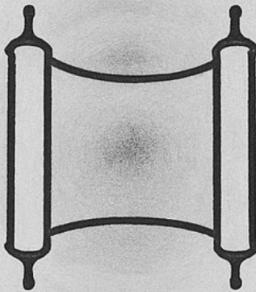


בס"ד

# Rebbe Elimelech of Lizensk Parshas Toldos



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# The Rebbe, Rebbe Elimelech of Lzhensk

## 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 ב' אברם, וכל-שכון. פירש רשי זכרנו לברכה “יעקב ועשו האמורים בפראשה”. יש לפירוש על דרך הרמז, ש יצחק רמז לדין ואברהם רמז לחסד פידוע

ונאמר שהצדיקים תחולתו יסורים וסופו שלוה והרשעים ההפך. וזה “אללה תולדות יצחק ב' אברם” רוזה לומר שאחר הדין נולד חסד

ונאברהם הוליד את יצחק, רוזה לומר שאמר כתוב נולד דין. ופירש רשי “יעקב ועשו האמורים בפראשה, וכל-שכון רוזה לומר קרמז הנה האמור בפראשה

דקהינו ליעקב תחילה דין וסופו שלוה כנזכר לעיל, ולוועשו 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 קראז, דהנה אנו רואים מעשה בני אדם דהינו קרשעים קעוזים רע, תחלה הסחת היצר קרע ביהם הוא שאומר להם שזה הוא מזאה לעשיות, ובאמת הוא עבירה גודלה.

והצדיקים הנשمرים מעבירות, לפעמים עושים עבירה לשמה, כמו שפצעינו מפרק לשנות מפני דרך השלום.

וזהו “אללה תולדות יצחק” (בראשית כ"ה:י"ט), דהינו דין הפא על יקי עבירות. הסבה של עבירה הוא מחתם “בן אברם” – רמז למזאה – דהינו שהיצר קרע אומר לו ששמה מזאה.

ויש צדיקים שעושים עבירה לשמה בפנייל. זה רמז “אברם הוליד את יצחק” (בראשית כ"ה:י"ט), רוזה לומר הצעיק הגדול לפעמים הוא מולד “את יצחק” – דהינו דין – שעושה עבירה לפעמים לשמה מחתם רב צקתו. וכל

#### [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 “וְאֵלֶּה תּוֹלְדֹת יַצְחָק כֹּו”. וְנִקְדֵּם לְפָרָשָׁה הַפְּסִוק “וַיָּזַרְעֶל יַצְחָק בָּאָרֶץ כֹּו וַיִּמְצֵא מֵאָה שָׁעַרִים” (בראשית כ"ו:י"ב). יְשַׁׁלְמֵרָה. דְּגַנְּה עֲבוֹדָת הַצְדִּיק הִיא פָּמִיד לְהָרִים אֶת הַשְׁכִּינָה הַקָּדוֹשָׁה שֶׁהָיָה הַהָּאַחֲרֹנָה.

וְזֹהוּ שְׁפִירֵשׁ רְשֵׁי “אָוָם זֶה לְמַעַשֵּׂר”, רְמֹז בְּקָרְבָּיו לְקָרְבָּנוּ כֹּנֶל, שְׁנַיְהָ יַצְחָק אָוָם עַצְמוֹ לְמַעַשֵּׂר, דְּהַיָּנוּ פָּרוּמָה דְּהַפְּתֻחָה קָרָא לְפָרוּמָה מַעַשֵּׂר קְדָיָתָא בְּכָמָה דּוֹכְתָּא, פָּרוּמָה פִּירּוּשׁ פָּרוּמָה הָא.

וְעַקְרָבָּקָבָּזָה לְהָיָה יַמְבָרֶה הָאָעַלְיָה אַקְבָּה וַיְרָאָה שְׁנַיְהָ רְמֹז פָּרוּמָה — פָּרִי מֵאָה — דְּסִמְבָּאָדָם לְקָרְבָּה. מֵאָה בְּרָכוֹת בְּכָל יוֹם, וְאַזְרִיךְ לְבָרְכֵם בְּאַקְבָּה וַיְרָאָה

וְזֹה נִקְרָא “זָרִישָׁה” אַצְלַיְקָה, שְׁעַלְיָה אַקְבָּה וַיְרָאָה גְּנַעַרְעָבָו אָוָר גְּדוֹלָה. וְזֹהוּ “אָוָר זָרוּעַ לְצִדְיקָה” (תְּהִלִּים צ"ז:י"א). וְעַלְיָה זֶה מַפְּלִיא נִמְצָאים הַמְּאָה שְׁעָרִים.

