

Discourse 10

*“v’Yitein Lecha Elohi”m MiTal HaShamayim -
May God give you of the dew of the heavens”*

Delivered on Shabbat Parshat Toldot,
Shabbat Mevarchim and Erev Rosh Chodesh Kislev, 5724
By the grace of *HaShem*, blessed is He,

1.

The verse states,³⁶⁶ “And may God-*Elohi”m*-אלהי”m give you of the dew of the heavens and of the fat of the earth etc.” The question about the precise wording of this verse is well known.³⁶⁷ Namely, why does the verse state, “And may God-*Elohi”m*-אלהי”m give you etc.,” specifying *HaShem*’s-יהו”ה title God-*Elohi”m*-אלהי”m? That is, the general matter of blessings is specifically drawn from His Name *HaShem*-יהו”ה, as it states in the Priestly blessing,³⁶⁸ “May *HaShem*-יהו”ה bless you etc.” This is because the Name *HaShem*-יהו”ה is the source of all the blessings.³⁶⁹ This being so, it should have mentioned the Name *HaShem*-יהו”ה here too, and therefore why does the

³⁶⁶ Genesis 27:28

³⁶⁷ See the discourse entitled “v’Yitein Lecha” in *Torat Chayim*, Toldot 8a; *Ohr HaTorah*, Toldot 161b; Discourse by this title of the year 5654 (*Sefer HaMaamarim* 5654 p. 65); 5666 (*Hemshech* 5666 p. 85); 5684 (*Sefer HaMaamarim* 5684 p. 103); 5702 (*Sefer HaMaamarim* 5702 p. 66), and elsewhere.

³⁶⁸ Numbers 6:24-26

³⁶⁹ See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*.

verse specifically state, “And may God-*Elohi*”*m-אלהי* give you etc.”?

Now, it states in Midrash,³⁷⁰ “‘The dew of the heavens (*Tal HaShamayim* השמים טל)’ – this is the Written Torah (*Mikra*); ‘The fat of the earth (*Shmanei HaAretz* שמני הארץ)’ – this is Mishnah; grain (*Dagan* דגן) – this is Talmud etc.” In other words, the matter of these blessings is that he blessed him with the Torah.

With this in mind, we can explain why the verse states, “And may God-*Elohi*”*m-אלהי* give you etc.,” specifying His title “God-*Elohi*”*m-אלהי*.” This is because, in regard to the giving of the Torah it also is written,³⁷¹ “God-*Elohi*”*m-אלהי* spoke all these statements saying etc.,” using His title “God-*Elohi*”*m-אלהי*.”

However, even according to the explanation that the matter of the blessings refers to the Torah, in this itself we still must understand why about the [blessings of] Torah it specifically mention’s His title “God-*Elohi*”*m-אלהי*,” just as it does in the giving of the Torah.³⁷²

Additionally, we must understand the general matter [of this explanation] that these blessings refer to the Torah. For, at first glance, how does it relate to say that he blessed him with the Torah. For, was not the Torah only given to the Jewish people later, at the giving of the Torah? This being so, what effect is there in these blessings in relation to the matter of Torah?³⁷³

³⁷⁰ Midrash Bereishit Rabba 66:3

³⁷¹ Exodus 20:1

³⁷² See Sefer HaMaamarim 5679 p. 448; 5688 p. 127

³⁷³ Also see the beginning of the discourse by this title of the year 5666 *ibid*.

Moreover,³⁷⁴ even the matter of Torah as it was before the Torah was given, (meaning, that it was not in a way of being given from Above, as it was at the giving of the Torah, but was rather through man's service of *HaShem*-יהו"ה, blessed is He, [from below to Above]), was already present before Yitzchak blessed Yaakov. This is as our sages, of blessed memory, stated,³⁷⁵ "Our forefather Avraham was an elder sage and sat and studied in Yeshivah... Our forefather Yitzchak was an elder sage and sat and studied in Yeshivah... [our forefather Yaakov was an elder sage and sat and studied in Yeshivah] etc."

From this it is understood that even our forefather Yaakov sat and studied in Yeshivah before receiving Yitzchak's blessings. This being so, what was added and newly introduced by the blessing, "And may God-*Elohi*"מ-אלהי"ם give you etc.," in that he blessed him with the Torah?

