" (Genesis 27:26). "Approach and kiss me" - he said to him: 'You will be adjacent to me in burial, but no other will be adjacent to me in burial.' "He approached and kissed him, and he ...

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76 **שבזהר אמר**

The Zohar on "And Avraham was old": the praise of baalei teshuvah, who draw down with greater strength.

Zohar I, 129b זח״א קכט,

KEHOT'S NOTE

זח״א קכט, ב. ראה גם לקמן פב, א. הלשון באוה״ת פ׳ בלק ע׳ תתקמ. וראה שם פ׳ פנחס ע׳ א׳רב.

77 **שבזוהר אמרו ע״פ ואברהם זקן**

The maamar on "And Avraham was old, advanced in days" explains the Zohar there: the days of a person's life become the soul's garments for enjoying the radiance of the Shechinah.

KEHOT'S NOTE

נסמן לעיל טז, א.

78 **ואברהם זקן בא בימים**

"And Avraham was old, advanced in days": the verse on which the Zohar's teaching is said.

Genesis 24:1 בראשית כ״ד:א׳

וְאַבְרָהָם זָקֵן בָּא בַּיָּמִים וַה׳ בֵּרַךְ אֶת־אַבְרָהָם בַּכֹּל׃

And Abraham was old, well stricken in age; and the L-RD had blessed Abraham in all things.

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PARAGRAPH 14

79 **וכמעשה דר״א בן דורדייא**

The story of Rabbi Elazar ben Durdaya, whose total repentance earned him the World to Come.

Avodah Zarah 17a:12 עבודה זרה י״ז א:י״ב

וּמַעֲבִירָה לָא? וְהָתַנְיָא: אָמְרוּ עָלָיו עַל רַבִּי אֶלְעָזָר בֶּן דּוּרְדְּיָא, שֶׁלֹּא הִנִּיחַ זוֹנָה אַחַת בָּעוֹלָם שֶׁלֹּא בָּא עָלֶיהָ. פַּעַם אַחַת שָׁמַע שֶׁיֵּשׁ זוֹנָה אַחַת בִּכְרַכֵּי הַיָּם, וְהָיְתָה נוֹטֶלֶת כִּיס דִּינָרִין בְּשָׂכָרָהּ. נָטַל כִּיס דִּינָרִין וְהָלַךְ וְעָבַר עָלֶיהָ שִׁבְעָה נְהָרוֹת. בְּשָׁעַת הֶרְגֵּל דָּבָר הֵפִיחָה, אָמְרָה: כְּשֵׁם שֶׁהַפִּיחָה זוֹ אֵינָהּ חוֹזֶרֶת לִמְקוֹמָהּ, כָּךְ אֶלְעָזָר בֶּן דּוּרְדְּיָא אֵין מְקַבְּלִין אוֹתוֹ בִּתְשׁוּבָה.

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KEHOT'S NOTE

ע״ז י״ז, א.

80 **באברהם כתיב בא בימים**

"Avraham was old, advanced in days."

Genesis 24:1 בראשית כ״ד:א׳

וְאַבְרָהָם זָקֵן בָּא בַּיָּמִים וַה׳ בֵּרַךְ אֶת־אַבְרָהָם בַּכֹּל:

And Abraham was old, well stricken in age; and the L-RD had blessed Abraham in all things.

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KEHOT'S NOTE

בראשית כד, א.

81 **והעלאת מ״ן כזה שהוא בחי׳ מקיף**

There (Shir HaShirim 37b) Likkutei Torah quotes this point: the raising of mayin nukvin at the encompassing level belongs also to the soul in a body, as teshuvah, "the fragrance of his rebels"; so every person should be in teshuvah all his days, and this is serving "with all your might," beyond the limits of the vessel.

KEHOT'S NOTE

מובא בלקו״ת שה״ש לז, ב.

82 **אני ה׳ לא שניתי**

"For I, Havayah, have not changed."

Malachi 3:6 מלאכי ג׳:ו׳

כִּי אֲנִי ה׳ לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם:

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

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KEHOT'S NOTE

מלאכי ג, ו.

83 **הודו על ארץ ושמים**

"His splendor is over earth and heaven."

Psalms 148:13 תהילים קמ״ח:י״ג

יְהַלְלוּ אֶת־שֵׁם ה׳ כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם:

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

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KEHOT'S NOTE

תהלים קמה, יג.

84 **וירם קרן לעמו**

"And He has raised up a horn for His people."

Psalms 148:14 תהילים קמ״ח:י״ד

וַיָּרֶם קֶרֶן לְעַמּוֹ תְּהִלָּה לְכָל־חֲסִידָיו לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ הַלְלוּ־יָהּ:

And He hath lifted up a horn for His people, A praise for all His saints, Even for the children of Israel, a people near unto Him. Hallelujah.

