



Likkutei Sichos

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The Righteous or The Penitent

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1.

FIELDS AND DESTRUCTION

Our *parshah* recounts that before Yaakov received the blessing,¹ “And may Hashem {*Elokim*} give you...,” Yitzchak proclaimed, by way of introduction, “Behold, the smell of my son is like the smell of the fields that Hashem has blessed.”²

Our Sages interpret this verse in the *Sifri*:³

{The Patriarchs all foresaw, with prophetic vision, the building, destruction and ultimate rebuilding of the Temple....} Indeed, we find that Yitzchak, too, foresaw it (the Temple) built, destroyed, and ultimately rebuilt, and completed in the Future Era. “Behold, the smell of my son” alludes to the building. [“Smell” alludes to the sacrifices (the purpose of which was to provide a “pleasant aroma”) that were offered in the Temple; and the word “*b’ni*” — “my son” means “*banui*” — “built.”] ‘Like the smell of the fields’ alludes to the destruction [as the verse states,⁴ “Zion will be plowed like a field”]. “That Hashem has blessed” alludes to the Temple, which would be rebuilt and completed in the Future Era.

Ostensibly, this interpretation is not understood: How can the *Sifri* suggest that **all** three parts {of his vision} served as an introduction to Yitzchak’s blessing to Yaakov? This is particularly unclear as one of these elements alludes to the destruction of the Temple: “Because of our **sins**... a hand was sent forth against Your Sanctuary.”⁵ How can the *Sifri* possibly suggest that this element (expressing the opposite of goodness and blessing) **also** introduces the blessing?

Also, why is the destruction of the Temple alluded to (in the word and) by the image of a “field” (just based on the verse “Zion will be plowed like a **field**”)? We can readily understand that the phrase, “behold, the smell of my son” alludes to the Temple, since the purpose of offering sacrifices was to create “a pleasant **aroma**,” as mentioned, and the offering of sacrifices was the primary function of

¹ *Bereishis* 27:28. {The verse continues, “And may Hashem give you from the dew of the heaven and from the fat of the earth....”}

² *Ibid.* 27:27.

³ *Devarim* 33:12.

⁴ *Michah* 3:12.

⁵ Holiday *Musaf* prayer liturgy.

the Temple. So, too, we can readily understand that the phrase, “that Hashem has blessed” alludes to the Temple as it would be rebuilt and completed in the Future Era, since the rebuilding and completion of the Temple in the Future Era is the ultimate blessing of Hashem.

However, this idea that the word “field” alludes to the Temple’s destruction is baffling. Of what relevance, in our context, is the particular manner of the Temple’s destruction? Moreover, Zion was plowed like a field **after** the destruction (burning) of the Temple and is a separate element {of the larger narrative}.

2.

WHY A SECOND GIVING?

All the above will be clarified by prefacing with a teaching of our Sages⁶ (quoted by Rashi)⁷ based on the verse following Yitzchak’s introduction: “*And may Hashem give you...* — “May He give and give again.”

Seemingly, this poses a difficulty: What is lacking in the original blessing of *giving* (“and may He give”) that necessitates additional *giving* (“and give again”)? When a human being gives something, then no matter how substantial the gift might be, ultimately the gift is limited (since a human giver is finite). Thus, in such a scenario it is possible to improve and add to the original gift by giving more and more. In contrast, in our context, Hashem is the benefactor. Thus, there is no doubt that the original gift, coming from Hashem’s kindness, was perfect and infinite, as Hashem is infinite and the ultimate perfection. As such, what does the phrase “and give again” add?

One might suggest that a blessing from Above can also be limited, (consequently) and so requires the additional blessing, “And may He give and give again.” However, this is only possible regarding a particular blessing to a particular individual (like the blessings that Yaakov and Moshe gave to the

⁶ *Bereishis Rabbah* 66:3.