However, this matter of Yitzchak blessing him with the Torah is the explanation of the Midrash, whereas "a verse does not depart from its simple meaning,"³⁷⁶ and the simple meaning is that the blessings relate to physical matters, such as "the dew of the heavens, the fat of the earth, and abundant grain and wine" as understood literally. This being so, we must understand why the verse states, "And may God-*Elohi*"מ-אלהי"ם give you," specifically using His title "God-*Elohi*"מ-אלהי"ם," even though the drawing down and revelation of all blessings is specifically from the Name *HaShem*-יהו"ה, as said above.

³⁷⁴ Also see *Torat Menachem*, *Sefer HaMaamarim Cheshvan* p. 344.

³⁷⁵ *Talmud Bavli*, *Yoma* 28b

³⁷⁶ *Talmud Bavli*, *Shabbat* 63a

2.

This may be understood by prefacing with the explanation in the discourse of the Alter Rebbe, (this year being the 150th year from the date of his passing and Hilulah) in the booklet [of manuscripts] of discourses in the handwriting of his son and successor, the Mittler Rebbe, that includes additional glosses from the Tzemach Tzeddek, in the discourse entitled “v’Yitei Lecha HaElohi”*m* etc.”³⁷⁷ (As mentioned above) in it he specifies that we must understand why these blessings use *HaShem*’s יהוה title God-*Elohi*”*m*-אלהי”*m*, which as known, relates to the matter of constriction (*Tzimtzum*).

[He says that] we also must understand why Yaakov did not receive the blessing from Yitzchak, except when his arms were hairy like Esav’s arms, as the verse states,³⁷⁸ “He did not recognize him because his arms were hairy, like the arms of his brother Esav, (and it specifically was then that the verse continues) so he blessed him.” Elsewhere,³⁷⁹ it adds that for Yaakov to receive the blessings, he also had to don the garments of his brother Esav, as the verse states,³⁸⁰ “He smelled the fragrance of his garments and he blessed him.”

³⁷⁷ Of the year 5562 (subsequently printed in Maamarei Admor HaZaken 5562, Vol. 1, p. 95 and on, and its continuation in the discourse entitled “*Lehavin Shorsho Shel Kol HaDevarim HaNa”L*” (p. 99 and on); Also see Admor HaEmtza’ee, Bereishit p. 236); Also see Maamarei Admor HaEmtza’ee, Bereishit p. 236 and on.) Also see the Sichah talk that followed this discourse, (Torat Menachem Vol. 38 p. 230 and on).

³⁷⁸ Genesis 27:23

³⁷⁹ Torat Chayim *ibid*.

³⁸⁰ Genesis 27:27

He continues the discourse, stating that it is written,³⁸¹ “How beautiful and pleasant you are, befitting of love of delights (*Ahavah b’Taanugim*-אהבה בתענוגים).” Now, we must understand how it is applicable to use the word “delights-*Taanugim*-תענוגים,” in the plural, in relation to Above. For, even though physical pleasure (*Taanug*) divides into many kinds and ways, such as the pleasure in sweet food and its scent, or the sound of a delightful voice, or seeing a beautiful painting, and the like, all this is only after the pleasure has been separated from its source in the world of Emanation (*Atzilut*) and has descended into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which are separate [worlds].

In contrast, the world of Emanation (*Atzilut*) is the aspect of actual Godliness, in which there is the simple oneness (*Achdut Pashut*) of *HaShem*-יהו"ה, blessed is He, and in which it is inapplicable for there to be a division into many kinds and ways of pleasure. This being so, what is the meaning of “(love of) delights-*Taanugim*-תענוגים” in the plural?

However, the explanation is that what is meant is not many [different] delights, but that the general matter of pleasure (*Taanug*) is in two ways. The first way is pleasure (*Taanug*) in the aspect of an inner manifest light (*Ohr Pnimi*), which can come to be settled in the vessel of one’s mind and heart. An example is the pleasure in the sweetness of food, or a delightful voice, or a beautiful painting, and even the pleasure in hearing good tidings according to the order of normal conduct etc.

The second is the pleasure in the aspect of the transcendent encompassing light (*Ohr Makif*), such as the

³⁸¹ Song of Songs 7:7

pleasure in suddenly hearing wondrously good tidings etc., that cannot be contained in one's mind and heart, being that he becomes so tremendously excited, in which case the pleasure hovers above him and is only in an encompassing and transcendent state (*Makif*).

