ויתן לך האלקים

He Will Give, and Give Again

ד"ה ויתן לך האלקים · Shabbos Parshas Toldos, Mevarchim and Erev Rosh Chodesh Kislev 5728

Maamar of the Lubavitcher Rebbe · said at the farbrengen, edited by the Rebbe for Rosh Chodesh Kislev 5750

Sefer HaMaamarim Melukat, beginning on printed page שלט · seven printed sections א–ז

Student Edition

RESHIMU

The map of the maamar

Seven sections, one pasuk: why a blessing is given in the Name of judgment, and why it is given twice.

1. **The strange name** §א
2. **Strength gives more** §ב
3. **Through Yaakov** §ג–ד
4. **The light that is not counted** §ה–ו
5. **Give, and give again** §ז

The question (§א)

All blessings come from Havayah, the Name of giving. Why does Yitzchak bless Yaakov with "the G-d," Elokim, the Name of judgment? And why does Hashem's first blessing to Yitzchak use that Name too?

→

The answer (§ב–ז)

Gevurah gives more than chesed, and "the G-d" is Hashem's hidden Essence, the only thing that can bring the highest light down to refine Esav's sparks through Yaakov. The refining then reveals the Essence even more: "He will give, and give again."

The hinge moves

1. **Two blessings, one name.** ויש להוסיף, שדיוק זה (שגבי ברכה נזכר שם אלקים) הוא גם בברכה הראשונה (§א). Hashem's first blessing to Yitzchak also uses Elokim.
2. **Strength gives more.** שההשפעה הנמשכת מהגבורות היא גדולה יותר מההשפעה הנמשכת מהחסדים (§ב), from the Alter Rebbe's Siddur.
3. **Against his nature.** ועשה כמה ענינים שלא כדרכו (§ג). Yaakov, the wholesome man, did what was not his way, because this blessing is higher.
4. **Only through Yaakov.** או שהי' נבלע בו או שהיתה מתבטלת מציאותו (§ד). Light given straight to Esav would be swallowed, or it would wipe him out.
5. **Ten, and the one not counted.** אנת הוא חד ולא בחושבן (§ה). Above the ten is a light that stands apart and is not counted. That is Atik, and its dew refines the eleven.
6. **Only the Essence.** עצמות אוא"ס שאינו מוגדר בשום גדר (§ו). Atik is removed and cannot come down alone; the Essence, limited by nothing, brings it down.
7. **Give, and give again.** יתן ויחזור ויתן (§ז). First the power to refine; then the revelation that the refining brings.

1 · The strange name (§א)

Blessing comes from Havayah, the Name of giving. Yet Yitzchak blesses Yaakov with Elokim, the Name of judgment, and Hashem's first blessing to Yitzchak also uses Elokim. Two blessings share the strange name, so they must belong together.

2 · Strength gives more (§ב)

Chesed is cool and gives with a measure. Gevurah is hot, and when it gives, it gives without limit. Yitzchak is gevurah, so his blessings are the biggest, and "Elokim" means a blessing that pours.

3 · Through Yaakov (§ג–ד)

Hashem's blessing to Yitzchak reached both sons by itself. Yitzchak's own blessing is higher, which is why Yaakov went against his nature to get it. Yitzchak wanted to bless Esav to free his high sparks, but the light could only do that through Yaakov.

4 · The light that is not counted (§ה–ו)

Holiness counts ten; the other side counts eleven. Above the ten is a light that is not counted, Atik, and that light refines the eleven. Atik cannot come down by itself. Only Hashem's Essence, "the G-d," can bring it down, and toil in Torah reaches there too.

5 · Give, and give again (§ז)

The refining does more than free sparks. It brings Atik inside the ten and reveals the Essence more. The first giving is the power to refine; the second is what the refining reveals. Then the blessing comes true in every sense, up to the third Beis HaMikdash.

> **How to read the pages. Bold** = the words of the maamar, translated. *Lighter italic* = our explanation, woven in. The numbers on the left match the numbers on the Hebrew. ראשי תיבות are spelled out in a box at the start of each section and in the key at the back. The boxes are optional; the text is not.

Words you need

Ten words that carry this maamar. Each is explained again the first time it appears in the text.

שם הוי׳ (Havayah) — **the Name Havayah.** The four-letter Name of Hashem, read aloud as "Havayah" when learning. It is the Name of revelation: the light that brings things into being and flows into them. Blessing, which is giving, normally comes from this Name. That is why the three pesukim of the priestly blessing all use it.

שם אלקים (Elokim) — **the Name Elokim.** The Name of judgment and contraction (tzimtzum). It holds the light back and hides it, so that the world can look like a thing of its own. So it is surprising to find a blessing given in this Name.

חסדים / גבורות (chesed / gevurah) — **kindness / strength.** Two of Hashem's attributes. Chesed gives; gevurah restrains. Avraham stands for chesed and Yitzchak for gevurah. The Siddur says chesed is cool, so it gives with a measure, while gevurah is hot, so when it gives it gives in a rush, without limit.

ניצוצות (nitzotzos) — **sparks.** Bits of holiness that fell into places and people that are not holy, and give them their life. They are waiting to be freed and raised back up. The maamar says Esav had very high sparks in him.

בירורים (birurim) — **refinings.** The work of separating the holy sparks from what holds them and lifting them back to holiness. The maamar says Hashem gives the power for this from above, and the work itself is done by Yaakov, below.

ע״ס (eser sefiros) — **the ten sefiros.** The ten attributes through which Hashem relates to the world, from Chochmah (wisdom) down to Malchus (kingship). Holiness is always exactly ten: "ten and not nine, ten and not eleven." Their life-force is inside them and is not counted on its own.

מקיף (makif) — **surrounding.** Light too great to come inside a vessel, so it surrounds it from above. In holiness the makif stands apart and is not counted with the ten. In the other side, the makif is their very life, so they must count it, and they come to eleven.

עתיק (Atik) — **the Ancient One.** The highest level of Kesser, above the ten sefiros and apart from them. The word comes from "removed": it is removed from the whole chain of levels. The Zohar calls the dew of Yitzchak's blessing "the dew of Atik."

עצמות אוא״ס (Atzmus) — **the Essence of the Infinite Light.** Hashem Himself, higher than any light or level that comes from Him, even higher than Atik. Because nothing defines Him, He is not stuck above. Only He can bring Atik all the way down.

העלם העצמי
he'elem ha'atzmi

the essential hiddenness. Hashem's Essence as it is hidden, not yet revealed at all. The maamar reads "the G-d," with the letter hei, in "the G-d will give you" as this level. From it comes the power to refine.

Other terms are explained in the text, in a short note in brackets, the first time they come up.

Section א

1 The strange name

ויתן לך האלקים

The big idea

Blessing is giving, and giving belongs to Havayah, the Name of Hashem that reveals and gives.

Yet Yitzchak opens his blessing to Yaakov with Elokim, the Name of judgment and holding back.

The Rebbe finds the same strange Name in one more place: Hashem's first blessing to Yitzchak, right after Avraham died.

Two blessings share the exception, so they must belong together.

Before you learn

- **The pasuk.** Bereishis 27:28, in this week's parsha, Toldos: "And the G-d will give you of the dew of the heavens and of the fat of the earth, and plenty of grain and wine." Yitzchak says it to Yaakov, who is dressed as Esav.
- **Two Names.** The Torah calls Hashem by different Names. The four-letter Name, which we read as Havayah when learning, is the Name of giving. Elokim is the Name of judgment. Notice which one each pasuk uses.
- **The other pasuk.** Bereishis 25:11, in Chayei Sarah: "And it was after Avraham's death, and Elokim blessed Yitzchak his son." You will need both pesukim for the whole maamar.

ראשי תיבות new in this section

וגו׳	וגומר	and so on (the verse continues)	**הקב״ה**	הקדוש ברוך הוא	the Holy One, blessed be He
הוי׳	הוי״ה (שם המפורש)	Havayah; the Tetragrammaton	**שלאח״ז**	שלאחרי זה	that follows this
ג׳	שלישי (שער ג׳) / שלושה (לפי ההקשר)	third / three	**זל״ז**	זה לזה	to one another

1 **“And the G-d will give you of the dew of the heavens and of the fat of the earth,” and so on.** *These are the first words of the blessing Yitzchak gives Yaakov in this week’s parsha, Bereishis 27:28.* **And the precise point** (**diyuk** (דיוק why this exact word was chosen)) **in this is well known** — *a question about one word, asked again and again by the Rebbeim: the Mitteler Rebbe in Toras Chaim, the Tzemach Tzedek in Ohr HaTorah, the Rebbe Rashab in his maamarim of 5654 and 5666. Here is the question:*

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

2 **After all, all the blessings come from the Name Havayah** (שם הוי״ Hashem's four-letter Name, the Name of giving and revealing), *the Name of giving,* **for the Name Elokim** (שם אלקים Hashem's Name of judgment, which holds back and hides) **is the attribute of judgment and of contraction** (**tzimtzum** (הצמצום concealment enabling limited existence)) — *holding the light back and making it smaller* — **and blessings, whose whole point is drawing down and bestowing** (**hamshachah v'hashpaah** (המשכה והשפעה bringing blessing down and giving it)) — *bringing good from above down to us* — **come from the Name Havayah.** *A blessing gives. Elokim holds back. So a blessing should not come from Elokim.*

2 הרי כל הברכות הם משם הוי׳, דשם אלקים הוא מדת הדין והצמצום והברכות שענינם הוא המשכה והשפעה הם משם הוי׳,

3 **As in the priestly blessing,** *Birkas Kohanim in Parshas Naso,* **where in all three pesukim** — *“May Havayah bless you,” “May Havayah shine His face,” “May Havayah lift His face”* — **the Name Havayah is mentioned.** *Every line of the Torah’s best-known blessing uses that Name.* **Yet in this blessing he says, “And the G-d will give you”** — *Elokim, the Name of judgment, at the head of a blessing. That is the question.*

3 וכמו ברכת כהנים שבכל ג׳ הפסוקים[3] נזכר שם הוי׳, ובברכה זו אומר ויתן לך האלקים.

(4) ויש להוסיף, שדיוק זה (שגבי ברכה נזכר שם אלקים) הוא גם בברכה הראשונה שנתברך יצחק אחרי מות אברהם דכתיב בה[4] ויברך אלקים את יצחק בנו.