⁷ *Bereishis* 27:28.

tribes, regarding which the Torah states,⁸ “He blessed each man, **according to his blessing**”). Then, adding components to a blessing itself, or adding recipients, is possible. In contrast, in our case, the recipient of the blessing is our forefather Yaakov, whose soul **subsumed** the souls of all Jews. (As known,⁹ “The beauty of our forefather Yaakov, is a semblance of the beauty of Adam.”)¹⁰ Furthermore, the blessing Yaakov received encompassed all the goodness that exists in the entire continuum of creation¹¹ {as alluded to by the phrases}, “from the **dew** of Heaven and from the fat of the earth,”¹² especially since the “dew of the heaven” is the choicest and finest of the Heavens (as known regarding the difference between rain and dew¹³). And the “**fat** of the land” is the finest of the earth. Thus, what does *give again* add?

Also, we need to understand why the Torah writes, “And may **Elokim** give you.” Are not blessings linked with the name *Havaya* {the Tetragrammaton}, which connotes Hashem’s attribute of mercy, and not with the name *Elokim*, which connotes Hashem’s attributes of judgment and constraint?

3.

THE RECIPIENT VS. THE INITIATOR

We can clarify all the above through an analogy of a teacher educating a student. There are two ways that this can happen:

a) The student merely absorbs his teacher’s ideas. Even if the student is highly receptive to his teacher’s lessons, and he assimilates them as his own, nevertheless, such education does not enable the student to derive from this lesson **original insights** using his own intellect.

⁸ *Bereishis* 49:28.

⁹ *Bava Metzia* 84a.

¹⁰ {See *Tanya*, “*Iggeres HaKodesh*,” Epistle 7, where this quote is offered as the source for this idea, that the soul of Yaakov subsumed the souls of all Jews, similar to Adam.}

¹¹ {In the Hebrew original, “*sefer ha’histalshilus*.”}

¹² {This terminology indicates that Yaakov was to receive the complete spectrum of goodness.}

¹³ *Taanis* 3b. *Likkutei Torah*, “*parshas Haazinu*,” 73a,b. {In this source in *Likkutei Torah*, the Alter Rebbe explains that *rain* represents G-dly influence that is granted from Above following the initiative of humanity, just as rain falls from clouds that form from the rising evaporation of water on earth. Dew, on the other hand, represents the G-dly influence that is given with no prior human initiative.}

b) The student absorbs all of his teacher's ideas at such an advanced level that he even gains the ability to develop {ideas} and innovate on his own.

The distinction between these two approaches is elucidated in a *Mishnah* in *Pirkei Avos*¹⁴ regarding the disciples of Rabban Yochanan Ben Zakai. Rabbi Eliezer Ben Hurkenus is lauded as being a “plastered cistern which doesn't lose a drop,” achieving the most sublime level of absorbing actual wisdom. Rabbi Elazar Ben Arach, is lauded as being “like an **intensifying** spring,” meaning, he would develop {ideas} and innovate on his own.

Clearly, the second method of instruction is superior to the first, as the *Mishnah* there states: “If all the sages of Israel were on one side of a balance, and Rabbi Eliezer ben Hurkenus also with them, and Rabbi Elazar ben Arach was on the other side, he would outweigh them all.” The rationale is simple: A “plastered cistern which doesn't lose a drop” depicts a very sublime level in the attainment and absorption of wisdom [and for this reason, Rabbi Eliezer Ben Hurkenus, who possessed **this virtue**, outweighed all the Sages of Israel, including Rabbi Elazar Ben Arach¹⁵]; nonetheless, the wisdom in such a student is limited — not more (although also not less) than what the student received from his teacher. In contrast, a disciple who is an “intensifying spring” has the capacity to develop wisdom by drawing upon his own resources, and therefore, he has the ability to increasingly “intensify” {his wisdom}, without limitation.