דְּהַיָּנוּ שְׁעַלְיָה כָּל בְּרָכָה שֶׁהָאָמְבָרֶךָ הָאָפָתָח שְׁעַר אָחָד מֵאָה שְׁעָרִים הַעַלְיוֹנִים, שֶׁהָמְגַנְּבָים מֵאָה בְּרָכוֹת דְּהַיָּנוּ בְּרָכוֹת הַעַלְיוֹנִים. וְזֹהוּ “וַיָּזַרְעֶל” כֹּנֶל “וַיִּמְצֵא מֵאָה שְׁעָרִים” כֹּנֶל.

וְהַגְּנָה דְּדוֹעַ דִּישָׁ יְרָאָה הַקּוֹדֶשׁ לְאַקְבָּה דְּאַקְבָּה בָּאָה. מַתּוֹךְ הַיְרָאָה, וַיָּשַׁׁלְמֵרָה. שְׁנַיְהָ רְמֹז אַקְבָּה מִתּוֹךְ אַקְבָּה

וְזֹהוּ רְמֹז “וְאֵלֶּה תּוֹלְדֹת יַצְחָק” — דְּהַיָּנוּ יְרָאָה שְׁעַלְיָה נָזֶל “בְּוֹ אַבְרָהָם” — דְּהַיָּנוּ אַקְבָּה. וַיָּשַׁׁלְמֵרָה אַקְבָּה מִתּוֹךְ אַקְבָּה, וְלַזְהָ רְמֹז “אַבְרָהָם” — דְּהַיָּנוּ אַקְבָּה — “הַוְּלִיד אֶת יַצְחָק” — שֶׁהָוּא יְרָאָה

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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.

#### [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

וזהו שפירוש רשי “יעקב ויעשו האמורים בפרקsha” רוזחה לומר מה נפקא מינה בזה? ופירוש רשי  
דנקפקא מינה הוא שעלי-ידי היראה והאהבה נתעورو  
רחמים ונשברו הדים.

דבינו “יעקב” רמזו לרחמים ו”יעשו” רמזו לדינים.  
וזהו רמזו “אחריו בן יצא אחיו וידיו אחזות בעקב עשו”  
(בראשית כה:כג).

פירוש, גם שלפאתם מתגבים הנטלות חס ושלום  
ורוזים להרעל לישראל חס ושלום, ונראה כמעט  
שהזכיר מזון חס ושלום לבוא, ולא בן הוא. כי אחר  
האגעת סוף הzekar חס ושלום שיוגמר, אז יצא פה  
הצדיק ואוחז בסוף הzekar שלא בוא כלל.

זהו “וידו” – דבינו פחו – “אחזות בעקב” – דבינו  
הסוף – “יעשו” רוזחה כמעט לגמור הzekar, אזי אוחז  
ואינו מניהו נתעоро רחמים גודלים על ישראל.  
אמן.

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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 ז

**“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 “mazal,” 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 “mazal” 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.

ויעתר יצחק כו' (**בראשית כ"ה:כ"א**). נראה זה מה שלשא אלה – בני חי ומווני – צרכיך אתערותה דלטפה, שיטנו הצדיק את דעתו עלייהם שהם צרכו לעולם, ועלידי זה יוכל הצדיק להשפיעם לעולם.

אבל אם לא יהיה אתערותה דלטפה, גם אם יהיה הצדיק בלבוי מחייבתו וקונשטו לה', כי אזירה הצדיק לירד קצת מפרקנותו להשכיב עלייהם שהם צרכו עולם, אז הם נשפעים לעולם.

וזה שאמרו חז"ל “בני חי ומווני לאו בזוכותם פלא מילפה”, רצונו לומר לא בזוכות ואצלות של אדם לבדו פלא מילפה, אלא במנלא לשון “айл מים מילוי” (**במזכר כ"ד:ז**).

