— MAAMAR · SHABBOS TOLDOS, MEVARCHIM KISLEV 5728 —

ויתן לך האלקים

He will give, *and give again.*

NAME

Yitzchak's blessing opens with Elokim, the name of judgment — and so does G-d's first blessing to Yitzchak. Severity, the Siddur says, gives more than kindness: hot and surging, not cool and measured.

ESAV

Yitzchak saw very high sparks in Esav and wanted to pour light on them. Given directly, the light would be swallowed or would destroy him. It had to go through Yaakov — and Yaakov went against his nature to get it.

AGAIN

The other side counts eleven; holiness has an uncounted light above the ten. Drawing it down refines. Then He gives again: the refining reveals the Essence, up to dew, grain, wine, and Yaakov's house.

How to read this edition

The Rebbe's Hebrew runs on the right; the English on the left. **Bold is the translation of the Hebrew itself.** *Lighter italic is explanation woven in where it helps.* Read the bold alone and you have the maamar; read both and you have it taught.

This is the Reshimu Edition: the text without the scholarly apparatus, with short Key Point sidebars, a Shabbos-table Dvar Torah, and a one-page summary. A Full Elucidated Edition with line numbers, footnotes and source notes accompanies it.

The maamar in seven moves

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.
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.
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.
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.
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.
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.
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.

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

PART 1

אות א

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.**

ויתן לך האלקים מטל השמים ומשמני הארץ וגו', וידוע הדיוק בזה, הרי כל הברכות הם משם הוי', דשם אלקים הוא מדת הדין והצמצום והברכות שענינם הוא המשכה והשפעה הם משם הוי', וכמו ברכת כהנים שבכל ג' הפסוקים נזכר שם הוי', ובברכה זו אומר ויתן לך האלקים. ויש להוסיף, שדיוק זה (שגבי ברכה נזכר שם אלקים) הוא גם בברכה הראשונה שנתברך יצחק אחרי מות אברהם דכתיב בה ויברך אלקים את יצחק בנו. דבכל הברכות שברך הקב"ה את אברהם [וגם בהברכות שברך את יצחק שלאח"ז] נאמר שם הוי', ומזה משמע, דברכה הראשונה שברך את יצחק שנאמר בה ויברך אלקים והברכה שברך יצחק ויתן לך האלקים שייכות זל"ז.

KEY POINT

The name of judgment. Blessing belongs to Havayah, yet Yitzchak's blessing opens with Elokim, and so does the first blessing G-d gave Yitzchak after Avraham died. The two are related.

IN SHORT

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, 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, ולכן הברכות דיצחק הם בריבוי גדול. ועפ"ז יש לומר פירוש הכתוב ויהי אחרי מות אברהם ויברך אלקים את יצחק בנו, דבחיי אברהם (בחינת חסד) האיר בחינת החסד דלמעלה, ולאחרי מות אברהם, שאז היתה ההנהגה (כולל ההנהגה דלמעלה) ע"פ מדתו של יצחק, גבורה, נמשכו הברכות מהגבורות דשם אלקים שהם ברכות נעלות יותר מהברכות הנמשכות מהחסדים. וזהו גם שבברכת יצחק ליעקב כתיב ויתן לך האלקים, שההשפעה תהי' בריבוי ובתגבורת.

KEY POINT

Severity gives more. Kindness is cool and measured; severity is hot and surging. So Yitzchak, who is gevurah, blessed the largest blessings, and "the G-d" means abundance.

KEY POINT

After Avraham. When the world's conduct passed to Yitzchak's attribute, the blessing came from Elokim, higher than the blessings of kindness.

IN SHORT

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.

PART 3

אות ג

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."**

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

KEY POINT

Inherited, and earned. G-d's blessing to Yitzchak reached both sons by itself, Esav included. Yitzchak's blessing is higher: Yaakov went against his wholesome nature to get it.

IN SHORT

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.**

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

KEY POINT

Why bless Esav. Yitzchak saw very high sparks in Esav and wanted light to refine them. Given directly the light would be swallowed or would annul him; it had to go through Yaakov.

IN SHORT

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.

ה) ולהבין מהי הבחינה דאורות העליונים שעל ידם מתבררים הניצוצות, יובן זה מהמבואר בתו״א שם ובדרושים הנ״ל, שהקליפות הם במספר י״א. דבקדושה הוא מספר עשר, עשר ולא תשע עשר ולא אחד עשר, משא״כ בסט״א יש י״א כתרין דמסאבותא. וזהו גם שבקטורת היו י״א סממנים, בכדי לברר את הי״א כתרין דמסאבותא. וזה שהסט״א היא במספר י״א, הוא, כי מונים גם את החיות שמחי׳ אותם. דבקדושה החיות של הע״ס [ועד״ז כל ענין שבקדושה, שכל ענין הוא במספר עשר] נמשך בפנימיותם ומתאחד עמהם, ולכן אינו נמנה בפני עצמו. משא״כ בסט״א, החיות שמחי׳ אותם מובדל מהם [דאם הי׳ נמשך בתוכם בפנימיותם הי׳ מובלע בהם ולא הי׳ בחינת חיות], ולכן הוא נחשב בפני עצמו.