Nonetheless, the virtue of a student who is “like an intensifying spring,” tapping into his own internal resources is also a product of his teacher's influence: The purpose and ultimate objective of proper influence is that the teacher who is educating also enables a student to “stand on his own feet,” empowering him to develop {ideas} and innovate by tapping into his own resources. Thus, even a student's innovations are also rooted in his teacher's influence. [This is evident from the terminology of the *Mishnah*, where the praise of one who is “an intensifying spring” is mentioned in continuation of,

¹⁴ *Pirkei avos* 2:9.

¹⁵ These two statements of the *Mishnah* seemingly cannot both hold true; however, as the *Mishnah* commentaries explain, there is no difficulty or disagreement here, as each statement contains an advantage over the other.

and in the context of the opening statement of the *Mishnah*, “Rabbi Yochanan ben Zakai had five **disciples**,” i.e., this virtue was also a result of him being a disciple of Rabbi Yochanan ben Zakai.]

4.

BLESSINGS, PLUS

Similarly, we can explain the Heavenly allowance brought about by the above blessing {from Yitzchak}. Aside from the allowance itself, it {this allowance} also possesses the virtue and advantage of being able to affect profoundly the recipient, “standing him on his own feet” so that he advances to a level on which he can use this allowance {and augment it} using his own resources.¹⁶ This is the meaning of the clause, “And may He give and give again”: Hashem will give a person the entire Heavenly allowance (which is intrinsically whole and complete, just as the “plastered cistern which doesn’t lose a drop”). {And then} “He will give again” to the recipient. The second time that Hashem gives, He imparts to the recipient the ability to become stronger by using his own resources, by dint of this allowance . [This {ability of the recipient} is meant by “and *give {again}*” — this ability is given by Hashem, as part of this allowance, as mentioned above.]

¹⁶ This can be understood in light of the teaching of the Baal Shem Tov [see *Hayom Yom*, 25 Elul]: “The seventh month (Tishrei), first of the months of the year is blessed by Hashem Himself, on *Shabbos Mevarchim* — the last *Shabbos* in the month of Elul. With this power, Israel blesses the other months eleven times a year.” Meaning, in addition to Hashem blessing the month of Tishrei, His blessing empowers the Jews and gives them the ability to bless the other months of the year.

5.

TZADDIK VS. BAAL TESHUVAH

The two qualities (the “plastered cistern which doesn’t lose a drop,” and the “intensifying spring”) are found in the *avodah*¹⁷ of *tzaddikim*¹⁸ and in the *avodah* of *baalei teshuvah*.¹⁹ A *tzaddik* follows the straight path and serves Hashem by performing Torah and *mitzvos* in the precise manner they were given and conveyed from Above. As such, he is a fitting recipient for all the Divine allowances elicited by Torah and *mitzvos*. A *baal teshuvah*’s *avodah* involves transforming sins into ‘merits.’ Meaning, a *baal teshuvah* serves Hashem through *is’hapcha*,²⁰ transforming things so that they are no longer in the state in which they were when they descended from Above. According to the conventional order of *avodah* in refining the world, it is impossible to refine and elevate entities whose source is in *shalosh kelipos hatemayos*.²¹ Rather, such entities should be pushed away and distanced. However, through *teshuvah* by a person with his own abilities, the person can also refine and elevate even deliberate sins to the extent that they are considered as merits.

Although a *baal teshuvah* performs his *avodah* by dint of his own abilities, this, too, is also with the contribution of a Heavenly allowance. Because a person’s ability to inspire himself to engage in *teshuvah* is a gift given from Hashem.

Just as in the above analogy of a teacher and a student, the “intensifying spring” had an advantage over the “plastered cistern which doesn’t lose a drop,” so too, the service of a *baal teshuvah* had an advantage over a *tzaddik*. As the

¹⁷ {Divine service.}

¹⁸ {Lit. ‘righteous people.’ the term *tzaddik* in *Chassidic* literature refers to an individual who is completely righteous, will never sin, and has no evil inclination at all.}

¹⁹ {Lit., ‘a possessor of return’; the term *baal teshuvah* refers to an individual who has sinned in the past, has regretted his behavior, and turned himself around, resolving never to repeat his sins.}

²⁰ *Is’hapcha* (lit. “transformation”) the *avodah* of transforming the profane into the holy.