רצונו לומר אלא עלידי הצדיק הממשיך השפעות שנוטן דעתו ומחשבתו להזיל ולהמשיך אלו חי בני ומווני.

וזה “על כל קרבנה מקריב מלחח” (ויארא ב:יג), מזלא גימטריא לכם דהינו מווני, ו”לכם” אותן מלחח.

ואמר הכתוב “על כל קרבנה” רצונו לומר בכל זאת שאפה מקריב את העולמות העליונים עלידי צקנת וקונשטה, על כל זאת “תקריב מלחח” פירוש תפנו. דעתך להקריב ולהשפיע لكم דהינו מווני.

והנה יצחק אבינו ע"ה הנה כל מחייבותיו קדושים כלו לה’, דהינו לשבח ולתלה לה' יתברה, דאצל הצדיקים גם הפעלה שהם מתפללים נקראת תפלה, ולא היה עולה על מחשבתו להתפלל על גרע בעולם. באפן ה"ל

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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 מגמותו וחתולותיו קיו לה' כפ"ל, וזהו "ויעתר יצחק לה' לנכח" רצונו לומר זה קינה החגיגות למחשכת אשתו, שהיא קינה החשכת בכוונה כפ"ל. שהנרע הוא צדקה לעוזם.

כפי עקרה הוא" רצונו לומר שהינה מעלה הatchedה" הזאת על דעתה. ויעתר לו ה" פירוש שהשם יתברך הפה את רצון יצחק מכוונתו קראשנה לפונה כפ"ל.

ויעתר" הוא על-דרך שאמרו ח"ל "לאה גמישלו" הצדיקים לעתר? מה עתר מהפה הפתואה בגורן, ונמצא עתר הוא לשון הפה, שהשם יתברך עשו רצון לאיך

זהו" רצון יראיו עשרה" (תהלים קמ"ה:י"ט) רצונו לומר שעשרה רצון ליראיו. ואז באשר הפה ה' את רצון יצחק שתהינה בונתו על הארץ כפ"ל, ותפרק רבקה אשתו.

רצונו לומר אז ידע שהרפה אשתו, ולא כן מתחילה לא ידע מזה כלל, כי קינה זבוק כלו בה.

ויתר-ציו הבנים בקשרה ותאמיר אם פן לאה זה אנכי" (בראשית כ"ה:כ"ב), דהפה רבקה קינה יודעת שבנינה יקבלו התורה הקודשנה, ובברואתה קשחתה עורהת על פתח בית הכנסת יעקב קינה מפרקס לאצתה, ובפתח עבורה נרה קינה עשו מפרקס לצתת כמו. ושדרשו ח"ל

והיא לא קינה יודעת שזה לה שני עוברים במשיח, רק קינה סוברת שזה עobar אחד שהוא מתגבר עמי לטובה ועתים לרעה, וקינה מצטערת ואומרת "אם כו", רצונו לומר אם חס ושלום באפניהם זה קינה בני

לאה זה אנכי", לאה ליקבלת התורה שפתחה ב"אנכי" ה', כי התורה הקודשנה אrichtה להיות הכל. בקדשנה בלי פערות חס ושלום

# The Rebbe, Rebbe Elimelech of Lzhensk

## 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.”

ומהלך לדרש את ה" דאיתא בגמרא "שוחטא דינוקא או דאפקא או דאפקא", והוא מחלוקת שהם שפקין בו וכל אחד מבנין בו קלקו לפיק מהותו ומרקתו, והיתה תוללה החקירון בעצמה שהיא גורמת זאת.