(4) **And one may add** — *this step is the Rebbe's own* — **that this precise point (that the Name Elokim is mentioned with a blessing) is found also in the first blessing Yitzchak received after Avraham's death,** *back in Parshas Chayei Sarah,* **of which it is written** *(Bereishis 25:11)* **"And Elokim blessed Yitzchak his son."** *So the strange Name shows up twice: once in a blessing Yitzchak got, once in a blessing Yitzchak gave.*

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

(5) **For in all the blessings with which the Holy One, blessed be He, blessed Avraham** — *at the start of Lech Lecha, after the Akeidah, and "Havayah blessed Avraham with everything" in Chayei Sarah* — **[and also in the blessings with which He blessed Yitzchak afterward]** — *in Gerar and in Be'er Sheva, in our parsha* — **the Name Havayah is said.** *Look up the pesukim and you find it every time. Only the blessing right after Avraham's death is different.*

(6) ומזה משמע, דברכה הראשונה שברך את יצחק שנאמר בה ויברך אלקים והברכה שברך יצחק ויתן לך האלקים שייכות זל"ז.

(6) **And from this it is implied that the first blessing with which He blessed Yitzchak, where it says "And Elokim blessed"** — *Hashem's blessing to Yitzchak* — **and the blessing with which Yitzchak blessed, "And the G-d will give you"** — *Yitzchak's blessing to Yaakov* — **are connected to each other.** *Two exceptions with the same strange Name are not a coincidence. Whatever explains one should explain the other. What that explanation is, the Rebbe has not said yet. Section 2 begins it.*

Deep dive — Havayah and Elokim: giving and holding back

A person can have more than one name, and each name tells you how you are meeting him. A boy calls his father “Abba” at home; the bank calls him by his family name. Same man, two ways of relating to him.

The Torah’s Names of Hashem work like that. Havayah, the four-letter Name, comes from the Hebrew word for being. It is the Name of giving: the light that brings everything into existence, all the time, and flows into it. Elokim is the Name of holding back. Its work is tzimtzum. It hides and limits that light, so that a world can stand and feel like a thing of its own instead of melting away into its Source. Chassidus points out that Elokim has the same numerical value as hateva, “nature” (86). Nature is what Hashem looks like when He is hidden.

So the two Names are not two powers. They are one Hashem, giving and screening at the same time. The world needs both.

Now the question is sharp. A blessing is pure giving. It should come through the Name of giving, the way Birkas Kohanim does three times over. Yitzchak opens his blessing with the Name that holds back, and Hashem did the same, once, after Avraham died. Why, the maamar has not said yet. Hold the question.

Review

1. Which Name of Hashem do blessings normally come from, and why?
2. What proof does the maamar bring from Birkas Kohanim?
3. What is strange about the first words of Yitzchak’s blessing to Yaakov?
4. Where else does the Rebbe find a blessing with the Name Elokim, and what does he conclude from it?

Talking points

- The Rebbeim built a whole question on one word in a pasuk. Is it right to read the Torah that closely? What would we miss if we did not?
- A blessing that comes through the Name of holding back sounds like a contradiction. Can you think of a time something that held you back turned out to be a gift?
- The Rebbe says two exceptions with the same Name must be connected. Is that always true, or can two strange things just happen to look alike?

Take it with you. When the Torah uses a surprising Name of Hashem, it is a door, not a mistake.

Section ב

2 Strength gives more

ב) ויש לומר

The big idea

Kindness is cool, so it gives with a measure. Strength is hot, so when it gives, it gives without limit.

Yitzchak is gevurah, strength, and that is why his blessings are the biggest in the Torah.

After Avraham died, Yitzchak's attribute led the world, so Hashem blessed him through Elokim, the Name of gevurah.

So Elokim in a blessing does not mean less blessing. It means more.

Before you learn

- **From Section 1.** Two blessings use Elokim, the Name of judgment: Hashem's blessing to Yitzchak after Avraham died, and Yitzchak's blessing to Yaakov. Blessing should come from Havayah. Why Elokim?
- **Two attributes.** Chesed is kindness, giving. Gevurah is strength, holding back and setting limits. Elokim is the Name that goes with gevurah.
- **The Avos.** Chassidus links each of the Avos to an attribute. Avraham, whose tent was open on all sides, is chesed. Yitzchak, who was bound on the altar, is gevurah.
- **The source.** The Siddur here is the Alter Rebbe's Siddur, printed with maamarim of Chassidus. The one quoted is on the shofar of Rosh Hashanah.

ראשי תיבות new in this section

ע״פ	על פי / על פסוק (לפי ההקשר)	according to / on the verse (by context)	**משא״כ**	מה שאין כן	which is not the case with
			ועפ״ז	ועל פי זה	and according to this
דא״ח	דברי אלקים חיים	words of the living G-d (Chassidus)	**תהי׳**	תהיה	will be (fem.)

1 **And one may say the central point of the explanation of this** — *the answer to both puzzles of Section 1* — **based on what is explained in the Siddur** (בסידור Siddur with Chassidus) **(with Chassidus),** *the Alter Rebbe's Siddur, which has maamarim printed alongside the prayers,* **in Shaar HaTekios,** *"the Gate of the Shofar Blasts," a maamar on the shofar of Rosh Hashanah according to the kavanos of the Baal Shem Tov:*

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

2 **That the flow** — *the good that comes down* — **that comes from the gevuros** — *Hashem's attributes of strength and holding back* (**chesed / gevurah** (חסדים / גבורות kindness, which gives with a measure, and strength, which holds back but gives without limit when it gives)) — **is greater than the flow that comes from the chasadim,** *His attributes of kindness. That is a surprise. You would expect kindness, whose whole job is giving, to give the most. The Siddur says the opposite.*

2 שההשפעה הנמשכת מהגבורות היא גדולה יותר מההשפעה הנמשכת מהחסדים.

3 **For chasadim are,** *in the Siddur's picture,* **by nature cool,** *calm and even, like water,* **and therefore the flow from them comes with a limit.** *Kindness looks at the one receiving and gives what he can hold. It is generous, but it keeps to a measure.*

3 כי חסדים הם בטבע הקרירות ולכן ההשפעה מהם היא בהגבלה,

4 **Whereas the gevuros, which are hot** — *like fire, which does not stay inside lines* — **the flow from them comes as a surge,** *a rush that does not stop to measure,* **reaching even abundance without limit.** *Strength usually holds back. But when its heat turns toward giving, it pours.*

4 משא"כ הגבורות שהם בחמימות, ההשפעה מהם היא באופן של תגבורת, ועד לריבוי בלי גבול.

5 **And on this basis it explains there,** *in the same maamar in the Siddur,* **that it was specifically Yitzchak who blessed such lofty blessings** — *huge, open-handed ones* — **("of the dew of the heavens and of the fat of the earth," and so on),** *the very blessing this maamar opened with.*

5 ועפ"ז מבאר שם שדוקא יצחק ברך ברכות נעלות כאלו (מטל השמים ומשמני הארץ וגו'),

6 **Blessings like these we do not find,** *anywhere in the Chumash,* **not with Avraham and not with Yaakov, because Yitzchak is gevurah** — *in the Zohar's language, each of the Avos stands for one of Hashem's* **middos** (מדה פרטיות ... מדת החסד ... מדת הגבור divine emotive attributes)*: Avraham is chesed, Yitzchak is gevurah* — **and therefore Yitzchak's blessings come in great abundance.** *The man of strength gives the biggest blessings.*

6 שלא מצינו ברכות כאלה לא באברהם ולא ביעקב, כי יצחק הוא גבורה[8], ולכן הברכות דיצחק הם בריבוי גדול.

7 **And on this basis one may explain the pasuk** *from Section 1,* **"And it was after Avraham's death, and Elokim blessed Yitzchak his son."** *Now the Rebbe applies the Siddur to the first puzzle himself.* **During Avraham's lifetime (he being the level of chesed),** *while the man of kindness was alive in the world,* **the chesed above shone:** *kindness led, in heaven as on earth.*

7 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,

8 **And after Avraham's death, when the conduct of the world** (**hanhagah** (הנהגה the way Hashem runs the world)) — *the way Hashem runs things* — **(including the conduct above)** — *not only down here but in heaven too* — **followed Yitzchak's attribute, gevurah,** *the lead passed to the next of the Avos, and his attribute set the tone,*

8 ולאחרי מות אברהם, שאז היתה ההנהגה (כולל ההנהגה דלמעלה) ע"פ מדתו של יצחק, גבורה,

9 **the blessings came down from the gevuros of the Name Elokim,** *and that is why the pasuk says "Elokim blessed." The footnote adds the Siddur's condition: Yitzchak's gevuros give only after they are sweetened* (**hamtakah** (המתקה softening strength with kindness so it can give)) *by Avraham's chesed, which may be why the pasuk says "Yitzchak his son," Avraham's son.* **These are loftier blessings** — *higher, not lower* — **than the blessings that come from the chasadim.** *So the first puzzle is solved. Elokim here does not mean less blessing. It means more.*

9 נמשכו הברכות מהגבורות דשם אלקים[9] שהם ברכות נעלות יותר מהברכות הנמשכות מהחסדים.

(10) **And this is also why in Yitzchak's blessing to Yaakov it is written, "And the G-d will give you"** *— the second puzzle, solved the same way —* **meaning that the flow should come in abundance** *— more than enough —* **and in a surge.** *Yitzchak, the man of gevurah, blesses through the Name of gevurah and asks for the kind of giving that has no limit. Section 3 adds a new point: alike as they are, the two blessings are not equal.*

(10) וזהו גם שבברכת יצחק ליעקב כתיב ויתן לך האלקים, שההשפעה תהי' בריבוי ובתגבורת.

Deep dive — Cool kindness, hot strength

Think of two friends helping you through a hard week. One is calm and steady. He asks what you need, brings exactly that, and checks in the next day. The other is fierce about it. He drops everything, shows up at midnight, and does not stop until the problem is gone. Both care. The first gives with a measure. The second gives without one.

Chassidus sees the same two ways of giving in Hashem's attributes. Chesed is kindness. It wants to give, and it is cool: it looks at the receiver and gives what he can hold. That is a real virtue. A gift too big for the one who gets it can break him. Gevurah is strength. Its usual work is to hold back, to judge, to set limits. And it is hot, like fire.

Here is the Siddur's point. Heat that holds back is still heat. When gevurah does turn to giving, it does not stop to measure, the way fire does not stay inside lines. So its flow comes as a surge, "abundance without limit."

That is how Elokim, the Name of gevurah, can head the largest blessing in the Torah. The attribute that usually holds back is, when it gives, the greater giver.

Deep dive — The Avos as attributes

Chassidus reads the Avos as more than three great people. Each one lived one of Hashem's attributes so completely that the attribute shows itself in the world through him. Avraham, who ran to feed strangers and pleaded even for Sedom, is chesed. Yitzchak, who let himself be bound on the altar and lived with awe of Hashem, is gevurah.

The maamar takes this one step further. A tzaddik's attribute does not only describe him. While he lives, it shapes how Hashem runs the world, above as well as below. As long as Avraham was alive, chesed led. When he died, the lead passed to Yitzchak's gevurah, and so the first blessing after that moment came through Elokim.

