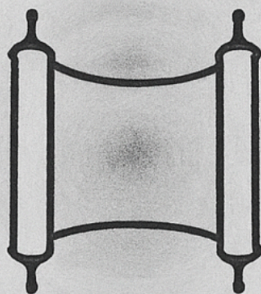


בס"ד

**Rebbe Elimelech  
of Lizhensk  
Parshas Toldos**



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## The Rebbe, Rebbe Elimelech of Lizhensk

Noam Elimelech

Parshas Toldos

### מאמר א

**And these are the generations of Yitzchak son of Avraham, et cetera (Bereishit 25:19).** Rashi of blessed memory explains: “Yaakov and Esav who are mentioned in the section.” One may explain by way of allusion that Yitzchak hints to judgment and Avraham hints to kindness, as is known.

And it is stated: “The righteous, their beginning is suffering and their end is tranquility, and the wicked are the opposite.” This is “These are the generations of Yitzchak son of Avraham,” meaning that after judgment is born kindness.

And “Avraham begot Yitzchak,” meaning that after kindness is born judgment. And Rashi explains: “Yaakov and Esav who are mentioned in the section,” et cetera, meaning this allusion mentioned in the section is said regarding Yaakov and Esav.

That is, regarding Yaakov his beginning is judgment and his end is tranquility, as mentioned above, and regarding Esav it is the opposite.

ואלה תולדות יצחק בן אברהם, וכל-שכן. פירש רש"י זכרוננו לברכה "יעקב ועשו האמורים בפרשה". יש לפרש על דרך הרמז, שיצחק רמז לדיון. ואברהם רמז לחסד פדוע.

ונאמר שהצדיקים תחלתן יסורים וסופן שלום והרשעים ההפך. וזהו "אלה תולדות יצחק בן אברהם" רוצה לומר שאחר הדיון נולד חסד.

"אברהם הוליד את יצחק", רוצה לומר שאחר החסד נולד דיון. ופירש רש"י יעקב ועשו האמורים בפרשה, וכל-שכן רוצה לומר הרמז הזה האמור בפרשה.

דהינו ליעקב תחילתו דיון וסופו שלום כנזכר לעיל, ולעשו ההפך.

### [NOTE Summary:

This maamar teaches that the verse “These are the generations of Yitzchak son of Avraham” contains a spiritual pattern: Yitzchak represents the attribute of judgment and Avraham represents kindness. In the Divine order, judgment gives rise to kindness and kindness gives rise to judgment, forming a continuous cycle of spiritual refinement. This pattern appears in the lives of Yaakov and Esav as well: Yaakov’s path begins with difficulty but leads to peace and tranquility, while Esav follows the opposite pattern. The Torah hints that both qualities—judgment and kindness—must coexist, each giving birth to the other, guiding how a person grows and responds to life.

### Practical Takeaway:

A person should recognize that moments of judgment, struggle, or pressure often give birth to new kindness, blessing, and inner tranquility. Likewise, times of kindness and ease require structure and discipline so that one’s goodness becomes enduring. By embracing both qualities within ourselves—strength and compassion—we can navigate challenges with faith and respond to blessings with responsibility. **END NOTE]**

### מאמר ב

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**Or it may also be said by way of remez:** We observe people's behavior — meaning the wicked who perform evil — that the initial persuasion of the evil inclination is to tell them that the act is a mitzvah, while in truth it is a great sin.

And the righteous, who guard themselves from sins, sometimes perform a sin for the sake of Heaven — as we find that one may deviate from the truth for the sake of peace.

And this is “These are the generations of Yitzchak” (Bereishis 25:19), meaning the judgment that comes through sins. The cause of a sin is because of “the son of Avraham” — an allusion to a mitzvah — for the evil inclination tells him that it is a mitzvah.

And there are righteous people who sometimes perform a sin for the sake of Heaven, as mentioned. Therefore it hints: “Avraham fathered Yitzchak,” meaning: the great tzaddik sometimes produces “Yitzchak” — meaning judgment — for he sometimes performs a sin for the sake of Heaven because of his great righteousness. And this is sufficient.

או יאמר גם כן על דרך הרמז, דהנה אנו רואים מעשה בני אדם דהינו הרשעים העושים רע, תחלת הסתת היצר הרע בהם הוא שאומר להם שזה הוא מצוה לעשות, ובאמת היא עבירה גדולה.

והצדיקים הנשמרים מעבירות, לפעמים עושים עבירה לשמה, כמו שמצינו מתר לשנות מפני דרכי השלום.

וזהו “ואלה תולדות יצחק” (בראשית כ"ה:י"ט), דהינו הדין הקא על ידי עבירות. הסבה של עבירה הוא מחמת “בן אברהם” — רמז למצוה — דהינו שיהייר הרע אומר לו שיהא מצוה.

ויש צדיקים שעושים עבירה לשמה כנ"ל. לזה רמז “אברהם הוליד את יצחק” (בראשית כ"ה:י"ט), רוצה לומר הצדיק הגדול לפעמים הוא מוליד את יצחק — דהינו דין — שעושה עבירה לפעמים לשמה מחמת רב צדקתו. וקל.

### [NOTE Summary:

The maamar explains a subtle spiritual dynamic regarding sin and righteousness. The evil inclination's first strategy is to persuade a person that a sinful act is actually a mitzvah, leading the wicked to commit serious transgressions under the illusion of righteousness. Conversely, the righteous, who guard themselves from sin, may sometimes perform an act that outwardly resembles a sin but is done entirely for the sake of Heaven, such as speaking untruth for the sake of peace. This dual dynamic is hinted in the verse “These are the generations of Yitzchak, son of Avraham.” “Yitzchak” represents din, judgment, and the hardships born of wrongdoing. “Son of Avraham” hints to mitzvah, for the inclination dresses sin as virtue. Yet “Avraham fathered Yitzchak” also hints that a great tzaddik, in his immense righteousness, may sometimes give rise to an action that appears to be din — an act outwardly resembling sin — yet its inner intent is entirely holy.

### Practical Takeaway:

A Jew must cultivate discernment. Not every act that feels noble is truly a mitzvah, and not every act that looks uncomfortable is wrong. One must examine motivations honestly and align every action with the will of Hashem. The yetzer hara often disguises sin as righteousness, while serving Hashem wholeheartedly may occasionally require bending outward forms for the sake of higher peace and unity. True avodah demands inner



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clarity, humility, and constant self-examination so that every deed reflects genuine service of Heaven.

**END NOTE]**

## מאמר ג

**Or one may explain “These are the generations of Yitzchak...”** Let us first clarify the verse: “And Yitzchak sowed in that land... and he found a hundred gates” (Bereishis 26:12). This may be understood as a remez: the task of the tzaddik is always to raise the holy Shechinah, which is the final hei.

And this is what Rashi explains: “This estimate was for tithing.” His words contain a hint to the above: Yitzchak was estimating himself for a tithe. Meaning, for terumah, which Scripture sometimes calls “maaser,” for the term terumah means “to raise the hei.”

And the essence of service to Hashem is through love and fear — hinted in “terumah,” being “two from a hundred.” For a person must recite one hundred blessings daily, and he must bless them with love and with fear.

And this is called “sowing” for the tzaddik, for through love and fear a great light is planted within him. This is the meaning of “Light is sown for the righteous” (Tehillim 97:11). Through this, the hundred gates are found.

Meaning that through each blessing he recites, he opens one gate from the hundred supernal gates, which correspond to the hundred blessings — the supernal pools of blessing. This is the meaning of “And Yitzchak sowed... and he found a hundred gates.”

And it is known that there is a fear that precedes love — for love comes from fear. And there is a higher fear that comes from love.

And this is the hint in “These are the generations of Yitzchak” — meaning the fear that gives birth to “the son of Avraham,” which is love. And there is fear that comes from love, hinted in “Avraham fathered Yitzchak,” meaning love gives birth to fear.

או יאמר "ואלה תולדות יצחק כו'". ונקדם לפרש הפסוק "ויזרע יצחק בארץ כו' וימצא מאה שערים" (בראשית כו: י"ב). יש לומר הרמז, דהנה עבודת הצדיק היא תמיד להרים את השכינה הקדושה שהיא ה"ה האחרונה.

וזהו שפירש רש"י "אומד זה למעשר", רמז בדברי לדברינו ה"ל, שהיה יצחק אומד עצמו למעשר, דהינו תרומה דהכתוב קראת לתרומה מעשר כדאיתא בכמה דוכתא, תרומה פירוש תרומה ה"א.

ועקר העבודה לה' יתברך הוא על-ידי אהבה ויראה, שנה רמז תרומה — תרי ממאה — דחייב אדם לברך מאה ברכות בכל יום, וצריך לברכם באהבה וביראה.

וזה נקרא "זריעה" אצל הצדיק, שעל-ידי אהבה ויראה נזרע בו אור גדול. וזהו "אור זרוע לצדיק" (תהלים צ"ז: י"א). ועל-ידי זה ממילא נמצאים המאה שערים.

דהינו שעל-ידי כל ברכה שהוא מברך הוא פותח שער אחד ממאה שערים העליונים, שהם נקראים מאה ברכות דהינו ברכות העליונים. וזהו "ויזרע יצחק" כנ"ל "וימצא מאה שערים" כנ"ל.

והנה ידוע דיש יראה הקודמת לאהבה דאהבה באה מתוך היראה, ויש יראה עליונה הבאה מתוך אהבה.

