OPENCHASSIDUS · FULL ELUCIDATED EDITION

ויתן לך האלקים

ד"ה ויתן לך האלקים · שבת פרשת תולדות, מבה"ח וער"ח כסלו — ה'תשכ"ח

He Will Give, and Give Again

DISCOURSE	Maamar of the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, said at the farbrengen of Shabbos Parshas Toldos, Mevarchim and Erev Rosh Chodesh Kislev 5728, and edited by him for Kuntres Rosh Chodesh Kislev 5750, twenty-two years later.
BASE TEXT	The Alter Rebbe's Siddur on the shofar and Torah Ohr on "See, the scent of my son": why Yitzchak's blessing opens with the name of judgment, why he wanted to bless Esav, and the uncounted light that refines the eleven.
SOURCE	Sefer HaMaamarim Melukat, digital text (from printed page שלט), footnotes 1–35 and the asterisk note as printed; collated with the original kuntres of 5750 as reproduced in Sefer HaMaamarim Bereishis vol. 2. Every source grounded on Sefaria and in the OpenChassidus library.

> Bilingual study edition: the Rebbe's Hebrew opposite an English translation with the elucidation woven clause by clause, deep-dive commentary at the point of use, an avodah sidebar for every section, two charts, a glossary, and the complete footnote apparatus.

Prepared by Shimon Rosenberg · shimon@reshimu.ai

Shabbos Toldos, the first Shabbos of Kislev, this week.

Shabbos, 14 November 2026 is 4 Kislev 5787 — Shabbos Parshas Toldos, the first Shabbos of the month of redemption. In 5728 the maamar was said on Shabbos Toldos as the month was blessed; this year the month is already in, and the maamar's blessing — dew, grain, wine, and a house — opens it.

About this edition

How to read the English column

Bold type renders the Hebrew words themselves. *Lighter italic is editorial elucidation — a gloss, a source, a spelled-out mechanism — woven into the sentence at the point where a reader new to the maamar needs it.* Read only the bold and you have the maamar; read both and you have the maamar taught. The elucidation carries no authority beyond itself; where it departs from the Hebrew, the Hebrew governs.

The Hebrew column and its line numbers

The Hebrew is the digital text of Sefer HaMaamarim Melukat, which begins this maamar on printed page שלט — a page number inferred from the digital edition's page sequence, not read from a scan — and does not expose the later page breaks. The edition therefore numbers its lines continuously, 1 to 85, under a single page badge; the line division is this edition's own and is a finding aid, not a feature of the printing. Gershayim and geresh are set typographically (’ ”) where the digital text has plain quotation marks. Footnote superscripts are reproduced where they fall, including the two the printing reuses (4 and 8); the footnotes themselves are collected in the apparatus at the back.

Genre and structure

This is a **maamar** — a Chassidic discourse — though the kuntres colophon notes it was said כעין שיחה, in the manner of a sicha. It was said at the farbrengen of Shabbos Parshas Toldos 5728, Shabbos Mevarchim and Erev Rosh Chodesh Kislev, and edited by the Rebbe for Kuntres Rosh Chodesh Kislev 5750; the Melukat's asterisk note records this, and the kuntres colophon marks it מוגה. It has seven printed sections (א–ז), kept here as seven units. Each unit follows the same sequence: a *Before we read* orientation, the bilingual body, deep-dive boxes for foundational concepts at the point of use, an *In avodah* sidebar, and a summary.

Citations, grounding and witnesses

The apparatus reproduces all 35 printed footnotes and the asterisk note as printed in the Melukat. Every one was then grounded: scriptural, Talmudic, Midrashic and Rishonim sources were opened on Sefaria; Chassidic sources were opened in the OpenChassidus library (Torah Ohr, Likkutei Torah, Tanya, the Rebbe Rashab's discourses, the Rebbe's maamarim). Each note is classified VERIFIED — the cited text was opened and the content confirmed (18 notes) — or AS CITED — reproduced as printed, its internal locator not independently opened (18 notes). Where the Rebbe himself cites the same source and locator elsewhere, that corroboration is recorded. What was opened, and where, is listed in the Grounding register at the back.

The body and notes were collated against a second witness, the original kuntres of 5750 as reproduced in Sefer HaMaamarim Bereishis vol. 2; the two are presented as co-equal records and never merged. The body is identical and the notes carry the same numbers. The kuntres heads the maamar without וער”ח and carries no asterisk note; in notes 15 and 26 it cites the Melukat volumes where the Melukat cites the Toras Menachem volumes; its note 17 reads 45 הערה for 48 הערה; its note 34 reads ב ,שבת קיח for א ,קיח; and its transcription ends with two stray asterisk notes that belong to no superscript in this maamar. Every such variant is flagged ‡ (5 notes) with the kuntres reading given in the apparatus.

The calendar was checked rather than taken on trust, and it does not match: 29 Cheshvan 5728 was Saturday, 2 December 1967, Shabbos Toldos, Shabbos Mevarchim and Erev Rosh Chodesh Kislev; Shabbos Toldos 5787 is 14 November 2026, 4 Kislev, after Rosh Chodesh. The edition says so on its cover rather than claim a kevius it does not have.

Spot-check before print

Before wider circulation, check against the volumes: the page locators into the Rebbe Rashab's discourses of 5654 and 5666 (notes 2, 14, 19, 21, 22, 25, 30, 31) and into Sefer HaMaamarim 5684, 5702 and 5703 (notes 2, 11), which this edition reproduces as cited; the Siddur im Dach locator 247a–b (notes 7, 9); the Zohar III 3b and Zohar Chadash 26c locators (note 8), which could not be matched by

search; the Torah Ohr Megillas Esther locator (note 24); the Etz Chaim and Pri Etz Chaim locators (note 17); the quotation in note 31; the Shabbos 118a/b variance in note 34; and the Melukat page שלט, which is inferred.

Why this maamar, this week

The maamar was said on Shabbos Toldos 5728 as Kislev was blessed, on the verse of Yitzchak's blessing that the parsha turns on, and it ends with the whole blessing in its plain sense — dew that is never withheld, grain and wine, and the third Temple, the house Yaakov named. In 5787 Shabbos Toldos falls on 4 Kislev, inside the month of redemption rather than on its threshold. The maamar is for the parsha, and its ending is for the month.

The argument at a glance

Seven moves, one verse: why a blessing is given in the name of judgment — and why it is given twice.

NAME	Yitzchak's blessing opens with Elokim, the name of judgment, and so does G-d's first blessing to Yitzchak. Two anomalies, one name: they are related.	א
MORE	The Siddur: severity gives more than kindness, hot and surging against cool and measured. So Yitzchak blessed the largest blessings, and Elokim means abundance.	ב
HIGHER	G-d's blessing to Yitzchak reached both sons by itself. Yitzchak's blessing is higher: Yaakov went against his nature to get it.	ג
ESAV	Yitzchak saw high sparks in Esav and wanted to refine them with light. Given directly, the light would be swallowed or would annul him; it had to go through Yaakov.	ד
ELEVEN	The other side counts eleven because its life-force stands apart. Holiness has an uncounted light above the ten, Atik. That dew refines the eleven.	ה
ESSENCE	Atik, meaning removed, cannot descend alone; only the Essence can bring it down. "The G-d" is the essential concealment, reached also by toil in Torah.	ו
AGAIN	Refining brings Atik inside the ten and reveals the Essence more: "He will give, and give again," up to the third Temple, Yaakov's house.	ז

CHART · HE WILL GIVE, AND GIVE AGAIN — OIS VAV AND ZAYIN

FIRST · ויתן לך האלקים

The power to refine

The essential concealment drawn down so that Atik, which cannot descend alone, reaches below to refine Esav's sparks. A giving of power from outside.

THROUGH · עבודת הבירורים

The work

Through Yaakov, not directly: light given straight to Esav would be swallowed or would annul him. Toil in Torah, returning light, reaches past Torah itself.

AGAIN · ויחזור ויתן

The revelation

Atik enters the ten sefiros inwardly, and the Essence is revealed more. Dew, grain, wine in their plain sense; the third Temple, Yaakov's house; light to the whole world.

A blessing in the name of judgment

ויתן לך האלקים — ברכה בשם אלקים; ויברך אלקים את יצחק

BEFORE WE READ

Yitzchak blesses Yaakov with dew and fat of the land, and the blessing opens with the name Elokim: "And the G-d will give you." The Rebbeim from the Mitteler Rebbe on asked why. Elokim is the name of judgment and contraction; blessing is flow and bestowal, which is the name Havayah, as the three verses of the priestly blessing all use Havayah. The Rebbe adds a second instance of the same oddity. The first blessing Yitzchak himself received, right after Avraham's death, is also in the name Elokim: "and Elokim blessed Yitzchak his son," although every blessing G-d gave Avraham, and the later ones He gave Yitzchak, use Havayah. Two blessings share the strange name, and the Rebbe takes that as a signal that they belong together.

"And the G-d will give you of the dew of the heavens and of the fat of the earth," etc. — *Bereishis 27:28, the first line of Yitzchak's blessing to Yaakov.* **And the well-known question on this** — *asked in Toras Chaim, Ohr HaTorah and the Rebbe Rashab's discourses of 5654 and 5666* **is: all blessings are from the name Havayah, for the name Elokim is the attribute of judgment and contraction, and blessings, whose whole matter is drawing down and bestowal, are from the name Havayah, as in the priestly blessing, where in all three verses the name Havayah is mentioned** — *"may Havayah bless you," "may Havayah shine," "may Havayah lift"*; **yet in this blessing it says "and the G-d will give you." And one may add that this point (that a blessing mentions the name Elokim) is found also in the first blessing with which Yitzchak was blessed after Avraham's death, of which it is written, "and Elokim blessed Yitzchak his son." For in all the blessings with which the Holy One blessed Avraham [and also in the blessings with which He blessed Yitzchak afterward** — *at Gerar and at Be'er Sheva*] **the name Havayah is said; and from this it is implied that the first blessing with which He blessed Yitzchak, in which it says "and Elokim blessed," and the blessing with which Yitzchak blessed, "and the G-d will give you," are related to one another.**

עמ' שלט

1 ויתן לך האלקים מטל השמים ומשמני הארץ וגו'[1], וידוע הדיוק בזה[2], הרי כל הברכות

2 הם משם הוי', דשם אלקים הוא מדת הדין והצמצום והברכות שענינם הוא המשכה והשפעה הם

3 משם הוי', וכמו ברכת כהנים שבכל ג' הפסוקים[3] נזכר שם הוי', ובברכה זו אומר ויתן

4 לך האלקים. ויש להוסיף, שדיוק זה (שגבי ברכה נזכר שם אלקים) הוא גם בברכה הראשונה

5 שנתברך יצחק אחרי מות אברהם דכתיב בה[4] ויברך אלקים את יצחק בנו. דבכל הברכות

6 שברך הקב"ה את אברהם[5] [וגם בהברכות שברך את יצחק שלאח"ז[6]] נאמר שם הוי', ומזה

7 משמע, דברכה הראשונה שברך את יצחק שנאמר בה ויברך אלקים והברכה שברך יצחק ויתן לך

8 האלקים שייכות זל"ז.