This likewise is the difference between the direct light (*Ohr Yashar*) and the rebounding light (*Ohr Chozer*). That is, pleasure (*Taanug*) in the aspect of inner manifest light (*Ohr Pnimi*) that can manifest in the vessels of the mind and heart in a settled way, comes in a way of a direct light (*Ohr Yashar*). [In contrast], pleasure (*Taanug*) in the aspect of the encompassing light (*Ohr Makif*), which cannot be contained in the mind and heart, comes in a way of a rebounding light (*Ohr Chozer*). That is, to a certain degree, the pleasure (*Taanug*) enters, but not at all in a settled way, and it therefore withdraws and returns to its source, to the point that [it can cause] one's soul to expire etc.

These two ways are the aspects of the powers of Kindness-*Chassadim* and the powers of Might-*Gevurot* of the pleasure (*Taanug*). That is, pleasure (*Taanug*) that comes in a state of inner manifest light (*Ohr Pnimi*), in a way of direct light (*Ohr Yashar*), is the aspect of the powers of Kindness-*Chassadim* of the pleasure (*Taanug*), which descends, is drawn down, and rests within the vessel (*Kli*). Moreover, this pleasure (*Taanug*) settles tranquilly in the mind and heart.

[In contrast], pleasure (*Taanug*) in the aspect of the transcendent encompassing light (*Ohr Makif*), which comes in a way of a rebounding light (*Ohr Chozer*), is the aspect of the powers of Might-*Gevurot* of the pleasure (*Taanug*), and is

analogous to a flame that constantly ascends and descends etc. In the same way, in regard to a wondrously great pleasure (*Taanug*), it ascends and descends in the mind and heart etc.

Now, the two above mentioned ways are in regard to the matter of pleasure (*Taanug*). However, the wording of the verse, “How beautiful and pleasant you are, befitting of love of delights (*Ahavah b'Taanugim*-אהבה בתענוגים),” seem to indicate that in love (*Ahavah*-אהבה), there also are these two above-mentioned ways.

The explanation is that the emotion of love (*Ahavah*) is born from the intellect, (like all emotions (*Midot*), which are born from the intellect), and intellect (*Sechel*) is born from the pleasure (*Taanug*). Therefore, in love (*Ahavah*) that is [felt] in the heart, there also is a small illumination of the radiance of pleasure (*Taanug*). This is because a person does not love anything unless he has pleasure and delight in it. Therefore, the yearning thirst and desire coming from the dominance of love (*Ahavah*) is for the pleasure (*Taanug*) of it, in that he delights in this thing, and from this [pleasure] the intellect (*Sechel*) is born, through which the love (*Ahavah*) is born.

From this it is understood that from the aspect of the powers of Kindness-*Chassadim* of the pleasure (*Taanug*), which is the pleasure (*Taanug*) that is in the aspect of the inner manifest light (*Ohr Pnimi*) that comes in a way of a direct light (*Ohr Yashar*) that is settled in the vessel of the mind, an intellect (*Sechel*) is born, through which a love (*Ahavah*) is also born in a way that is settled and tranquil. This love (*Ahavah*) is compared to water, in that it is in a way of being drawn down from above to below.

[In contrast], from the aspect of the powers of Might-*Gevurot* of the pleasure (*Taanug*), which is pleasure (*Taanug*) in the aspect of the transcendent encompassing light (*Makif*) that comes in a way of a rebounding light (*Ohr Chozer*) that is not settled in the vessel of the mind, an intellect (*Sechel*) is born, and through it, there thereby also is a love (*Ahavah*) that is born, in a way of excited arousal etc., this being a love (*Ahavah*) like flames of fire, in a way of ascent from below to above.

These likewise are the matter and levels of Avraham and Yitzchak. This is because, “our forefathers themselves are the Supernal Chariot (*Merkavah*).”³⁸² In other words, Avraham and Yitzchak are the aspect of the Supernal Chariot (*Merkavah*) for the emotional qualities of Kindness-*Chessed* and Might-*Gevurah* of the world of Emanation (*Atzilut*).³⁸³ However, the root of the emotional qualities (*Midot*) of the world of Emanation (*Atzilut*) is in the aspect of the pleasure (*Taanug*) of the Ancient One-*Atik*.