וזהו רמז "ואלה תולדות יצחק" — דהינו יראה שעל-ידיה נולד "בן אברהם" — דהינו אהבה. ויש יראה הבאה מתוך אהבה, ולזה רמז "אברהם" — דהינו אהבה — "הוליד את יצחק" — שהוא יראה.

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And this is what Rashi explains: “Yaakov and Eisav mentioned in the section.” The meaning is: What is the practical difference? Rashi explains that through fear and love, compassion is aroused, and judgments are broken.

Meaning: “Yaakov” hints to compassion, and “Eisav” hints to harsh judgments. And this is the hint in “And afterwards his brother came out and his hand was grasping the heel of Eisav” (Bereishis 25:26).

Meaning: Although sometimes the nations overpower and seek to harm Israel, and it appears almost certain to occur, this is not so. For when the matter reaches the very end, Heaven forbid, then the power of the tzaddik emerges and grasps the end so that it does not come to pass.

And this is “And his hand” — meaning his power — “was grasping the heel,” meaning the end, of “Eisav,” who almost completes the matter; then he grasps and prevents it, and great compassion is aroused for Israel. Amen.

וְזֶהוּ שֶׁפִּירֵשׁ רַשִּׁי "יַעֲקֹב וְעֵשָׂו הָאֲמוּרִים בַּפָּרָשָׁה",  
רוֹצֵה לומר מה נִפְקָא מִיָּנָה בְּזֶה? וּפִירֵשׁ רַשִּׁי  
דִּהְנִפְקָא מִיָּנָה הוּא שְׁעַל-יְדֵי הַיָּרָאָה וְהָאֲהָבָה נִתְעוֹרְרוּ  
רַחֲמִים וְנִשְׁבְּרוּ הַדִּינִים.

דִּהְיָנוּ "יַעֲקֹב" רָמַז לְרַחֲמִים וְ"עֵשָׂו" רָמַז לְדִינִים.  
וְזֶהוּ רָמַז "וְאַחֲרָיו בֵּן יֵצֵא אִתּוֹ אֶחָת בְּעֵקֶב עֵשָׂו"  
(בְּרֵאשִׁית כ"ה:כ"ו).

פִּירוּשׁ, הַגֵּם שֶׁלפָּעֲמִים מִתְגַּבְּרִים הָאוֹמוֹת חֵס וְשְׁלוֹם  
וְרוֹצִים לְהַרְעֵ לְיִשְׂרָאֵל חֵס וְשְׁלוֹם, וְנִרְאֶה כְּמַעַט  
שֶׁהַדָּבָר מוֹכֵן חֵס וְשְׁלוֹם לְבוֹא, וְלֹא כֵן הוּא. כִּי אַחֵר  
הַגַּעַת סוֹף הַדָּבָר חֵס וְשְׁלוֹם שְׁיוּגֵמֵר, אֲזַי יֵצֵא כַּחַ  
הַצַּדִּיק וְאוֹחֵז בְּסוֹף הַדָּבָר שֶׁלֹּא יָבוֹא כָּלֵל.

וְזֶהוּ "וְיִדּוּ" – דִּהְיָנוּ כַּחוֹ – "אֶחָת בְּעֵקֶב" – דִּהְיָנוּ  
הַסּוֹף – "עֵשָׂו" הָרוֹצֵה כְּמַעַט לְגַמֵּר הַדָּבָר, אֲזַי אוֹחֵז  
וְאֵינוּ מְנִיחוֹ וְנִתְעוֹרְרוּ רַחֲמִים גְּדוֹלִים עַל יִשְׂרָאֵל.  
אָמֵן.

### [NOTE Summary:

The maamar explains the inner meaning of Yitzchak’s “sowing” and his finding “a hundred gates.” The tzaddik’s avodah is to lift the Shechinah, symbolized by the final hei, through the spiritual act of “terumah”—raising the hei. This elevation happens through love and fear of Hashem, hinted in the obligation to recite one hundred blessings each day. Every blessing opens a supernal gate, drawing divine light into the world and planting holiness within the soul, fulfilling the verse “Light is sown for the righteous.”

The maamar then teaches two forms of fear and love: fear that gives birth to love, and love that gives birth to a higher fear. These correspond to “These are the generations of Yitzchak son of Avraham” and “Avraham fathered Yitzchak.” Through this interplay of love and fear, compassion (Yaakov) is awakened and harsh judgments (Eisav) are broken.

Even when the nations appear ready to harm Israel, and the situation seems dangerously close to completion, the tzaddik grasps the “heel” — the very end — preventing the decree from coming to fruition. His spiritual power arouses heavenly mercy, protecting Israel even at the final moment.

### Practical Takeaway:

A Jew must cultivate both love and fear of Hashem, intertwining them so that each elevates the other. Every blessing is an opportunity to open a gate of divine abundance, and every act of kedushah lifts the Shechinah. When facing moments of challenge or danger, one should remember that the merit of tzaddikim and the power

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of sincere avodah hold back negative forces even at the brink. Consistent daily devotion, sincere blessings, and heartfelt yirah and ahavah draw compassion into one's life and into the world. **END NOTE]**

### מאמר ד

**“And Yitzchak entreated...” (Bereishis 25:21).** It seems that the three matters — children, life, and livelihood — require an awakening from below, meaning that the tzaddik must set his mind upon them as needs of the world. Only then can the tzaddik draw these influences down.

But without an awakening from below, it is impossible for them to be bestowed, even if the tzaddik is holy in all his thoughts for Hashem. The tzaddik must descend slightly from his level to consider these worldly needs; then the influence is sent to the world.

And this is what the Sages meant: “Children, life, and sustenance do not depend on merit,” meaning not on one's righteousness alone, but on “mazel,” as in “water flows from his buckets” (Bamidbar 24:7).

Meaning: through the tzaddik who draws down influences, giving his mind and thought to pour forth and continue children, life, and sustenance.

And this is “On all your offerings you shall offer salt” (Vayikra 2:13). The word “mazel” has the same numerical value as “bread,” meaning sustenance, and “bread” shares the letters of “salt.”

And the verse states: “On all your offerings,” meaning even as you draw near the upper worlds through your righteousness and holiness, still “you shall offer salt,” meaning set your mind to draw down bread — sustenance.

Now Yitzchak our father, peace be upon him, had all his thoughts holy, entirely for Hashem — only for praise and glory to the Holy One. For among tzaddikim even their prayers are called “praise,” and it never entered his mind to pray for children in this worldly sense.

וַיַּעֲמֵר יִצְחָק כּוֹי' (בְּרֵאשִׁית כ"ה:כ"א). נִרְאָה דְּהֵנָּה שְׁלִשָּׁה אֵלֶּה – בְּנֵי חַיִּי וּמִזּוֹנֵי – צָרִיךְ אֲתַעְרוּתָא דְּלִתְמָא, שְׂמִיתוֹן הַצָּדִיק אֶת דַּעְתּוֹ עֲלֵיהֶם שֶׁהֵם צָרָה לְעוֹלָם, וְעַל־יָדֵי זֶה יוּכַל הַצָּדִיק לְהַשְׁפִּיעַם לְעוֹלָם.

אָבֵל אִם לֹא יִהְיֶה אֲתַעְרוּתָא דְּלִתְמָא, בְּלִתי אֶפְשָׁרִי שְׂיוֹשְׁפֵעוּ לְעוֹלָם, גַּם אִם יִהְיֶה צָדִיק בְּכָל מַחְשְׁבוֹתָיו וּקְדוּשָׁתוֹ לַה', כִּי צָרִיךְ הַצָּדִיק לִירֵד קָצֵת מִמִּדְרָגָתוֹ לַחֲשֹׁב עֲלֵיהֶם שֶׁהֵם צוּרְכֵי עוֹלָם, אָז הֵם נִשְׁפָּעִים לְעוֹלָם.

וְזֶהוּ שֶׁאָמְרוּ חֲזו"ל "בְּנֵי חַיִּי וּמִזּוֹנֵי לֹא בְּזָכוּתָא תְּלִיָא מִילְתָּא", רְצוֹנוֹ לומר לֹא בְּזָכוּת וְצִלִּילוֹת שֶׁל אָדָם לְבַדּוֹ תְּלִיָא מִילְתָּא, אֵלֶּא בְּמִזְלָא לְשׁוֹן "יֵל מִים (מִדְּלִיו) (בַּמִּדְבָּר כ"ד:ז).

רְצוֹנוֹ לומר אֵלֶּא עַל־יָדֵי הַצָּדִיק הַמְּשִׁיב הַשְּׁפָעוֹת שְׁנוֹתוֹן דַּעְתּוֹ וּמַחְשְׁבָתוֹ לְהַזִּיל וּלְהַמְשִׁיךְ אֵלָיו חַיִּי בְּנֵי וּמִזּוֹנֵי.

וְזֶהוּ "עַל כָּל קֶרְבָּנְךָ תִּקְרִיב מֶלַח" (וַיִּקְרָא ב':י"ג), מִזְלָא גִימַטְרִיָּא לָחֶם דְּהֵינּוּ מִזּוֹנֵי, וְ"לָחֶם" אוֹתִיּוֹת ""מֶלַח".

וְאָמַר הַפֶּתוּב "עַל כָּל קֶרְבָּנְךָ" רְצוֹנוֹ לומר כְּכָל זֹאת שֶׁאֲתָה מִקְרֵב אֶת הָעוֹלָמוֹת הָעֲלִיּוֹנִים עַל־יָדֵי צְדָקָתְךָ וּקְדוּשָׁתְךָ, עַל כָּל זֹאת "תִּקְרִיב מֶלַח" פִּירוּשׁ תִּתֵּן דַּעְתְּךָ לְהַקְרִיב וּלְהַשְׁפִּיעַ לָחֶם דְּהֵינּוּ מִזּוֹנֵי.