DEEP DIVE

Havayah and Elokim הוי' ואלקים — חסד ודין

In the vocabulary of Chassidus the two names are two modes of G-d's relation to the world. Havayah, from the root of being, is the name of revelation: the light that brings worlds into being and flows into them. Elokim, numerically equal to "nature," is the name of concealment: the contraction and screening that let a world appear as a thing of its own. Blessing is by definition flow, so the Rebbeim were puzzled that Yitzchak's blessing opens with the name of screening. The maamar's answer will not be that Elokim here means something else but that the screening power, the gevuros, can be the source of a greater flow than kindness.

DEEP DIVE

Two blessings, one name ויברך אלקים את יצחק — ויתן לך האלקים

The Rebbe's addition is a reading of the Torah as a whole. G-d blessed Avraham many times and always as Havayah. He blessed Yitzchak later as Havayah. The one exception is the blessing immediately after Avraham's death, and it uses the same name as Yitzchak's blessing to Yaakov. The maamar treats the shared anomaly as a key: whatever explains the one will explain the other, and the relation between them will turn out to be the point of the whole discourse.

IN AVODAH · KISLEV 5787

The question is a reader's question: someone who has noticed that the Torah uses its names carefully and will not let an exception pass. That habit is itself avodah. The maamar models reading the Chumash with the assumption that a strange word is a door. Before Shabbos Toldos, read Yitzchak's blessing slowly and notice the name. The rest of the maamar is what happens when you do not let it go.

SUMMARY

Yitzchak's blessing to Yaakov opens with the name Elokim, the name of judgment, although blessing belongs to Havayah. The same oddity appears once more, in the first blessing G-d gave Yitzchak after Avraham died. The two blessings must be related.

Severity gives more

ההשפעה מהגבורות גדולה יותר; יצחק הוא גבורה

BEFORE WE READ

The Alter Rebbe's Siddur, in the discourse on the shofar, supplies the principle. Kindness is cool by nature, and what flows from it is measured. Severity is hot, and what flows from it comes in surges, without limit. That is why Yitzchak, who is gevurah, could bless with dew of the heavens and fat of the earth, blessings found neither in Avraham nor in Yaakov. The Rebbe applies this to the first anomaly. While Avraham lived, kindness lit the world; after his death the conduct of the world, above as below, followed Yitzchak's attribute, and the blessings came from the gevuros of the name Elokim, higher than those of kindness. The second anomaly is the same thing: "the G-d will give you" means that the flow will be abundant and surging.

(2) And one may say that the essential point of the explanation of this is according to what is explained in the Siddur (with Chassidus), Shaar HaTekios — *the Alter Rebbe's discourse on the shofar blasts according to the Baal Shem Tov's kavanah*, **that the flow drawn from the gevuros is greater than the flow drawn from the chasadim. For chasadim are by nature cold, and therefore the flow from them is in limitation, whereas the gevuros, which are hot, the flow from them is in the manner of surging, up to abundance without limit. And on this basis it explains there that specifically Yitzchak blessed such exalted blessings (of the dew of the heavens and of the fat of the earth, etc.), that we do not find such blessings either in Avraham or in Yaakov, because Yitzchak is gevurah, and therefore the blessings of Yitzchak are in great abundance. And on this basis one may say the meaning of the verse "and it was after the death of Avraham, and Elokim blessed Yitzchak his son": that in Avraham's lifetime (the aspect of chesed) the attribute of chesed above shone, and after Avraham's death, when the conduct (including the conduct above) was according to Yitzchak's attribute, gevurah, the blessings were drawn from the gevuros of the name Elokim** — *as the Siddur adds, gevuros sweetened in Avraham's chasadim; hence "his son," Avraham's son*, **which are more exalted blessings than the blessings drawn from the chasadim. And this is also why in Yitzchak's blessing to Yaakov it is written "and the G-d will give you": that the flow should be in abundance and in surging.**

ב) ויש לומר נקודת הביאור בזה ע"פ המבואר בסידור (עם דא"ח) שער התקיעות[7],

שההשפעה הנמשכת מהגבורות היא גדולה יותר מההשפעה הנמשכת מהחסדים. כי חסדים הם

בטבע הקרירות ולכן ההשפעה מהם היא בהגבלה, משא"כ הגבורות שהם בחמימות, ההשפעה מהם

היא באופן של תגבורת, ועד לריבוי בלי גבול. ועפ"ז מבאר שם שדוקא יצחק ברך ברכות

נעלות כאלו (מטל השמים ומשמני הארץ וגו'), שלא מצינו ברכות כאלה לא באברהם ולא

ביעקב, כי יצחק הוא גבורה[8], ולכן הברכות דיצחק הם בריבוי גדול. ועפ"ז יש לומר

פירוש הכתוב[4] ויהי אחרי מות אברהם ויברך אלקים את יצחק בנו, דבחיי אברהם (בחינת

חסד[8]) האיר בחינת החסד דלמעלה, ולאחרי מות אברהם, שאז היתה ההנהגה (כולל ההנהגה

דלמעלה) ע"פ מדתו של יצחק, גבורה, נמשכו הברכות מהגבורות דשם אלקים[9] שהם ברכות

נעלות יותר מהברכות הנמשכות מהחסדים. וזהו גם שבברכת יצחק ליעקב כתיב ויתן לך

האלקים, שההשפעה תהי' בריבוי ובתגבורת.

DEEP DIVE

Cold kindness, hot severity חסדים — קרירות; גבורות — חמימות

The Siddur's image is physical. Chesed is water, cool, and water flows evenly along the channel it is given; gevurah is fire, hot, and fire does not stay in bounds. In a person, love gives what the beloved can use; passion gives everything at once. In the sefiros, chesed measures its flow to the recipient, and gevurah, once it is turned to giving, gives without measure. The Siddur draws from this that Yitzchak, the father of gevurah, blessed with the largest blessings in the Chumash. The maamar builds its whole structure on this one inversion: the attribute that usually withholds is, when it gives, the greater giver.

DEEP DIVE

After Avraham's death ולאחרי מות אברהם — הנהגה ע"פ מדתו של יצחק

Chassidus reads the Avos as the attributes they embody, and their lifetimes as periods in which those attributes governed. While Avraham lived, chesed ruled, above as well as below. When he died, the governance passed to Yitzchak's gevurah, and so the first blessing after that moment is from Elokim, the gevuros, and is greater. Note 9 adds the Siddur's caveat: the gevuros of Yitzchak give only after they are sweetened in Avraham's chasadim, which is why the verse says "Yitzchak his son."

IN AVODAH · KISLEV 5787

Most of us want our blessings from kindness, and we read the hard stretches of life as withholding. The Siddur's principle says the opposite can be true: what comes through gevurah, through strictness, discipline and heat, is the surge that kindness cannot give. A person who learns with rigor, gives with discipline and prays with fire receives in a different measure. This does not make hardship good in itself. It makes the question, when gevurah is the mode of the day, what it is giving.

SUMMARY

From the Siddur: the flow from gevuros is greater than the flow from chasadim, because kindness is cool and measured and severity is hot and surging. So Yitzchak, who is gevurah, blessed the largest blessings; so after Avraham's death the blessing came from Elokim; and so "the G-d will give you" means abundance.

Why Yaakov had to work for it

ברכת יצחק נעלית יותר; היתה נמשכת גם בלי ברכה

BEFORE WE READ

The two blessings are related, but not equal. The blessing G-d gave Yitzchak would have reached his sons by itself, even without his blessing them. Rashi on that verse says so: Avraham was afraid to bless Yitzchak because he foresaw Esav, and said, let the Master of blessings come and bless whom He pleases, and G-d came and blessed him. If Avraham had blessed Yitzchak, the blessing would have flowed to Esav too, unbidden; so G-d's blessing to Yitzchak, likewise, flowed to both his sons, Esav included. Yitzchak's blessing to Yaakov is higher than that. This is why Yaakov, the wholesome man, did things against his nature, deceptions that the Frierdiker Rebbe calls actual self-sacrifice, to obtain it. He already had the first blessing by inheritance. He did not have this one.

(3) Now, the blessing with which Yitzchak blessed, "and the G-d will give you," is a more exalted blessing than the blessing of "and Elokim blessed Yitzchak his son." For the blessing with which Yitzchak was blessed by Elokim would have been drawn to his sons even if he had not blessed them, as Rashi explains on the verse "and Elokim blessed Yitzchak his son": that Avraham was afraid to bless Yitzchak because he foresaw Esav issuing from him; he said, let the Master of blessings come and bless whom He pleases, and the Holy One came and blessed him. From this it is understood that just as, had Avraham blessed Yitzchak, the blessing would have been drawn also to Esav even had he not blessed him, so it is also regarding the blessing with which Elokim blessed Yitzchak: this blessing was drawn of itself to his two sons, to Esav as well. But the blessing with which Yitzchak blessed, "and the G-d will give you of the dew of the heavens," etc., is a more exalted blessing. And this is also why Yaakov exerted himself so greatly and did several things not in his way — *deceptions, against the nature of "a wholesome man"; the Frierdiker Rebbe calls this actual mesirus nefesh* **in order to receive the blessings, even though the blessing of "and Elokim blessed Yitzchak" would have been drawn to him of itself, because the blessing "and the G-d will give you of the dew of the heavens," etc., is more exalted than the blessing of "and Elokim blessed Yitzchak."**

20 ג) והנה הברכה שברך יצחק ויתן לך האלקים היא ברכה
נעלית יותר מהברכה דויברך אלקים
21 את יצחק בנו. שהרי הברכה שנתברך יצחק מאלקים היתה
נמשכת לבניו גם אם לא הי'
22 מברכם, וכפירוש רש"י עה"פ[10] ויברך אלקים את יצחק בנו,
שאברהם נתייירא לברך את
23 יצחק מפני שצפה את עשו יוצא ממנו, אמר יבוא בעל
הברכות ויברך את אשר ייטב בעיניו
24 ובא הקב"ה וברכו. דמזה מובן, דכמו שבאם הי' אברהם
מברך את יצחק, היתה נמשכת הברכה
25 גם לעשו גם אם לא הי' מברכו, כמו"כ הוא גם בנוגע
להברכה שברך אלקים את יצחק,
26 דברכה זו נמשכה מעצמה לשני בניו, גם לעשו. והברכה
שברך יצחק ויתן לך האלקים מטל
27 השמים וגו' היא ברכה נעלית יותר. וזהו גם מה שיעקב
השתדל ביותר ועשה כמה ענינים
28 שלא כדרכו[11] בכדי לקבל הברכות, אף שהברכה דויברך
אלקים את יצחק היתה נמשכת אליו
29 מעצמה, כי הברכה ויתן לך האלקים מטל השמים וגו' היא
נעלית יותר מהברכה דויברך
30 אלקים את יצחק.