From this it is understood that Avraham, who is the aspect of Kindness-*Chessed* of the world of Emanation (*Atzilut*), this being the matter of the love (*Ahavah*) that is compared to water, as it states,³⁸⁴ “Remember the forefather [Avraham] who was drawn after You like water,” is rooted in the aspect of Kindness-*Chessed* of the Ancient One-*Atik*.

Yitzchak, who is the aspect of Might-*Gevurah* of the world of Emanation (*Atzilut*), which is the matter of love (*Ahavah*) like flames of fire, is rooted in the aspect of Might-

³⁸² Midrash Bereishit Rabba 47:6; 82:6

³⁸³ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) and elsewhere.

³⁸⁴ In the liturgy of the prayer for rain (*Tefilat Geshem*).

Gevurah of the Ancient One-*Atik*, which is a higher level, in that the way it is drawn down is specifically by way of the rebounding light (*Ohr Chozer*).

3.

Based on this, it is understood why the verse states,³⁸⁵ “And may God-*Elohi*”*m-אלהי*” give you etc.,” specifically specifying *HaShem*’s-*יהוה* title “God-*Elohi*”*m-אלהי*,” this being the aspect of the powers of *Might-Gevurot*. For, this aspect of *Might-Gevurah* is the aspect of *Might-Gevurah* of the Ancient One-*Atik*, from where there is a drawing down of bestowal with much greater abundance of light, in a way of the dominance of vitality.

This is similar to the explanation in the preceding discourses³⁸⁶ about the matter of “the might of the rains (*Gevurot Geshamim*-גבורות גשמים).”³⁸⁷ That is, the abundance of bestowal specifically comes from the aspect of the powers of *Might-Gevurot*.³⁸⁸ This is because the powers of *Kindness-Chassadim* are in a way of coldness, whereas the nature of the powers of *Might-Gevurot* is that they are warm [and passionate], and it specifically is through the warmth that an abundance of vitality is caused etc. About this the verse also states,³⁸⁹ “I multiplied his seed and gave him Yitzchak.” That

³⁸⁵ Genesis 27:28

³⁸⁶ See the discourse entitled “*Lehavin Inyan Masheev HaRu’ach* – To understand the matter of ‘He causes the wind to blow’” of the day of Simchat Torah of earlier this year, 5724, Discourse 6 (Sefer HaMaamarim 5724, p. 36 and on).

³⁸⁷ Mishnah Taanit 1:1

³⁸⁸ Also see Biurei HaZohar of the Mittler Rebbe 12b and elsewhere.

³⁸⁹ Joshua 24:3

is, specifically through the aspect of Yitzchak, which is the aspect of the powers of Might-*Gevurot*, the [matter of] “I multiplied his seed” is caused.

This is also the general matter of serving *HaShem*-יהו"ה, blessed is He, by sounding of the Shofar on Rosh HaShanah, which is the matter of sweetening the powers of the Might-*Gevurot* of Yitzchak. For, since on Rosh HaShanah there is a drawing down of new bestowal of life and vitality to the entire chaining down of the worlds (*Seder Hishtalshelut*), as it states,³⁹⁰ “This day is the beginning of Your works, a remembrance of the first day,” it therefore is specifically necessary to sweeten the powers of Might-*Gevurot* of Yitzchak. For, through this there is a drawing down of bestowal with much greater abundance of light and vitality, than bestowal drawn from the aspect of the Kindnesses-*Chassadim*.

This is as explained in the Chassidic teachings about Rosh HaShanah in the Siddur,³⁹¹ and as it concludes there, this is why we find that the primary root and source of all blessings in the world were specifically drawn down by Yitzchak, with the blessing of “And may God-*Elohi*”מ"ם אלהי give you etc.,” which is from the aspect of Might-*Gevurah* of the Ancient One-*Atik*.

³⁹⁰ In the Musaf liturgy of Rosh HaShanah; Also see Talmud Bavli, Rosh HaShanah 27a.