The footnote adds a condition from the Siddur, and it matters. Gevurah gives its great blessing only after it is sweetened by chesed. Yitzchak blesses as Avraham's son. Strength alone only holds back. Strength that has taken in kindness gives without limit (our reading of the footnote).

Review

1. According to the Siddur, which gives more, chesed or gevurah?
2. Why does chesed give with a limit, and why does gevurah give without one?
3. Why were Yitzchak's blessings bigger than any blessing of Avraham or Yaakov?
4. How does the Rebbe explain why Hashem blessed Yitzchak with the Name Elokim right after Avraham's death?
5. What does "And the G-d will give you" mean in Yitzchak's blessing to Yaakov?

Talking points

- Is a gift that comes with a measure worse than one that pours without limit? When is the measured gift better?
- The maamar says the attribute that holds back gives more when it does give. Do you know people like that?
- Gevurah gives only after it is sweetened by chesed. What would strength without any kindness look like?

Take it with you. The attribute that usually holds back is, when it gives, the greater giver.

Section ג

3 Through Yaakov

ג) והנה הברכה

The big idea

Hashem's blessing to Yitzchak reached both his sons by itself, Esav included, the way a father's blessing reaches all his children.

Yitzchak's own blessing to Yaakov is higher than that.

That is why Yaakov, a wholesome man, did things against his nature to get it.

Nobody gives up his nature for something he already has.

Before you learn

- **From Section 2.** Both blessings use Elokim, and both come from gevurah, the attribute that gives without limit. Now the question is whether they are equal.
- **The story.** In our parsha, Rivkah tells Yaakov to dress in Esav's clothes and bring Yitzchak food, so that he receives the blessing Yitzchak meant for Esav. Yaakov covers his arms with goatskin and says, "I am Esav your firstborn."
- **Rashi on 25:11.** Hashem blessed Yitzchak after Avraham died. Rashi explains why Avraham did not bless his son himself. The reason is the key to this section.
- **Ish tam.** The Torah calls Yaakov "a wholesome man, sitting in tents." Keep that in mind when you read what he did to get the blessings.

ראשי תיבות new in this section

הי׳	היה	was	**עה״פ**	על הפסוק	on the verse
רש״י	רבי שלמה יצחקי	Rashi	**כמו״כ**	כמו כן	likewise

English

לשון המאמר

1 **Now, the blessing with which Yitzchak blessed,** *Yaakov,* **"And the G-d will give you,"** *the one from our parsha,* **is a loftier blessing than the blessing of "And Elokim blessed Yitzchak his son."** *Section 2 showed that both come from the same place, gevurah. Now the Rebbe ranks them, and the blessing a person gave comes out above the one Hashem gave. That needs a proof.*

1 ג) והנה הברכה שברך יצחק ויתן לך האלקים היא ברכה נעלית יותר מהברכה דויברך אלקים את יצחק בנו.

(2) **For the blessing Yitzchak received from Elokim** — *the one right after Avraham's death* — **would have flowed on to his sons,** *Yaakov and Esav,* **even if he had not blessed them.** *It was not a gift Yitzchak had to pass on. It came with being his son.*

(2) שהרי הברכה שנתברך יצחק מאלקים היתה נמשכת לבניו גם אם לא הי' מברכם,

(3) **As Rashi explains on the pasuk "And Elokim blessed Yitzchak his son":** *why did Hashem bless Yitzchak, and not Avraham? Because* **Avraham was afraid to bless Yitzchak, since he foresaw** — *saw ahead, before the twins were born* — **Esav coming out of him.** *Rashi says Hashem had handed Avraham the power to bless. But a blessing poured into Yitzchak would run down to all of Yitzchak's children, Esav too.*

(3) וכפירוש רש"י עה"פ[10] ויברך אלקים את יצחק בנו, שאברהם נתירא לברך את יצחק מפני שצפה את עשו יוצא ממנו,

(4) **He said, "Let the Master of blessings come** — *Hashem, who owns all blessing* — **and bless whomever He sees fit."** *Avraham stepped aside and left the choice to Hashem.* **And the Holy One, blessed be He, came and blessed him,** *Yitzchak. That is why the pasuk says Hashem blessed Yitzchak, and not his father.*

(4) אמר יבוא בעל הברכות ויברך את אשר ייטב בעיניו ובא הקב"ה וברכו.

(5) **From this it is understood:** *the Rebbe now draws out what Rashi implies.* **Just as,** — *and this was exactly Avraham's fear* — **had Avraham blessed Yitzchak, the blessing would have flowed to Esav too, even if he had not blessed him** — *Esav would not have been named, but the blessing would have reached him anyway, through his father* —

(5) דמזה מובן, דכמו שבאם הי' אברהם מברך את יצחק, היתה נמשכת הברכה גם לעשו גם אם לא הי' מברכו,

(6) **so too with the blessing that Elokim gave Yitzchak:** *Hashem blessed instead of Avraham, but the rule about a father and his sons did not change.* **This blessing flowed by itself to both of his sons** — *no one had to pass it on* — **to Esav as well.** *Hold on to that: Esav had this blessing too.*

(6) כמו"כ הוא גם בנוגע להברכה שברך אלקים את יצחק, דברכה זו נמשכה מעצמה לשני בניו, גם לעשו.

(7) והברכה שברך יצחק ויתן לך האלקים מטל השמים וגו' היא ברכה נעלית יותר.

(7) **But the blessing with which Yitzchak blessed,** *Yaakov,* **"And the G-d will give you of the dew of the heavens," and so on,** — *the blessing of our parsha* — **is a loftier blessing.** *The first reached both sons on its own. This one Yitzchak gave on purpose, to one son. What makes it loftier, the maamar does not say yet. That comes in the sections ahead.*

(8) וזהו גם מה שיעקב השתדל ביותר ועשה כמה ענינים שלא כדרכו[11] בכדי לקבל הברכות,

(8) **And this is also why Yaakov worked so hard** — *listening to his mother, wearing Esav's clothes, covering his arms with goatskin* — **and did several things not in his way** — *the footnote says: against the nature of Yaakov, "a wholesome man"* (**ish tam** (איש תם a wholesome, honest man, the Torah's name for Yaakov)) — **in order to receive the blessings.** *The footnote also cites the Frierdiker Rebbe, who calls this actual* **mesirus nefesh** (מסירות נפש giving up yourself, even your own nature, for Hashem) *for Yaakov.*

(9) אף שהברכה דויברך אלקים את יצחק היתה נמשכת אליו מעצמה,

(9) **Even though the blessing of "And Elokim blessed Yitzchak"** — *the inherited one, from Section 1* — **would have flowed** — *like water running downhill* — **to him by itself.** *Yaakov already had that one, simply by being Yitzchak's son. He did not need a costume for it.*

(10) כי הברכה ויתן לך האלקים מטל השמים וגו' היא נעלית יותר מהברכה דויברך אלקים את יצחק.

(10) **Because the blessing "And the G-d will give you of the dew of the heavens," and so on,** *the one Yitzchak gave,* **is loftier** — *the Rebbe repeats it, now as the reason* — **than the blessing of "And Elokim blessed Yitzchak."** *Yaakov's effort is the proof. A person does not go against his own nature for something he already has. What this blessing holds that the first one does not, and why it had to go to Yaakov, is where the maamar turns next.*

Deep dive — Let the Master of blessings come

A blessing in the Torah is not a polite wish. It is a channel. When a father who holds blessing blesses his son, something real flows into the son, and through him to the son's children.

That is what worried Avraham. Rashi (on Bereishis 25:11) says Hashem had handed Avraham the power to bless. But Avraham could see ahead: Esav would come from Yitzchak. A blessing poured into Yitzchak would not stop at Yaakov. It would run down to Esav as well. So Avraham held back and said, "Let the Master of blessings come and bless whomever He sees fit." The Midrash Tanchuma tells it as a parable. A gardener finds a tree of life and a tree of death grown together. Watering one would water both, so he leaves them for the owner of the orchard.

Hashem came and blessed Yitzchak. Here is the Rebbe's step. Hashem's blessing did not change the rule. It went into Yitzchak, and from him to both sons, by itself.

So there is a kind of blessing that comes with the family. It is real. Esav had it too. It is just not the kind anyone has to fight for.

Deep dive — Not in his way: mesirus nefesh

Most people hear mesirus nefesh and think of giving up one's life for Hashem. Chassidus uses the word more widely. Nefesh means life, and it also means self: who a person is, what comes naturally to him. Setting that aside for Hashem is mesirus nefesh too, and in a way it is harder, because it happens while you go on living.

The Torah calls Yaakov an ish tam, a wholesome, straightforward man who sat in the tents of Torah. Tricking anyone was the opposite of his nature. Yet he dressed in Esav's clothes, covered his arms with goatskin, and told his father, "I am Esav your firstborn." The footnote cites the Frierdiker Rebbe calling this "actual mesirus nefesh." Yaakov gave up not his life but his self.

The maamar reads that as evidence. A wholesome man does not act against his own nature for something he already holds, and Yaakov already had the inherited blessing. So the blessing he went after must hold something more. What, the maamar has not said yet.

Review

1. Which blessing does the Rebbe say is higher: Hashem's blessing to Yitzchak or Yitzchak's blessing to Yaakov?
2. Why was Avraham afraid to bless Yitzchak, according to Rashi?
3. What does the Rebbe learn from Rashi about Hashem's blessing to Yitzchak? Who received it?
4. What did Yaakov do that was "not in his way," and what does that prove?

Talking points

- Esav received the family blessing without doing anything for it. Is a blessing you inherit worth less than one you work for?
- Yaakov, a wholesome man, used a trick to get the blessings. When, if ever, is it right to act against your own nature?
- Avraham held back a blessing because one of the grandchildren would be Esav. Was that the right call?

Take it with you. Nobody goes against his own nature for something he already has. Yaakov did, so Yitzchak's blessing must be more.

Section ד

3 Through Yaakov

ד) ויובן זה

The big idea

Yitzchak knew Esav did not speak of Hashem, and he still wanted to bless him, because he saw very high sparks of holiness in him.

The blessing was meant to bring down a light from above that would free those sparks.

But light poured straight onto Esav would either be swallowed in him or wipe him out. Neither one is refining.

So Hashem arranged that Yitzchak bless Yaakov. The light went to Yaakov, and through him Esav's sparks would be refined.

Before you learn

- **Where we are.** Section 3 showed that Yitzchak's own blessing is higher than the blessing he received from Hashem, and that Yaakov went against his nature to get it. Now the Rebbe sets up the background he needs to explain it.
- **The story.** Bereishis 27: Yitzchak asks Esav to hunt and bring him food so that he can bless him. Rivkah sends Yaakov in Esav's clothes instead, and Yitzchak blesses him: "And the G-d will give you of the dew of the heavens and the fat of the earth."
- **The puzzle.** Yitzchak knew Esav did not speak of Hashem. Why would a tzaddik want to bless him at all?
- **Watch for two words.** "Swallowed" and "wiped out." They are the two ways a good light can fail.