וְהֵנָּה יִצְחָק אָבִינוּ ע"ה הֵיךְ כָּל מַחְשְׁבוֹתָיו קְדוּשִׁים כִּלּוֹ לַה', דְּהֵינּוּ לְשִׁבְחָה וּלְתַהֲלָה לַה' יִתְבָּרַךְ, דְּאֵצֶל הַצָּדִיקִים גַּם הַתַּפְּלָה שֶׁהֵם מְתַפְּלִלִים נִקְרָאת תַּהֲלָה, וְלֹא הִי עוֹלָה עַל מַחְשְׁבָתוֹ לְהַתְפַּלֵּל עַל זֶרַע בְּעוֹלָם בְּאֶפְסוֹן הַנִּל.

## The Rebbe, Rebbe Elimelech of Lizhensk

Noam Elimelech

Parshas Toldos

His intentions and prayers were only for Hashem. This is “And Yitzchak entreated Hashem opposite...” — meaning: it was opposite to the thought of “his wife,” who conceived this idea that children are a worldly necessity.

“For she was barren,” meaning she held this thought in her mind. “And Hashem was entreated for him” — meaning Hashem reversed Yitzchak’s will to this new intention.

“Vayei’ater” is like the teaching of the Sages: Why are tzaddikim compared to a pitchfork? Just as a pitchfork turns grain, so Hashem “turns” the will of the tzaddik — meaning He reverses it.

“The will of those who fear Him He will do” (Tehillim 145:19) — meaning He performs the will of those who fear Him. When Hashem reversed Yitzchak’s will toward praying for children, then “Rivkah his wife conceived.”

Meaning: only then did he know that his wife had conceived, whereas at first he did not know, for he was entirely attached to Hashem.

And the children struggled within her, and she said: If so, why am I?” (Bereishis 25:22). Rivkah knew that her children would receive the holy Torah. When she passed the entrance of a synagogue, Yaakov pushed to go out; and at the entrance of idolatry, Eisav pushed — as Chazal teach.

She did not know that there were two children. She thought it was one child who was at times drawn to good, and at times to evil. She was distressed and said: “If so,” meaning — if my child will be in this state, mixing good and evil when accepting the Torah...

“Why am I?” Why should I receive the Torah, which begins with “Anochi”? For the holy Torah must be entirely holiness without mixture of good and evil.

רק כל מגמתו ותפלותיו היו לה' כנ"ל, וזהו "ויצטרך יצחק לה' לנכח" רצונו לומר זה הנה התנגדות למחשבת "אשתו", שהיא היתה חושבת בכונה הנ"ל שיהיה הוא צריך לעולם.

כי עקרה הוא" רצונו לומר שהיתה מעלה המחשבה הזאת על דעתה. "ויצטרך לו ה'" פירוש שהשם יתברך הפך את רצון יצחק מפונתו הראשונה לפונה הנ"ל.

ויצטרך" הוא על-דרך שאמרו חז"ל "למה נמשלו הצדיקים לעתר? מה עתר מהפך התבואה בגורן", ונמצא עתר הוא לשון הפך, שהשם יתברך עושה רצון לצדיק.

וזהו "רצון יראיו יעשה" (תהלים קמ"ה:י"ט) רצונו לומר שעושה רצון ליראיו. ואז כאשר הפך ה' את רצון יצחק שתהיה פונתו על הנרע כנ"ל, "ותהר רבקה אשתו".

רצונו לומר אז ידע שהרתה אשתו, ולא כן מתחלה. 'לא ידע מנה כלל, כי הנה דבוק בלו בה.

ויתרצו הבנים בקרבה ותאמר אם פן למה זה אנכי" (בראשית כ"ה:כ"ב), דהנה רבקה היתה יודעת שפניה יקבלו התורה הקדושה, ובראותה כשהיתה עוברת על פתח בית הכנסת יעקב היה מפרסם לצאת, ובפתח עבודה זרה היה עשו מפרסם לצאת כמו שדרשו חז"ל.

והיא לא היתה יודעת שנה לה שני עוברים במעייה, רק היתה סוברת שנה עובר אחד שהוא מתגבר עתים לטובה ועתים לרעה, והיתה מצטערת ואומרת "אם פן", רצונו לומר אם חס ושלום באפן זה יהיה בני

למה זה אנכי", למה לי קבלת התורה שפתחה ב"אנכי" ה', כי התורה הקדושה צריכה להיות הפל בקדושה בלי תערובת חס ושלום.

## The Rebbe, Rebbe Elimelech of Lizhensk

Noam Elimelech

Parshas Toldos

“And she went to seek Hashem.” The Gemara says: “The speech of a child reveals the father or mother,” for they are partners in him and each contributes his essence. She attributed the deficiency to herself, thinking she caused it.

Therefore she went to seek Hashem — to repair her portion so that it all be good for Hashem. Hashem said to her: “Two nations are in your womb,” meaning this one will turn entirely to wickedness and the other entirely to righteousness.

And this is “Satisfy us in the morning with Your kindness” (Tehillim 90:14). “Morning” means inspection, for a korban required examination as an awakening from below.

For the root of a korban is great deveikus with holy intentions, and the inspection is for the awakening from below. Thus David prayed: “Satisfy us in the morning...” meaning: the worldly needs a person must consider — let **You** place that desire, not us.

Meaning: the examination of worldly kindnesses needed for awakening — **You** should do this, as in “The will of those who fear Him He will do” (Tehillim 145:19). We remain attached to You.

“We will sing and rejoice in all our days” — meaning the tzaddik serving Hashem truly repairs a different world each day, and no day resembles another.

This is “Avraham was old, coming in days” (Bereishis 24:1) — meaning he possessed many days, each higher than the next. So too: when we cling strongly to You, then “we shall rejoice and be glad in all our days.”

ומלך לדרש את ה' דאיתא בגמרא "שומא דינוקא" או דאבא או דאמא, והוא מחמת שהם שתפין בו וכל אחד מכניס בו חלקו לפי מהותו ומדרגתו, והיתה תולה התסרון בעצמה שהיא גורמת זאת.

לכן "ומלך לדרש את ה'" לתקן את חלקה כדי שיהיה בלוי לטוב לה'. "ויאמר ה' לה שני גימין בבטןך", זה יפנה לרשעו וזה לצדקו בשלמות.

וזהו "שבענו בבקר חסדך" (תהלים צ"ד). "בקר" הוא לשון ביקור, דהקרפן היה צריך ביקור למען תהיה אתערוותא דלתתא.

ששרש הקרפן היה בדבקות גדול בכונות קדושים עליונים, והביקור היה למען אתערוותא דלתתא. וזהו "שהתפלל דוד המלך ע"ה "שבענו בבקר כו

רצונו לומר מה שצריך האדם לחשב ולהעלות על דעתו את צורכי העולם, דהינו ביקור התסדים למען אתערוותא דלתתא, אמה תעשה הרצון הזה כנ"ל "רצון יראיו יעשה", ולא מאתנו יבוא הרצון רק אנחנו נהיה דבוקים בך

ונרננה ונשמחה בכל ימינו, דהצדיק העובד ה' באמת הוא מתקן בכל יום יום עולם אחר, ואין יום אחד דומה לתברו

וזהו "ואברהם זקן בא בימים" (בראשית כ"ד:א), רצונו לומר שהיה לו ימים הרבה, שכל פעם עלה ומתן עולם הגבוה מתברר. וזהו "ונרננה ונשמחה בכל ימינו", פירוש כאשר נהיה דבוקים בך בדבק טוב אזי "נרננה ונשמחה בכל ימינו".



## The Rebbe, Rebbe Elimelech of Lizhensk

Noam Elimelech

Parshas Toldos

### [NOTE Summary:

The maamar reveals Rivkah's inner turmoil when "the children struggled within her." She knew her offspring were destined to receive the Torah, yet she sensed contradictory impulses — holiness pulling toward the beisknesses, impurity pulling toward idolatry. Not knowing she carried twins, she feared a single child containing mixed forces of good and evil. This led her to cry, "If so, why am I?" — questioning the very worthiness of receiving a Torah that begins with "Anochi," which demands absolute purity.

Rivkah attributed the spiritual conflict to her own contribution as a parent, for the Gemara teaches that a child's nature reflects father and mother. Seeking to rectify her share, she "went to inquire of Hashem," who revealed to her the truth: "Two nations are in your womb," two distinct forces, one turning entirely toward wickedness and one toward righteousness.

The maamar then transitions to the verse "Satisfy us in the morning with Your kindness." "Morning" means inspection — as a korban requires checking to create an awakening from below. While the essence of korban is pure deveikus in lofty intentions, the "inspection" corresponds to worldly considerations needed for physical life. David HaMelech prayed that even this earthly component be guided from Above, so that man remains fully attached to Hashem while Hashem Himself arouses the necessary desire for worldly kindness.

A tzaddik repairs a different "world" each day, ascending higher and higher. Thus "Avraham was old, coming in days" — each day was a fully realized spiritual achievement. When one cleaves to Hashem like this, "we shall sing and rejoice in all our days," for every day becomes a new elevation and a new world in holiness.

### Practical Takeaway:

A Jew must learn to interpret inner struggle correctly. Not every contradiction signals impurity; sometimes it reflects multiple spiritual potentials unfolding at once. When confusion arises, like Rivkah, one must seek Hashem's guidance rather than despair. A person should also strive to attach himself to Hashem so fully that even worldly responsibilities arise through divine guidance, not ego. By maintaining constant deveikus, each day becomes a new ladder of growth, and joy fills one's days through continuous ascent in holiness.