³⁹¹ Siddur Im Da"Ch, p. 247b

However, to receive the blessing from the aspect of Might-*Gevurah* of the Ancient One-*Atik*, it specifically was necessary for the arms of Yaakov to be hairy, like the arms of Esav. This may be understood by prefacing with an explanation of the matter of the “hairs” (*Sa’arot*-שערות). These are analogous to hair as it is in man, in that they derive their vitality from that which is drawn to them from the excess of the brains (*Motrot Mochin*), through the separation of the bone of the skull (*Gulgolet*), this being a very constricted vitality.³⁹² This aspect is the “vegetative” category (*Tzome’ach*) of the intellect (*Sechel*), which is lower than the “animal” category (*Chai*) of the intellect.

To explain, the intellect of a human being (who is in the category of the “speaker” (*Medaber*)), also includes the three classes of living animal (*Chai*), vegetation (*Tzome’ach*) and inanimate (*Domem*). That is, even though intellect (*Sechel*) is very spiritual, nonetheless, it also has the being of a life and body. This is because it is alive with a certain vitality, without which it could not exist at all, except that this vitality is unlike the physical vitality of the flesh and blood, but is a very refined vitality. Nonetheless, it indeed is the aspect of actual vitality and life (*Chai*).

Likewise, the intellect (*Sechel*) also has the aspect of the vegetative (*Tzome’ach*), similar to the physical growth of the

³⁹² See Likkutei Torah, Emor 31d and on; Sefer HaMitzvot of the Tzemach Tzedek 104b and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25, and elsewhere.

grasses and the trees. For, being that the human body sprouts and grows, this likewise is so of his power of intellect, which grows with it. However, the growth of the intellect (*Sechel*) is unlike the growth of the body etc.

Likewise, within the intellect there even is the aspect of the inanimate (*Domem*) etc. However, these aspects of the inanimate (*Domem*), vegetative (*Tzome'ach*), and living animal (*Chai*) are included in the intellect (*Sechel*) in a concealed way, whereas what is revealed, is the intellect (*Sechel*) itself.

Now, the primary matter of the aspect of the living animal (*Chai*) within the intellect (*Sechel*) is the actual vitality of the limbs, which comes from the vitality of the intellect (*Sechel*), which is their source. This is why the intellect is capable of influencing the movements of the hands and feet in whatever way one wishes.

That is, when the thought arises [in one's mind] to do a certain action with his hands or feet, they instantaneously move, in and of themselves. In contrast, this is not so of the hair (*Sa'arot*). For, even though there is vitality from the brains (*Mochin*) in them, which is why if one's hair is pulled, this causes him pain, nonetheless, they do not at all move because of a thought to move them or [a thought] to do something with them, or the like. This is because they are a separate existence unto themselves, and have no relation to intellect and thought. The reason is because the vitality they suckle is only of the vegetative growth (*Tzome'ach*) of the intellect, which is below the aspect of the living animal (*Chai*) of the intellect.

Now, the primary reason for the descent of vegetative aspect (*Tzome'ach*) of the hairs (*Sa'arot*), compared to the level

of the living animal (*Chai*), such as the power to walk in the feet, is because the hairs (*Sa'arot*) only derive their vitality from the aspect of the excess of the brains (*Motrot Mochin*).

From this, we can also understand this matter as it relates to the aspect of “hairs” (*Sa'arot*) Above. That is, they indicate a very constricted derivation of vitality, solely from the excess of the brains (*Motrot Mochin*) of the aspect of the Hidden Wisdom (*Chochmah Stima'ah*).³⁹³ Moreover, the root of the existence of the hairs comes about specifically through the rebounding light (*Ohr Chozer*), because once the light withdraws, nothing but the excess (*Motrot*) returns from it.

It thus is because of this that to receive the blessing of Yitzchak, the arms of Yaakov had to be hairy like the arms of Esav. This is because the blessing of Yitzchak is a drawing down from the aspect of Might-*Gevurah* of the Ancient One-*Atik*, which is in a way of rebounding light (*Ohr Chozer*) (as explained in chapter two).

Therefore, a drawing down is not possible except specifically by way of the “hairs” (*Sa'arot*). For though they only are the “excess of the intellect” (*Motrot Mochin*) because of the great elevation of the light (*Ohr*) from the aspect of the Might-*Gevurah* of the Ancient One-*Atik*, nonetheless, even from the aspect of the excess (*Motrot*), there is a drawing down and bestowal of greater vitality.

The explanation is that Yaakov said,³⁹⁴ “I am a smooth-skinned man.” That is, the quality of Yaakov, which is the

³⁹³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 *ibid*.