ראשי תיבות new in this section

בתו"א	בתורה אור	in Torah Or	by means of; through		
שעי"ז	שעל ידי זה	that through this	**שהי'**	שהיה	that was
ע"י	על ידי		**שיהי'**	שיהיה	that it will be

1 **This will be understood by first setting out what is explained in Torah Ohr** (תו"א the Alter Rebbe's maamarim) **on our parsha** — *the Alter Rebbe's maamar on "See, the scent of my son"* — **and in several discourses,** *the maamarim of the Rebbeim that open with this same pasuk, "Veyiten lecha." Section 3 said Yitzchak's own blessing is higher. Before the Rebbe can say what makes it higher, he needs a piece of background: what Yitzchak was trying to do when he set out to bless Esav.*

1 ד) ויובן זה בהקדים המבואר בתו"א פרשתנו[12] ובכמה דרושים[13],

2 **namely, that the reason Yitzchak wanted to bless Esav** — *his older son, the hunter* — **even though he knew** — *Yitzchak was not fooled about this* — **that the name of Heaven was not fluent in his mouth.** *That is Rashi (27:21). The footnote goes further: the Midrash says Esav never mentioned Hashem's name at all, and the Rebbe argues that Rashi must mean the same. Otherwise, when Yaakov, dressed as Esav, said "Hashem your G-d made it happen for me" (27:20), it would not have made Yitzchak doubt who stood in front of him.*

2 דזה שרצה יצחק לברך את עשו אף שידע שאין שם שמים שגור בפיו[14],

3 **is that Yitzchak saw that in Esav there are sparks of holiness** (**nitzotzos** (ניצוצות sparks of holiness hidden inside things that are not holy)) — *real holiness, buried inside him* — **very high ones,** *not small sparks but sparks from a very high place,* **and so he wanted to bless him.** *The blessing was not a reward for how Esav acted. It was aimed at what was hidden in him.*

3 כי יצחק ראה שבעשו יש ניצוצות דקדושה גבוהים מאד, ולכן רצה לברכו,

4 **to draw down upon him a light from above,** — *a light higher than anything Esav could reach by himself* — **through which the sparks in him** — *the very high ones he saw* — **would be refined** (**birurim** (בירורים refining: freeing the holy sparks and lifting them up)): *pulled free of what held them and lifted back up to holiness. Which light this is, and what level it comes from, is the question of the next section.*

4 להמשיך עליו אור עליון, שעי"ז יתבררו הניצוצות שבו.

(5) **Only,** — *here is the catch* — **had this light been drawn upon Esav (not through Yaakov),** *straight onto him, with no one in between,* **it would have gone one of two ways,** *and both of them fail.*

(5) אלא, שבאם הי' נמשך אור זה על עשו (שלא ע"י יעקב) הי' באחד משני פנים,

(6) **either it would have been swallowed in him,** — *the light would sink into Esav and be lost there, feeding what is not holy instead of freeing the sparks* — **or his existence** — *Esav himself* — **would have been wiped out,** — *the light would be too strong for him, and nothing of Esav would be left to refine. Torah Ohr, in the passage the footnote cites, sets out the same two dangers. Either way, there is no refining.*

(6) או שהי' נבלע בו או שהיתה מתבטלת מציאותו.

(7) **And so that the refining of Esav** — *the freeing of his sparks, with Esav still there* — **would be** — *and this was the plan* — **through Yaakov specifically** — *not straight onto Esav, and not through anyone else. Yaakov can hold the light without swallowing it or breaking under it, and then do the refining himself (our reading).*

(7) ובכדי שיהי' הבירור דעשו הוא ע"י יעקב דוקא.

(8) **therefore the Holy One arranged that Yitzchak would bless Yaakov,** — *Yitzchak meant to bless Esav; Hashem steered the blessing to the other son* — **and that the drawing-down of the higher lights ("the dew of the heavens and the fat of the earth")** — *the very words of the blessing* — **would be to Yaakov, through which he would refine the sparks in Esav.** *Yitzchak's wish was not cancelled. It was sent by a different road, and Esav's sparks still get their light, through Yaakov.*

(8) ולכן סיבב הקב"ה שיצחק יברך את יעקב והמשכת אורות העליונים (טל השמים ומשמני הארץ) תהי' ליעקב, שעי"ז יברר את הניצוצות שבעשו.

Deep dive — Sparks, and why light needs a channel

Chassidus teaches that holiness is scattered through the whole world, even inside things and people that look far from holy. These bits of holiness are called nitzotzos, sparks. A spark gives life to whatever holds it, and it waits to be set free. The work of setting it free is called birur, refining: separating the holy from what wraps around it and lifting it back up.

Refining is not destroying. The goal is to get the spark out and leave the vessel standing, even turned to good.

That is the problem the maamar raises. Yitzchak saw that Esav's sparks were very high, so he wanted to pour a strong light on him from above to draw them out. But a light needs a vessel that can hold it. Pour it into a vessel that is not ready, and one of two things happens. The light sinks in and is lost. It is swallowed, and it ends up feeding the very shell it was meant to open. Or the light is too strong, and the vessel breaks. Then there is nothing left to refine.

So the light goes to Yaakov first. He can receive it whole, and through him it reaches Esav's sparks in a way they can take (our phrasing). The point of the mechanism: in refining, the channel matters as much as the light.

Review

1. What did Yitzchak know about Esav, and why did he still want to bless him?
2. What was the light from above supposed to do?
3. What are the two things that would have happened if the light had gone straight to Esav?
4. How did Hashem make sure that Esav's sparks would still be refined?

Talking points

- Yitzchak saw something good hidden in Esav that others missed. Was he right to want to bless him? According to the maamar, what was right about his wish and what had to change?
- "Swallowed" or "wiped out": can help be too strong for the person receiving it? Think of a real example.
- The light reached Esav's sparks only through Yaakov. When does a go-between do more good than going direct?

Take it with you. A good light needs the right channel: given straight, it is swallowed or it breaks; given through Yaakov, it refines.

Section ה

4 The light that is not counted

ה) ולהבין מהי

The big idea

Holiness is always ten. The other side is eleven, because its life-force stands outside it and has to be counted.

Holiness also has a light above its ten, the makif. But it is not their life, so it is not counted: "One, and not in the count."

That uncounted light, Atik, is the light that refines the other side's eleven.

It is the first word of Yitzchak's blessing: dew, the dew of Atik.

Before you learn

- **The question.** Section 4 said a light from above would refine Esav's sparks. Which light? This section answers with a number.
- **Ten.** Holiness comes in tens: the ten sefiros, and Sefer Yetzirah says "ten and not nine, ten and not eleven."
- **The ketores.** The incense offered in the Beis HaMikdash had eleven spices; we say the list in davening, in Pitum HaKetores. The Rebbe asks why eleven.
- **Watch the bracket.** Phrases 9 to 11 sit inside one long bracket. That is where the Rebbe shows why the light above holiness's ten is not counted.

ראשי תיבות new in this section

הנ״ל	הנזכר לעיל	the aforementioned	**שבלעו״ז**	שבלעומת זה	that in the opposing side
י״א	אחד עשר	eleven	**לעו״ז**	לעומת זה	correspondingly; the opposite side
בסט״א	בסטרא אחרא	in the sitra achra	**מהע״ס**	מהעשר ספירות	than / from the ten sefiros
הי״א	האחד עשר	the eleventh / the eleven	**כנ״ל**	כנזכר לעיל	as mentioned above
שהסט״א	שהסטרא אחרא	that the sitra achra	**די״א**	דאחד עשר	of the eleven
שמחי׳	שמחיה	that gives life to	**מע״ס**	מעשר ספירות	than the ten sefiros
הע״ס	העשר ספירות	the Ten Sefiros	**שבסט״א**	שבסטרא אחרא	that is in the sitra achra
ועד״ז	ועל דרך זה	and similarly			
הסט״א	הסטרא אחרא	the sitra achra			

1 **And to understand** — *the Rebbe now takes up the question Section 4 left open* — **what is the level of the higher lights** — *the light Yitzchak wanted for Esav and Hashem sent to Yaakov* — **through which the sparks** (**nitzotzos**) **are refined:** *which light, exactly, can do this job. The answer will come by way of a number.*

1 ה) ולהבין מהי הבחינה דאורות העליונים שעל ידם מתבררים הניצוצות,

2 **this will be understood from what is explained in Torah Ohr there** — *the same maamar from Section 4, "See, the scent of my son"* — **and in the discourses mentioned above,** *the "Veyiten lecha" maamarim of the Rebbeim,* **that the kelipos** (**kelipos** (קליפות shells: the powers that are not holy, which wrap around holiness and hide it)) **are eleven in number.** *Hold on to that number. The whole section turns on why it is eleven and not ten.*

2 יובן זה מהמבואר בתו"א שם ובדרושים הנ"ל[15], שהקליפות הם במספר י"א.

3 **For in holiness the number is ten,** — *the ten* **eser sefiros** (ע"ס the ten attributes through which Hashem runs the world) — **"ten and not nine, ten and not eleven,"** *in the words of Sefer Yetzirah 1:4: never fewer, never more.* **Whereas in the other side** (**sitra achra** (סט"א the other side: everything that is not holy)) **there are eleven crowns of impurity** (**yud-alef kisrin d'misaavusa** (י"א כתרין דמסאבותא the eleven levels of the other side)), *an Aramaic name from kabbalah for the levels of the other side; Tanya uses it too, in chapter 6.*

3 דבקדושה הוא מספר עשר, עשר ולא תשע עשר ולא אחד עשר[16], משא"כ בסט"א יש י"א כתרין דמסאבותא[17].

4 **And this is also why** — *the same number shows up in the Beis HaMikdash* — **the incense had eleven spices:** *the ketores offered every morning and afternoon, whose spices we list in davening* — **in order to refine the eleven crowns of impurity.** *Eleven against eleven.*

4 וזהו גם שבקטורת היו י"א סממנים, בכדי לברר את הי"א כתרין דמסאבותא.

5 **And the reason the other side is in the number eleven** — *one more than holiness* — **is that they count also the life-force** (**chayus** (חיות the life that keeps something going)) **that gives them life.** *That is the key. The next two phrases explain why holiness does not count its life-force, and the other side must.*

5 וזה שהסט"א היא במספר י"א, הוא, כי מונים גם את החיות שמחי' אותם.