והנה הסט"א היא לעומת זה דקדושה. ומזה מובן, דזה שבלעו"ז יש בחינה הי"א שמובדלת מהעשר, יש גם בקדושה לעו"ז, שישנה מדריגה שלמעלה מהע"ס ומובדלת מהם. [אלא שבקדושה, בחינה זו אינה החיות של הע"ס [דהחיות של הע"ס מתלבש בתוכם ומתאחד עמהם כנ"ל. ובחינת המקיף שלמעלה מהע"ס הוא ענין לעצמו] ולכן אינה נמנית עמהם, אנת הוא חד ולא בחושבן, משא"כ בסט"א, שבחינת המקיף הוא החיות שלהם, צריך לכלול גם את המקיף במספרם (כי בלי המקיף אין להם חיות), ולכן הם במספר י"א]. ועפ"ז מובן, שהבירור די"א כתרין דמסאבותא הוא ע"י המשכת המקיף שלמעלה מע"ס, שאינו נמנה עמהם (בחינת עתיק), דוגמת בחינה הי"א שבסט"א שהיא מובדלת מהם כנ"ל. וזהו ויתן לך האלקים מטל השמים, דענין הראשון שבברכת יצחק הוא טל, טלא דעתיקא, כי בכדי לברר הניצוצות שבעשו הוא ע"י המשכת בחינת עתיק, כנ"ל.

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.**

KEY POINT

Ten and eleven. The other side counts its life-force as an eleventh because it stands apart. Holiness has an uncounted light above the ten, Atik, "one and not in the count."

KEY POINT

The dew of Atik. Drawing down the uncounted light refines the eleven crowns. That is the first word of the blessing: dew.

IN SHORT

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.**

ו) והנה בכדי שתהי' המשכת עתיק למטה ועד שע"ז יהי' בירור הניצוצות שבסט"א, הוא דוקא ע"י המשכת עצמות אוא"ס שלמעלה גם מעתיק. דעתיק מצד עצמו, מכיון שענינו הוא שהוא נעתק ומובדל מהשתלשלות (עתיק מלשון נעתק), אא"פ שיומשך למטה, ובכדי שיומשך למטה הוא דוקא ע"י עצמות אוא"ס שאינו מוגדר בשום גדר. ועפ"ז יובן העילוי והחידוש דברכת יצחק ויתן לך האלקים גו' על ויברך אלקים את יצחק, כי הברכה ויתן לך האלקים היא שתהי' ההמשכה למטה לברר את הניצוצות שבעשו, והמשכה זו היא מעצמות אוא"ס, כנ"ל. וזהו ויתן לך האלקים (האלקים בה' הידיעה), בחינת העלם העצמי דא"ס, שמשם הוא כח הבירורים.

וזהו מה דאיתא במדרש מטל השמים זו מקרא ומשמני הארץ זו משנה דגן זה תלמוד וכו', דלכאורה אינו מובן, הרי גם לולי ברכת יצחק היתה התורה ניתנת לישראל, שהרי כוונת הבריאה היתה בשביל שישראל יקבלו את התורה ותנאי התנה הקב"ה עם מעשה בראשית כו' אם ישראל מקבלים התורה כו', ומהו שברכו בתורה. וידוע הביאור בזה, דברכת יצחק היתה על ענין היגיעה בתורה שע"ז מגיעים למעלה מבחינת התורה כמו שהיא מצד עצמה. דהתורה מצד עצמה היא חכמתו של הקב"ה, ולמעלה יותר – חכמה סתימאה, וע"י היגיעה בתורה, יגיעה בדרך אור חוזר, מגיעים להעלם העצמי (דתורה), עין לא ראתה 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."**

KEY POINT

Only the Essence. Atik, meaning removed, cannot descend of itself. Only the Essence, defined by nothing, brings it down: "the G-d," the essential concealment.

KEY POINT

Toil in Torah. Israel would have had Torah anyway. The blessing is for toil, returning light, which reaches past Torah to "no eye has seen."

IN SHORT

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.**

ז) ויש להוסיף, דמכיון שבסט"א הוא במספר י"א, היינו שגם המקיף נכלל בהמספר, לפי שהוא החיות שמחי' אותם כנ"ל, לכן, ע"י בירור הי"א כתרין דמסאבותא, נעשה עד"ז גם בקדושה, שגם בחינת עתיק (שהיא לא בחושבן הספירות) נמשכת בהע"ס בפנימיותם. וענין זה הוא חידוש גדול יותר מההמשכה דעתיק לברר בירורים (שההמשכה למטה היא רק נתינת כח). ומזה מובן, שבענין זה (המשך עתיק בהע"ס בפנימיותם, שנעשה ע"י עבודת הבירורים) מתגלה גם העצמות (שאינו מוגדר בשום גדר) עוד יותר. וזהו ויתן לך, יתן ויחזור ויתן, דנתינה הראשונה היא המשכת העלם העצמי (ויתן לך האלקים) בכדי לברר בירורים, וזה שיחזור ויתן, הוא המשכת וגילוי העצמי שנעשה ע"י עבודת 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.**

וע"י ויתן לך האלקים, המשכת העלם העצמי בשני אופנים הנ"ל (יתן ויחזור ויתן), נמשך גם מטל השמים ומשמני הארץ וגו', מקרא משנה וכו', וגם מטל השמים כפשוטו, דטל לא מיעצר (ובפרט שמלכתחילה אין סלקא דעתך לעכב ח"ו), וכן משמני הארץ ורוב דגן ותירוש כפשוטם, ובתכלית ההרחבה, ועד לבנין בית המקדש השלישי, יעקב שקראו בית, ומשם אורה יוצאת לכל העולם כולו, שעושים את כל העולם דירה לו יתברך.