DEEP DIVE

Let the Master of blessings come יבוא בעל הברכות ויברך

Rashi on Bereishis 25:11, from the Midrash: Avraham held the blessings but would not pass them to Yitzchak, because he saw that Esav would come from him, and a blessing given to a father reaches all his sons. Tanchuma tells it as a parable: a gardener finds a tree of life and a tree of death grown together and leaves them for the owner to sort. The Rebbe draws out what Rashi implies. G-d's blessing to Yitzchak, like a father's blessing, flowed to both sons. Esav had it. It was not the thing Yaakov needed to fight for.

DEEP DIVE

Not in his way שלא כדרכו — מס"נ ממש

Yaakov is "a wholesome man who sits in tents." To put on Esav's clothes and say "I am Esav your firstborn" was, for him, a violation of who he was, and the Frierdiker Rebbe (Sefer HaMaamarim 5703) calls it actual self-sacrifice. The maamar reads the effort as evidence: a person does not give up his nature for something he already has. Yaakov's deception proves that Yitzchak's blessing added something the inherited blessing lacked, and the next sections say what.

IN AVODAH · KISLEV 5787

There is a blessing that comes by birth, to everyone in the family, and a blessing that has to be gone after. The first is real, and the maamar does not belittle it: Esav had it. The second costs something, and for Yaakov it cost his own comfortable integrity. The practical question is which blessings in one's life are the first kind, received and forgettable, and which are the second, for which one would do what is not in one's way.

SUMMARY

The blessing G-d gave Yitzchak flowed to both sons by itself, Esav included, as Rashi's account of Avraham's fear implies. Yitzchak's blessing to Yaakov is higher, which is why Yaakov, the wholesome man, did what was not his way to obtain it.

Why Yitzchak wanted to bless Esav

יצחק רצה לברך את עשו — הניצוצות שבו; הבירור ע"י יעקב דוקא

BEFORE WE READ

Torah Ohr on this parsha, in the discourse on "See, the scent of my son," explains what Yitzchak was doing. He knew that the name of Heaven was not fluent in Esav's mouth, and still he wanted to bless him, because he saw in Esav sparks of holiness that were very high, and he wanted to draw a supernal light upon him that would refine them. The problem was the vessel. If that light had come to Esav directly, not through Yaakov, one of two things would have happened: the light would have been swallowed in him, or his existence would have been annulled. For the sparks to be refined and Esav to remain, the refining had to go through Yaakov. So G-d arranged that Yitzchak would bless Yaakov, and the supernal lights, dew of the heavens and fat of the earth, would go to him, and through him Esav's sparks would be refined.

(4) This will be understood by first presenting what is explained in Torah Ohr on our parsha — *the discourse "See, the scent of my son," with the Tzemach Tzedek's glosses in Ohr HaTorah* **and in several discourses** — *the "Veyiten lecha" discourses of 5654, 5684 and 5702*: **that Yitzchak's wanting to bless Esav even though he knew that the name of Heaven was not fluent in his mouth** — *Rashi on 27:21; the Midrash says, does not mention G-d's name at all* **was because Yitzchak saw that in Esav there are very high sparks of holiness, and therefore he wanted to bless him, to draw upon him a supernal light, through which the sparks in him would be refined. Only, had this light been drawn upon Esav (not through Yaakov), it would have been in one of two ways: either it would have been swallowed in him, or his existence would have been annulled. And in order that the refining of Esav take place, it was specifically through Yaakov. Therefore the Holy One brought it about that Yitzchak would bless Yaakov, and the drawing-down of the supernal lights (the dew of the heavens and the fat of the earth) would be to Yaakov, through which he would refine the sparks in Esav.**

31 ד) ויובן זה בהקדים המבואר בתו"א פרשתנו[12] ובכמה
דרושים[13], דזה שרצה יצחק לברך
32 את עשו אף שידע שאין שם שמים שגור בפיו[14], כי יצחק
ראה שבעשו יש ניצוצות דקדושה
33 גבוהים מאד, ולכן רצה לברכו, להמשיך עליו אור עליון,
שע"י יתבררו הניצוצות שבו.
34 אלא, שבאם הי' נמשך אור זה על עשו (שלא ע"י יעקב) הי'
באחד משני פנים, או שהי'
35 נבלע בו או שהיתה מתבטלת מציאותו. ובכדי שיהי' הבירור
דעשו הוא ע"י יעקב דוקא.
36 ולכן סיבב הקב"ה שיצחק יברך את יעקב והמשכת אורות
העליונים (טל השמים ומשמני
37 הארץ) תהי' ליעקב, שע"י יברר את הניצוצות שבעשו.

DEEP DIVE

Sparks in Esav ניצוצות דקדושה גבוהים מאד

Torah Ohr names them: Rabbi Meir, Onkelos, Shemayah and Avtalyon, Ovadiah, the great converts and sages who descended from Esav. Esav asked his father how one tithes straw; the question came from a real place in him, an encompassing holiness that never reached inside. Yitzchak, who saw from above downward, saw the light around Esav and wanted to pour more light in so that the sparks would be drawn out, as the sun draws moisture from the ground. He was not deceived about Esav's mouth. He was reaching for what was in him.

DEEP DIVE

Swallowed or annulled או שהי' נבלע בו או שהיתה מתבטלת מציאותו

Torah Ohr sets out the dilemma. Light poured directly into an unrefined vessel either disappears into it, feeding the husk, as the life-force of the sitra achra is swallowed and unfelt, or it overwhelms the vessel and nothing of it remains. Neither is refinement, which means that the holy sparks are drawn out while the vessel is turned to good. For that a vessel of holiness is needed in between, and that is Yaakov, the attribute of tiferes, in whom all the lights are gathered and who descends into the weekdays to raise what is there.

IN AVODAH · KISLEV 5787

Yitzchak's mistake, if it was one, was a father's: he saw what was good in his son and wanted to give it everything at once. The maamar says the instinct was right and the method was wrong. Light that reaches an unprepared person is either absorbed into his ego or breaks him; it has to come through a Yaakov, through a channel that is itself refined. For anyone who teaches or raises children, the principle is specific: the question is not only how much light to give but through what.

SUMMARY

Yitzchak wanted to bless Esav because he saw very high sparks in him and wanted to draw down a light that would refine them. Given directly, that light would have been swallowed in Esav or would have annulled him. So G-d arranged that the lights go to Yaakov, who would refine Esav's sparks.

Ten and eleven: the light that is not counted

הקליפות במספר י"א; המקיף שלמעלה מע"ס — עתיק; טלא דעתיקא

BEFORE WE READ

What light refines sparks held by the other side? Torah Ohr answers through a number. Holiness counts ten, "ten and not nine, ten and not eleven." The other side has eleven crowns of impurity, and the incense had eleven spices to refine them. Why eleven? Because the other side counts its own life-force as an extra. In holiness the life-force of the ten sefiros flows inside them and is one with them, so it is not counted separately; in the other side the life-force stands apart, since if it entered it would be swallowed and cease to be life, so it is counted as an eleventh. Then the Rebbe turns the mirror. If the other side has an eleventh that is separate from its ten, holiness has a counterpart: a level above the ten sefiros and separate from them. Only, in holiness this level is not their life-force; it is a thing of its own, the encompassing light, and so it is not counted among them, "You are one and not in the count." The refining of the eleven crowns, then, is by drawing down this uncounted encompassing light, the level of Atik. That is the first word of Yitzchak's blessing: dew, the dew of Atik.

(5) And to understand what the level of the supernal lights is through which the sparks are refined, this will be understood from what is explained in Torah Ohr there and in the above discourses: that the kelipos are in the number eleven. For in holiness the number is ten, "ten and not nine, ten and not eleven" — *Sefer Yetzirah*, whereas in the sitra achra there are eleven crowns of impurity. And this is also why in the incense there were eleven spices, in order to refine the eleven crowns of impurity. And the reason the sitra achra is in the number eleven is that they count also the life-force that gives them life. For in holiness the life-force of the ten sefiros [and likewise every matter of holiness, every matter being in the number ten — *Pardes, Gate 2*] is drawn within them and is united with them, and therefore it is not counted on its own. Whereas in the sitra achra, the life-force that gives them life is separate from them [for if it were drawn inside them, within, it would be swallowed in them and would not be life-force at all], and therefore it is counted on its own.

38 ה) ולהבין מהי הבחינה דאורות העליונים שעל ידם מתבררים הניצוצות, יובן זה מהמבואר

39 בתו"א שם ובדרושים הנ"ל[15], שהקליפות הם במספר י"א. דבקדושה הוא מספר עשר, עשר

40 ולא תשע עשר ולא אחד עשר[16], משא"כ בסט"א יש י"א כתרין דמסאבותא[17]. וזהו גם

41 שבקטורת היו י"א סממנים, בכדי לברר את הי"א כתרין דמסאבותא. וזה שהסט"א היא במספר

42 י"א, הוא, כי מונים גם את החיות שמחי' אותם. דבקדושה החיות של הע"ס [ועד"ז כל

43 ענין שבקדושה, שכל ענין הוא במספר עשר[18]] נמשך בפנימיותם ומתאחד עמהם, ולכן אינו

44 נמנה בפני עצמו. משא"כ בסט"א, החיות שמחי' אותם מובדל מהם [דאם הי' נמשך בתוכם

45 בפנימיותם הי' מובלע בהם ולא הי' בחינת חיות], ולכן הוא נחשב בפני עצמו.