### Chassidic Story

A woman once came to Rebbe Elimelech in great anguish, saying, "Rebbe, my child confuses me. At times he shows a heart of gold, loving Torah and kindness, and at other times he behaves wildly. I fear something is deeply broken within him."

Rebbe Elimelech listened gently and replied, "Do you know what Rivkah felt when her children struggled within her? She thought one soul was torn between good and evil. But Hashem revealed to her that she housed two nations — two forces, each needing its own path."

He continued, "Sometimes a child struggles because he carries more potential than one path can hold. Do not despair from the struggle — guide it."

## The Rebbe, Rebbe Elimelech of Lizhensk

Noam Elimelech

Parshas Toldos

The woman asked, "But Rebbe, how can I help him when I do not understand him?"

Rebbe Elimelech said, "Seek Hashem as Rivkah did. Purify your own heart, your own intentions, and your child will receive strength from you. A parent's refinement becomes a child's blessing."

Years later, the boy grew into a sincere, warm-hearted chassid known for rescuing others from despair. He would say, "My mother taught me this: struggle does not mean failure — it means hidden greatness trying to emerge."

### END NOTE]

#### מאמר ה

**And there was famine in the land, aside from the first famine (Bereishit 26:1).** On the surface, what does the verse teach us by saying "aside from the first famine"?

But it appears as follows: regarding Avraham it states, "And there was famine in the land, and Avram went down to Egypt" (Bereishit 12:10). And seemingly, the famine then was one of the ten tests.

Why then did he leave the land because of the famine? He should have remained there during the famine in order to stand in his test.

But the matter is as follows: when there are wicked people in the generation who block the heavenly flow, the righteous who wishes to influence the world must descend to the lowest level of his spiritual standing, as in "From the depths I called You" (Tehillim 130:1).

Therefore, in the days of Avraham, since his generation was wicked and he needed to descend entirely, he was compelled to go down to Egypt, which is extremely coarse and dense, in order to tilt himself away from his elevated level.

This enabled him to draw influence through his prayer, for the one who prays must be like a pauper standing at the door, as in "A prayer of the poor" (Tehillim 102:1).

ויהי רעב בארץ מלבד הרעב הראשון (בראשית כ"ו:א'). לכאורה מה בא הכתוב להשיענו בגזע "באמרו" מלבד הרעב הראשון?

אבל נראה דהנה אצל אברהם נאמר "ויהי רעב בארץ וירד אברהם מצרימה" (בראשית י"ב:י), ולכאורה הרי הרעב שהיה אז היה אחד מעשרה נסיונות

ולמה הלך משם מפני הרעב והיה לו להתעקב שם בימי הרעב לעמד בנסיונו?

אבל הענין הוא דהנה פשוט רשעים בדור שהם מעכבים ההשפעות, אז הצדיק הרוצה להשפיע לעולם צריך לירד ממדרגתו עד-סוף מדרגתו התחתונה על דרך שאמר הכתוב "ממעמקים (קראתיו" (תהלים ק"ל:א).

ולכן בימי אברהם שהיה דורו רשעים והיה צריך לירד ממדרגתו לגמרי, לכן הכרח לירד מצרימה שם הוא מקום עב ומגשם ביותר כדי שיטה עצמו גם-הוא ממדרגתו העליונה.

להיות יכול להשפיע על-ידי תפלתו, "תפלה לעני" (תהלים ק"ב:א'), שהמתפלל צריך להיות בעני עומד על הפתח.

## The Rebbe, Rebbe Elimelech of Lizhensk

Noam Elimelech

Parshas Toldos

But Yitzchak, although his generation was also wicked, did not need to descend to Egypt to make himself more physical. For it is known that when a righteous person has already repaired something through his prayer, a later righteous person can accomplish the same matter easily.

אָבֿל יִצְחָק אָפֿ-על־פֿי שְׁתִּיה דּוֹרוֹ רָשָׁעִים לֹא הָיָה  
צָרִיד לִיָּרֵד מִצְרַיִם כְּדֵי לַגְשֵׁם עַצְמוֹ. דִּהְיָה יָדוּעַ דְּבָר  
אֲשֶׁר-כִּבֵּר תַּקֵּן אֵינָה צָדִיק בְּתַפְלָתוֹ, אֲזִי אַחֵר יָזָן  
אִם-יִקְרָה לְצָדִיק שְׂאֵתֵרֵי גַם-הוּא אוֹתוֹ הַדְּבָר, בְּקֹל  
הוּא לֹא לַפְעוֹל מַעֲשֵׂהוּ מִפְּנֵי שְׂכָר תַּקֵּן הַצָּדִיק  
הַקּוֹדֵם.

For this reason the verse states “aside from the first famine,” giving the explanation for why Yitzchak did not need to descend to Egypt. And this is easily understood.

וּלְמַעַם זֶה אָמַר הַכְּתוּב “מִלִּבְד הָרָעָב הָרִאשׁוֹן,” לְהַת  
טַעַם לָזֶה שֶׁלֹּא הָיָה צָרִיד יִצְחָק לִיָּרֵד מִצְרַיִם. וְקֹל  
לְהַבִּין.

### [NOTE Summary:

The maamar explains why Yitzchak did not descend to Egypt during the famine, unlike Avraham. Although both generations were wicked and spiritually obstructive, Avraham had to descend from his lofty spiritual level down to the lowest depths so he could draw down divine influence through his prayer. This required him to go to Egypt, the most coarse and spiritually dense place, in order to achieve the state of “a pauper standing at the doorway,” necessary for effective prayer.

However, once a tzaddik repairs a spiritual blockage through his avodah, that repair remains available for later tzaddikim. Since Avraham had already performed this rectification through his own descent, Yitzchak did not need to repeat it. Therefore, the verse emphasizes “aside from the first famine,” explaining that although the circumstances were similar, the spiritual work had already been accomplished. Yitzchak could address the famine without descending to Egypt because Avraham had paved the spiritual path beforehand.

### Practical Takeaway:

A person does not always need to struggle in the same way others struggled before them. The spiritual breakthroughs, prayers, and efforts of those who came earlier—parents, teachers, tzaddikim—create pathways that lighten our own burdens. When facing challenges, we can remember that much of the spiritual groundwork has already been laid. Our task is not always to start from scratch, but to build on the strengths and victories of those who came before us, trusting that their efforts give us the ability to overcome our own obstacles more easily.

END NOTE]

### מאמר ו

“And Yitzchak sowed in that land...” King David, peace be upon him, said “Light is sown for the righteous.” One may explain that light is *planted* within the tzaddik — meaning his holiness and inner light function like a seed that produces fruits.

וַיִּזְרַע יִצְחָק בְּאֶרֶץ הַהוּא כו'. דִּהְיָה דוֹר הַמִּלְכָּה עָלָיו  
הַשְׁלוֹם אָמַר “אוֹר נִרְע לְצָדִיק” כו', יִשְׁ-לְפָרֵשׁ דָּאוֹר  
הוּא נִרְוֵעַ אֲצֵל הַצָּדִיק

## The Rebbe, Rebbe Elimelech of Lizhensk

Noam Elimelech

Parshas Toldos

Through his holiness he awakens awe throughout the world and plants the light of holiness within people. “And to the upright of heart — joy”: those who are merely upright of heart bring joy to others when seen, but cannot plant holiness in others.

This is “And Yitzchak sowed in that land.” He planted awe and holiness in people. “And he found that year a hundred gates” — for a person must bless one hundred blessings daily.

These blessings correspond to the hundred souls who were dying each day, which King David rectified through one hundred blessings. The tzaddik who plants holiness is considered as if he revives them.

Thus the tzaddik repairs the hundred supernal gates, each person having a unique gate, which the tzaddik maintains by sustaining that person’s spiritual life.

“And all the wells that Avraham’s servants dug...” How is this verse connected? Why mention it? And since Avimelech told him “Go from us,” and Yitzchak camped elsewhere, how does it say he returned to dig the wells? Rashi sensed this difficulty.

According to our path: the verse hints to human behavior. People awakened to fear of Heaven through a tzaddik may later become lax. Then they mistakenly feel more complete than true tzaddikim.

Thus “all the wells” — the springs of awe and holiness opened by Avraham — “the Philistines stopped them up,” meaning the fountains of awe later became sealed.

“And filled them with dust” — with physicality, meaning they turned awe into rote habit, “mitzvas anashim melumadah.”

Therefore, “And Avimelech said: Go from us, for you have become mighty” (Bereishis 26:16). Meaning, the fear of Heaven of Yitzchak appeared to them as something strange and new, and not proper like their own deeds.