6 **For in holiness the life-force of the ten sefiros** — *what keeps them alive and working* — **[and the same with every matter in holiness, every matter being in the number ten]** — *the Rebbe's aside, which the footnote takes from Pardes Rimonim: ten is the shape of every holy thing* — **is drawn within them and becomes one with them, and so it is not counted on its own.** *A life that lives inside you is not a separate item you could add to the list.*

6 דבקדושה החיות של הע"ס [ועד"ז כל ענין שבקדושה, שכל ענין הוא במספר עשר[18]] נמשך בפנימיותם ומתאחד עמהם, ולכן אינו נמנה בפני עצמו.

7 **Whereas in the other side, the life-force that gives them life stands apart from them** — *it stays outside them, over them* — **[for if it were drawn into them, within them, it would be swallowed in them and would not be life-force at all],** — *the same danger as the light in Section 4 that would have been swallowed in Esav (our link)* — **and so it is counted on its own.** *Ten, plus the life standing over them: eleven.*

7 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.

8 **Now, the other side is the counterpart of holiness:** — *whatever holiness has, the other side has a copy of it* — **and from this it is understood that since in the counterpart there is an eleventh level that is separate from the ten,** — *the life-force standing over the kelipos* — **there is also in holiness its match:** — *here the Rebbe turns the mirror around* — **that there is a level above the ten sefiros and separate from them.** *Holiness, too, has something beyond its ten.*

8 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.

9 **[Only, in holiness, this level is not the life-force of the ten sefiros** — *here the mirror stops matching, and the Rebbe opens a long bracket to show how the two differ* — **[for the life-force of the ten sefiros is clothed within them and one with them, as said above,** *in phrase 6*; **and the level of the encompassing light** (**makif** (מקיף light too big to come inside, so it surrounds from above)) **above the ten sefiros is a matter of its own],** — *it does not keep the ten alive. It is simply higher than they are.*

9 [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[19]]

(10) ולכן אינה נמנית עמהם, אנת הוא חד ולא בחושבן[20],

(10) **and so it is not counted** — *it is in another category* — **with them:** *it cannot be added to their list as an eleventh* — **"You are One, and not in the count,"** — *the opening of Pasach Eliyahu in the Tikkunei Zohar, which goes on to say that Hashem brought out the ten sefiros. The One who brings out the ten is not one of them.*

(11) משא"כ בסט"א, שבחינת המקיף הוא החיות שלהם, צריך לכלול גם את המקיף במספרם (כי בלי המקיף אין להם חיות[21]), ולכן הם במספר י"א].

(11) **whereas in the other side, where the encompassing level is their life-force,** — *their only life, standing outside them* — **one must include the encompassing too in their number** — *it is part of how they exist* — **(for without the encompassing they have no life-force),** *take it away and nothing is left* — **and so they are in the number eleven].** *The bracket closes. A light above the ten, two results: in holiness it stays out of the count; in the other side it is counted.*

(12) ועפ"ז מובן, שהבירור די"א כתרין דמסאבותא הוא ע"י המשכת המקיף שלמעלה מע"ס, שאינו נמנה עמהם (בחינת עתיק[22]),

(12) **And on this basis it is understood** — *here is the answer to the question of phrase 1* — **that the refining of the eleven crowns of impurity is through drawing down the encompassing light that is above the ten sefiros and is not counted with them (the level of Atik** (**Atik** עתיק (the level above the ten sefiros, removed from all the levels))**),** — *the level above all ten sefiros, removed from all of them* —

(13) דוגמת בחינה הי"א שבסט"א שהיא מובדלת מהם כנ"ל.

(13) **corresponding to** — *matching, as in a mirror* — **the eleventh level in the other side,** — *their life-force, standing over them* — **which is separate from them, as said above** *in phrase 7. Their separate light is met by a separate light of holiness. Only the holy one is not in the count at all (our phrasing).*

(14) וזהו ויתן לך האלקים מטל השמים, דענין הראשון שבברכת יצחק הוא טל, טלא דעתיקא[23],

(14) **And this is "And the G-d will give you of the dew of the heavens":** — *back to the pasuk the maamar opened with* — **the first thing in Yitzchak's blessing is dew,** — *before the fat of the earth, before grain and wine* — **"the dew of Atika"** (**tala d'Atika** טלא דעתיקא (the dew of Atik: the uncounted light, the first word of Yitzchak's blessing)). *The Zohar on our parsha calls it a high dew that flows down from the Ancient One, and Torah Ohr calls it "the dew of Atika."*

(15) כי בכדי לברר הניצוצות שבעשו הוא ע"י המשכת בחינת עתיק, כנ"ל.

(15) **because to refine the sparks in Esav** — *the goal from Section 4* — **is through drawing down** — *bringing down from above* — **the level of Atik, as said above.** *So the very first word of the blessing names the light that can do the refining. How a light that stands apart from everything can come down at all is the question of the next section.*

Deep dive — Ten, eleven, and the life-force

Chassidus describes the ways Hashem relates to the world as ten sefiros: ten attributes, from Chochmah, wisdom, down to Malchus, kingship. Sefer Yetzirah fixes the number: ten, not nine and not eleven. Holiness always comes in this shape.

Every sefirah needs chayus, life-force, to exist. The question is where that life sits. In holiness it sits inside. It dresses itself in the sefiros and becomes one with them. Think of your own life: it is not a separate part of you that you could count next to your hands and eyes. So a holy thing has ten parts and no extra.

The other side copies holiness, and it also has ten. But its life cannot sit inside it. If it did, the other side would swallow it, and it would stop being life at all. That is the same danger Section 4 named for light poured straight onto Esav. So the life stays outside, standing over the ten. And whatever stands outside can be counted. Ten, plus the life over them: eleven.

That is why the eleven spices of the incense matter. They answer all eleven, including the one that keeps the others alive (our reading).

Deep dive — Atik: the One not in the count

If the other side has an eleventh, the mirror says holiness has one too. It does: the makif, the encompassing light. A makif is a light too great to come inside a vessel, so it surrounds it from above. Think of a great teacher. The lesson is what enters the student. The understanding behind the lesson is far bigger; it surrounds the student without fitting inside him (our mashal).

Here the Rebbe draws a careful line. In the other side, the makif is their life. Without it they have nothing, so it must be counted. In holiness, the makif is not the life of the ten at all; their life is already inside them. It is simply a level of its own, higher than they are. So it is not added to the list. Pasach Eliyahu says it in one line: "You are One, and not in the count."

This uncounted light is called Atik, the Ancient One, the level above all ten sefiros. The other side's eleventh is in the count. The light that refines it comes from above the count altogether (our reading of the Rebbe's word "corresponding").

Review

1. How many are holiness and the other side? Which sources does the Rebbe bring for each?
2. Why is the life-force of holiness not counted on its own?
3. Why must the other side's life-force stay outside it, and what does that do to its number?
4. How is the level above the ten in holiness different from the eleventh in the other side?
5. What is the first word of Yitzchak's blessing, and what does the Zohar say it is?

Talking points

- In holiness the life is inside; in the other side it stands outside and gets counted. What might that difference look like in the way a person does a mitzvah? (Our question, not the maamar's.)
- Why would a light that is not in the count be the one that can refine the eleven? Is something above a contest stronger than the strongest player in it?
- The maamar learns a great deal from a number. Can how many parts a thing has tell you what it is?

Take it with you. Holiness is ten with its life inside; the light that refines the other side's eleven is the One that is not counted at all.

Section 1

4 The light that is not counted

ו) והנה בכדי

The big idea

Atik cannot come down by itself. Its very name means removed, and coming down would undo what it is.

Only Hashem's Essence, which no definition limits, can bring Atik down, low enough to refine Esav's sparks.

That is what "the G-d," with the letter hei, means in Yitzchak's blessing: the Essence as it is hidden, where the power to refine comes from.

The Torah was coming anyway. The blessing was for toil in Torah, which reaches past Torah itself, to the place "no eye has seen."

Before you learn

- **Where we are.** Section 5 showed that the other side counts eleven, and that the light which refines it is Atik, the light above the ten that is not counted. The dew of the blessing is the dew of Atik.
- **The name.** Atik comes from the Hebrew word for "removed." Keep that in mind. The first half of this section stands on it.
- **The Midrash.** Bereishis Rabbah reads Yitzchak's blessing as Torah: the dew is Scripture, the fat of the earth is Mishnah, the grain is Talmud.
- **The condition.** The Gemara (Shabbos 88a) says Hashem made a condition with creation: if Israel accepts the Torah, the world goes on; if not, it returns to nothing.

ראשי תיבות new in this section

בה׳	בהוי׳ (שם ה׳)	in 'Hashem [is one]'	**שתהי׳**	שתהיה	that it will be (fem.)		
דא״ס	דאין סוף	that Ein Sof	**יהי׳**	יהיה	will be		
וכו׳	וכולי	and so on	**אוא״ס**	אור אין סוף	the Infinite Light (Or Ein Sof)		
כו׳	וכולי	etc.; and so on	**אא״פ**	אי אפשר	it is impossible		
ועי״	ועל ידי	and by means of	**גו׳**	וגומר	and so on (the verse continues)		

1 **Now, in order that there be a drawing-down of Atik** (**Atik**) — *the light above the ten sefiros that Section 5 called the light that is not counted* — **below,** *all the way down to our world,* **and to the point that through this there will be the refining of the sparks** (**nitzotzos**) **in the sitra achra** (**sitra achra**) — *the work of* **birurim** *that the dew of the blessing is meant for* —

1 ו) והנה בכדי שתהי' המשכת עתיק למטה ועד שעי"ז יהי' בירור הניצוצות שבסט"א,

2 **it is** — *and the Rebbe stresses the word* — **specifically through the drawing-down of the Essence of the Infinite Light** (**Atzmus** (עצמות אוא"ס Hashem's very Self, above every level and limited by nothing)), *Hashem's very Self and not any light that shines from Him,* **which is above even Atik.** *Atik is the highest level we have met so far. Now the Rebbe says there is something higher still, and only that can do the job. Why it must be so comes next.*

2 הוא דוקא ע"י המשכת עצמות אוא"ס שלמעלה גם מעתיק.

3 **For Atik, from its own side,** *as it is in itself,* **since its whole matter is that it is removed and separate from the chain of levels** (**seder hishtalshelus** (סדר השתלשלות chain of worlds)) — *the ordered ladder of worlds and attributes from the highest down to ours* — **("Atik" comes from the word "removed")**, *the same root as "He who removes mountains" in Iyov 9:5,* **cannot be drawn below.** *Coming down would undo the very thing that makes it Atik,*

3 דעתיק מצד עצמו, מכיון שענינו הוא שהוא נעתק ומובדל מהשתלשלות (עתיק מלשון נעתק[24]), אא"פ שיומשך למטה,

4 **and for it to be drawn below** — *down to the place it is removed from* — **is specifically through the Essence of the Infinite Light,** — *not one more rung on the same ladder, but Hashem Himself* — **which is not defined by any definition** *at all, not even by "high" or "removed." Something with no definition is not stuck anywhere, so it can bring Atik where Atik could never go by itself.*

4 ובכדי שיומשך למטה הוא דוקא ע"י עצמות אוא"ס שאינו מוגדר בשום גדר.