Now, the sitra achra is the counterpart of holiness. And from this it is understood that since in the counterpart there is an eleventh level that is separate from the ten, there is also in holiness its counterpart: that there is a level above the ten sefiros and separate from them. [Only that in holiness, this level is not the life-force of the ten sefiros [for the life-force of the ten sefiros is clothed within them and united with them, as above; and the level of the encompassing light above the ten sefiros is a matter of its own], and therefore it is not counted with them, "You are one and not in the count" — *Pasach Eliyahu*; **whereas in the sitra achra, where the encompassing level is their life-force, one must include the encompassing too in their number (for without the encompassing they have no life-force), and therefore they are in the number eleven.] And on this basis it is understood that the refining of the eleven crowns of impurity is by drawing down the encompassing light that is above the ten sefiros and is not counted with them (the level of Atik), corresponding to the eleventh level in the sitra achra that is separate from them, as above. And this is "and the G-d will give you of the dew of the heavens": the first matter in Yitzchak's blessing is dew, the dew of Atika** — *the Zohar: "a supernal dew that flows from the Ancient of Days"*, **because in order to refine the sparks in Esav it is through drawing down the level of Atik, as above.**

46 והנה הסט"א היא לעומת זה דקדושה. ומזה מובן, דזה שבלעו"ז יש בחינה הי"א שמובדלת

47 מהעשר, יש גם בקדושה לעו"ז, שישנה מדריגה שלמעלה מהע"ס ומובדלת מהם. [אלא

48 שבקדושה, בחינה זו אינה החיות של הע"ס [דהחיות של הע"ס מתלבש בתוכם ומתאחד עמהם

49 כנ"ל. ובחינת המקיף שלמעלה מהע"ס הוא ענין לעצמו[19] ולכן אינה נמנית עמהם, אנת

50 הוא חד ולא בחושבן[20], משא"כ בסט"א, שבחינת המקיף הוא החיות שלהם, צריך לכלול גם

51 את המקיף במספרם (כי בלי המקיף אין להם חיות[21]), ולכן הם במספר י"א]. ועפ"ז

52 מובן, שהבירור די"א כתרין דמסאבותא הוא ע"י המשכת המקיף שלמעלה מע"ס, שאינו נמנה

53 עמהם (בחינת עתיק[22]), דוגמת בחינה הי"א שבסט"א שהיא מובדלת מהם כנ"ל. וזהו ויתן

54 לך האלקים מטל השמים, דענין הראשון שבברכת יצחק הוא טל, טלא דעתיקא[23], כי בכדי

55 לברר הניצוצות שבעשו הוא ע"י המשכת בחינת עתיק, כנ"ל.

DEEP DIVE

Eleven spices, eleven crowns י"א סממני הקטורת — י"א כתרין דמסאבותא

Torah Ohr on this parsha explains the incense this way. Holiness has ten sefiros, whose life-force runs inside them; they are humble, like the hosts of heaven who bow because they feel the life they receive. The kelipos receive from the same ten, but the life-force reaches them "in exile," swallowed and unfelt, so they do not bow; they rise like an eagle in brazenness. How then do they live? By an encompassing light from above that is not swallowed, which Torah Ohr identifies with the levonah, the frankincense, among the eleven spices. That encompassing is the eleventh. The incense counters each of the eleven, and the eleventh spice reaches the eleventh crown.

DEEP DIVE

You are one and not in the count אנת הוא חד ולא בחושבן

Pasach Eliyahu, the passage from Tikkunei Zohar said before Minchah on Friday, begins: Master of worlds, You are one and not in the count; You brought forth ten tikkunim, which we call ten sefiros. The maamar's precision is in the bracket. Holiness also has something beyond the ten, the encompassing light, Atik, but it is not the life of the ten; the ten have their life inside them. So the holy eleventh is not an eleventh at all. It is "not in the count." That is exactly what qualifies it to confront the other side's eleventh, which is in the count because it must be.

CHART · TEN AND ELEVEN — OIS HEI

Not in the count — Atik אנת הוא חד ולא בחושבן · עתיק
The encompassing light above the ten; a thing of its own, not their life-force

Holiness: uncounted. The dew of Atika

Ten sefiros עשר ולא תשע, עשר ולא אחד עשר
Their life-force runs inside them and is one with them

Humble: they feel the life they receive

▼ THE UNCOUNTED LIGHT REFINES THE COUNTED ELEVENTH ▼

The eleventh crown — the encompassing הלבונה · המקיף
Separate from the ten because inside it would be swallowed; counted because it is their life

The other side: counted. The eleventh spice

Ten crowns of impurity י' כתרין דמסאבותא
Receive life "in exile," unfelt; rise like an eagle in brazenness

Ten spices against ten crowns

IN AVODAH · KISLEV 5787

The maamar gives a diagnostic for what is holy in a person's inner life and what is not. In holiness the energy is inside the act and the act is humble; in the other side the energy stands outside the act, as a separate thing to be counted, and the act is brazen. A mitzvah done with its own life inside it does not need to announce itself. A thing done for the sake of the life it brings its doer, the attention, the count, is an eleventh. The remedy the maamar names is a light that is not in the count at all, which in practice means service without an eye on the tally.

SUMMARY

Holiness counts ten, the other side eleven, because the other side's life-force stands apart from it and is counted. Holiness too has a level beyond the ten, the encompassing light, Atik, but it is not their life-force and so is not counted, "one and not in the count." Drawing it down refines the eleven crowns. That is the dew of Yitzchak's blessing, the dew of Atik.

The G-d: the essential concealment

המשכת עתיק למטה — ע"י עצמות אוא"ס; האלקים — העלם העצמי; יגיעה בתורה

BEFORE WE READ

Atik by itself cannot come down. Its very name means removed: it is withdrawn and separate from the order of worlds, and a thing that is defined as removed cannot be drawn into the place it is removed from. For Atik to descend low enough to refine sparks held by the other side, the drawing-down must come from the essence of the Infinite Light, which is above Atik and bound by no definition at all. This is the superiority of Yitzchak's blessing over the blessing G-d gave him. Yitzchak's blessing is that the drawing-down should reach below, to refine Esav's sparks, and such a drawing-down is from the essence. So the verse says "the G-d," with the definite article: the essential concealment of the Infinite, from which the power of refining comes. The second half of the section applies this to the Midrash that reads the blessing as Torah: dew is Scripture, fat of the land is Mishnah, grain is Talmud. Why bless Yaakov with Torah, which Israel would have received anyway, since creation was conditioned on it? Because the blessing is for toil in Torah, which reaches past Torah as it is in itself, G-d's wisdom and the hidden wisdom above it, to the essential concealment, "no eye has seen, O G-d, but You."

(6) Now, in order that there be a drawing-down of Atik below, to the point that through it there is the refining of the sparks in the sitra achra, it is specifically through the drawing-down of the essence of the Infinite Light, which is above even Atik. For Atik of itself, since its very matter is that it is removed and separate from the order of worlds (Atik, from the word "removed"), cannot be drawn below; and for it to be drawn below is specifically through the essence of the Infinite Light, which is not defined by any definition. And on this basis one understands the superiority and the novelty of Yitzchak's blessing "and the G-d will give you," etc., over "and Elokim blessed Yitzchak": for the blessing "and the G-d will give you" is that there be the drawing-down below, to refine the sparks in Esav, and this drawing-down is from the essence of the Infinite Light, as above. And this is "and the G-d will give you" ("the G-d," with the definite article): the level of the essential concealment of the Infinite *— the Rebbe Rashab's term in Hemshech 5666 for the Essence as it is hidden even from itself*, **from which the power of refining comes.**

56 ו) והנה בכדי שתהי' המשכת עתיק למטה ועד שע"ז יהי' בירור הניצוצות שבסט"א, הוא

57 דוקא ע"י המשכת עצמות אוא"ס שלמעלה גם מעתיק. דעתיק מצד עצמו, מכיון שענינו הוא

58 שהוא נעתק ומובדל מהשתלשלות (עתיק מלשון נעתק[24]), אא"פ שיומשך למטה, ובכדי

59 שיומשך למטה הוא דוקא ע"י עצמות אוא"ס שאינו מוגדר בשום גדר. ועפ"ז יובן העילוי

60 והחידוש דברכת יצחק ויתן לך האלקים גו' על ויברך אלקים את יצחק, כי הברכה ויתן לך

61 האלקים היא שתהי' ההמשכה למטה לברר את הניצוצות שבעשו, והמשכה זו היא מעצמות

62 אוא"ס, כנ"ל. וזהו ויתן לך האלקים (האלקים בה' הידיעה), בחינת העלם העצמי דא"ס,

63 שמשם הוא כח הבירורים[25].

64 וזהו[26] מה דאיתא במדרש[27] מטל השמים זו מקרא ומשמני הארץ זו משנה דגן זה תלמוד

65 וכו', דלכאורה אינו מובן, הרי גם לולי ברכת יצחק היתה התורה ניתנת לישראל, שהרי

66 כוונת הבריאה היתה בשביל שישראל יקבלו את התורה ותנאי התנה הקב"ה עם מעשה בראשית

67 כו' אם ישראל מקבלים התורה כו'[28], ומהו שברכו בתורה. וידוע הביאור בזה, דברכת

68 יצחק היתה על ענין היגיעה בתורה שע"ז מגיעים למעלה מבחינת התורה כמו שהיא מצד

69 עצמה. דהתורה מצד עצמה היא חכמתו של הקב"ה, ולמעלה יותר – חכמה סתימאה, וע"י

70 היגיעה בתורה, יגיעה בדרך אור חוזר, מגיעים להעלם העצמי (דתורה), עין[29] לא ראתה

71 אלקים זולתך.

And this is what is stated in the Midrash: "of the dew of the heavens," this is Scripture; "and of the fat of the earth," this is Mishnah; "grain," this is Talmud; and so on. For seemingly it is not understood: even without Yitzchak's blessing the Torah would have been given to Israel, since the intent of creation was that Israel receive the Torah, and the Holy One made a condition with the work of creation, etc., if Israel accept the Torah, etc. — *Shabbos 88a: if not, I return you to chaos*; **so what is it that he blessed him with Torah? And the well-known explanation of this** — *Hemshech 5666* **is that Yitzchak's blessing was for the matter of toil in Torah, through which one reaches above the level of Torah as it is in itself. For Torah in itself is the wisdom of the Holy One, and higher, the hidden wisdom** — *chochmah stima'ah, the wisdom within the Crown*; **and through toil in Torah, toil in the manner of returning light, one reaches the essential concealment (of Torah), "no eye has seen, O G-d, but You."**

DEEP DIVE

Atik, from the word removed עתיק מלשון נעתק

Likkutei Torah reads the name: Atik Yomin, "the Ancient of Days," from "He who removes mountains," that which is removed and separated from the days, the attributes that make up the order of worlds. The maamar draws a consequence that is not obvious. A level whose identity is separateness cannot, as itself, enter the world of the days; to bring it down you need something that is not defined even as separate. That is the Essence, "not defined by any definition." Only what has no boundary can carry the boundless across the boundary.

DEEP DIVE

Toil as returning light יגיעה בדרך אור חוזר

Torah given from above is direct light; it descends as G-d's wisdom into the mind. Toil in Torah, the effort of the student straining past what he can easily hold, is returning light, from below upward, and returning light reaches higher than the source of the direct light: past Torah as wisdom, past the hidden wisdom, to the concealment of the Essence. Hemshech 5666 ties this to Yitzchak's blessing because Yitzchak is gevurah and toil is gevurah. Israel would have had Torah regardless. What the blessing added is that labor in it reaches the place the verse calls "no eye has seen."