דהינן הקדושה והאור שבו הוא כמו-זריעה העשה פרות. שהוא גורם בקדושתו התעוררות יראה על-כל-העולם ונרע בבני-אדם האור הקדושה. “וילישרי-לב שמחה

רב להבין דרך הישרים בלב מביאים שמחה לאחרים, אבל אינם יכולים להזריע אורות קדושה “באחרים. וזהו “וירע יצחק בארץ ההיא

כנ”ל, שהזריע בבני-אדם יראה וקדושה. “וימצא בשנה ההיא מאה שערים”, דתנב אדם לברך מאה ברכות בכל-יום

והם נתקנו גגד מאה נפשות שהיו מתים בכל-יום ותקנו דגד המלך עליו השלום נגדם מאה ברכות. והצדיק המזריע קדושה ויראה באחרים

הוא כאלו מתנה אותם. ועלי-ידי זה גורם תלון למאת שערים הידועים, כ”ל-כל-איש ואיש יש-לו שער מיוחד לו והמקומה הוא מתלון אותו השער המקוד. “וכל-הבארות אשר-חפרו עבדי-אברהם

ולכאולה היאך מקשר הפסוק הזה לכאן? ומה בא-להשמיענו בזה? וגם יש-לדקדק... ורש”י זכרונו לברכה הרגיש בזה על-פי דרכנו

הורתה לנו התורה הקדושה דרכי בני-אדם הנתעוררים ביראה על-ידי הצדיק ואחר פן אם-תסור מהם היראה... וזהו “וכל-הבארות” דהינו מעינות היראה והקדושה אשר נתעוררו

ונחפרו ונפתחו על-ידי אברהם אבינו, “סתם פלשתים” דהינו אחר פן נסתם מהם המעינות היראה, “וימלאום עפר” ר”ל בגשמיות, [שמלאו] את-היראה במצנות אנשים מלמדה.

לכן “ויאמר אבימלך לך-מעמנו כי עצמת” (בראשית כ”ט:ז), ר”ל שהיתה נראית להם יראת יצחק דבר חדש ותימה ואיננה מתקנת כמעשיהם



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What did Yitzchak do? “And he went from there and encamped in the valley” (Bereishis 26:17). For when a tzaddik has great light enabling him to sow holiness in others, he must exert himself by every means to place fear of Heaven into people’s hearts.

And this is hinted in the verse: “If a man shall open a pit...” (Shemos 21:33). “If” means “when,” teaching that the obligation rests upon the tzaddik, called “man,” to open the “pit,” meaning the fountains of awe and holiness, opening people’s hearts to great fear and holiness.

Or “when a man shall dig a pit” — “dig” means to carve, meaning he begins digging and etching fear and holiness into people’s hearts. “And an ox or a donkey falls there” — then certainly the forces of impurity fall away.

“The owner of the pit shall pay”—meaning this is the tzaddik’s reward, for the Holy One, blessed be He, the Master of all holiness, will pay him his reward in the World to Come.

And further, “silver he shall return to its owner” (Shemos 22:1). Meaning this too is his reward: the fear and holiness that he caused in others returns to him and increases his own fear, love, and longing for the service of the Blessed One.

This is “silver,” from the root meaning longing, for the yearning and love return to him. In this manner I explained “Words that go out from the heart enter the heart”—meaning they return to the same heart from which they came, adding even more holiness.

The Gemara asks: “If for opening one is liable, then for digging—how much more so?” According to our path, the meaning is: if the obligation is upon the tzaddik to open people’s hearts, then certainly to dig. And it answers: “To bring one digger after another”—meaning if one attempt does not awaken them, he must repeat and rebuke again, as in “surely you shall rebuke.”

And this is the meaning of “and he encamped in the valley of Gerar” (Bereishit 26:17). It means that when Yitzchak saw that they were not turning toward his awe to learn from him,

מה עשה יצחק? “וַיֵּלֶךְ מִשָּׁם וַיֵּחַן בְּנֶחֱלָ” (בראשית כ"ו:י"ז). דהנה צדיק הנ"ל שיש-לו אור גדול כפי שיוכל להזריע באחרים, אז עליו הדבר משל

וזה נאמר רמז בפתוב “כִּי־יִפְתָּח אִישׁ בֹּרֶ” (שמות כ"א:ג). “כי” הוא לשון “אשר”, דהינו שהתיב “משל על-הצדיק הנקרא “איש” שיפתח את-ה-בור

או כי יכרה איש בור”, “יכרה” הוא לשון חפירה, שמתחיל לחפר ולחקק בלבבות בני אדם יראה ונקדשה. “ונפל שמה שור או-חמור” ר"ל אז בנודאי

בעל-הבור ישלם, “ר"ל זה שחרו של-הצדיק, שהקדשה בריוף הוא שהוא בעל-ואדון לכל-הקדשות והיראות ישלם לו שחרו

ולא עוד אלא “כסף ישיב לבעליו” (שמות כ"ב:א), פירש דגם-זה שחרו, שהיראה והקדשה הזוהר שגורם לבני-אדם תשוב אליו

ותוסף בו-עוד יראה ונהנה ותאנה לעבדו יתברך שמו. וזהו “כסף” לשון נכספת נכספת. ועל-הדרך זה “פרשתי” דברים היוצאים מ-הלב נכנסים ללב

פירש לפי דרשינו הנ"ל, אם-התיב על-הצדיק לפתח לבבות בני אדם במעניי היראה, כל-י-ש-כן על-הפרזה ומשני “להביא כוזה אחר כוזה”, דהינו אם-כפעם “אחת לא יפעלו... יחזור ויזכיר” הוכח תוכיח

וזהו “וַיֵּחַן בְּנֶחֱלָ גֵרָר” (בראשית כ"ו:י"ז) רוצה לומר כאשר ראה יצחק שאינם פונים אל יראתו ללמוד ממנו,

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he strengthened himself more and more in his holiness until the upper river, which is the river of Hashem, and he extended from there awe and awakening upon them. For so is the path of the tzaddik:

to draw down an awakening of awe of exaltedness from the upper worlds upon all human beings. And this is “and Yitzchak returned and dug the wells of water that they had dug in the days of Avraham,

and the Philistines had stopped them” (Bereishit 26:18). He would return and arouse their spirit with complete awe, and he awakened the earlier awe

that Avraham our father, peace be upon him, had placed within them.

### [NOTE Summary:

This maamar reveals how a tzaddik serves as a spiritual sower, planting awe and holiness within the hearts of others. “Yitzchak sowed in that land” alludes to the tzaddik whose inner light acts like seed, producing spiritual fruit in all who encounter him. The one hundred gates that Yitzchak finds correspond to the one hundred blessings instituted to repair the one hundred daily spiritual diminutions. When a tzaddik plants awe in another Jew, it is considered a form of reviving the soul, just as those blessings restore the life-force lost each day.

The wells of Avraham symbolize earlier awakenings of awe that Avraham opened within humanity. Over time, the Philistines filled these wells with earth, representing how material habits and mechanical practice bury genuine spiritual sensitivity. When people lose inner awe, they mistakenly imagine the tzaddik’s path is strange or less correct than their own, only because their inner wells have become sealed.

Yitzchak models the response of a true tzaddik. When others fail to learn from his awe, he does not retreat. Instead, he intensifies his holiness, drawing from the upper “river of Hashem,” channeling renewed fear of Heaven upon them. He redigs the wells, reawakening the dormant awe that Avraham had implanted. The teaching shows that even when spiritual responsiveness is buried, a tzaddik can reignite it, drawing down higher light and reopening what once flowed within the soul.

### Practical Takeaway

When spiritual feeling becomes buried beneath distraction or heaviness, one must not despair. Just as Yitzchak reopened sealed wells, a person can reopen the inner source of awe through sincerity, persistence, and connection to the teachings of tzaddikim. With steady effort, the earlier spark of holiness returns with even greater clarity. Small acts of truth, done consistently, become the tools that uncover the living water beneath.

הִנֵּה הוּא מְתַגַּבֵּר וְהוֹלֵךְ בְּקִדְּשׁוֹ עַד הַנַּחֲל הָעֶלְיוֹן  
שֶׁהוּא נַחֲל ה', וְהַמְשִׁיךְ מִשָּׁם יִרְאָה וְהַתְעוֹרְרוֹת  
עֲלֵיהֶם, כִּי כֵן דֶּרֶךְ הַצַּדִּיק

לְהַמְשִׁיךְ הַתְעוֹרְרוֹת יִרְאָה רִמּוּמֵי מַעוֹלָמוֹת  
הָעֲלִיּוֹנִים עַל כָּל בְּנֵי אָדָם. וְזֶהוּ "וַיָּשָׁב יִצְחָק וַיַּחְפֹּר  
אֵת בְּאֵרוֹת הַמַּיִם אֲשֶׁר חָפְרוּ בְיָמֵי אֲבִרָהֶם" (בְּרֵאשִׁית  
(כ"ו: י"ח),

וְיִסְתַּמּוּם פְּלִשְׁתִּים" (בְּרֵאשִׁית כ"ו: י"ח). הִנֵּה הוּא  
חוֹזֵר וְהַעִיר אֶת רוּחָם בִּירְאָה שְׁלִימָה, וְהַעִיר הִירְאָה  
הַקּוֹדֶמֶת

שֶׁהִכְנִיס בָּהֶם אֲבִירָה אֲבִינוּ עָלָיו הַשְּׁלוֹם.

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### Chassidic Story

A disciple once came to Rebbe Elimelech feeling empty, as though all inspiration had left him. He confessed that his prayers felt lifeless, his heart sealed. Rebbe Elimelech led him to an old well the villagers had abandoned. It was filled with stones and earth. The Rebbe began to clear it, stone by stone, and motioned for the disciple to help. When at last they reached the clear water below, Rebbe Elimelech said that the soul is exactly like this well. No matter how covered it becomes, the living water never disappears. It waits for someone willing to remove what blocks it. Even the smallest effort, when genuine, brings the waters rising again. The disciple later said that at that moment, his inner well reopened. **END NOTE]**

### מאמר ז

Or it may be said that “And Yitzchak sowed in the land and found one hundred gates” hints to the higher worlds, as explained above, meaning that through his bestowing influence upon the higher worlds, Hashem blessed him.