(5) ועפ"ז יובן העילוי והחידוש דברכת יצחק ויתן לך האלקים גו' על ויברך אלקים את יצחק,

(5) **And on this basis** — *that only the Essence brings Atik down* — **one will understand the superiority and the novelty** — *what it has that is higher, and what it brings that is new* — **of Yitzchak's blessing, "And the G-d will give you," etc., over "And Elokim blessed Yitzchak,"** *Hashem's own blessing to Yitzchak from Section 1, which also used the Name Elokim* (**Elokim**).

(6) כי הברכה ויתן לך האלקים היא שתהי' ההמשכה למטה לברר את הניצוצות שבעשו, והמשכה זו היא מעצמות אוא"ס, כנ"ל.

(6) **For the blessing "And the G-d will give you" is that there be the drawing-down below** — *not light that stays above, but light that reaches all the way down* — **to refine the sparks that are in Esav,** *the high sparks Yitzchak saw in him (Sections 3 and 4),* **and this drawing-down is from the Essence of the Infinite Light, as explained above,** *in the first lines of this section: only the Essence brings Atik that low.*

(7) וזהו ויתן לך האלקים (האלקים בה' הידיעה), בחינת העלם העצמי דא"ס, שמשם הוא כח הבירורים[25].

(7) **And this is "And the G-d will give you" ("the G-d" with the hei of knowing)**: *the letter hei at the front of Elokim turns "G-d" into "the G-d," the One who is known and meant* — **the level of the essential hiddenness** (**he'elem ha'atzmi** (העלם העצמי) Hashem's Essence as it is hidden, the source of the power to refine)) **of the Infinite,** *the Essence as it is hidden, not yet shown at all* — **from which comes the power of refining.** *The Rebbe's note points to the end of the Rebbe Rashab's discourse on this pasuk in Hemshech 5666 (as cited).*

(8) וזהו[26] מה דאיתא במדרש[27] מטל השמים זו מקרא ומשמני הארץ זו משנה דגן זה תלמוד וכו',

(8) **And this is** — *the Rebbe's note says that what follows, to the end of the section, is from that same discourse* — **what is brought in the Midrash** *(Bereishis Rabbah 66:3):* **"Of the dew of the heavens," this is Scripture,** *the written Torah, Tanach;* **"and of the fat of the earth," this is Mishnah; "grain," this is Talmud,** *the Gemara,* **and so on.** *The Midrash reads each word of the blessing as a part of Torah.*

(9) דלכאורה אינו מובן, הרי גם לולי ברכת יצחק היתה התורה ניתנת לישראל,

(9) **For at first glance this is not understood:** — *here comes a question* — **after all,** *as the Rebbe goes on to prove,* **even without Yitzchak's blessing the Torah would have been given to Israel.** *So why would Yaakov need a blessing for it? Here is the proof,*

10 שהרי כוונת הבריאה היתה בשביל שישראל יקבלו את התורה ותנאי התנה הקב"ה עם מעשה בראשית כו' אם ישראל מקבלים התורה כו'[28], ומהו שברכו בתורה.

10 **since the purpose of creation was that Israel receive the Torah, and the Holy One, blessed be He, made a condition with the work of creation, etc.:** — *the Gemara in Shabbos 88a* — **"if Israel accept the Torah," etc.,** *the world will go on, and if not, it returns to nothing. The Torah was built into the world from the first day.* **So what is it that he blessed him with Torah?** *That is the question. The answer comes in the next line.*

11 וידוע הביאור בזה, דברכת יצחק היתה על ענין היגיעה בתורה שעי"ז מגיעים למעלה מבחינת התורה כמו שהיא מצד עצמה.

11 **And the explanation of this is well known** — *the Rebbe's note sends us again to Hemshech 5666* — **that Yitzchak's blessing was for the matter of toil in Torah** (**yegiah baTorah** (יגיעה בתורה working hard at learning, past what comes easily)): *not for having Torah, which was coming anyway, but for working hard at it,* **through which one reaches above the level of Torah as it is in itself,** *higher than what Torah is when it is simply given.*

12 דהתורה מצד עצמה היא חכמתו של הקב"ה, ולמעלה יותר – חכמה סתימאה,

12 **For Torah as it is in itself is the wisdom of the Holy One, blessed be He** — *Hashem's own wisdom, put into words we can learn* — **and higher still,** *above the wisdom that can be understood,* **hidden wisdom** (**Chochmah Stimaah / Mocha Stimaah** (חכמה סתימאה ... מוח"ס the wisdom inside Kesser)), *the wisdom inside Kesser, the source of wisdom that no mind can hold,*

13 וע"י היגיעה בתורה, יגיעה בדרך אור חוזר, מגיעים להעלם העצמי (דתורה), עין[29] לא ראתה אלקים זולתך.

13 **and through toil in Torah, toil in the manner of returning light** (**ohr chozer / ohr yashar** (אור חוזר ... אור ישר upward vs. downward flow)) — *light that rises from below, from the learner's own effort, instead of coming down from above* — **one reaches the essential hiddenness (of Torah),** *higher even than hidden wisdom, the place of which Yeshayahu (64:3) says:* **"No eye has seen, O G-d, except You."** *That is what the blessing added. Not the Torah, but the toil that reaches there.*

Deep dive — Atik: why the removed cannot come down by itself

Think of a referee. His whole job is to stand outside the game. The moment he joins a team, he is not a referee anymore. Being apart is not something he happens to do. It is what he is.

Atik is like that. Its name comes from the word for "removed." Likkutei Torah, on Parshas Emor, reads "Atik Yomin," the Ancient of Days, from "He who removes mountains": the level removed and separate from the "days," the attributes that make up the chain of worlds. So Atik, from its own side, cannot come down. Coming down would erase the thing that makes it Atik.

Then what can bring it down? Not a still higher rung on the same ladder. Anything with a definition is held by its definition, and a level defined as "higher" stays higher. Only Hashem's Essence has no definition at all. He is not "high," not "low," not even "removed." So He is not stuck above. He can be below just as truly as above, and He can carry Atik with Him.

That is why Yitzchak's blessing says "the G-d." The power to refine Esav's sparks does not come from any level. It comes from the Essence itself, as it is hidden.

Deep dive — Yegiah: why the toil reaches past the Torah you toil over

Two boys learn the same Gemara. One hears a clear shiur and understands it. The other sits with it alone for a whole night, gets it wrong, starts again, and finally sees it. They know the same thing in the morning. Chassidus says they did not reach the same place.

Torah as it is given is "direct light." It comes down from Hashem's wisdom into the mind, in the measure that was sent. Toil is "returning light." It rises from below, from the learner pushing past what he can hold easily. The maamar's principle is that returning light reaches higher than the direct light ever came down from: past Torah as wisdom, past the hidden wisdom above it, to the essential hiddenness of Torah.

Why should effort reach higher than the gift? Our reading: direct light comes in a measure, because it is shaped to fit the one who receives it. Real toil has no measure. A person straining past his limit is using more than his mind. He is using himself. And a self that goes past its limit touches what has no limit.

So the Torah was coming to Israel anyway. What Yitzchak blessed was the sweat.

Review

1. Why can't Atik come down below by itself? What does its name mean?
2. What can bring Atik down, and why that and nothing else?
3. What does the letter hei in "the G-d" add, according to the maamar?
4. Why is it hard to understand that Yitzchak blessed Yaakov with Torah, and how does the maamar answer?

Talking points

- Atik's whole identity is being removed, so it cannot come down and still be itself. Do people have traits like that? Can someone stay who he is and still come down to where others are?
- The Torah would have come anyway; the blessing is in the effort. Is learning that comes easily worth less than learning you sweat over? Why might that be?
- The maamar says effort from below reaches higher than what is given from above. Does that match what you have seen in real life, or does it sound backwards?

Take it with you. The Torah is yours either way; the toil you put into it is what reaches where no eye has seen.

Section ז

5 Give, and give again

ז) ויש להוסיף,

The big idea

The other side counts its surrounding life as its eleventh. When those eleven are refined, holiness gets the mirror image: Atik, the light that is not counted, comes inside the ten.

That is greater than Atik giving power from outside, and in it Hashem's Essence is revealed even more.

So "He will give, and give again": first the hidden Essence gives the power to refine; then the refining brings the Essence into the open.

And the blessing comes true in every sense: Torah, real dew and grain and wine, up to the third Beis HaMikdash, a house from which light goes out to the whole world.

Before you learn

- **From Section 5.** Holiness counts ten, because its life is inside it. The other side counts eleven, because its life is a surrounding light, a makif, that stands apart from it and must be counted.
- **From Section 6.** The first giving: "the G-d," the Essence as it is hidden, brings Atik down to give the power to refine.
- **Rashi.** On "And He will give you" (Bereishis 27:28), Rashi brings the Midrash: "He will give, and give again."
- **Mountain, field, house.** The Gemara (Pesachim 88a) says Avraham called the place of the Beis HaMikdash a mountain, Yitzchak called it a field, and Yaakov called it a house.

ראשי תיבות new in this section

בהע״ס	בהעשר ספירות	in the ten sefiros	
ח״ו	חס ושלום	Heaven forbid	
עד״ז	על דרך זה	similarly; in the same way	

English | לשון המאמר

(1) **And one may add:** — *one more step, the last of the maamar* — **since in the sitra achra** (sitra achra) **it is in the number eleven** (yud-alef kisrin d'misaavusa), **meaning that the surrounding light** (makif) **too is included in the number, because it is the life-force that gives them life, as explained above** *in Section 5: the other side cannot hold its life inside itself, so its life stands over it and has to be counted as the eleventh,*

(1) ז) ויש להוסיף, דמכיון שבסט״א הוא במספר י״א, היינו שגם המקיף נכלל בהמספר, לפי שהוא החיות שמחי׳ אותם כנ״ל,

(2) **therefore, through the refining of the eleven crowns of impurity,** — *when a Jew does the work of freeing the sparks held there* — **the same is brought about also in holiness,** *because the two sides mirror each other,* **that the level of Atik** (**Atik**) **too (which is not in the count of the sefiros)** (**eser sefiros**) **is drawn into the ten sefiros, into their inside** (**ohr makif / ohr pnimi** (אור"מ ... אור"פ above vs. within)). *The light that stood above and apart now lives within them.*

(2) לכן, ע"י בירור הי"א כתרין דמסאבותא, נעשה עד"ז גם בקדושה, שגם בחינת עתיק (שהיא לא בחושבן הספירות) נמשכת בהע"ס בפנימיותם[30].