IN AVODAH · KISLEV 5787

Two things in this section are for a learner. First, that the Torah you would have anyway, the inheritance, is not the Torah of the blessing; the blessing is in the sweat. Second, that the sweat is not a price paid for understanding but the thing itself: the straining is what reaches past understanding. A seder of learning that is easy is Scripture, Mishnah, Talmud, the dew and fat and grain. The same seder with effort in it is the blessing.

SUMMARY

Atik, which means removed, cannot descend of itself; only the Essence, defined by nothing, can bring it down. That is the greatness of Yitzchak's blessing: a drawing-down from the Essence to refine Esav's sparks, "the G-d," the essential concealment. The Midrash's reading of the blessing as Torah means toil in Torah, which reaches past Torah itself to "no eye has seen."

He will give, and give again

עתיק נמשך בפנימיות הע״ס; יתן ויחזור ויתן; עד בנין ביהמ״ק השלישי

BEFORE WE READ

The last section adds a step the earlier discourses prepare but the Rebbe states. Because the other side counts its encompassing as one of its number, its eleventh is inside its count; so when the eleven crowns are refined, the same happens in holiness: Atik, which is not in the count of the sefiros, is drawn into the ten sefiros inwardly. That is a greater novelty than Atik descending to empower refinement, which is only a giving of power from outside. And in this inner drawing-down, the Essence, which no definition defines, is revealed still more. Rashi, from the Midrash, reads “and He will give you” as “He will give, and give again.” The first giving is the essential concealment drawn down to refine; the second is the drawing-down and revelation of the Essence that the refining itself produces. Then the blessing comes true in every sense: Scripture, Mishnah and Talmud, and dew and fat of the land in their plain sense, dew that is never withheld, to the widest extent, up to the building of the third Temple, the house that Yaakov named, from which light goes out to the whole world, so that the whole world is made a dwelling for Him.

(7) And one may add: since in the sitra achra it is in the number eleven, meaning that the encompassing too is included in the number, because it is the life-force that gives them life, as above, therefore, through the refining of the eleven crowns of impurity, the like is brought about also in holiness: that the level of Atik too (which is not in the count of the sefiros) is drawn into the ten sefiros inwardly. And this matter is a greater novelty than the drawing-down of Atik to refine (where the drawing-down below is only a giving of power). And from this it is understood that in this matter (the drawing of Atik into the ten sefiros inwardly, which comes about through the service of refining) the Essence too (which is not defined by any definition) is revealed still more. And this is “and He will give you,” “He will give, and give again” — *Rashi, from Bereishis Rabbah*: the first giving is the drawing-down of the essential concealment (“and the G-d will give you”) in order to refine, and that He gives again is the drawing-down and revelation of the Essence that comes about through the service of refining.

72 ז) ויש להוסיף, דמכיון שבסט״א הוא במספר י״א, היינו שגם המקיף נכלל בהמספר, לפי

73 שהוא החיות שמחי׳ אותם כנ״ל, לכן, ע״י בירור הי״א כתרין דמסאבותא, נעשה עד״ז גם

74 בקדושה, שגם בחינת עתיק (שהיא לא בחושבן הספירות) נמשכת בהע״ס בפנימיותם[30].

75 וענין זה הוא חידוש גדול יותר מההמשכה דעתיק לברר בירורים (שההמשכה למטה היא רק

76 נתינת כח). ומזה מובן, שבענין זה (המשך עתיק בהע״ס בפנימיותם, שנעשה ע״י עבודת

77 הבירורים) מתגלה גם העצמות (שאינו מוגדר בשום גדר) עוד יותר[31]. וזהו ויתן לך,

78 יתן ויחזור ויתן[32], דנתינה הראשונה היא המשכת העלם העצמי (ויתן לך האלקים) בכדי

79 לברר בירורים, וזה שיחזור ויתן, הוא המשכת וגילוי העצמי שנעשה ע״י עבודת

80 הבירורים.

And through "and the G-d will give you," the drawing-down of the essential concealment in the two above manners (He will give, and give again), there is drawn also "of the dew of the heavens and of the fat of the earth," etc., Scripture, Mishnah, and so on; and also dew of the heavens in its plain sense, for dew is never withheld — *Taanis 3a* **(and especially since from the outset there is no thought of withholding, G-d forbid), and likewise fat of the earth and abundance of grain and wine in their plain sense, and to the utmost expansiveness, up to the building of the third Temple, which Yaakov called a house** — *Pesachim 88a: not Avraham's mountain, not Yitzchak's field, but Yaakov's house*, **and from there light goes out to the whole world** — *the Temple's windows, narrow within and wide without*, **so that the whole world is made a dwelling for Him, blessed be He.**

81 וע"י ויתן לך האלקים, המשכת העלם העצמי בשני אופנים הנ"ל (יתן ויחזור ויתן), נמשך

82 גם מטל השמים ומשמני הארץ וגו', מקרא משנה וכו', וגם מטל השמים כפשוטו, דטל לא

83 מיעצר[33] (ובפרט שמלכתחילה אין סלקא דעתך לעכב ח"ו), וכן משמני הארץ ורוב דגן

84 ותירוש כפשוטם, ובתכלית ההרחבה, ועד לבנין בית המקדש השלישי, יעקב שקראו בית[34],

85 ומשם אורה יוצאת לכל העולם כולו[35], שעושים את כל העולם דירה לו יתברך.

DEEP DIVE

From outside in המשכת עתיק בהע"ס בפנימיותם

The maamar distinguishes two ways Atik can relate to the ten sefiros. It can give them power from outside, as an encompassing light empowers a vessel to do work it could not do alone; that is what refining requires, and it is already great. Or it can enter them inwardly, so that the uncounted becomes the inner life of the counted. The second, the Rebbe says, is what the service of refining achieves, by a kind of symmetry with the other side: the other side carries its encompassing inside its count, and when it is refined, holiness receives the like. And where Atik enters inwardly, the Essence that brought it down is revealed more, because only the Essence could have done it.

DEEP DIVE

Yaakov called it a house יעקב שקראו בית

Pesachim 88a: the nations will say, let us go up to the mountain of G-d, to the house of the G-d of Yaakov; not of Avraham, who called it a mountain, nor of Yitzchak, who called it a field, but of Yaakov, who called it a house. A mountain is wild, a field is cultivated, a house is lived in. The maamar ends there because a house is the plain meaning of "dwelling for Him below," and because the Temple's windows, the Midrash says, were made narrow inside and wide outside, not to let light in but to send it out. Yitzchak's blessing, drawn through Yaakov, ends as light for the whole world.

CHART · HE WILL GIVE, AND GIVE AGAIN — OIS VAV AND ZAYIN

FIRST · ויתן לך האלקים	THROUGH · עבודת הבירורים	AGAIN · ויחזור ויתן
The power to refine	**The work**	**The revelation**
The essential concealment drawn down so that Atik, which cannot descend alone, reaches below to refine Esav's sparks. A giving of power from outside.	Through Yaakov, not directly: light given straight to Esav would be swallowed or would annul him. Toil in Torah, returning light, reaches past Torah itself.	Atik enters the ten sefiros inwardly, and the Essence is revealed more. Dew, grain, wine in their plain sense; the third Temple, Yaakov's house; light to the whole world.

IN AVODAH · KISLEV 5787

The blessing has an order: first the power to refine, then, through the refining, the revelation. A person cannot start at the second. The work of Kislev, the month of redemption that this Shabbos opens, is the first giving: the ordinary refining of a day, a body, a business, a parsha learned with effort. The maamar's promise is that this work is not only its own reward; it brings the second giving, in which what was outside comes inside, and the Essence shows itself more than it did before the work. And the end of the blessing is plain: dew, grain, wine, and a house.

SUMMARY

Refining the eleven crowns brings Atik inwardly into the ten sefiros, a greater novelty than empowering refinement from outside, and in it the Essence is revealed more. Hence "He will give, and give again": the first giving is the power to refine, the second is the revelation the refining produces. Then the blessing comes true in every sense, up to the third Temple, Yaakov's house, from which light goes out to the whole world.

Glossary

ויתן לך האלקים	*Veyiten lecha haElokim*	“And the G-d will give you”: Yitzchak’s blessing to Yaakov (Bereishis 27:28), opening with the name of judgment.
הוי׳ / אלקים	*Havayah / Elokim*	The name of revelation and flow, and the name of judgment and contraction; blessing normally belongs to the first.
ויברך אלקים את יצחק	*Vayevarech Elokim es Yitzchak*	G-d’s blessing to Yitzchak after Avraham’s death (25:11), the other blessing in the name Elokim.
חסדים / גבורות	*Chasadim / gevuros*	Kindnesses and severities: the attributes of giving and of restraint; cold and measured versus hot and surging.
יצחק — גבורה	*Yitzchak — gevurah*	Yitzchak embodies the attribute of severity, as Avraham embodies kindness.
בעל הברכות	*Baal haberachos*	“The Master of blessings”: Rashi’s phrase for G-d, whom Avraham left to bless Yitzchak.
איש תם	*Ish tam*	“A wholesome man”: Yaakov; deception was against his nature and so a form of self-sacrifice.
ניצוצות	*Nitzotzos*	Sparks of holiness held in the other side; Esav’s were very high.
בירור	*Birur*	Refining: drawing the holy sparks out of their husk while the vessel is turned to good.
י״א כתרין דמסאבותא	*Yud-alef kisrin dimsa’avusa*	The eleven crowns of impurity; the other side counts its life-force as an eleventh.
עשר ולא תשע, עשר ולא אחד עשר	*Eser velo tesha…*	Sefer Yetzirah: holiness is exactly ten.
י״א סממני הקטורת	*The eleven spices of the incense*	Eleven spices against eleven crowns; the frankincense is the encompassing eleventh.
מקיף	*Makif*	Encompassing light, above and outside the vessels; in holiness it is not counted, in the other side it is.
אנת הוא חד ולא בחושבן	*Ant hu chad velo bechushban*	Pasach Eliyahu: “You are one and not in the count.”
עתיק	*Atik*	The Ancient; the level above the sefiros, from the word “removed.”
טלא דעתיקא	*Tala de’Atika*	The dew of the Ancient One: the first word of the blessing, the uncounted light that refines.
עצמות אוא״ס	*Atzmus Ohr Ein Sof*	The Essence of the Infinite Light, defined by no definition; alone able to bring Atik down.
העלם העצמי	*He’elem ha’atzmi*	The essential concealment: the Essence as hidden even to itself; the Rebbe Rashab’s term; here, “the G-d.”
יגיעה — אור חוזר	*Yegiah — ohr chozer*	Toil in Torah as returning light, reaching above Torah as it is in itself.
יתן ויחזור ויתן	*Yiten veyachzor veyiten*	Rashi: “He will give, and give again”; the two givings of the maamar.
יעקב שקראו בית	*Yaakov shekera’o bayis*	Pesachim 88a: Yaakov called the Temple a house; the third Temple as the end of the blessing.