Through this he caused that he himself be blessed by means of the Holy Name, for the essence of all influence comes through the Holy Name.

And this is the meaning of “A praise of David: I will exalt You...” (Tehillim 145:1): through my exalting You, I cause influence in the worlds, and “I will bless Your Name forever,” meaning I cause Your Name to be blessed to bestow through the Holy Name, and this is brief language.

And Rivkah said to Yaakov her son, saying, behold I heard your father speaking to Eisav your brother, saying (Bereishis 27:6). The early commentators analyzed “saying,” for it has no place here, unlike elsewhere where it means “to say to another.”

And also why “saying” appears twice. And it seems to me that by explaining the first “saying,” the second becomes understood automatically.

For it is written in the seforim: how could it enter the mind that Yitzchak our father, peace be upon him, desired to bless Eisav and not Yaakov? They explained that he wished to bless Eisav in this world, physically, and Yaakov in the world to come.

And Yitzchak wished that all four exiles be under Eisav; see there. But Rivkah wished to sustain the Jewish people in exile with some good in this world too.

או יאמר ויזרע יצחק בארץ וימצא מאה שערים  
רמז לעולמות העליונים באשר מבאר לעיל דהינו על  
ידי שהיה משפיע לעולמות העליונים ויברכהו ה'

על ידי זה היה גורם שיתברך על ידי השם הקדוש  
דעקר ההשפעות באים על ידי שם הקדוש

וזהו תהלה לדוד ארוממה וכו' הלאה (תהלים  
קמ"ה:א') פרוש על ידי שאני מרומם אותך וגורם  
השפעות בעולמות על ידי זה ואברכה שמך לעולם  
אני גורם שיתברך שמך להשפיע על ידי השם  
הקדוש וקצר לשון

ורבקה אמרה אל יעקב בנה לאמר הנה שמעתי את  
אביך מדבר אל עשו אחיך לאמר (בראשית כ"ז:ו').  
כבר דקדקו קמץ על מלת "לאמר" אין לו שחר כאן  
כמו בכל מקום שפירשו לאמר לזולתו

וגם לאמר שני פעמים. ונראה לי לפרש "לאמר"  
הראשון ויתירץ ממילא האידך

על-פי דאיתא בספרים שאיך עולה על דעת שיצחק  
אבינו עליו השלום ירצה לברך את עשו ולא את  
יעקב. ופירשו דבאמת רצה לברך את עשו בעולם  
הזה בגשמיות, ואת יעקב רצה לברך בעולם הבא

והנה רוצה יצחק שכל ארבע גליות יהיו תחת יד עשו  
יעזבו שם. והנה רבקה אמנו רצתה לקיים את בני  
ישראל בגלות שיהיה להם מעט גם בעולם הזה

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And the way of the righteous is that even when speaking of physicality, their intent is toward the supernal spiritual worlds. This is “And Rivkah said to Yaakov her son, saying”: she meant that even the physical blessings carried spiritual intention.

For there is no physicality without spiritual sparks. “Saying” therefore means her intention was directed to another spiritual statement.

“‘Speaking to Esav your brother, saying’ [Bereishis 27:6]: This indicates that there was an advantage in arousing fear lest Yaakov refuse to receive material blessings, for the righteous have no desire for physicality. Therefore she said, ‘I heard your father...’ [Bereishis 27:6], and also ‘saying’, meaning that even Yitzchak’s intention in the physical aspects was spiritual. For there is nothing physical in the world that possesses vitality without sparks from the supernal worlds.”

And this is what Eisav said to Yaakov, “I have plenty” (Bereishis 33:9). I explained that he meant: “plenty” – meaning this world – is mine, for my portion in this world is a realm of separation; therefore it is called “plenty.” And you have no share in this world. “Let what is yours be yours” (Bereishis 33:9), meaning your portion of the world to come belongs to you and not this world.

And Yaakov our father, peace be upon him, answered him: “I have everything” (Bereishis 33:11). He hinted that the inclusiveness within physicality – the vitality sustaining it – belongs to me, for there is no physicality that has life and existence without holiness.

And if I take my portion – the spiritual sparks within physicality – then you are nullified like earth entirely. Therefore, even in your portion of this world, I also have a share, because my spiritual portion exists within your physical one.

And this is “All my bones shall say, Hashem, who is like You” (Tehillim 35:10). Meaning: all my bones – the physicality I speak about – are also with the same intention of “Hashem, who is like You,” for my intention is toward the supernal worlds to accomplish many effects, healings, and influences.

וְדָרַךְ הַצַּדִּיק אִף שְׂמַדְבַּר בְּגִשְׁמִיּוֹת, אָבֵל כּוֹנֵנֹתוֹ בְּעוֹלָמוֹת הָעֲלִיּוֹנִים בְּרוּחָנִיּוֹת. וְזֶהוּ "וְרִבְקָה אָמְרָה אֶל יַעֲקֹב בְּנָה לְאִמֶּךָ", שֶׁהִדְיבּוֹר עַל בְּרִכּוֹת גִּשְׁמִיּוֹת הֵינָה בְּכוֹנֵנָה רוּחָנִית.

כִּי אֵין לָהּ גִּשְׁמִיּוֹת שָׂאִין בּוֹ נִיצוּצוֹת רוּחָנִיּוֹת. וְזֶהוּ "לְאִמֶּר", דִּהְיִנּוּ שְׂכוֹנֵנֶתָ הֵיטָה לְאִמֶּרְהָ אַחֲרֶת רוּחָנִית.

מְדַבֵּר אֶל עֶשָׂו אַחִידָה לְאִמֶּר: "שֶׁהֵיטָה מַעֲלָה מוֹרָא" פֶּן יִמָּאֵן יַעֲקֹב לְקַבֵּל בְּרִכּוֹת גִּשְׁמִיּוֹת, כִּי אֵין חֲפֶז לְצַדִּיק בְּגִשְׁמִיּוֹת. לָכֵן אָמְרָה "שְׂמַעֲתִי אֶת אָבִידָה כו"ג" גַּם "לְאִמֶּר", שֶׁגַּם כּוֹנֵנֹתוֹ שֶׁל יִצְחָק בְּגִשְׁמִיּוֹת הֵיטָה רוּחָנִית. כִּי אֵין לָהּ דְּבַר גִּשְׁמִיּוֹת בְּעוֹלָם שֶׁהֵיטָה לוֹ חֵיוֹת בְּלֹא נִיצוּצוֹת מִהָעוֹלָמוֹת הָעֲלִיּוֹנִים.

וְזֶהוּ שֶׁאִמֶּר עֶשָׂו לְיַעֲקֹב "יֵשׁ לִי רֵב" (בְּרֵאשִׁית ל"ג:ט), פִּירְשֵׁתִי שֶׁאִמֶּר לוֹ "רֵב" – הֵינּוּ הָעוֹלָם הַזֶּה – הוּא שְׁלִי, וְחֲלָקִי דְּעוֹלָם הַזֶּה הוּא עוֹלָם הַפִּירוּד לְכֹן נִקְרָא רֵב, וְאֵין לָהּ חֲלָק בְּעוֹלָם הַזֶּה. "יְהִי לָהּ אֲשֶׁר לָהּ" (בְּרֵאשִׁית ל"ג:ט), דִּהְיִנּוּ חֲלָקָה הָעוֹלָם הַבָּא הַשֵּׁנִי [לָהּ] יְהִי לָהּ וְלֹא הָעוֹלָם הַזֶּה.

וְהַשִּׁיב לוֹ יַעֲקֹב אֲבִינוּ עָלָיו הַשְּׁלוֹם "יֵשׁ לִי כָל" (בְּרֵאשִׁית ל"ג:יא), רָמַז לוֹ עַל הַכְּלָלוֹת שֶׁבְּתוֹךְ הַגִּשְׁמִיּוֹת, שֶׁהֵיא חֲסִיּוֹת הַמְּקִנָּת אוֹתוֹ שִׁיף לִי, כִּנּוּ"ל שֶׁאֵין לָהּ דְּבַר גִּשְׁמִי שֶׁיֵּשׁ לוֹ חֵיוֹת וְקִיּוֹם בְּלֹא קִדְשָׁהּ.

וְאִם אֶקַּח אֶת חֲלָקִי דִּהְיִנּוּ הַנִּיצוּצוֹת שֶׁבְּתוֹךְ הַגִּשְׁמִיּוֹת, אִזְּ אֶתָּה בָּטֵל כַּעֲפָרָא דְּאַרְעָא לְגַמְרִי. לָכֵן גַּם לִי שִׁיף בְּחֲלָקָה הָעוֹלָם הַזֶּה עֲבוּר חֲלָקִי שֶׁיֵּשׁ לָהּ מִחֲלָקִי הַרוּחָנִיּוֹת.

וְזֶהוּ "כָּל עֲצָמוֹתַי תֹּאמְרֶנָּה ה' מִי כְמוֹדָה" (תְּהִלִּים ל"ה:י), רוּצָה לוֹמַר כָּל עֲצָמוֹתַי – הַגִּשְׁמִיּוֹת שֶׁאֵנִי מְדַבֵּר בָּהֶם – הֵם גַּם כֹּן בְּאוֹתָהּ כּוֹנֵנָה ה' מִי כְמוֹדָה, דִּהְיִנּוּ שְׂכוֹנֵנֵי עוֹלָמוֹת הָעֲלִיּוֹנִים לְפַעֵל פְּעוּלוֹת רַבּוֹת רְפוּאוֹת וְהַשְׁפָּעוֹת.