(3) **And this matter is a greater novelty** — *something newer and bigger* — **than the drawing-down of Atik to refine refinements,** *which Sections 5 and 6 spoke about,* **(where the drawing-down below is only a giving of power)** (**nesinas koach** (נתינת כח being given the strength to do something, from outside)). *There Atik stayed above and gave strength from outside. Here it comes inside.*

(3) וענין זה הוא חידוש גדול יותר מההמשכה דעתיק לברר בירורים (שההמשכה למטה היא רק נתינת כח).

(4) **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)** — *work a person does below, not a gift from above* — **the Essence** (**Atzmus**) **too (which is not defined by any definition) is revealed even more.** *Only the Essence could bring Atik inside (our reading), so where Atik is inside, the Essence shows itself more than before.*

(4) ומזה מובן, שבענין זה (המשך עתיק בהע"ס בפנימיותם, שנעשה ע"י עבודת הבירורים) מתגלה גם העצמות (שאינו מוגדר בשום גדר) עוד יותר[31].

(5) **And this is "And He will give you":** — *Rashi on the pasuk (Bereishis 27:28), from the Midrash* — **"He will give, and give again."** *Two givings in one word.* **The first giving is the drawing-down of the essential hiddenness** (**he'elem ha'atzmi**) **("And the G-d will give you")**, *what Section 6 explained,* **in order to refine refinements** (**birurim**)*: the power to do the work,*

(5) וזהו ויתן לך, יתן ויחזור ויתן[32], דנתינה הראשונה היא המשכת העלם העצמי (ויתן לך האלקים) בכדי לברר בירורים,

(6) **and that He will give again** — *the second giving* — **is the drawing-down and the revelation of the Essence,** *no longer hidden but shown,* **which comes about through the service of refining.** *The first giving makes the work possible. The work itself brings the second.*

(6) וזה שיחזור ויתן, הוא המשכת וגילוי העצמי שנעשה ע"י עבודת הבירורים.

(7) **And through "And the G-d will give you," the drawing-down of the essential hiddenness in the two ways mentioned above (He will give, and give again),** — *the power, and then the revelation, from the last two lines* — **there is drawn down also "of the dew of the heavens and of the fat of the earth," etc.,** *the rest of the blessing,* **Scripture, Mishnah, and so on,** *the Midrash's reading from Section 6,*

(7) 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',

(8) **and also "of the dew of the heavens" in its plain sense,** *real dew on real fields,* **for dew is never held back** — *the Gemara in Taanis 3a* — **(and especially since from the start there is no thought at all of holding it back, G-d forbid).** *The blessing that reached the highest place reaches the plainest one too.*

(8) וגם מטל השמים כפשוטו, דטל לא מיעצר[33] (ובפרט שמלכתחילה אין סלקא דעתך לעכב ח"ו),

(9) **And likewise "of the fat of the earth" and "abundance of grain and wine"** — *the end of the pasuk* — **in their plain sense,** *food on the table and a good living,* **and in the fullest abundance,** *not just enough, but wide and generous,*

(9) וכן משמני הארץ ורוב דגן ותירוש כפשוטם, ובתכלית ההרחבה,

(10) **and up to the building of the third Beis HaMikdash,** *the last step of the blessing,* **Yaakov, who called it a "house"** — *the Gemara (Pesachim 88a): Avraham called the place a mountain, Yitzchak a field, Yaakov a house* — **and from there light goes out to the whole world,** *through windows the Sages describe as made to send light out,* **so that the whole world is made a dwelling (dirah** (דירה לו יתברך the world made into a home for Hashem)) **for Him, blessed be He.** *The maamar began with a blessing given in the hidden Name. It ends with Hashem at home in the world.*

(10) ועד לבנין בית המקדש השלישי, יעקב שקראו בית[34], ומשם אורה יוצאת לכל העולם כולו[35], שעושים את כל העולם דירה לו יתברך.

Deep dive — Makif and pnimi: from outside to inside

A coach can shout from the sideline and push a player to do what he could not do alone. That is real help. But when the game ends, the player is the same player. Now think of a skill that has become part of him. It is not pushing him from outside anymore. It is who he is.

Chassidus calls the first kind of light makif, surrounding, and the second pnimi, inner. A makif gives power while staying above. A pnimi light comes inside and becomes the receiver's own life.

Section 5 laid out the two sides. In holiness the ten sefiros hold their life inside them, and Atik stays above as a makif, not counted. In the other side, the life is a makif that stands over them, and they must count it, so they are eleven.

Now the Rebbe adds the turn. When a Jew refines the eleven, holiness receives the mirror of what was refined. Their eleventh was a makif inside their count. So the eleventh of holiness, Atik, comes inside the ten. That is more than a giving of power from outside, because it changes what the ten are. And since only the Essence could bring Atik inside (our reading), the Essence is revealed there more than ever.

Deep dive — A house: why the maamar ends with a dwelling

The Gemara in Pesachim (88a) says Avraham called the place of the Beis HaMikdash a mountain, Yitzchak called it a field, and Yaakov called it a house. A mountain is something you climb and come down from. A field is something you work and leave at night. A house is where you live.

Chassidus says this is why the world was made at all. Hashem wanted a dwelling, a home, in the lowest world. Not a place He visits, but a place where He is fully Himself and fully shown.

The Sages say the windows of the Beis HaMikdash were made to send light out to the world, not to let light in. So the house is not only where Hashem lives. It is the place His light goes out from, until the whole world is His home.

Now see how the maamar ends. Yitzchak wanted to bless Esav. The blessing went through Yaakov instead, the one who calls it a house. The power to refine came first, then the revelation, then the plain blessing, then the house. Yaakov's work does not stay with Yaakov. It ends as light for everyone.

Review

1. Why does refining the eleven crowns bring Atik into the ten sefiros? What does the other side's count have to do with it?
2. Why is Atik coming inside a greater novelty than Atik giving the power to refine?
3. What are the two givings in "He will give, and give again"? Which one comes through our work?
4. List the ways the blessing comes true at the end of the maamar, from Torah to the Beis HaMikdash.

Talking points

- The second giving is greater, and it comes only through the work. Would you rather be given something great, or earn something greater? Why might Hashem set it up this way?
- The maamar goes from Atik and the Essence straight to dew, grain and wine "in their plain sense." Is the plain blessing a small thing next to the spiritual one, or part of the point?
- Avraham called it a mountain, Yitzchak a field, Yaakov a house. What is the difference between a place you visit and a place you live in? Which is your connection to Hashem more like right now?

Take it with you. Hashem first gives the strength to do the work, then gives again through the work itself, until the whole world is His home.

Bringing it together

The whole argument in three paragraphs, and three questions to argue about.

The whole maamar in one page

Yitzchak blesses Yaakov: “And the G-d will give you of the dew of the heavens and the fat of the earth.” The Rebbeim asked why the blessing uses Elokim, the Name of judgment, when blessing comes from Havayah, the Name of giving. The Rebbe adds that Hashem’s first blessing to Yitzchak also uses Elokim, so the two blessings belong together. The first answer comes from the Siddur: gevurah gives more than chesed. Chesed is cool and gives with a measure; gevurah is hot and gives without limit. Yitzchak is gevurah, so his blessings are the biggest.

Yitzchak’s own blessing is higher still than the one he received, and that is why Yaakov, a wholesome man, did what was against his nature to get it. Yitzchak wanted to bless Esav, because he saw very high sparks of holiness in him. But light given straight to Esav would be swallowed or would wipe him out, so Hashem arranged that it go to Yaakov, who would refine Esav’s sparks. The light that does this is the one that is not counted. Holiness counts ten; the other side counts eleven, because its life stands apart from it. Above the ten stands Atik, and the dew of the blessing is the dew of Atik.

Atik means removed, so it cannot come down by itself. Only Hashem’s Essence, limited by nothing, can bring it down, and that is “the G-d,” with the hei: the Essence as it is hidden. Toil in Torah reaches there too. Then the Rebbe adds one more step. The refining does more than free sparks: it brings Atik inside the ten and reveals the Essence even more. “He will give, and give again”: first the power, then the revelation. And the blessing comes true in every sense, dew and grain and wine, up to the third Beis HaMikdash, from which light goes out to the whole world.

Talk it over

- Yaakov is called a wholesome man, yet he did things that were not his way to get the blessings. When is it right to act against your own nature? What does the maamar say made it right here?
- Light given straight to Esav would have been swallowed or would have wiped him out. Why is a middleman better? Can you think of a case where help works only if it comes through the right person?
- The second giving is greater than the first, and it comes only through the work of refining. Is something you worked for really worth more than something given to you? What in the maamar says so?

ראשי תיבות · Abbreviations key

Every abbreviation printed in this maamar, as printed, with its expansion. Prefix letters are part of the printed form.

אא״פ	אי אפשר	it is impossible
אוא״ס	אור אין סוף	the Infinite Light (Or Ein Sof)
בהע״ס	בהעשר ספירות	in the ten sefiros
בה׳	בהוי׳ (שם ה׳)	in 'Hashem [is one]'
בסט״א	בסטרא אחרא	in the sitra achra
בתו״א	בתורה אור	in Torah Or
גו׳	וגומר	and so on (the verse continues)
ג׳	שלישי (שער ג׳) / שלושה (לפי ההקשר)	third / three
דא״ח	דברי אלקים חיים	words of the living G-d (Chassidus)
דא״ס	דאין סוף	that Ein Sof
די״א	דאחד עשר	of the eleven
הוי׳	הוי״ה (שם המפורש)	Havayah; the Tetragrammaton
הי׳	היה	was
הי״א	האחד עשר	the eleventh / the eleven
הנ״ל	הנזכר לעיל	the aforementioned
הסט״א	הסטרא אחרא	the sitra achra
הע״ס	העשר ספירות	the Ten Sefiros
הקב״ה	הקדוש ברוך הוא	the Holy One, blessed be He
וגו׳	וגומר	and so on (the verse continues)
וכו׳	וכולי	and so on
ועד״ז	ועל דרך זה	and similarly
ועפ״ז	ועל פי זה	and according to this
וע״י	ועל ידי	and by means of
זל״ז	זה לזה	to one another
ח״ו	חס ושלום	Heaven forbid
יהי׳	יהיה	will be
י״א	אחד עשר	eleven
כו׳	וכולי	etc.; and so on
כמו״כ	כמו כן	likewise
כנ״ל	כנזכר לעיל	as mentioned above
לעו״ז	לעומת זה	correspondingly; the opposite side
מהע״ס	מהעשר ספירות	than / from the ten sefiros
מע״ס	מעשר ספירות	than the ten sefiros
משא״כ	מה שאין כן	which is not the case with
עד״ז	על דרך זה	similarly; in the same way
עה״פ	על הפסוק	on the verse
ע״י	על ידי	by means of; through
ע״פ	על פי / על פסוק (לפי ההקשר)	according to / on the verse (by context)
רש״י	רבי שלמה יצחקי	Rashi
שבלעו״ז	שבלעומת זה	that in the opposing side
שבסט״א	שבסטרא אחרא	that is in the sitra achra
שהי׳	שהיה	that was
שהסט״א	שהסטרא אחרא	that the sitra achra
שיהי׳	שיהיה	that it will be
שלאח״ז	שלאחרי זה	that follows this
שמחי׳	שמחיה	that gives life to
שעי״ז	שעל ידי זה	that through this
שתהי׳	שתהיה	that it will be (fem.)
תהי׳	תהיה	will be (fem.)