KEY POINT

Give, and give again. The first giving is the power to refine; the second is the revelation the refining produces, Atik inside the ten and the Essence shown more.

KEY POINT

A house. Then the blessing is plain: dew never withheld, grain and wine, and the third Temple, Yaakov's house, from which light goes out to the 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 SHORT

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.

FOR THE SHABBOS TABLE

The blessing in the name of judgment

When Yitzchak blesses Yaakov, the first words are "and the G-d will give you of the dew of the heavens." Anyone who has learned a little Chassidus stops at the name. Blessing is flow, and flow belongs to the name Havayah; the priestly blessing uses Havayah three times. Elokim is the name of judgment and contraction, the name that hides. Why would a blessing begin there? The Rebbe, on Shabbos Toldos 5728, adds that this happens twice. The first blessing Yitzchak himself received, the moment after Avraham died, is also "and Elokim blessed Yitzchak." Every other blessing to Avraham and Yitzchak is Havayah. Two exceptions, the same name: they must go together.

The Alter Rebbe's Siddur gives the key. Kindness is cool by nature and gives in measure. Severity is hot and gives in surges, without limit. That is why Yitzchak, the father of gevurah, blessed with dew of heaven and fat of the earth, blessings neither Avraham nor Yaakov ever gave. While Avraham lived, kindness ran the world; when he died, the conduct passed to Yitzchak's attribute, and the first blessing after that came from the gevuros of Elokim, which is a greater blessing. And "the G-d will give you" means the same: the flow will come in surges.

But the two are not equal. Rashi says Avraham was afraid to bless Yitzchak, because he saw Esav coming, and a father's blessing reaches all his sons; so he left it to the Master of blessings. The Rebbe draws the conclusion: G-d's blessing to Yitzchak, likewise, flowed to both sons, Esav included. Yaakov already had that one by birth. The blessing he put on goatskins for, the one that cost the wholesome man his wholesomeness, was something else. Torah Ohr explains what. Yitzchak wanted to bless Esav because he saw very high sparks in him, the souls of Rabbi Meir and Onkelos and Ovadiah, and wanted to pour a light on them that would draw them out. Given straight to Esav, the light would have been swallowed, or it would have left nothing of Esav. It had to pass through Yaakov.

What light draws sparks out of the other side? The Rebbe answers with a number. Holiness is ten. The other side is eleven, because it counts its own life-force as an extra thing, standing outside it; the eleven spices of the incense were made against those eleven crowns. Holiness too has something above the ten, but it is not their life and is not counted at all, "one and not in the count." That uncounted light, the dew of the Ancient One, is what refines the eleven. And since even that light cannot come down on its own, its name means removed, only the Essence, bound by no definition, can carry it. That is "the G-d," with the definite article: the essential concealment, from which the power to refine comes.

Then the Rebbe reads Rashi's "He will give, and give again." The first giving is that power. The second is what the work produces: when the eleven are refined, the uncounted light enters the ten from the inside, and the Essence shows itself more than it did before. And the blessing comes true in its plain sense too: dew, which is never withheld, grain and wine, to the widest extent, up to the third Temple, the house Yaakov named, from which light goes out to the whole world. This Shabbos is Toldos, the first Shabbos of Kislev, the month of redemption. The maamar's instruction for it is in its order: first the work of refining, done through a Yaakov, with effort, in the plain things of a day; then the second giving, which is not ours to produce and which the work brings.

AROUND THE TABLE

· Where in your life has severity, discipline or heat given more than kindness would have? The Siddur says that is not an accident.

· Yaakov went against his own nature for a blessing he could not inherit. Which blessing in your life is of that kind, and what would "not in your way" look like for it?

· The maamar says light given directly to an unready vessel is swallowed or destroys it. Who is the Yaakov through whom you give light to the people you want to help?

The whole maamar on one page

א · A BLESSING IN THE NAME OF JUDGMENT

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.

ב · SEVERITY GIVES MORE

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.

ג · WHY YAAKOV HAD TO WORK FOR IT

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.

ד · WHY YITZCHAK WANTED TO BLESS ESAV

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.

ה · TEN AND ELEVEN: THE LIGHT THAT IS NOT COUNTED

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.

ו · THE G-D: THE ESSENTIAL CONCEALMENT

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."

ז · HE WILL GIVE, AND GIVE AGAIN

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.

Colophon

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