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85 **בע״ת אף מי שאין עבירות בידו**

The Kehot note points here for the idea that one should always be in a state of return.

Shabbat 153a שבת קנ״ג א

KEHOT'S NOTE

ראה שבת קנג, א. לקו״ת בלק עד, א.

PARAGRAPH 15

86 **ורב דגן ותירוש**

"And an abundance of grain and wine": part of the blessing Yaakov received.

Genesis 27:28 בראשית כ״ז:כ״ח

וְיִתֶּן־לְךָ הָאֱלֹקִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרֹב דָּגָן וְתִירֹשׁ:

So G-d give thee of the dew of heaven, And of the fat places of the earth, And plenty of corn and wine.

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87 **וספורי מעשיות שבגמ׳ דרבב״ח**

The tales of Rabbah bar bar Chanah, whose hidden meanings hold secrets of the Torah.

Bava Batra 73b בבא בתרא ע״ג ב

KEHOT'S NOTE

ב״ב עג, ב.

88 **ובכדי שיאיר אור רב . . שהוא קו המדה**

Quotes this passage, which it explains there differently, and suggests both may be one: though the root of this light is above the measuring line, it must still be drawn through the measuring line.

KEHOT'S NOTE

בלקו״ת נשא כז, ד מביא קטע זה דשם מבואר באופן אחר והניח בצ״ע. ביהל אור ע׳ תנט מציין לכאן "בענין הברכה של יצחק שורש קו המדה שיהי׳ בבחי׳ ברכה" וע״ז מציין קודם מגמרא ב״ב דף פח, ב.

89 **בעשי׳ הגשמי׳ . . ואף גם זאת**

The manuscript reads: "in physical Asiyah, for this was without Yitzchak's knowledge; only 'he came with guile,' etc., for it cannot be enclothed."

KEHOT'S NOTE

95 **לאו בזכותא תליא מילתא**

> "Children, life and sustenance depend not on merit but on mazal"; the Alter Rebbe reads mazal as a flow from above all measure.

Moed Katan 28a:13 מועד קטן כ"ח א:י"ג

אָמַר רָבָא: חַיֵּי, בְּנֵי וּמְזוֹנֵי, לָא בִּזְכוּתָא תַּלְיָא מִילְּתָא, אֶלָּא בְּמַזָּלָא תַּלְיָא מִילְּתָא. דְּהָא רַבָּה וְרַב חְסְדָּא תַּרְוַיְיהוּ רַבָּנַן צַדִּיקֵי הֲווֹ, מָר מְצַלֵּי וְאָתֵי מִיטְרָא וּמָר מְצַלֵּי וְאָתֵי מִיטְרָא,

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Zohar I, 181a זח"א קפא, א

KEHOT'S NOTE

מו"ק כח, א. זח"א קפא, א. רנז, ב. ועוד. וראה בשערי זהר (להרב ר. מרגליות) למו"ק שם. ראה לקו"ת במדבר טו, א. ד"ה והי' פקד תרל"א אות ד. תרל"ג ע' רלח, וע' רמז ואילך.

96 **והי' צריך לזה לתקן חטא עה"ד**

> Cited by the Kehot note on repairing the sin of the Tree of Knowledge.

Zohar II, 141b זח"ב קמא, ב

Zohar I, 141b זח"א קמא, ב

KEHOT'S NOTE

ראה אגה"ק סי' ז. זח"ב קמא, ב. וברח"ו הובא באור החמה שם. זח"א קמא, ב. סה"מ תקס"ה ע' מב. אוה"ת ויקרא ע' קפג.

97 **לתקן חטא עה"ד**

> Cited by the Kehot note on repairing the sin of the Tree of Knowledge.

Tanya, Iggeres HaKodesh 7 תניא, אגרת הקדש ז'

98 **ונעשה עירוב גשמיות ברוחניות**

> Quoting this maamar, it infers that before the serpent good and evil were not mixed: as Tur Barekes (Pesach 431) says, the kelipos were at the lowest level, outside the holy worlds of Beriah, Yetzirah and Asiyah, and rose only when Adam sinned.