Apparatus: the footnotes as printed

All footnotes of the printing, reproduced as printed (Hebrew), with an English rendering and a status. ‡ marks a variant between the photographed printing and the digital witness, or a locator to spot-check. Abbreviations are left as printed.

№	SECTION	AS PRINTED	ENGLISH	STATUS · NOTE
*‡	שלט	) יצא לאור בקונטרס ראש חודש כסלו – תש"נ, "לקראת יום הבהיר ראש חודש כסלו .. מוצש"ק מברכים כסלו שנת ה'תש"נ.	Published in Kuntres Rosh Chodesh Kislev 5750, "toward the luminous day of Rosh Chodesh Kislev ... Motzaei Shabbos Mevarchim Kislev 5750."	AS CITED The Melukat's publication note; absent from the kuntres itself, whose foreword (dated Motzaei Shabbos Mevarchim Kislev 5750, "two hundred years from the birth of the Tzemach Tzedek, the fortieth year of the Rebbe's leadership") carries the same information. ‡ The kuntres heads the maamar "Shabbos Parshas Toldos, Mevarchim Kislev 5728" without "and Erev Rosh Chodesh"; its closing note reads כעין שיחה. הוגה ע"י כ"ק אדמו"ר ונדפס בקונטרס ר"ח כסלו ... כ"ק אדמו"ר תש"נ, ואח"כ בסה"מ מלוקט ח"ד ע' סג ואילך. *The Melukat's publication note; absent from the kuntres itself, whose foreword (dated Motzaei Shabbos Mevarchim Kislev 5750, "two hundred years from the birth of the Tzemach Tzedek, the fortieth year of the Rebbe's leadership") carries the same information. ‡ The kuntres heads the maamar "Shabbos Parshas Toldos, Mevarchim Kislev 5728" without "and Erev Rosh Chodesh"; its closing note reads* כעין שיחה. הוגה ע"י כ"ק אדמו"ר ונדפס בקונטרס ר"ח כסלו תש"נ, ... ואח"כ בסה"מ מלוקט ח"ד ע' סג ואילך. Sefer HaMaamarim Bereishis II (torasmoshiach.com)
1	שלט	פרשתנו (תולדות) כז, כח.	Our parsha (Toldos) 27:28.	VERIFIED Opened on Sefaria: ויתן לך האלקים מטל השמים ומשמני הארץ ורב דגן ותירש. *Opened on Sefaria:* ויתן לך האלקים מטל השמים ומשמני הארץ ורב דגן ותירש. Sefaria
2	שלט	ד"ה ויתן לך בתורת חיים פרשתנו (ח, סע"א). אוה"ת פרשתנו (קסא, סע"ב). רד"ה זה תרנ"ד (סה"מ תרנ"ד ע' סה). תרס"ו (המשך תרס"ו ע' פה). תרפ"ד (סה"מ תרפ"ד ע' קג). ה'תש"ב (סה"מ ה'תש"ב ע' 66). ועוד.	The discourse "Veyiten lecha" in Toras Chaim on our parsha (8a, end); Ohr HaTorah on our parsha (161b, end); the opening of the discourse of 5654 (Sefer HaMaamarim 5654 p. 65); 5666 (Hemshech 5666 p. 85); 5684 (Sefer HaMaamarim 5684 p. 103); 5702 (Sefer HaMaamarim 5702 p. 66); and elsewhere.	AS CITED As cited. The six page locators into the Rebbeim's discourses were not independently opened; the question itself (why a blessing names Elokim) is the shared opening of all of them. *As cited. The six page locators into the Rebbeim's discourses were not independently opened; the question itself (why a blessing names Elokim) is the shared opening of all of them.*

№	SECTION	AS PRINTED	ENGLISH	STATUS · NOTE
3	שלט	נשא ו, כד-כו.	Naso 6:24–26.	VERIFIED Opened on Sefaria: the three verses of the priestly blessing, each with the Name Havayah. *Opened on Sefaria: the three verses of the priestly blessing, each with the Name Havayah.* Sefaria
4	שלט	חיי שרה כה, יא.	Chayei Sarah 25:11.	VERIFIED Opened on Sefaria: ויהי אחרי מות אברהם ויברך אלקים את יצחק בנו. *Opened on Sefaria:* ויהי אחרי מות אברהם ויברך אלקים את יצחק בנו. Sefaria
5	שלט	ר"פ לך לך. שם יב, ז. יג, יד ואילך. ועוד. וירא כב, טז ואילך. חיי שרה כד, א.	The opening of Lech Lecha; ibid. 12:7; 13:14 ff.; and elsewhere; Vayeira 22:16 ff.; Chayei Sarah 24:1.	VERIFIED Opened on Sefaria: Genesis 12:1–3 and 12:7 (וירא ה' אל אברם), 13:14–17 (וה' אמר אל אברם), 22:16–18 (נאם ה'), 24:1 (וה' ברך את אברהם בכל) — each with the Name Havayah. *Opened on Sefaria: Genesis 12:1–3 and 12:7 (*וירא וה' אל אברם*), 13:14–17 (*וה' אמר אל אברם*), 22:16–18 (*נאם ה'*), 24:1 (*וה' ברך את אברהם בכל*) — each with the Name Havayah.* Sefaria · Sefaria · Sefaria · Sefaria
6	שלט	פרשתנו כו, ב ואילך. שם, יב. כד.	Our parsha 26:2 ff.; ibid. 12; 24.	VERIFIED Opened on Sefaria: Genesis 26:2–5 (ואברכך ... וירא אליו ה'), 26:12 (ויברכהו ה' ... וירא אליו ה'), 26:24 (וברכתיך). *Opened on Sefaria: Genesis 26:2–5 (*ואברכך ... וירא אליו ה'*), 26:12 (*ויברכהו ה' ... וירא אליו ה'*), 26:24 (*וברכתיך*).* Sefaria · Sefaria · Sefaria
7	שלט	בד"ה להבין ענין תק"ש ע"פ כוונת הבעש"ט – רמז, א-ב.	In the discourse "To understand the matter of the shofar blasts according to the Baal Shem Tov's kavanah," 247a–b.	AS CITED As cited (Siddur im Dach, Shaar HaTekios). The Library holds the maamar's own summary of the passage; the Siddur page was not opened. *As cited (Siddur im Dach, Shaar HaTekios). The Library holds the maamar's own summary of the passage; the Siddur page was not opened.*
8	שלט	זח"ג ג, סע"ב ואילך (ברע"מ). ז"ח ר"פ תולדות (כו, ג). ובכ"מ.	Zohar III 3b (end) ff. (in Raya Mehemna); Zohar Chadash, beginning of Toldos (26c); and elsewhere.	AS CITED As cited. Yitzchak as gevurah and Avraham as chesed is standard; the two Zohar locators were not matched by search on Sefaria. *As cited. Yitzchak as gevurah and Avraham as chesed is standard; the two Zohar locators were not matched by search on Sefaria.*

№	SECTION	AS PRINTED	ENGLISH	STATUS · NOTE
9	שלט	ראה סידור שם, שההשפעה מהגבורות דיצחק היא דוקא לאחרי שנמתקות בהחסדים דאברהם. ועפ"ז י"ל לשון הכתוב את יצחק בנו – בנו של אברהם.	See the Siddur there: the flow from Yitzchak's gevuros comes only after they are sweetened in Avraham's chasadim. On this basis the verse's wording "Yitzchak his son" — the son of Avraham — may be explained.	AS CITED As cited (Siddur im Dach, Shaar HaTekios); the Rebbe's own inference on בנו. *As cited (Siddur im Dach, Shaar HaTekios); the Rebbe's own inference on* בנו.
10	שלט	חיי שרה שם. וראה גם תנחומא באָבער לך לך ה. ושי"נ.	Chayei Sarah ibid. See also Tanchuma (Buber) Lech Lecha 5, and the references there.	VERIFIED Opened on Sefaria: Rashi on Genesis 25:11 (נתיירא לברך את יצחק מפני יבא בעל ... שצפה את עשו יוצא ממנו הברכות ויברך את אשר ייטב בעיניו); Tanchuma Buber Lech Lecha 5 (the parable of the orchard with the tree of life and the tree of death side by side). *Opened on Sefaria: Rashi on Genesis 25:11 (*נתיירא לברך את יצחק מפני יבא בעל ... שצפה את עשו יוצא ממנו הברכות ויברך את אשר ייטב בעיניו*); Tanchuma Buber Lech Lecha 5 (the parable of the orchard with the tree of life and the tree of death side by side).* Sefaria (Rashi) · Sefaria (Tanchuma Buber)
11	שלט	היפך הטבע דיעקב איש תם (פרשתנו כה, כז). וראה סה"מ ה'תש"ג ע' 186, דעשיית ענייני מרמה ע"י יעקב איש תם, הוא "מס"נ ממש", ואעפ"כ עשה זה בכדי לקבל הברכות.	The opposite of the nature of Yaakov, "a wholesome man" (our parsha 25:27). See Sefer HaMaamarim 5703 p. 186: for Yaakov, a wholesome man, to do things of guile was "actual self-sacrifice," and nonetheless he did it to receive the blessings.	AS CITED Genesis 25:27 opened on Sefaria (ויעקב איש תם ישב אהלים). Sefer HaMaamarim 5703 p. 186 (the Frierdiker Rebbe) as cited; the phrase מס"נ ממש was not matched there by search. *Genesis 25:27 opened on Sefaria (*ויעקב איש תם ישב אהלים*). Sefer HaMaamarim 5703 p. 186 (the Frierdiker Rebbe) as cited; the phrase* מס"נ ממש *was not matched there by search.* Sefaria
12	שלט	ד"ה ראה ריח בני (כ, ב ואילך). וראה הגהות הצ"צ על המאמר – באוה"ת פרשתנו קנא, ב ואילך. שם קנו, א ואילך.	The discourse "See, the scent of my son" (20b ff.). See the Tzemach Tzedek's glosses on the discourse, in Ohr HaTorah on our parsha 151b ff.; ibid. 156a ff.	VERIFIED Opened on Sefaria: Torah Ohr, Toldos, ד"ה ראה ריח בני (20b–21b) — Yitzchak wished to draw the light upon Esav himself, not through Yaakov, because of the sparks in him; "if the life-force were drawn to Esav it would be swallowed, or nothing of Esav would remain." The Tzemach Tzedek's glosses in Ohr HaTorah as cited. *Opened on Sefaria: Torah Ohr, Toldos, ד"ה ראה ריח בני (20b–21b) — Yitzchak wished to draw the light upon Esav himself, not through Yaakov, because of the sparks in him; "if the life-force were drawn to Esav it would be swallowed, or nothing of Esav would remain." The Tzemach Tzedek's glosses in Ohr HaTorah as cited.* Sefaria (Torah Ohr, Toldos 20b)