³⁹⁴ Genesis 27:11

quality of Splendor-*Tiferet*, is in the middle line (*Kav HaEmtz'ee*), which is “the center beam that extends from [one end] to the [other] end.”³⁹⁵ We thus find that from the angle of his root, he is higher than both Avraham and Yitzchak, meaning, higher than the aspects of Kindness-*Chessed* and Might-*Gevurah* of the [Supernal] Pleasure (*Taanug*), and higher than the distinctions between the direct light (*Ohr Yashar*) and the rebounding light (*Ohr Chozer*).

That is, this is the aspect of the essential bestowal as it is in the Bestower, before it has been drawn down below, to the point that it also is drawn into the excess of the bestowal, through the aspect of the “hairs” (*Sa'arot*). This is what is meant that Yaakov was “a smooth-skinned man,” without the hairs (*Sa'arot*) through which the excess bestowal is drawn forth etc.

Nevertheless, this is from the angle of the root of Yaakov. However, for there to also be a drawing down to the level of Yaakov, as he is in the qualities of the world of Emanation (*Atzilut*), from the aspect of the powers of Might-*Gevurot* of Yitzchak, which is the Might-*Gevurah* of the Ancient One-*Atik*, in a way of the rebounding light (*Ohr Chozer*), this being a much loftier bestowal than the aspect of Kindness-*Chessed* of the Ancient One-*Atik* that is drawn down in a way of a direct light (*Ohr Yashar*) - the arms of Yaakov had to be “hairy” like the arms of Esav. This is because the drawing down in a way of a rebounding light (*Ohr Chozer*) is in a way

³⁹⁵ See Exodus 26:28; 36:33; Also see Zohar II 175b; Shaaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21, and elsewhere.

that it only is drawn from the aspect of the excess of the brains (*Motrot Mochin*), as explained above.

5.

The explanation as it relates to our service of *HaShem*-יהו"ה, blessed is He, (since all matters must be brought into our service of Him), is that the general difference between the direct light (*Ohr Yashar*) and the rebounding light (*Ohr Chozer*) is the difference between the service of *HaShem*-יהו"ה of the Righteous (*Tzaddikim*) and the service of *HaShem*-יהו"ה of the Repentant (*Baalei Teshuvah*).

To explain, about the superiority of the Repentant (*Baalei Teshuvah*), over and above the Righteous (*Tzaddikim*),³⁹⁶ the Zohar states,³⁹⁷ "They draw themselves to the Holy One, blessed is He, with even greater strength and intensity." That is, the service of *HaShem*-יהו"ה of the Righteous (*Tzaddikim*) is in a way that the Godly pleasure is settled in their intellect (*Sechel*) and emotions (*Midot*). This is pleasure in the aspect of the direct light (*Ohr Yashar*), which comes in a limited way, according to the limitations of the vessel.

In contrast, this is not so of the Repentant (*Baal Teshuvah*), for being that at first he was entrenched in darkness and evil etc., when he then returns with all his heart and soul, and his soul craves to delight and adhere to *HaShem*-יהו"ה, blessed is He, this pleasure is then the aspect of the rebounding

³⁹⁶ See Talmud Bavli, Brachot 34b; Mishneh Torah, Hilchot Teshuvah 7:4

³⁹⁷ Zohar I 129b; Tanya, Iggeret HaTeshuvah, Ch. 8

light (*Ohr Chozer*), which is not settled in his soul and his manifest powers, until he literally comes to the point of his soul expiring.

This is the meaning of [the statement in Zohar], “They draw themselves to [the Holy One, blessed is He, with even greater strength and intensity].” That is, the power of desire (*Ratzon*) and pleasure (*Taanug*) dominates to a much greater degree, to the point that his soul is unsettled in his vessel (*Kli*), and completely departs with his soul expiring. Through this they reach the [higher] aspect of the supernal pleasure (*Taanug*), which is in the aspect of the rebounding light (*Ohr Chozer*) and is the Might-*Gevurah* of the Ancient One-*Atik*. This transcends the upper pleasure of the aspect of the supernal pleasure, which is in the aspect of the direct light (*Ohr Chozer*).