²¹ *Kelipa* translates literally as “a shell” or “a peel.” The term refers to anything that conceals, and thus opposes G-dliness, just as a shell or a peel conceals the fruit within. *Kabbalah* delineates two distinct types of *kelipah*: *Kelipas nogah*—literally *kelipah* that can be illuminated, and *shalosh kelipos hatmayos* — “three totally impure *kelipos*.” *Kelipas nogah* can be uplifted and refined, while conventionally, the only form of reformation or redemption for the three impure *kelipos* is their destruction. Yet a *baal teshuvah* can elevate even the *shalosh kelipos hatmayos*.

Sages say,²² “In the place where a *baal teshuvah* stands, even a complete *tzaddik* cannot stand.” Obviously, the distinctive quality of this advantage is similar to the previously mentioned advantage (in the analogy of a teacher and a student). Just as the virtue of a person who exemplifies the intensifying spring is that he incorporates a boundless dimension²³ (unlike the plastered cistern), so, too, the virtue of a *baal teshuvah* is that his *avodah* incorporates a boundless dimension. As known, a *tzaddik’s avodah* is performed in an orderly fashion, with ascent following ascent. In contrast, a *baal teshuvah’s avodah* is not orderly; rather, he breaks through boundaries and jumps ahead to levels that are beyond his reach, “... in one moment... and great force.”²⁴

6.

THE TZADDIK NEVER REALLY GETS THERE

These two dynamics (the influence from Above and *avodah* done by a person left to his own devices) are also found **generally** in the *avodah* of *tzaddikim* themselves, on a day-to-day basis:

The daily *avodah* begins by reciting “*Modeh Ani* — I offer thanks to You.” This prayer acknowledges the diffusion that comes from Above, as the prayer continues, “for You have restored my soul within me.” This is followed immediately by prayer (as the Sages teach,²⁵ “My prayer should be said adjacent to my bed”), consisting of many requests for Hashem to bestow all manner of blessing and bounty from Above. Since these prayers mention Hashem’s holy name²⁶ and His sovereignty, Hashem will certainly fulfill and grant a person’s requests. Thus, the beginning of the daily *avodah* relates to receiving Divine

²² *Berachos* 34b.

²³ {Hashem’s attribute of infinity.}

²⁴ *Zohar* vol. 1, 129a,b. {The full quote is as follows: “Happy are the penitent, who in one hour, one day, one moment, get as close to Hashem as the righteous come to Hashem, over several years... We learned that the wholly righteous have no permission to be in that place where the contrite stands. They are closer to the King than everyone else and draw plenty from above with a more intent heart and greater force in order to come closer to the King.”}

²⁵ *Brachos* 5b.

²⁶ {For example, one blessing we recite is “Blessed are You, Hashem, King of the universe, who has provided me with my every need.” The *sichah* notes that we recite the blessing using Hashem’s holy name. If there would be any doubt whether or not Hashem would bestow these blessings upon us, we would not risk reciting Hashem’s name in vain.}

bounty; it is not yet *avodah* done by a person on his own. However, afterwards, *avodah* done using a person's own abilities begins, by studying Torah and fulfilling *mitzvos*, "like an intensifying spring."

So generally, these two dynamics are also found in the *avodah* of *tzaddikim*. Nevertheless, more specifically, even the *avodah* of *tzaddikim*, when learning Torah and performing *mitzvos* (throughout the day), is carried out as a response to a Divine commandment to do so. (A Divine commandment, though, also entails a Divine diffusion and empowerment). As such, the *avodah* of *tzaddikim* does not truly rely exclusively on the abilities of the *tzaddikim*, for this only happens in the *avodah* of *teshuvah*.