Marei mekomos

Every footnote of the printed maamar, by its printed number, with what it points to.

1	פרשתנו (תולדות) כז, כח.	Our parsha (Toldos) 27:28, the pasuk the maamar opens with.	VERIFIED
2	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 well-known question, in the discourses on this pasuk: Torah Chaim on our parsha (8a, end); Ohr HaTorah on our parsha (161b, end); the Rebbe Rashab's discourses of 5654 (p. 65) and 5666 (Hemshech 5666 p. 85); the Frierdiker Rebbe's of 5684 (p. 103) and 5702 (p. 66); and elsewhere.	AS CITED
3	נשא ו, כד-כו.	Bamidbar 6:24-26, the three pesukim of the priestly blessing, each with the Name Havayah.	VERIFIED
4	חיי שרה כה, יא.	Bereishis 25:11, "And it was after Avraham's death, and Elokim blessed Yitzchak his son."	VERIFIED
5	ר"פ לך לך. שם יב, ז. יג, יד ואילך. ועוד. וירא כב, טז ואילך. חיי שרה כד, א.	Hashem's blessings to Avraham, all with the Name Havayah: the start of Lech Lecha; 12:7; 13:14 ff.; Vayeira 22:16 ff.; Chayei Sarah 24:1.	VERIFIED
6	פרשתנו כו, ב ואילך. שם, יב. כד.	Hashem's later blessings to Yitzchak, with the Name Havayah: our parsha 26:2 ff., 26:12, 26:24.	VERIFIED
7	בד"ה להבין ענין תק"ש ע"פ כוונת הבעש"ט – רמז, א-ב.	The Alter Rebbe's Siddur, in the discourse on the shofar blasts according to the Baal Shem Tov's kavanah, 247a-b: the flow from gevuros is greater than the flow from chasadim.	AS CITED
8	זח"ג ג, סע"ב ואילך (ברע"מ). ז"ח ר"פ תולדות (כו, ג). ובכ"מ.	Zohar III 3b ff. (Raya Mehemna); Zohar Chadash, start of Toldos (26c); and elsewhere: Yitzchak is gevurah, Avraham chesed.	AS CITED
9	ראה סידור שם, שההשפעה מהגבורות דיצחק היא דוקא לאחרי שנמתקות בהחסדים דאברהם. ועפ"ז י"ל לשון הכתוב את יצחק בנו – בנו של אברהם.	The Siddur there: the flow from Yitzchak's gevuros comes only after they are sweetened in Avraham's chasadim; this explains the pasuk's words "Yitzchak his son," the son of Avraham.	AS CITED
10	חיי שרה שם. וראה גם תנחומא בָאבער לך לך ה. וש"נ.	Rashi on Bereishis 25:11: Avraham was afraid to bless Yitzchak because he foresaw Esav, and left it to the Master of blessings. See also Tanchuma (Buber) Lech Lecha 5.	VERIFIED

11	היפך הטבע דיעקב איש תם (פרשתנו כה, כז). וראה סה"מ ה'תש"ג ע' 186, דעשיית עניני מרמה ע"י יעקב איש תם, הוא "מס"נ ממש", ואעפ"כ עשה זה בכדי לקבל הברכות.	Against the nature of Yaakov, "a wholesome man" (25:27). Sefer HaMaamarim 5703 p. 186: for Yaakov to act with cunning was "actual self-sacrifice," and he did it to receive the blessings.	AS CITED
12	ד"ה ראה ריח בני (כ, ב ואילך). וראה הגהות הצ"צ על המאמר – באוה"ת פרשתנו קנא, ב ואילך. שם קנו, א ואילך.	Torah Ohr, Toldos, the discourse "See, the scent of my son" (20b ff.): why Yitzchak wanted to bless Esav; with the Tzemach Tzedek's glosses in Ohr HaTorah 151b ff. and 156a ff.	VERIFIED
13	ד"ה ויתן לך תרנ"ד. תרפ"ד. ה'תש"ב. ועוד.	The discourses "Veyiten lecha" of 5654, 5684, 5702, and others.	AS CITED
14	פרש"י פרשתנו כז, 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 הי' 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 27:21 and Bereishis Rabbah 65:19: Esav does not mention Hashem's name. The Rebbe argues Rashi means he never mentions it, otherwise Esav's "Havayah your G-d" (27:20) would not have made Yitzchak doubt.	VERIFIED
15	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, section 3, and the references there (Toras Menachem, Sefer HaMaamarim Tishrei p. 165 ff.).	AS CITED
16	ספר יצירה פ"א מ"ד. וראה זח"ב קפז, ב. פרדס שער א (שער עשר ולא תשע) פ"ו.	Sefer Yetzirah 1:4, "ten and not nine, ten and not eleven"; Zohar II 187b; Pardes, Gate 1, ch. 6.	VERIFIED
17	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.	Etz Chaim, Gate 11, ch. 10; Pri Etz Chaim, Gate 6, ch. 4; and the references in "Basukkos teishvu," note 48: the eleven crowns of impurity.	AS CITED
18	פרדס שער ב (שער טעם האצילות).	Pardes, Gate 2 (the Gate of the Reason for Atzilus): every matter of holiness is in tens.	AS CITED
19	ראה ד"ה ויתן לך תרנ"ד (סה"מ תרנ"ד ע' סח).	The Rebbe Rashab's discourse "Veyiten lecha" 5654 (Sefer HaMaamarim 5654 p. 68).	AS CITED
20	תקו"ז בהקדמה ("פתח אליהו") יז, א.	Tikkunei Zohar, introduction (Pasach Eliyahu) 17a: "You are one, and not in the count."	VERIFIED
21	ראה ד"ה ויתן לך הנ"ל (סה"מ שם ע' סז).	The same discourse of 5654 (p. 67): without the encompassing light the other side has no life.	AS CITED
22	ראה ד"ה הנ"ל שם ע' סח אופן הב'.	The same discourse, p. 68, the second way: the encompassing light above the ten is Atik.	AS CITED
23	זהר פרשתנו קמג, ב. תו"א פרשתנו שם (כ, ג).	Zohar I 143b and Torah Ohr, Toldos 20c: the dew of the blessing is the dew of Atik.	VERIFIED
24	תו"א מג"א צח, רע"ג. ובכ"מ.	Torah Ohr, Megillas Esther 98c, and elsewhere: Atik comes from the word for "removed."	AS CITED

25	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): "the G-d" is the essential concealment, the source of the power to refine.	AS CITED
26	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 the rest of the section, see the discourse of 5666, and the Rebbe's "Vayomer lo Yehonasan" 5731 (Toras Menachem, Sefer HaMaamarim Cheshvan p. 343 ff.).	AS CITED
27	ב"ר פרשתנו פס"ו, ג.	Bereishis Rabbah 66:3: "of the dew of the heavens" is Scripture, "of the fat of the earth" is Mishnah, "grain" is Talmud.	VERIFIED
28	שבת פח, א.	Shabbos 88a: Hashem made a condition with creation, that it stands only if Israel accepts the Torah.	VERIFIED
29	ישעי' סד, ג.	Yeshayahu 64:3, "No eye has seen, G-d, except You."	VERIFIED
30	ראה עד"ז ד"ה ויתן לך תרנ"ד (סה"מ שם ע' סח).	Similarly the discourse of 5654 (p. 68): Atik drawn into the ten sefiros inwardly.	AS CITED
31	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".	Hemshech 5666 there (end of p. 93): "And the G-d will give you" (the essential concealment), the power to refine; and through the refining, a revelation of the essential concealment.	AS CITED
32	פרש"י עה"פ, מב"ר פרשתנו פס"ו, ג.	Rashi on the pasuk, from Bereishis Rabbah 66:3: "He will give, and give again."	VERIFIED
33	תענית ג, א.	Taanis 3a: dew is never held back.	VERIFIED
34	שבת קיח, א. פסחים פח, א.	Shabbos 118a and Pesachim 88a: Yaakov called the place of the Beis HaMikdash a house.	VERIFIED
35	ראה ירושלמי ברכות פ"ד סוף ה"ה. ויק"ר פל"א, ז. וראה מנחות פו, ב ובפרש"י שם.	Yerushalmi Berachos 4:5 (end); Vayikra Rabbah 31:7; Menachos 86b and Rashi: from the Beis HaMikdash light goes out to the whole world.	VERIFIED

VERIFIED means we opened the source and found what the footnote says; AS CITED means we copied the footnote as printed but did not open that page ourselves; UNVERIFIED means we could not confirm it, and we say so. Notes 4 and 8 are each cited twice in the maamar, as printed.

About this edition

How it was made, and how far to trust each part

This is the Reshimu Student Edition of the Rebbe's maamar ד"ה ויתן לך האלקים, said at the farbrengen of Shabbos Parshas Toldos, Shabbos Mevarchim and Erev Rosh Chodesh Kislev 5728, and edited by the Rebbe for Rosh Chodesh Kislev 5750. It gives the whole maamar, Hebrew and English side by side, cut into short numbered phrases, for a reader who has not yet learned a maamar on his own.

Bold type is the translation: the maamar's own words, in English. Lighter italic is our explanation, woven into the sentence where you need it. Read only the bold and you have the maamar. Read both and you have it taught. The explanation has no authority of its own. Where it seems to differ from the Hebrew, the Hebrew wins.

The Hebrew comes, letter for letter, from the verified text of the published Full Elucidated Edition, which follows Sefer HaMaamarim Melukat (beginning on printed page שלט, a page number inferred from the digital edition). We compared it word by word with a second copy of the Melukat text, published online by the Vaad Hanachos B'Lahak. The two agree word for word: there are no differences in abbreviations and no real differences in wording, only spacing next to footnote numbers. The Full Elucidated Edition also compared the body with the original kuntres of 5750 and found it identical. The printing cites notes 4 and 8 a second time, and we checked that the page really has them so. We kept the text as our source has it.

The seven sections follow the seven printed letters of the maamar. The five ideas, their colors, the section labels, the boxes and the notes on the footnotes are ours (editorial), not part of the maamar.

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