Tikkunei Zohar, Tikkun 40 · 80a:6 תקו"ז תיקון מ

... כְּגַוְונָא דְּדָם טָהוֹר וְדָם נִדָּה דְּצָרִיךְ לְאַפְרָשָׁא בֵּינַיְיהוּ, בְּגִין דְּהַהוּא זוּהֲמָא דְּהַטִּיל נָחָשׁ בְּחַוָּה גָּרִים לְעָרְבָא מַיִין דְּדַכְיוּ עִם מַיִין דְּמָסָאֲבוּ, וּבְגִין דָּא תַּקִּינוּ תַּקָּנָה דָּא לְחוֹבָה לְאַפְרָשָׁא בֵּינַיְיהוּ, וְהַהוּא דְּאַפְרִישׁ בֵּינַיְיהוּ דָּא רָקִיעַ דְּעַל רֵאשֵׁי חֵיוָון, דְּאִתְמַר בֵּקה (יחזקאל א כב) וּדְמוּת עַל רָאשֵׁי הַחַיָּה רָקִיעַ דָּא מטטרו"ן.

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ת"ז תי' מ'. וראה באוה"ת בראשית כרך ג תקפא, ב "מבואר בת"א סד"ה ראה ריח בני, שהנחש עירב גשמי' ברוחניות משמע מקודם לא הי' מעורבים הטו"ר והיינו כמ"ש בטו"ב ה' פסח סי' תל"א שהיו הקליפות בשפל המדרגה חוץ לגבול בי"ע דקדושה למטה מן העולם העשי' כו' אמנם כאשר חטא אדה"ר עלתה הקליפה למעלה כו' עכ"ל. ע"ש.

99 **וכדה על שכמה**

> Rivkah comes out "with her pitcher upon her shoulder";

בכוך 1824: בעש' הגשמי' כי זאת הי' בלי דעתו של יצחק רק בא במרמה כו' שא"א להתלבש.

PARAGRAPH 16

90 **ויתן לך האלקים**

> "May G-d (Elokim) give you of the dew of the heavens": read here as the blessing reaching even into tzimtzum.

Genesis 27:28 בראשית כ"ז:כ"ח

וְיִתֶּן־לְךָ הָאֱלֹקִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרֹב דָּגָן וְתִירֹשׁ:

So G-d give thee of the dew of heaven, And of the fat places of the earth, And plenty of corn and wine.

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91 **ויתן לך האלקים גם בבחי' צמצום**

> A parallel discussion of the Name Elokim and the blessing "May Elokim give you."

KEHOT'S NOTE

ראה סידור שער התקיעות. ד"ה פדה בשלום תש"ג.

92 **אשר ברכו ה'**

> "Which Havayah has blessed": the verse just before, whose Havayah the word "give" draws down.

Genesis 27:27 בראשית כ"ז:כ"ז

וַיִּגַּשׁ וַיִּשַּׁק־לוֹ וַיָּרַח אֶת־רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרְכוֹ ה'

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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93 **ואף גם זאת בלי דעתו של יצחק**

> Cites this maamar: the blessings came without Yitzchak's knowledge, like the Tosefta's "a mitzvah that comes without our knowledge," because their root is the "dew that drips from Atika"; it also connects "his rebels" with teshuvah above the "garments."

KEHOT'S NOTE

בלקו"ת ברכה צט, ג מציין לכאן, שזהו ע"ד התוספתא פ"ג דפיאה שמצוה זו שלא לדעתנו ומסיים "והיינו לפי ששרש ברכות אלו הוא ג"כ מבחי' טלא דנטיף מעתיקא" ע"ש.

94 **בא אחיך במרמה**

> "Your brother came with guile and took your blessing": Yitzchak's words to Eisav.

Genesis 27:35 בראשית כ"ז:ל"ה

וַיֹּאמֶר בָּא אָחִיךָ בְּמִרְמָה וַיִּקַּח בִּרְכָתֶךָ:

And he said: 'Thy brother came with guile, and hath taken away thy blessing.'

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KEHOT'S NOTE

בראשית כז, לה.

read here as the Torah held on high, still only spiritual.

Genesis 24:15 בראשית כ״ד:ט״ו

וַיְהִי־הוּא טֶרֶם כִּלָּה לְדַבֵּר וְהִנֵּה רִבְקָה יֹצֵאת אֲשֶׁר יָלְדָה לִבְתוּאֵל בֶּן־מִלְכָּה אֵשֶׁת נָחוֹר אֲחִי אַבְרָהָם וְכַדָּהּ עַל־שִׁכְמָהּ׃

And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

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100 **בעשי׳ הגשמי׳ . . ואף גם זאת**

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

KEHOT'S NOTE

בבוך 1824: בעשי׳ הגשמי׳ כי זאת הי׳ בלי דעתו של יצחק רק בא במרמה כו׳ שא״א להתלבש.

101 **וכדה על שכמה כו׳**

The manuscript adds "as explained elsewhere."

KEHOT'S NOTE

בבוך 1824 נוסף: "כמ״ש במ״א" ראה לקו״ת ברכה צה, ד.

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THE CHASSIDISHE PARSHA

About this edition

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

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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