On this basis, we can posit that the blessing given to Yaakov, "And may He give and give again," not only comprises a Divine allowance for material and spiritual matters (including both dimensions: a) receiving the Divine allowance itself, and b) the ability to use it when left to one's own devices), but the blessings also comprise the Divine allowance and empowerment for the two types of *avodah* mentioned previously: the *avodah* of a *tzaddik* ("and may He give"), and the *avodah* of a *baal teshuvah* ("and give again").

7.

WAS EISAV A BAAL TESHUVAH?!

In light of all the above, we can explain another matter. Before Yitzchak gave this blessing, there is no record of anyone giving a blessing using the wording, "And may *Elokim* give you...." Previously, it was not possible nor opportune for people to engage in *teshuvah* in the manner that the Jewish people were to engage in *teshuvah*. Avraham was a complete *tzaddik* {and so *teshuvah* of any sort was irrelevant to him}, and those who preceded him²⁷ were not considered Jews.²⁸ Even though **Avraham's son** Yishmael did engage in *teshuvah*,²⁹ it was not *teshuvah* in the mode performed by a Jew. (Meaning,

²⁷ For Kayin and Adam did *teshuvah* (*Bereishis Rabbah*, end of ch. 22.)

²⁸ There is an immense difference between the *teshuvah* of Jews and of non-Jews.

²⁹ {See *Bereishis* 25:9, which states, "Yitzchak and Yishmael, his sons, buried Avraham in the Cave of Machpelah." Rashi comments: "From here we may deduce that Yishmael repented and let Yitzchak go before him."}

although a Jew sinned, even at the very moment of the sin itself “he is a Jew,”³⁰ and it is this same Jew who then performs *teshuvah* {and “returns”}.) As the Sages teach,³¹ “Avraham, from whom Yishmael **emerged**,” i.e., Yishmael departed and distanced himself from Avraham. So when he repented {and “returned”}, it was not his former self who “returned”; rather, it was as if a different person had returned.

However, when Yitzchak gave his blessing, {the Jewish mode of} *teshuvah* was possible, by **his son** Eisav. For although our Sages teach regarding Eisav, “Yitzchak, from whom Eisav **emerged**,”³² nonetheless, our Sages explain³³ that the “emergence” {i.e., the distancing} of Eisav was similar to that of an “apostate **Jew**.”³⁴ As such, he was indeed a suitable candidate for {implementing the Jewish mode of} *teshuvah*.³⁵

On this basis, we can better appreciate why Yitzchak wanted to bless Eisav (with this same blessing, “And may *Elokim* give you...”). Yitzchak sought to empower Eisav to engage in *teshuvah* (whereas Yaakov, being “an artless man,”³⁶ was more suited for the *avodah* of *tzaddikim*).

But, in truth, this blessing could only possibly be given to Yaakov, for the *avodah* of *teshuvah* in its truest and most authentic form was only possible for Yaakov and his descendants.

³⁰ *Sanhedrin* 44a.

³¹ *Pesachim* 56a.

³² {*Pesachim* 56a.}

³³ *Kiddushin* 18a.

³⁴ {This difference is derived from the following verses:} Regarding Yishmael the Torah states (*Bereishis* 21:10), “Sarah said to Avraham... the son of this handmaid shall not inherit with my son, with Yitzchak.” Whereas regarding Eisav, the Torah states (*Devarim* 2:5), “Because I have given mount Se’ir to Eisav as an inheritance.” Additionally, the Torah states Hashem said to Avraham (*Bereishis* 21:12) “for in Yitzchak will be called your seed,” and the Sages explain (*Nedarim* 31a, *Sanhedrin* 59b) that the words “in Yitzchak” means that some of Yitzchak descendants, i.e., the children of Yaakov, are included among the offspring of Avraham, but not all the descendants of Yitzchak are included. From here we see that Eisav is considered part of Yitzchak. This is derived from the verse itself, previously mentioned, “this *handmaid* and her son,” {i.e., Yishmael’s mother was not a matriarch} in contrast to Eisav’s mother, Rivkah. {See *Likkutei Sichos* vol. 15, p. 192, ff.}

³⁵ As we know, in the end, Eisav’s head was buried in The Cave of Machpelah, together with the rest of the righteous buried there. [See *Targum Yonason ben Uziel*, on *Bereishis* 50:13.]