This is also why Yitzchak specifically desired to bless Esav. For, at first glance, it is not understood,³⁹⁸ being that Yitzchak recognized and knew what Esav was. This is as Rashi explained on the verse,³⁹⁹ “Come close, if you please, so that I can feel you, my son etc.,” in that, “Yitzchak said to himself, ‘It is not Esav’s way to mention the name of Heaven so readily, yet this one said,⁴⁰⁰ ‘Because *HaShem*-יהוה your God arranged it for me.’” This being so, why did Yitzchak want to bless Esav?

However, the explanation is that Yitzchak saw very lofty sparks of holiness in Esav, which is the meaning of the

³⁹⁸ Also see Torah Ohr, Toldot 20b and on; Ohr HaTorah, Toldot 144a and on; Also see the beginning of the discourse entitled “v’Yitein Lecha” 5654, 5684, 5702 and elsewhere.

³⁹⁹ Genesis 27:21 and Rashi there.

⁴⁰⁰ Genesis 27:20

verse,⁴⁰¹ “Game was in his mouth.” This is why he wanted to bless him, meaning that he wanted to draw down a supernal light upon him, by which to refine the sparks of holiness in him. This is the general matter of the toil of repentance and return (*Teshuvah*), which is in a way of a rebounding light (*Ohr Chozer*), through which there thereby is caused to be a much greater elevation than through the toil of the righteous (*Tzaddikim*), which is in a way of direct light (*Ohr Yashar*).

However, in truth, it was Yaakov who had to receive the blessings. This is because the toil of repentance and return (*Teshuvah*) must specifically be present in Yaakov. That is, he must have both the service of *HaShem*-יהו"ה of the Righteous (*Tzaddikim*), as well as the service of the Repentant (*Baalei Teshuvah*). In other words, this is not in a way that the blessings of Yaakov only relate to the land of Yisroel,⁴⁰² which is the general matter of toil in matters of holiness (the service of *HaShem*-יהו"ה of the Righteous-*Tzaddikim*). It rather also includes the refinement of all other lands, outside the land of Yisroel, this being the matter of refining the side opposite holiness, which is the service of *HaShem*-יהו"ה, blessed is He, of the Repentant (*Baalei Teshuvah*), which also must specifically be through Yaakov.

This then, is why to receive the blessings, Yaakov had to don the garments of his brother Esav, as the verse states,⁴⁰³ “He smelled the fragrance of his garments-*Begadav*-בגדיו,” in which the word “his garments-*Begadav*-בגדיו” is similar to “his

⁴⁰¹ Genesis 25:28

⁴⁰² Also see *Torat Chayim*, Toldot 12b

⁴⁰³ Genesis 27:27

traitors-*Bogdav*-בוגדיו,⁴⁰⁴ refers to the Repentant (*Baalei Teshuvah*).⁴⁰⁵ Through this, [the verse continues], “and he blessed him.” That is, he then gave him the blessing, “And may God-*Elohi*”*m*-אלהי”*m* give you etc.,” specifically using *HaShem*’s-יהו”ה title “God-*Elohi*”*m*-אלהי”*m*,” this being the matter of concealment and hiddenness etc.⁴⁰⁶ The intention is that through this, there will be a drawing down of the revelation of an even higher light, by way of the rebounding light (*Ohr Chozer*).

6.

With the above in mind, we can also understand the teaching in Midrash that, “‘The dew of the heavens (*Tal HaShamayim*-טל השמים)’ – this is the Written Torah (*Mikra*); ‘The fat of the earth (*Shmanei HaAretz*-שמן הארץ)’ – this is Mishnah; grain (*Dagan*-דגן) – this is Talmud etc.” That is, the blessing, “And may God-*Elohi*”*m*-אלהי”*m* give you etc.,” refers to the matter of Torah.

The explanation is that toil in Torah itself, must not just be in the way of the direct light (*Ohr Yashar*), which is the service of *HaShem*-יהו”ה, blessed is He, of the Righteous (*Tzaddikim*), but must also be in a way of the rebounding light

⁴⁰⁴ Talmud Bavli, Sanhedrin 37a – “Do not read ‘his garments-*Begadav*-בגדיו’ but rather read ‘his traitors-*Bogdav*-בוגדיו,’” [in that “even those who are empty amongst you, are full of *mitzvot* as a pomegranate is full with seeds”].