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As our sages said: “Among the nations there is none like You, but among Israel there is one like You; just as Hashem revives the dead, so too does the righteous, as we find with Elisha” (Midrash Chazal).

And this is “This is My resting place forever” (Tehillim 132:14). Meaning: King David, peace be upon him, said that even this resting of mine below is “forever,” meaning directed toward the upper worlds. Thus even in physicality the intention of the tzaddik is toward the supernal spirituality. And understand this well.

### [NOTE Summary:

The maamar focuses on the spiritual dynamics behind the exchange between Eisav and Yaakov. Eisav declares “I have plenty,” expressing that his connection is to the physical world, the realm of separation, fragmentation, and ego. His claim is that Yaakov has no true standing in the material realm, for Eisav believes the physical belongs exclusively to him. Yaakov responds with “I have everything,” revealing that within physicality itself lies spiritual vitality, the holy spark that sustains all existence. Yaakov teaches that true mastery of physicality belongs to holiness, for every object in this world receives life only through its inner spark of sanctity.

Thus, Yaakov asserts that even what seems to be Eisav’s domain contains elements belonging to him, because the sustaining spiritual life-force within physicality is inherently bound to the righteous. If Yaakov would draw out all the sparks, Eisav would collapse entirely, like dust of the earth without life. This establishes that the tzaddik has a share even in the material holdings of the wicked, for the spark of holiness within them comes from the tzaddik’s root.

The maamar continues by explaining verses that express this integration of physical and spiritual intention. “All my bones shall say: Hashem, who is like You” means that even the most physical aspects of the righteous person are oriented toward divine purpose: every limb, every movement, every action is directed to uplift and influence the upper worlds, producing healing and blessing. Chazal teach that just as Hashem revives the dead, so too the tzaddik participates in revival, for his spiritual power activates divine channels of vitality.

Similarly, “This is My resting place forever” is explained as David HaMelech revealing that even his physical resting is connected to the eternal upper worlds. Thus, even when the tzaddik appears engaged in simple earthly activities, the true intention is always spiritual and supernal. Everything in the realm of the tzaddik is directed toward elevating holiness, extracting sparks, and drawing divine influence downward.

### Practical Takeaway:

A person must learn from Yaakov Avinu that physical life is never separate from holiness. Even ordinary activities—eating, working, managing money, interacting with people—can and must be infused with higher intention. The distinction between “I have plenty” and “I have everything” is the distinction between living in

על דרך שאמרו חז"ל "באומות אין כמוך אבל  
בישראל יש כמוך, הקדוש ברוך הוא מחיה מתים אף  
(הצדיק בן, כמו שמצינו באלישע" (מדרש חז"ל).

וזהו "זאת מנוחתי עדי עד" (תהלים קל"ב:י"ד),  
רוצה לומר שאמר דוד המלך עליו השלום שגם  
מנוחתי זאת שאני חונה למטה היא "עדי עד" – דהיינו  
לעולמות העליונים, כנ"ל שגם בגשמיות פונת הצדיק  
לרוחניות העליונה. והבן.

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the world as a fragmented being, or living with awareness of divine unity within every detail. Each moment contains a spark; the task of the Jew is to reveal it. By aligning our daily actions with higher purpose, we draw blessing into our lives and into the world, allowing holiness to permeate even the most material realms.

### Chassidic Story

Rebbe Elimelech of Lizhensk was once approached by a simple villager distressed about his livelihood. The man complained that everything in his life felt split apart: his prayers were one thing, his work another, his family concerns yet another. Nothing felt whole. Rebbe Elimelech listened quietly, then asked him what he did for a living. The man replied that he chopped wood. The Rebbe said, "When you swing the axe, do you think it is only wood in your hands? Each piece of wood has a spark waiting to be lifted. When you lift the spark, the warmth that spreads in a Jewish home from that wood becomes part of your mitzvah."

The man stared in wonder. "But Rebbe, how does a simple man like me know how to lift sparks?" Rebbe Elimelech smiled. "With intention. With honesty. With remembering that Hashem gives life to every detail. When you chop wood to support your family with purity of heart, you are doing exactly what Yaakov Avinu meant when he said, 'I have everything.' You bind the pieces together."

Years later, the villager would tell his children that his life changed that day. He still chopped wood, but every swing felt like a prayer. His work became unified, his home warmed not only by fire but by joy, and his faith carried him through years of hardship. When he would recall Rebbe Elimelech's words, he would say: "I learned that even my axe had a holy spark, waiting for me to lift it." **END NOTE]**

### מאמר ח

**Or one may explain "And Rivkah said..."** in another way. The holy Zohar states that the Shechinah is called "Rivkah," and the Jewish people are called "Yaakov." According to this approach, Yitzchak desired to bless Eisav with physical blessing in this world.

But the holy Shechinah, the mother who has mercy on the children of Israel and suffers with them, longed that Yitzchak should bless Yaakov also in this world, for how could She see her people lacking? Therefore she told Yaakov to go and receive the blessings.

And Yaakov was very afraid to be blessed with matters of physicality, for fear that physical blessing might cause him to become coarse and separate, Heaven forbid, from serving Hashem, as Scripture says, "Lest you eat... and your heart becomes haughty" (Devarim 8:12-14).

או יאמר "ורבקה אמרה כו'", דאיתא בזוהר הקדוש דשכינה נקראת "רבקה" ובני ישראל נקראים "יעקב". ויש לפרש בדרך הנה, דיצחק היה רוצה לברך את עשו בגשמיות בעולם הזה.

והשכינה הקדושה היא האם המרחמת על בניה ישראל ובכל צרתם לה צר, והיתה תשוקתה מאד שיברך יצחק את יעקב גם בעולם הזה, כי היא תוכל לראות בעני עמה? לכן אמרה אל יעקב שילך ויקבל הברכות.

ויעקב היה מתירא מאד שיתברך בעניי גשמיות, כי מורא עלה על ראשו פן ואולי על ידי הגשמיות יתגשם ויפרד חס ושלום מעבודתו יתברך, כמו שאמר הכתוב "פן תאכל כו' ורם לבבך" (דברים ח:י"ב-י"ד).

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Therefore he said to Rivkah his mother, who is the holy Shechinah: How can I receive blessings of this world? “Behold, Eisav is a hairy man” (Bereishis 27:11), meaning he is suited for this world according to his nature. He follows his desires and does whatever comes to his hand, good or bad.

But “I am a smooth man” (Bereishis 27:11), meaning I must remain smooth and refined, unsullied by coarseness.

To be refined in his service of the Blessed and Exalted One without any sediment or impurity, and he feared lest through physicality his heart might be drawn away from serving Hashem, as mentioned above. “Perhaps my Father will feel me” (Bereishis 27:12), meaning: my Father in Heaven, the Exalted Creator, will examine and probe my deeds.

“And I shall be in His eyes as a deceiver, and bring upon myself a curse and not a blessing” (Bereishis 27:12), meaning that through this blessing a curse might sprout forth, Heaven forbid.

“And his mother said to him” — this refers to the holy Shechinah — “Upon me be your curse, my son” (Bereishis 27:13), meaning: it is upon Me to guard you from any curse. “Only listen to my voice and go take for me,” meaning: receive the blessings of this world also, in order that they be “for Me,” for My service and for My great Name.

That your intention in all matters of this world — in eating, drinking, and all physicality — should be solely for Heaven: to extract holy sparks from the food by eating with holiness and purity, and so that you have strength to serve Hashem and engage in His Torah and commandments.

And so, in every matter, your intention should be for Heaven. “And he went and took and brought to his mother” (Bereishis 27:14): this is understood, for he fulfilled the command of the Shechinah, receiving the blessings in this manner for His great Name, blessed and exalted forever and to all eternity. Amen.

לכן אמר אל רבקה אמו, היא השכינה הקדושה, היא אוכל לקבל ברכות העולם הזה? “הן עשו איש שער” (בראשית כ"ז:יא), רוצה לומר לו ראוי העולם הזה לפי מדתו, שהוא איש מערב בערבוביא והולך בדרך לבו, וכל מה שבא לידי לא ימנע מעשותו אם טוב ואם רע.

אבל “אנכי איש חלק” (בראשית כ"ז:יא), רוצה לומר שאני צריך להיות חלק ומצחצח.

צח בעבודתו יתברך ויתעלה בלי שום סיג ופסולת, וכן ואולי חס ושלום על ידי הגשמיות יומשוף לפי מעבודתו יתברך בנ"ל. “ואולי ימשני אבי” (בראשית כ"ז:יב), שבשמים, הבורא ויתעלה ממשמש ויפשפש במעשי.

והייתי בעיניו כמתעתע והבאתי עלי קללה ולא ברכה” (בראשית כ"ז:יב), שעל ידי זאת הברכה יצמיח קללה חלילה וחלילה.

ותאמר לו אמו — היא השכינה הקדושה — “עלי קללתך בני” (בראשית כ"ז:יג), רוצה לומר עלי מוטל לשמרה מקללה. “אף שמע בקלי וְלך קח לי” (בראשית כ"ז:יג), רוצה לומר שתקבל ברכות העולם הזה גם כן שיהיו “לי”, דהינו גם כן לעבודתו ולשמו הגדול.

שתהיה פונתה בכל עניני העולם הזה, בין באכילה ובשתיה ושאר גשמיות, רק לשמים, להוציא ניצוצות קדושה מתוך המאכל באכילה בקדושה ובטהרה, ושיהיה לה כח לעבוד לו יתברך ולעסוק בתורתו ומצותיו.