לכו “ומהלך לדרש את ה" למן את חלקה כדי שייה פלו לטוב לה”. “נ"א מ"ר ה' לה שני גנים בבטן”, זה יפהה לרשותו וזה לצדקו בשלמות

וזה “שבענו בפרק מס' (תהלים צ' י"ד). ”בפרק הוא לשון ביקור, ובקרבו היה אריך ביקור למען תהנה אתערותא דלטפה

ששרש קרבו היה ברכות גדוול בכוונות קדושים על עליונים, ובביקור היה למען אתערותא דלטפה. וזה “שהתפלל קודם הפלך ע"ה שבענו בפרק כי

רצונו לומר מה שאריך האדם לחשב ולחשול על דעתו את צורכי העולם, והינו ביקור הפסדים למען אתערותא דלטפה, אףה תעשה קרצון זהה כנ"ל רצון יראיו יעשה”, ולא מאנו יכוא קרצון רק אנחנו נהיה דברוקים בה

ונרננה ונשמחה בכל ימינו”, זה אזכיר קעובר ה” באהמת הוא מתקון בכל יום ויום עולם אחר, ואין יום אחד דומה לחרבו

וזה “ואכרחים זכו בא בימים” (בראשית כ"ד:א’), רצונו לומר שהיה לו ימים קרביה, שכל פעם עליה מתקו עולם האבורה מתקברו. וזה “ונרננה ונשמחה בכל ימינו”, פירוש פירוש נהיה דברוקים בה בדיק טוב איזי ”ונרננה ונשמחה בכל ימינו

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## 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 beis knesses, 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."

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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 להשמענו בזאת? “באמור” מלבד הרעב הראשון

אבל נראת זהה אלא אמר נאמר “ויהי רעב בארץ וירד אברם מארם” (בראשית י"ב:י), ולכאורה הרי הרעב שעלה הוא היה אחד מעשרה נסיבות

ולמה הכל מכם מפני הרעב והיה לו להתעכ卜 שם בימי קראב לעמד בנסינו

אבל הענין הוא זהה כייש רשותם בדור שעם מעציבים הכהפכו, או הצעיק קרויה להשיפתו לעוזם אריך לירד מזרגתו עד סוף מזרגתו התחזנה על דרך שאמר הכתוב “ממץקם קראביך” (תהלים ק"ל:א).

ולכן בימי אברם שעלה דורו רשותם ותנה אריך לירד מזרגתו לגמר, לנו הברח לירד מארם שם הוא מוקומ עב ומגשם ביוור כי שיטה עצמוני גם הוא מזרגתו העליונה.

זהו יכול להשபיע עלייני תפלה, “תפלה לעני” (תהלים ק"ב:א), שהמתפלל אריך להוות עני עמל על הפתה

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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.

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.

#### [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]

#### מאמך 1

**“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.

אבל יצחק אפר-על-פני שתנה דורו רשותם לא היה  
אריך לירך מאריהם כי לגשם עטמן. זהבנה יקוע דבר  
אשר-כבר תקו איזה צדיק בתפלתו, או אפר בז'ן  
אם-יקורה לצדיק שאחריו גס-הוא אומו הדבר, בצל  
הוא לו לפועל מעשיהו מפני שכביר תקו הצעיק  
נקום.

ולפעם זה אמר הכתוב “מלבד קרעב קראשון”, למת  
טעם להה שלא הנה אריך יצחק לירך מארים. נעל  
להבין.

וינרע יצחק בארץ הוה כו. זהבנה קודם-המלך עלי  
השלום אמר “אור זרע לאזקי” כו, ישילך-רש קאור  
הוא זרע אziel הצעיק

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## 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.

דָקִינָה קָדְשָׁה וְהַאֲוֹר שָׁבּוּ הוּא כָּמוֹזְרִיעָה הַעֲשָׂה  
פָּרָת. שְׁהָיוּ גּוֹלָם בְּקָדְשָׁתוֹ הַתְּעוּרָרוֹת יְרָאָה  
עַל-כָּל-דְּקָעוֹלָם וְלֹעַ בְּבָנִי-אֲצָם הַאֲוֹר קָדְשָׁה.  
”וְיַעֲשֵׂרִילְבָּשְׁמָה

רַב לְהַבְּגִין זָרָק הַשְׁעָרִים בְּלֵב מַבְּיאִים שְׁמָה  
לְאֶחָדִים, אֲבָל אַיִלִים יְכוֹלִים לְהַזְרִיעַ אֲוֹרֹת קָדְשָׁה  
”בְּאֶחָדִים. גַּהֲהוּ וַיַּגְרַע יָצָק בָּאָרֶץ הַהִיא