№	SECTION	AS PRINTED	ENGLISH	STATUS · NOTE
13	שלט	ד"ה ויתן לך תרנ"ד. תרפ"ד. ה'תש"ב. ועוד.	The discourses "Veyiten lecha" of 5654, 5684, 5702, and others.	AS CITED As cited (see note 2). *As cited (see note 2).*
14	שלט	פרש"י פרשתנו כו, כא. בב"ר פרשתנו (פס"ה, יט): "שאין עשו מזכיר שמו של הקב"ה". ולכאורה צ"ל שכ"ה גם הכוונה בפירוש רש"י שם. כי באם נאמר שכוונת רש"י היא רק "שאין ש"ש שגור בפיו" (אבל לפעמים הוא מזכירו) – זה שאמר (פעם אחת) "כי הקרה ה' אלקיך" (פרשתנו שם, כ) לא ה"י מטיל ספק אצל יצחק אם זה עשו. ולהעיר שבד"ה ויתן לך תרנ"ד (סה"מ תרנ"ד ע' סה) מביא מפירש"י "דאין עשו מזכיר שם שמים".	Rashi on our parsha 27:21. In Bereishis Rabbah on our parsha (65:19): "that Esav does not mention the name of the Holy One." Seemingly this must be the intent of Rashi there as well; for if Rashi meant only "that the name of Heaven is not fluent in his mouth" (but he sometimes mentions it), then his saying, once, "for Havayah your G-d brought it before me" (our parsha, verse 20) would not have raised a doubt in Yitzchak whether this was Esav. Note that the discourse "Veyiten lecha" of 5654 (Sefer HaMaamarim 5654 p. 65) quotes Rashi as "that Esav does not mention the name of Heaven."	VERIFIED Opened on Sefaria: Rashi on Genesis 27:21 (אין דרך עשו להיות שם שמים); Bereishis Rabbah 65:19 (שגור בפיו יודע אני שאין עשו מזכיר שמו של הקב"ה); Genesis 27:20. Sefer HaMaamarim 5654 p. 65 as cited. *Opened on Sefaria: Rashi on Genesis 27:21 (אין דרך עשו להיות שם שמים); Bereishis Rabbah 65:19 (שגור בפיו יודע אני שאין עשו מזכיר שמו של הקב"ה); Genesis 27:20. Sefer HaMaamarim 5654 p. 65 as cited.* Sefaria (Rashi) · Sefaria · Sefaria
15‡	שלט	וראה גם ד"ה בסוכות תשבו ה'תשמ"א ס"ג ובהנסמן שם (תו"מ סה"מ תשרי ע' קסה ואילך).	See also the discourse "Basukkos teishvu" 5741 §3 and the references there (Toras Menachem Sefer HaMaamarim Tishrei p. 165 ff.).	AS CITED As cited. ‡ The kuntres reads: (סה"מ מלוקט ח"ב ע' קכג ואילך); the Melukat relocates the reference to the Tishrei volume. *As cited.* ‡ *The kuntres reads: (סה"מ מלוקט ח"ב ע' קכג ואילך); the Melukat relocates the reference to the Tishrei volume.*
16	שלט	ספר יצירה פ"א מ"ד. וראה זח"ב קפז, ב. פרדס שער א (שער עשר ולא תשע) פ"ו.	Sefer Yetzirah 1:4. See Zohar II 187b; Pardes, Gate 1 ("ten and not nine") ch. 6.	VERIFIED Opened on Sefaria: Sefer Yetzirah 1:4 (עשר ולא תשע, עשר ולא אחת עשרה); Pardes Rimonim 1:6, which itself quotes the Raya Mehemna of Zohar II 187b on the half-shekel (עשר ולא אחד עשר ... עשר ולא תשע). *Opened on Sefaria: Sefer Yetzirah 1:4 (עשר ולא תשע, עשר ולא אחת עשרה); Pardes Rimonim 1:6, which itself quotes the Raya Mehemna of Zohar II 187b on the half-shekel (עשר ולא אחד עשר ... עשר ולא תשע).* Sefaria · Sefaria
17‡	שלט	ראה ע"ח שער יא (שער המלכים) פ"י. פע"ח שער ו (שער הקדישים) פ"ד. וראה (נוסף לתו"א ואוה"ת שם) בהנסמן בד"ה בסוכות תשבו הנ"ל הערה 48.	See Etz Chaim, Gate 11 (Gate of the Kings) ch. 10; Pri Etz Chaim, Gate 6 (Gate of Kaddish) ch. 4. And see (besides Torah Ohr and Ohr HaTorah there) the references in the above discourse "Basukkos teishvu," note 48.	AS CITED As cited. The phrase י"א כתרין דמסאבותא itself is confirmed in Torah Ohr Toldos 20b (opened) and in Tanya ch. 6. ‡ The kuntres reads: 45 הערה. *As cited. The phrase י"א כתרין דמסאבותא itself is confirmed in Torah Ohr Toldos 20b (opened) and in Tanya ch. 6.* ‡ *The kuntres reads: 45 הערה.* Sefaria (Torah Ohr, Toldos 20b) · Sefaria (Tanya ch. 6)
18	שלט	פרדס שער ב (שער טעם האצילות).	Pardes, Gate 2 (Gate of the Reason for Atzilus).	AS CITED As cited. *As cited.*
19	שלט	ראה ד"ה ויתן לך תרנ"ד (סה"מ תרנ"ד ע' סח).	See the discourse "Veyiten lecha" 5654 (Sefer HaMaamarim 5654 p. 68).	AS CITED As cited. *As cited.*

№	SECTION	AS PRINTED	ENGLISH	STATUS · NOTE
20	שלט	תקו"ז בהקדמה ("פתח אליהו") יז, א.	Tikkunei Zohar, introduction ("Pasach Eliyahu") 17a.	VERIFIED Opened on Sefaria: Tikkunei Zohar 17a, פתח אליהו ואמר רבון עלמין דאנת הוא חד ולא בחושבן. *Opened on Sefaria: Tikkunei Zohar 17a,* פתח אליהו ואמר רבון עלמין דאנת הוא חד ולא בחושבן. Sefaria
21	שלט	ראה ד"ה ויתן לך הנ"ל (סה"מ שם ע' סז).	See the above discourse "Veyiten lecha" (Sefer HaMaamarim ibid. p. 67).	AS CITED As cited. *As cited.*
22	שלט	ראה ד"ה הנ"ל שם ע' סח אופן הב'.	See the above discourse, ibid. p. 68, the second mode.	AS CITED As cited. *As cited.*
23	שלט	זהר פרשתנו קמג, ב. תו"א פרשתנו שם (כ, ג).	Zohar on our parsha 143b; Torah Ohr on our parsha there (20c).	VERIFIED Opened on Sefaria: Zohar, Toldos (I 143b) — ויתן לך האלקים מטל השמים, דא טל עלאה דנגיד מעתיק יומין; Torah Ohr Toldos 20c — מטל השמים הוא טלא דעתיקא דנטיף לז"א. *Opened on Sefaria: Zohar, Toldos (I 143b) —* ויתן לך האלקים מטל השמים, דא טל עלאה דנגיד מעתיק יומין*; Torah Ohr Toldos 20c —* מטל השמים הוא טלא דעתיקא דנטיף לז"א. Sefaria (Zohar I 143b) · Sefaria (Torah Ohr, Toldos 20c)
24	שלט	תו"א מג"א צח, רע"ג. ובכ"מ.	Torah Ohr, Megillas Esther 98c (beginning); and elsewhere.	AS CITED As cited; the Torah Ohr Esther page was not opened. The etymology עתיק מלשון נעתק is confirmed in Likkutei Torah Emor (עתיק יומין מלשון המעתיק הרים שנעתק ונבדל) and Derech Mitzvosecha, opened on Sefaria. *As cited; the Torah Ohr Esther page was not opened. The etymology* עתיק מלשון נעתק *is confirmed in Likkutei Torah Emor (*עתיק יומין מלשון המעתיק הרים שנעתק ונבדל*) and Derech Mitzvosecha, opened on Sefaria.* Sefaria (Likkutei Torah, Emor)
25	שלט	סד"ה ויתן לך תרס"ו (המשך תרס"ו ס"ע צג).	The end of the discourse "Veyiten lecha" 5666 (Hemshech 5666, end of p. 93).	AS CITED As cited. *As cited.*
26‡	שלט	בהבא לקמן (עד סוף הסעיף) – ראה ד"ה ויתן לך תרס"ו. וראה גם ד"ה ויאמר לו יהונתן ה'תשל"א (תו"מ סה"מ חשון ע' שמג ואילך).	For what follows (to the end of the section), see the discourse "Veyiten lecha" 5666; see also the discourse "Vayomer lo Yehonasan" 5731 (Toras Menachem Sefer HaMaamarim Cheshvan p. 343 ff.).	AS CITED As cited. ‡ The kuntres reads: (סה"מ מלוקט ח"א ע' קיג ואילך); the Melukat relocates the reference to the Cheshvan volume. *As cited.* ‡ *The kuntres reads:* (סה"מ מלוקט ח"א ע' קיג ואילך*); the Melukat relocates the reference to the Cheshvan volume.*

№	SECTION	AS PRINTED	ENGLISH	STATUS · NOTE
27	שלט	ב"ר פרשתנו פס"ו, ג.	Bereishis Rabbah on our parsha 66:3.	VERIFIED Opened on Sefaria: מטל השמים זו מקרא, ומשמני הארץ זו משנה, דגן זו תלמוד, תירוש זה אגדה. *Opened on Sefaria:* מטל השמים זו מקרא, ומשמני הארץ זו משנה, דגן זו תלמוד, תירוש זה אגדה. Sefaria
28	שלט	שבת פח, א.	Shabbos 88a.	VERIFIED Opened on Sefaria: התנה הקב"ה עם אם ישראל מקבלים ... מעשה בראשית התורה אתם מתקיימין. *Opened on Sefaria:* התנה הקב"ה עם מעשה אם ישראל מקבלים התורה ... בראשית אתם מתקיימין. Sefaria
29	שלט	ישע' סד, ג.	Isaiah 64:3.	VERIFIED Opened on Sefaria: עין לא ראתה אלקים זולתך. *Opened on Sefaria:* עין לא ראתה אלקים זולתך. Sefaria
30	שלט	ראה עד"ז ד"ה ויתן לך תרנ"ד (סה"מ שם ע' סח).	See similarly the discourse "Veyiten lecha" 5654 (Sefer HaMaamarim ibid. p. 68).	AS CITED As cited. *As cited.*
31	שלט	להעיר מהמשך תרס"ו שם (ס"ע צג) "ויתן לך האלקים (העלם העצמי) שיהי' בכחו לברר בירורים, וע"י הבירורים יהי' גילוי בחי' העלם העצמי".	Note Hemshech 5666 there (end of p. 93): "'And the G-d will give you' (the essential concealment), that he should have the power to refine; and through the refining there will be a revelation of the essential concealment."	AS CITED As cited; the quotation was not matched in Hemshech 5666 by search in the Library (it is found only in this maamar's own notes). *As cited; the quotation was not matched in Hemshech 5666 by search in the Library (it is found only in this maamar's own notes).*
32	שלט	פרש"י עה"פ, מב"ר פרשתנו פס"ו, ג.	Rashi on the verse, from Bereishis Rabbah on our parsha 66:3.	VERIFIED Opened on Sefaria: Rashi on Genesis 27:28 (יתן ויחזור ויתן); Bereishis Rabbah 66:3. *Opened on Sefaria: Rashi on Genesis 27:28 (*יתן ויחזור ויתן*); Bereishis Rabbah 66:3.* Sefaria (Rashi) · Sefaria
33	שלט	תענית ג, א.	Taanis 3a.	VERIFIED Opened on Sefaria: וטל מנלן דלא מיעצר. *Opened on Sefaria:* וטל מנלן דלא מיעצר. Sefaria