וכן בכל דבר תהיה פונתה לשמים. “וילך ויקח ויבא לאמו” (בראשית כ"ז:יד) מוכן ממילא, שעשה מצות השכינה לקבל הברכות באופן הזה ולשמו הגדול יתברך ויתעלה זכרו לעד ולנצח נצחים. אמן.

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### [NOTE Summary:

The maamar continues explaining Yaakov's inner fear of receiving material blessings. He is concerned that physical prosperity may lead him to spiritual coarseness or separation from Hashem. He worries that by taking worldly blessings he may appear deceptive before his Father in Heaven, thereby turning blessing into curse. This reflects Yaakov's deep sensitivity: that physical success, without purity of intention, can threaten a person's spiritual standing.

The Shechinah, identified as "Rivkah," reassures him: "Upon me be your curse, my son." This means that the Shechinah takes responsibility to guard the Jew so that the blessing will not become harmful. She instructs Yaakov to accept the blessings of this world, but only if they are directed "for Me"—meaning for Hashem's service. All physical activities—eating, drinking, livelihood, and daily actions—must be infused with divine intention, elevating sparks of holiness within them.

Through this, physicality is transformed from a potential danger into a spiritual tool. When worldly matters are approached with sanctity, the Shechinah ensures protection, and blessing becomes elevation rather than curse. Yaakov obeys, fulfilling the Shechinah's directive and turning physical blessing into divine service.

### Practical Takeaway:

A Jew must learn that physical life is not the enemy of holiness when approached with purpose. Food can strengthen divine service; money can become charity; work can become a platform for honesty and faith. When one sets a pure intention—to use all aspects of life for the sake of Heaven—the Shechinah herself guards him from spiritual harm. Blessing is not feared but sanctified. This is the path of Yaakov: accepting the physical only to elevate it, turning every detail into avodas Hashem.

### Chassidic Story

A wealthy merchant once came to Rebbe Elimelech trembling with fear. "Rebbe," he said, "my business grows daily, and I am afraid the success will corrupt me. When I was poor, my heart was humble. Now I worry that pride may overtake me."

Rebbe Elimelech responded gently, "My son, Hashem does not test you with wealth to distance you, but to draw you closer. When you use your strength, your means, and your success to serve Him, He protects you from stumbling."

The Rebbe placed his hand on the man's shoulder. "Do you know why the Shechinah said to Yaakov, 'Upon me be your curse'? Because when a Jew accepts blessing with the intention of Heaven, the Shechinah stands guard so that no curse can come through it."

He then told the merchant, "If you dedicate your gains to charity, your time to Torah, and your heart to humility, your wealth becomes not a trial but a ladder. Every coin can be turned into light when given with love."



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The merchant left uplifted. Over the years, his success continued, but he remained humble, generous, and devoted. People would later say, "His fortune never owned him." And whenever asked how he stayed pure amidst wealth, he would answer, "The Rebbe taught me: blessing stays blessing when the heart stays Heaven."  
**END NOTE]**

### מאמר ט

**And Yitzchak answered and said to Esav, "Behold, I have made him master over you, and all his brothers I have given to him as servants, and with grain and wine I have supported him, and for you now what can I do, my son?"**

וַיַּעַן יִצְחָק וַיֹּאמֶר לְעֵשָׂו "הֵן גָּבִיר שְׁמִתִּיו לָךְ וְאֶת-כָּל-אֶחָיו נָתַתִּי לוֹ לְעַבְדִּים וְדָגָן וְתִירוֹשׁ סָמַכְתִּיו וְלָךְ אֵפוֹא מֶה אֲעֲשֶׂה בְנִי" (בראשית כז:לו)

And Esav said to his father, "Is there but one blessing for you, my father? Bless me also, my father," and he said to him, "Behold, of the fatness of the earth..."

וַיֹּאמֶר עֵשָׂו אֶל-אָבִיו "הֲבָרְכָה אֶחָת הוּא לָךְ אָבִי בְרַכְנִי גַם-אֲנִי אָבִי כו'" וַיֹּאמֶר אֵלָיו "הִנֵּה מִשְׁמַנִּי (הָאָרֶץ כו'" (בראשית כז:לח-יט)

And one must examine why Yitzchak waited until Esav said, "Is there but one blessing," and did not bless him immediately when Esav said, "Have you not reserved a blessing for me?"

וְיֵשׁ לְדַקְדָּק לָמָּה הִמְתִּין יִצְחָק עַד-שֶׁאָמַר עֵשָׂו "הֲבָרְכָה אֶחָת" כו' וְלֹא בִירְכֵהוּ מִיָּד כְּשֶׁאָמַר לוֹ עֵשָׂו "הֲלֹא אֲצַלֶּת לְךָ בְּרָכָה"

And also, it seems strange that Yitzchak desired to bless Esav and not Yaakov.

גַּם-לְכַאֲרָה כְּמוֹ-יֵרֵךְ נִחָשֵׁב שִׁירָצָה יִצְחָק לְבָרֵךְ אֶת-עֵשָׂו וְלֹא אֶת-יַעֲקֹב

However, the matter is that Yitzchak wanted to bless Esav with physicality and Yaakov with spirituality, as is known.

אָבֵל הָעֵנָף דִּיצְחָק הָיָה רוֹצֵה לְבָרֵךְ אֶת-עֵשָׂו בְּגִשְׁמִיּוֹת וְאֶת-יַעֲקֹב בְּרוּחַנִיּוֹת כִּיְדוּעַ

And when Esav saw that Yitzchak had blessed Yaakov with the blessing that was fitting for Esav, he cried and said, "Have you not reserved..."

וּכְשֶׁרָאָה עֵשָׂו שֶׁבִּירְךָ יִצְחָק אֶת-יַעֲקֹב בְּבִרְכָּה הֶרְאוּהִי לוֹ לְעֵשָׂו צָעַק וְאָמַר "הֲלֹא אֲצַלֶּת" כו'

Now that you have blessed Yaakov with physicality, meaning that they flow from the three worlds BYA, behold, a blessing from Atzilus belongs to me.

עַכְשָׁיו שֶׁבִּירְךָ אֶת-יַעֲקֹב בְּגִשְׁמִיּוֹת דִּהְיוּ שֶׁהֵם נִשְׁפָּעִים מִגִּ' עוֹלָמוֹת עַבְיָא הֲלֹא בְרָכָה שֶׁהִיא מֵעוֹלָם אֲצִילוֹת מִגִּיעַ לִי

And this is "Have you not reserved for me..."

וְזֶהוּ "אֲצַלֶּת לִי" כו'

And his father answered, "Behold, I have made him master... grain and wine..." hinting the three blessings are parallel to the three worlds.

וְהָשִׁיב לוֹ אָבִיו "הֵן גָּבִיר שְׁמִתִּיו" כו' "וְדָגָן וְתִירוֹשׁ" כו' רָמַז לְשִׁלְשָׁה בְּרָכוֹת שֶׁהֵם כְּנֻגֵּד שְׁלֹשָׁה עוֹלָמוֹת

"And for you now what can I do, my son," meaning the blessing from the world of Asiyah.

וְלָךְ אֵפוֹא מֶה אֲעֲשֶׂה בְנִי" פִּירֵשׁ הִיא הֲבָרְכָה מֵעוֹלָם הָעֲשִׂיָּה

And Esav said, "Is there but one blessing," meaning even in physicality you can still find another blessing.

וְאָמַר לוֹ עֵשָׂו "הֲבָרְכָה אֶחָת" כו' פִּירֵשׁ שְׁגַם-בְּגִשְׁמִיּוֹת בְּעוֹלָם הָעֲשִׂיָּה תִּמְצָא עוֹד-בְּרָכָה

And immediately he blessed him with a physical blessing.

וּמִיָּד בִּירְכֵהוּ בְּבִרְכַּת גִּשְׁמִיּוֹת

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But when he first asked to be blessed with the spiritual blessing,  
“Have you not reserved,” he did not answer him.

אָבֶל פֿאַמער לױ תַּחֲלָה לְבָרְכוֹ בְּבִרְכַּת רוּחַ הַקֹּדֶשׁ “הֲלֹא  
אַצִּילֶת” לֹא הָיָה פִּנְיָה כָּלֵל לְדַבָּרֵיו

And he acted as though he did not know and answered, “What  
can I do.”

”וְעָשָׂה עֲצָמוֹ כִּלְא יָדָעוּ וְהָשִׁיב לוֹ” “מָה אֶעֱשֶׂה

And this is easy to understand.

וְקוּל

### [NOTE Summary:

This maamar explains the interaction between Yitzchak and Esav at the moment of the blessings. Yitzchak intended from the beginning to give Esav the physical blessing and Yaakov the spiritual one. When Esav discovered that Yitzchak had already given Yaakov blessings drawn from the lower three worlds of Beriah, Yetzirah, and Asiyah, he cried that the high spiritual blessing from Atzilus belonged to him. Yitzchak responded that those three levels were already given to Yaakov, and what remained for Esav was the blessing rooted in Asiyah, which is why he said “what can I do,” meaning only the lowest world remained. Esav then asked for any remaining physical blessing, so Yitzchak gave it, but when Esav first demanded spiritual blessing, Yitzchak ignored it completely, as that level was destined for Yaakov alone.

### Practical Takeaway

A person must know that every spiritual level has its rightful place and cannot be seized through force or jealousy. Each soul has its designated blessing and path, and true success comes from serving Hashem in the portion meant for oneself. One should seek to deepen the blessings of one’s own world rather than coveting blessings that are not aligned with one’s spiritual design. **END NOTE]**