כְּנָיל, שְׁהַזְרִיעַ בְּבָנִי-אֲצָם יְרָאָה וְקָדְשָׁה. ”וַיַּמְצָא  
בְּשִׁנָּה הַלְּאָמָה שְׁעָרִים”, דַתְּבָ אָדָם לְבָרֵךְ מָה  
בְּרִכּוֹת בְּכָל-יּוֹם

וְהַלְּבָנָנוּ גָּדוֹל מָה נְפָשֹׁות שְׁהָנוּ מָתִים בְּכָל-יּוֹם  
וְתַקְוּ גָּדוֹל הַמְּלָה עַלְיוֹ הַשְׁלָוֹם נְגַדֵּם מָהָה בְּרָכוֹת.  
וְאַצְדִּיק הַמְּנֻגָּרָע קָדְשָׁה וְיְרָאָה בְּאֶחָדִים

הָאָכָלּוּ מְתִיבָה אֲזָעִם. וְעַל-יְנֵי זָה גּוֹרָם תָּלִוּ לְמַאת  
שְׁעָרִים הַדְּוּעִים, כִּילְכָל-אִישׁ וְאִישׁ יְשִׁילּוּ שַׁעַר  
מִיחַד לוֹ וְהַמְּקִימָה הוּא מַתְּבָן אָוֹתָוּ שַׁעַר הַיְיחָד.  
”וְכָל-דְּבָאָרוֹת אֲשֶׁר-חַפְרוּ עַבְדִּי-אֲבָרָם

וְלֹאָנָה הַיָּאָךְ מַקְשֵׁר הַפְּסָוק תְּזַהַה לְכָאָן וּמָה  
בְּאַלְפָשְׁמִינָנוּ בָּזָה? וְגַם יְשַׁלְדָאָדָק... וּרְשֵׁי זְכָרוֹנוּ  
לְבָרְלָה הַגְּאַישׁ בָּזָה עַלְפִּי דְרָכָנוּ

הַוְרָתָה לְנוּהַתּוֹרָה קָדְשָׁה וְרַכְבִּי בְּנִי-אָדָם  
הַנְּתַעֲרָרִים בִּירָאָה עַל-יְנֵי הַצְדִיק וְאֶחָר בָּנוּ אַמ-תְּסִיר  
מִקְמַט כִּירָאָה... זָהוּ ”וְכָל-הַבָּאָרוֹת” דָקִינָה מַעֲנִינוֹת  
כִּירָאָה וְקָדְשָׁה אֲשֶׁר נְתַעֲרָרָוּ

וְנַחֲפְרוּ וְנַגְּפְתָהוּ עַל-יְנֵי אֲבָרָם אֲבִיו, ”סְתִמְמָם  
פְּלַשְׁתִּים” דָקִינָה אַחֲרָ פָּנוּ נְסִים מִקְרָם הַפְּעִינָהוֹת הַיְרָאָה,  
”יִמְלָאָם עַפְרָר” רְלִיל בְּגַשְׁמִינִית, [שְׁפָלָאָז] אֶת-דִינָאָה  
בָּמִצְנָת אֶנְשָׁים מִלְאָה

לְכָנָ ”וַיֹּאמֶר אֲבִימֶלֶךְ לְהַמְעַנְנוּ כִּי עַצְמָתְךָ” (בראשית  
כ"ו:ט"ז), רְלִיל שְׁהִתְהַגֵּד נְרָאִית לְלִבָּם יְרָאָת יָצָק ذָבָר  
חַדְשָׁ וּמִימָה וְאַינְגָה מַתְּבָן כִּמְעַשְׁיָהֶם

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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 יאצחק? “וילך משם ויתן בנהל” (בראשית כ”ו:י”ז). דהיינו צדיק הניל שישראל או רוזל בנו שיוול להניע אחרים, או עליו הדבר מפל

וניה יאמר רמז בפתוב “קידיפחה איש בור” (שםות כ”א:ל”ג). כי הוא לשון “אשר”, דהיינו שחתיב “מפל על-הצדיק הנילא” איש שיפתח אתה בור

או כי יקרה איש בור, “יכרה” הוא לשון חפירה, שמתהיל להפר ולתפרק בלבבות בני אדם יראה והנאה. ונכל שמה שור אוחמור ב”ל אן בוראי