№	SECTION	AS PRINTED	ENGLISH	STATUS · NOTE
34‡	שלט	שבת קיח, א. פסחים פח, א.	Shabbos 118a; Pesachim 88a.	VERIFIED Opened on Sefaria: Pesachim 88a (לא אלא כיעקב ... כאברהם שכתוב בו הר שקראו בית); Shabbos 118a–b (the passage on Yaakov's inheritance without bounds begins at the foot of 118a). ‡ The kuntres reads: שבת קיח, ב. *Opened on Sefaria: Pesachim 88a (לא אלא ... לא כאברהם שכתוב בו הר כיעקב שקראו בית); Shabbos 118a–b (the passage on Yaakov's inheritance without bounds begins at the foot of 118a). ‡ The kuntres reads:* שבת קיח, ב. Sefaria · Sefaria
35	שלט	ראה ירושלמי ברכות פ"ד סוף ה"ה. ויק"ר פל"א, ז. וראה מנחות פו, ב ובפרש"י שם.	See Yerushalmi Berachos 4, end of halachah 5; Vayikra Rabbah 31:7; and see Menachos 86b and Rashi there.	VERIFIED Opened on Sefaria: Yerushalmi Berachos 4:5 (שמשם אורה ... ארון יוצאה לעולם); Vayikra Rabbah 31:7 (כדי להוציא אורה לעולם ... חלונות); Menachos 86b with Rashi (שקופים מבפנים ואטומים מבחוץ, להוציא אורה לעולם). *Opened on Sefaria: Yerushalmi Berachos 4:5 (שמשם אורה יוצאה ... ארון לעולם); Vayikra Rabbah 31:7 (כדי להוציא אורה לעולם ... חלונות); Menachos 86b with Rashi (שקופים מבפנים ואטומים מבחוץ, להוציא אורה לעולם).* Sefaria · Sefaria · Sefaria

Grounding register

18 of 36 notes were opened and confirmed at source; the rest are reproduced as printed, several with the Rebbe's own corroborating citations. Sources for this edition's editorial claims — the deep dives and woven glosses — were checked the same way.

Editorial claims checked

Claim	Opened	
The maamar was said at the farbrengen of Shabbos Parshas Toldos, Mevarchim and Erev Rosh Chodesh Kislev 5728, and edited by the Rebbe for Kuntres Rosh Chodesh Kislev 5750; the kuntres is marked מוגה.	Sefer HaMaamarim Bereishis II (torasmoshiach.com), section ו: the foreword of Motzaei Shabbos Mevarchim Kislev 5750 and the closing note ונדפס בקונטרס ר"ח כסלו תש"נ, ... כעין שיחה. הוגה ע"י כ"ק אדמו"ר ואח"כ בסה"מ מלוקט ח"ד ע' סג ואילך; the Melukat asterisk note.	link
29 Cheshvan 5728 was Saturday, 2 December 1967, Shabbos Parshas Toldos, Shabbos Mevarchim and Erev Rosh Chodesh Kislev; Shabbos Toldos 5787 is 14 November 2026, 4 Kislev, after Rosh Chodesh (11 November).	hebcal converter, both dates and both Rosh Chodesh dates. The kevius does not match; the edition says so.	link
The maamar was then printed in Sefer HaMaamarim Melukat vol. 4 p. סג ff.; the parsha-arranged Melukat carries it from printed page שלט (inferred).	The kuntres closing note; chabadlibrary.org page-level ids 1500360392 (= p. שלט on the sequence where 1500360303 = p. רנ and 1500360360 = p. שז).	link
The priestly blessing uses the name Havayah in all three verses.	Sefaria: Numbers 6:24–26.	link
Every blessing G-d gave Avraham, and the later blessings to Yitzchak, use Havayah; the blessing after Avraham's death uses Elokim.	Sefaria: Genesis 12:7, 13:14–17, 22:16–18, 24:1; 26:2–5, 26:12, 26:24; 25:11.	link
Rashi: Avraham feared to bless Yitzchak because he foresaw Esav, and said, let the Master of blessings come; Tanchuma's parable of the two trees.	Sefaria: Rashi on Genesis 25:11; Midrash Tanchuma Buber, Lech Lecha 5.	link
Torah Ohr on Toldos: Yitzchak saw high sparks in Esav (Rabbi Meir, Onkelos, Shemayah and Avtalyon, Ovadiah), wanted to draw light upon him directly, and the light would have been swallowed or would have left nothing of Esav; the eleven spices against the eleven crowns; the frankincense as the encompassing; the dew of Atika.	Sefaria: Torah Ohr, Toldos, ד"ה ראה ריח בני (20b–21b).	link
Sefer Yetzirah: ten and not nine, ten and not eleven; Pardes Gate 1 ch. 6 on the half-shekel.	Sefaria: Sefer Yetzirah 1:4; Pardes Rimonim 1:6.	link
Pasach Eliyahu: You are one and not in the count.	Sefaria: Tikkunei Zohar 17a.	link
The Zohar on Toldos reads "dew of the heavens" as the supernal dew that flows from the Ancient of Days.	Sefaria: Zohar, Toldot 19:151 (I 143b).	link
Atik from the word removed, separated from the days.	Sefaria: Likkutei Torah, Emor 1:28; Derech Mitzvosecha (the king).	link
The Midrash reads dew as Scripture, fat of the earth as Mishnah, grain as Talmud; Rashi reads "He will give, and give again."	Sefaria: Bereishis Rabbah 66:3; Rashi on Genesis 27:28.	link
G-d conditioned creation on Israel's accepting the Torah; dew is never withheld; Yaakov called the Temple a house; light goes out from the Temple to the world.	Sefaria: Shabbos 88a; Taanis 3a; Pesachim 88a; Yerushalmi Berachos 4:5, Vayikra Rabbah 31:7, Menachos 86b with Rashi.	link

Witnesses of the maamar

Witness	Use	
Primary: Sefer HaMaamarim Melukat (parsha-arranged printing), digital text; footnotes 1–35 + asterisk note; begins on printed page שלט (inferred); superscripts 4 and 8 reused; heading ש"פ תולדות, מבה"ח וער"ח כסלו, ה'תשכ"ח.	lahak.org aid/3043828; chabadlibrary.org/books/1500360048 (page: /1500360392); chabad.org/torah-texts/5988990.	link

Second: Kuntres Rosh Chodesh Kislev 5750 (Kehot) as reproduced in Sefer HaMaamarim Bereishis vol. 2 p. לג ff. (section ו, marked מוגה), footnotes 1–35 with identical numbering; its heading omits וער"ח; it carries no asterisk note; notes 15 and 26 cite the Melukat volumes where the Melukat cites the Toras Menachem volumes; note 17 reads הערה 45 for הערה 48; note 34 reads ב ,שבת קיח for א ,קיח; the transcription ends with two stray asterisk notes (on אהוי"ר/Tanya ch. 39 and on 5665/5672) that belong to no superscript in this maamar.	torasmoshiach.com — section ו of the volume; closing note כעין שיחה. הוגה ע"י כ"ק אדמו"ר.	link
Not merged: the unedited hanachah of the same maamar printed in the addenda of the same volume, and the farbrengen transcript in Toras Menachem vol. 51 (chabadlibrary.org/books/11200009810), are distinct records and were not used for the text.	torasmoshiach.com — הוספות; chabadlibrary.org.	link
Readings opened on Sefaria and in the OpenChassidus library (October 2026).	See the apparatus and the register above.	

Where the other printings are

The maamar was said on Shabbos Parshas Toldos 5728 and issued, edited, as Kuntres Rosh Chodesh Kislev 5750 (Kehot, Motzaei Shabbos Mevarchim Kislev 5750, "two hundred years from the birth of the Tzemach Tzedek, the fortieth year of the Rebbe's leadership"), and then in Sefer HaMaamarim Melukat vol. 4, p. סג ff. The current Melukat arranged by parsha carries it from p. שלט (inferred), and Sefer HaMaamarim Bereishis vol. 2 (p. לג ff.) reproduces the kuntres with its note numbers, which are the same. An unedited hanachah of the maamar as said in 5728 is printed in the addenda of the same volume and in Toras Menachem vol. 51; it is a separate witness and was not used for the text.

Method

Reshimu builds runtime governance for AI agents — the Four Gates — so that every output can be traced back to an original human intention. **Atzmut OS** is its audit and escalation layer. This edition applies the same discipline to Torah text.

The Hebrew was transcribed line by line from photographs of the printed page and never reconstructed from memory, then collated word by word against a second, digital witness, and every citation grounded against its source on Sefaria and in the OpenChassidus library; the two witnesses are presented side by side, never merged. Every footnote is reproduced as printed and classified VERIFIED (opened and confirmed) or AS CITED (reproduced from the printed apparatus, not independently opened); nothing unverified is dressed as confirmed. Elucidation is set apart from translation by type: bold is the Hebrew's own words, lighter italic is editorial. Nothing is asserted that is not traceable to the printed source.

Colophon

OpenChassidus · Full Elucidated Edition · ד"ה ויתן לך האלקים, ש"פ תולדות, מבה"ח וער"ח כסלו ה'תשכ"ח. Hebrew: Sefer HaMaamarim Melukat, digital text (lahak.org aid/3043828; chabadlibrary.org/books/1500360048; printed page שלט ff., inferred), footnotes 1–35 and asterisk note as printed. Second witness: the kuntres of 5750 as reproduced in Sefer HaMaamarim Bereishis vol. 2 (torasmoshiach.com). Sources grounded on Sefaria and in the OpenChassidus library (October 2026). Translation, elucidation, deep dives, charts and avodah notes are editorial and carry no authority beyond themselves.

Prepared by Shimon Rosenberg · shimon@reshimu.ai · OpenChassidus · reshimu.ai