⁴⁰⁵ See Bereishit Rabba 65:32; Torah Ohr Toldot 20d; Ohr HaTorah Toldot 147b.

⁴⁰⁶ Also see the end of the discourse entitled “*v’Yitein Lecha*” 5684 (Sefer HaMaamarim 5684 p. 113).

(*Ohr Chozer*), like the service of *HaShem*-יהו"ה of the Repentant (*Baalei Teshuvah*).

This then, is what was newly introduced in the matter of Torah by the blessing of Yitzchak. That is, the general matter of service of *HaShem*-יהו"ה, blessed is He, through Torah and *mitzvot*, must specifically be in a way of toil and by accepting the yoke (*Kabbalat Ol*).⁴⁰⁷ This applies both to the study of Torah, in which one's study must specifically be in a way of strenuous toil, which is why one must study more than he is accustomed to etc.,⁴⁰⁸ as well as in fulfilling the *mitzvot*.

For example, in regard to the *mitzvah* of giving charity (*Tzaddakah*), (which generally includes all the *mitzvot*), it specifically must be by way of force, this being the matter of "we are permitted to **compel** (*Ma'asin*-מעשין) a person to give charity,"⁴⁰⁹ this being a term of force.⁴¹⁰ This is as the verse states,⁴¹¹ "You have done justice (*Mishpat*-משפט) and righteousness (*Tzeddakah*-צדקה) in Yaakov." That is, charity (*Tzeddakah*-צדקה) must be done in a way of justice (*Mishpat*-משפט), in that one judges within himself, to know what his personal needs are, and then gives the remainder to charity.⁴¹² That is, generally, one's service of *HaShem*-יהו"ה, blessed is He,

⁴⁰⁷ Also see Torat Menachem, Sefer HaMaamarim Cheshvan p. 342 and the citations there.

⁴⁰⁸ See Talmud Bavli, Chagigaah 9b; Tanya, Likkutei Amarim, Ch. 15.

⁴⁰⁹ Beit Yosef to Tur, Yoreh De'ah 248

⁴¹⁰ See Sefer HaMaamarim 5678 p. 121; 5699 p. 191, and elsewhere.

⁴¹¹ Psalms 99:4

⁴¹² Also see the discourse entitled "v'Yitein Lecha" 5684 (Sefer HaMaamarim 5684 p. 106); See Sefer HaMaamarim 5689 p. 133 and the citations there.

must be in a way of breaking his nature (in accordance to Torah).⁴¹³

This also is the matter of “the fragrance of his garments,” in which the word “his garments-*Begadav*-בגדיו” is similar to “his traitors-*Bogdav*-בוגדיו.” That is, one must be a traitor-*Boged*-בוגד against the nature of the world and break it, (and obviously he should not become disconcerted or anxious by this etc.).

This is comparable to serving *HaShem*-יהו"ה, blessed is He, in repentance and return to Him (*Teshuvah*), by which we draw down a much greater revelation of *HaShem*'s-יהו"ה title God-*Elohi*"מ-אלהי"ם, as it is in its root, in the aspect of the Might-*Gevurah* of the Ancient One-*Atik*, the drawing down of which is specifically by way of the rebounding light (*Ohr Chozer*).

It is in this regard that in the coming future, there will be the fulfillment of the blessing that Yitzchak blessed Yaakov. [This is as our sages, of blessed memory, stated,⁴¹⁴ that the blessings by which Yitzchak blessed Esav, were immediately given to him in this world, whereas the blessings that Yitzchak blessed Yaakov with, will be fulfilled in the coming future.]

For, there then will be the perfection of our service of *HaShem*-יהו"ה, blessed is He, both in the toil of the Righteous (*Tzaddikim*), as well as in the toil of the Repentant (*Baalei*

⁴¹³ Also see the end of the discourse entitled “*v'Yitein Lecha*” 5684 (Sefer HaMaamarim 5684 p. 113).

⁴¹⁴ See Aggadat Bereishit 42:3

Teshuvah), as in the teaching,⁴¹⁵ “[Moshiach is destined] to return the righteous (*Tzaddikim*) in repentance-*Teshuvah*.”⁴¹⁶

⁴¹⁵ See Likkutei Torah, Drushei Shemini Atzeret 92b; Shir HaShirim 50b; Also see Zohar III 153b

⁴¹⁶ The ending of this discourse is missing.