בעל-הבור ישלם”, ב”ל זה שברון של-הצדיק, שהקדשה ברוך היא ששה באולו אונזון לניל-הקדשות והיראות ישלם לו שברון

ולא עוד אלא “כבר ישיב לבעלין” (שםות כ”ב:א), פירוש זגודה שברון, שהראה והקדשה הות שגנום לבני-אדם פשוב אליו

ותוסיף בודוד יראה ואקה ותאה לאבדתו יתברך שמו. וזה “כף” לשון נכספת נכפת. ועל-הדרה זה פרשתי “דברים היוצאים מורה לב נקנעים ללב

פירש וכי זרפנו הניל, אם-התקיב על-הצדיק לפתח לבבות בני אדם במענייני היראה, פל-שגן על-הכרה. ומפניו “לדבריא כורה אחר כורה”, דהיינו אם-בפערם אחת לא יפצלו... יתעור וויכת “הוימת תוקית

וניה “ויתן בנהל גור” (בראשית כ”ו:י”ז) רזה לומר באשר ראה יאצחק שאינם פונים אל יראתו למדוד, מאננו

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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 מַתְּגֵּבֶר וְהוֹלֵךְ בְּהִנְשָׁתוֹ עַד הַנֶּסֶל הַעַלְיוֹן  
שֶׁהָוָא בְּנֵל הֵ', וְהַמְשִׁיךְ מִשֵּׁם יְרֵאָה וְהַתְּעוֹרָרוֹת  
אֲלֵיכֶם, כִּי בָּנָה זָרָה הַצְּדִיק

לְהַמְשִׁיךְ הַתְּעוֹרָרוֹת יְרֵאָת רֹמָמוֹת מַעֲוָלָמוֹת  
הַעַלְיוֹנִים עַל כָּל בָּנֵי אָדָם. וְזֹהוּ “וַיַּשֵּׁב יְצָהָק וַיַּחֲפֵר  
אֶת בָּאֲרוֹת הַמִּים אֲשֶׁר חָפַר בַּיּוֹם אֶבְרָהָם” (בראשית  
(כ"ו:י"ח  
וַיַּסְתַּמֵּם פְּלַשְׁתִּים) (בראשית כ"ו:י"ח). הִנֵּה הוּא  
חֹזֵר וְהַעֲרֵת אֶת רַיְחֵם בִּירֵאָה שְׁלִיחָה, וְהַעֲרֵת הִירֵאָה  
הַקּוֹדֶשׁ

שְׁהַכְּנִיס בָּהָם אֶבְרָהָם אֲבִינוּ עַלְיוֹ הַשְׁלוֹם

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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 יאמיר ויירע יצחק בארץ וימצא מאה שערים רמו לעולמות העריוונים כאשר מבאר לעיל דרכינו על ידי שהיה משפיע לעולמות העריוונים וברכחו ה'

על ידי זה היה גורם שיתברך על ידי השם הקדוש דעך הרשபנות באים על ידי שם הקדוש

וזהו תהלה לך ארוםך וכן הלאה (תכלים קמ"ה:א) פרוש על ידי שאני מרום אותך גורם הרשபנות בעולמות על ידי זה ואברכה שמה לעולם אני גורם שיתברך שמה להשפיע על ידי השם הקדוש וקצר לשוו

ורבקה אמרה אל יעקב בנה לאמר הנה שמעתי את אביך מדבר אל עשו אחיך לאמר (בראשית כ"ז:ו). כבר זכרנו קמיה על מלחת לאמר אין לו שחר לאו כמו בכל מקום שפירשו לאמר לוולתו

וגם לאמר שני פעמים. ונראה לי לרשות "לאמר" קראוון ויתירץ מפיילא האייך

על-פי דעתך בספרים שאיך עולה על דעתך יצחק אבינו שעלי השלום ירצה לברך את עשו ולא את יעקב. ופירשו דבאמת רצה לברך את עשו בעולם הנה בנטמיות, ואת יעקב רצה לברך בעולם הבא

והיה רוצה יצחק שכל ארבע גליות יהיו מחת יד עשו יען שם. והנה רבקה אמנו רצחה לקיים את בני ישראל בגלות שהינה להם מעט גם בעולם הנה

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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.

וזה ר' הצדיק אף שמדובר בנטמיות, אבל בונתו בעולמות הארץ עליונים ברוחניות. וזהו “ורבקה אמרה אל יצחק בנה לאמר”, שהקבר על ברכות גשמיות בינה בבונה רוחנית כי אין לך גשמיות שאין בו ניצוצות רוחניות. וזהו “לאמר”, דהיינו שפונטה הימה לא מירה אחרת רוחנית.

מדבר אל עשו אחיך לאמר”: שהימה מעלה מורה פון ימואו יצחק לקבל ברכות גשמיות, כי אין חוץ לכך בשמיות. לכן אמרה “שמעתה אתה אביך כו” גם “לאמר”, ש גם בונתו של יצחק בשמיות הימה רוחנית. כי אין לך דבר גשמיות בעולם שיביה לו. חיות בלא ניצוצות מהעולמות הארץ עליונים.

וזה שאמր עשו ליצחק “יש לי רב” (בראשית לג:ט), פירשתי שאמր לו “רב” – בונם הארץ – הוא שלוי, וחלקו עולם הוה היא עולם הפירוד לכן גרא רב, ואין לך חלק בעולם הוה. “יה? לך אשר לך” (בראשית לג:ט), דהיינו חלק הארץ עולם הבה. השיח [לך] יה? לך ולא הארץ הוה.

והשיב לו יצחק אבינו עליו השלום “יש לי כל” (בראשית לג:יא), רמז לו על הצלחות שבתוך השמיות, שהיא מהיות המקימת אותן שיח לי, קב”ל. שאין לך דבר גשמי שיש לו חיות וקיים بلا קדשה.

אם אקח את חלקך דהיינו ניצוצות שבתוך השמיות, אז אתה בטיל בעפרא לאראעא למורי. לכן גם לי שיח חלק הארץ עולם הוה עבור חלקו שיש לך. מחלוקת רוחניות.

וזהו “כל עצמותי תאמרנה ה’ מי כמוך” (תהלים לה:ה), רוזה לומר כל עצמותי – גשמיות שאנו מדבר בכם – הם גם באותה בונה “ה’ מי כמוך”, דהיינו שפונתי לעולמות הארץ פועל פעולות. רבות רפאות והשפעות.

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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 ח"ל "באותות אין ממש אבל בישראל יש ממש, הקדוש ברוך הוא מתייחדים אף הצדיק כן, כמו שפוצינו באליישע" (מראש ח"ל).

וזה "זאת מנוחתי עקי עד" (תהלים קל"ב:י"ד), רושה לזרם שאמר קוד הallel עליו השלום שגמ מנוחתי זה שאני חונה למטה היא "עקי עד" – לנו לעולמות העלונים, כנ"ל שגמ בgeschmidt בונת הצדיק לרווחנית העליונה. והבנ

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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 Lzhensk 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]**

#### מאמך ז

**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 הקדושים דשכינה נקראת “רבקה” ובני ישראל נקראים “יעקב”. ויש לפרש בברך סנה, דיצחק היה רואה לברך את עשו בנטמיות בועלם כזה.

ושכינה הקדושה היא האם המרבה על כל גנייה ישראל ובכל ארצותם לה אhr, והיתה תושבתה מאר שיברך יצחק את יעקב גם בועלם כזה, כי היא תוכל לראות בעוי עמה? لكن אמרה אל יעקב שילך ויקבל הברכות.

ויעקב היה מתקנא מאד שיתברך בענייני גשמיות, כי מואר עלה על ראשו פן ואולי על ידי הנשימות יתגשם ויפרד כס ושלום מעבוריתו יתברך, כמו שאמר הכתוב “פָּנָא תִּאכְלֶנָּכְךָ כֵּן וְרַם לְבָכְךָ” (זכריהם 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.

לכון אמר אל רבקה אמו, היא השכינה הקדושה, הכאך יוכל לקבל ברכות העולם הזה? הנו עשו איש שעריר" (בראשית כ"ז:י"א), רוזה לומר לו ראיי העולם הזה לפי מכך, שהוא איש מעיר בערבות איה והולך בדרכך לבו, וכל מה שבא לידי לא ימנע מעשנותו אם טוב ואם רע.

אבל "אנכי איש חלק" (בראשית כ"ז:י"א), רוזה לומר שאני ארייך לחיות חלק ומאנחאת.

זה בעבורתו יתברך ויתעללה בלי שום סיג ופסולת, ופון ואויל חס ושלום על ידי הצעמויות יומשך לבי מעבorthו יתברך כנ"ל. ו"אויל ימשני אבי" (בראשית כ"ז:י"ב), שפחים, הבורא יתעללה ימשמש ויפשפש במעשי.

וקיימי בעיניו כמתעתע והבאתי עלי קוללה ולא" ברכה" (בראשית כ"ז:י"ב), שעיל ידי זאת הברכה. יצמים קוללה חיללה וחילילה

וთאמר לו אמו" — היא השכינה הקדושה – "עליך" קוללה בני" (בראשית כ"ז:י"ג), רוזה לומר עלי מוטל לשארך מקוללה. "אך שמע בקהל ולך קח לי" (בראשית כ"ז:י"ג), רוזה לומר שתקבל ברכות העולם הזה גם פון שייהו לי", זהינו גם פון לעבorthו. לשמו הגדול

שתהינה בונחת בכל ענייני העולם הזה, בין באכילה ובשתיה ושאר גשמיות, רק לשומים, להוציא ביצוצות קדושה מותך המאכל באכלך בקדושה ובטהרה, ושיהינה לך כה לעבודך לו יתברך ולעסוק בתורתך. ומוציאו

וכו בכל דבר תהינה בונחת לשומים. "וילך ויקח ויבא לאמו" (בראשית כ"ז:י"ד) מיקון מפילא, שעה מזות השכינה ל渴בל הברכות באבן הזה לשמו הגדול יתברך ויתעללה זכרו לעד ונצח נצחם. אמן

# The Rebbe, Rebbe Elimelech of Lzhensk

## Noam Elimelech

### Parshas Toldos

#### **[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?"**

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..."

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."

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

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

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..."

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.

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

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

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

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

And immediately he blessed him with a physical blessing.

וינו יצחק ויאמר לעשו "הו גביר שמתו לך  
ואתכל Achayi נתתי לך לעבדים וdagom ותירוש  
סמכתיו ולק אפוא מה אעשה בני" (בראשית  
כז:לו)

ויאמר עשו אל-אביו "הברכה אתה והוא לך אבי  
ברכני גם אני אבי כי" ויאמר אליו "הנה משמע  
(הארץ כי" (בראשית כז:לה-ט

ויש לך לך לא פה המתינו יצחק עד-שאמיר עשו  
הברכה אתה כי ולק בירכו מיד בשאמיר לך עשו  
"הלו אכלת לוי ברכה

גם לאלה כמוציאך נחשב שיראה יצחק לברך  
את-עשו ולך את-יעקב  
אבל הענין דיצחק הינה רואיה לבך את-יעשו  
בגשמיית ואת-יעקב ברווחניות כירוע

וכשראה עשו שבירך יצחק את-יעקב בברכה קראייה  
לו לעשו צעק ואמר "הלו אכלת כי"

עכשו שבירך את-יעקב בגשמיות דהינו שם  
בשפעים מג עולמות עבניא הלו ברכה שהיא מעולם  
אצלות מגיע לוי  
וניהו "אכלת לוי" כי

והשיב לו אביו "הו גביר שמתו כי" וdagom ותירוש  
כי במז לשלשה ברכות שחם בוגד שלשה עולמות

ולך אפוא מה אעשה בני" פירש היא הברכה מעולם  
העשיה  
ו אמר לו עשו "הברכה אתה" כי פירש  
שגם בגשמיית בעולם העשיה תמצא עוד-ברכה  
ומיד בברכו בברכת גשמי

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## Noam Elimelech

### Parshas Toldos

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

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

And this is easy to understand.

#### [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**

אבל כשה אמר לו תחילה לברכו בברכת רוחניות “הלו  
אלתך” לא ענה פונה כלל לדבורי

”ועשה עצמו כלא ידו והשיב לו מה עשה

ויק"ל