³⁶ {*Bereishis* 25:27.}

8.

TYING UP THE TEMPLE AND TESHUVAH

In light of the above explanation, we can clarify the teaching of the *Sifri*³⁷ that Yitzchak foresaw the Temple built, destroyed, and rebuilt in an enhanced manner in the Future Era. The building of the first Temple (which was not preceded by destruction, as the second Temple was) is emblematic of the *avodah* of *tzaddikim*, i.e., the straight path. In contrast, the destruction of the Temple and its rebuilding in the Future Era is emblematic of the *avodah* of *teshuvah* following a {person's} descent and {spiritual} destruction.

Therefore, it is clear why Yitzchak had a vision of the Temple in its destroyed state as a preface to giving this blessing. This vision indicates Yitzchak's intention in bestowing the blessing — that Hashem should “give and give again” His allowance and empowerment for the *avodah* of *tzaddikim* and *baalei teshuvah*.

On this basis, we can also clarify why the Temple in its destroyed state is alluded to specifically by the phrase, “like the smell of the fields” — alluding to the verse, “Zion will be plowed like a **field**” — and not alluding to something more closely connected to the destruction of the Temple.

In general, *teshuvah* is motivated by an embittered spirit and a broken heart. When a person feels “how bad and bitter it is to forsake Hashem,”³⁸ his heart breaks within him; he becomes embittered; he regrets his past deeds; he is inspired to repent completely for his past deeds; and he makes positive resolutions for the future.

[The same holds true regarding the exalted level of *teshuvah* of *tzaddikim*, alluded to in the verse, “and the spirit returns to Hashem, Who gave it.”³⁹ For

³⁷ {Mentioned at the beginning of this *sichah*.}

³⁸ *Yirmiyahu* 2:19.

³⁹ *Likkutei Torah*, “*parshas Haazinu*.” {There, the Alter Rebbe explains that the soul of a Jew was originally completely united with its source, in G-dliness. Because of its descent into the body, however, it develops a disconnect from its source, no matter how holy and spiritual the person may be. Thus, the soul must always strive to ascend and return to Hashem, whence it emerged.

even a perfect *tzaddik* is a separate entity from Hashem.⁴⁰ Consequently, his motivation for *teshuvah* also comes from the feeling of “how bad and bitter it is to forsake Hashem.”⁴¹

That is, a person is motivated to *teshuvah* when he feels how his past behavior and conduct have been inappropriate and need to be improved. Meaning, he needs to nullify his previous existence and image, in order to initiate a new mode of *avodah*, and become a new person.

This is the meaning of “plowed like a field.” Plowing entails “breaking the earth,”⁴² i.e., eliminating the field’s original state; and this is consistent with the theme of *teshuvah*.

Therefore, the Temple in its destroyed state, emblematic of *teshuvah*, is alluded to by a plowed field, for it is a fitting metaphor for the general *avodah* of *teshuvah*.

9.

THE OUTCOME OF TESHUVAH

However, clearly the purpose of a person’s embittered spirit⁴³ and *teshuvah* is so that afterwards he will rise to even greater heights in his service of Hashem, by practically performing *mitzvos* more scrupulously and with added vitality. For a person may truly feel embittered by his past misdeeds, and feel inspired to real *teshuvah*, and still remain in his previous state regarding his *avodah* in *Torah* and *mitzvos*. It is possible for a person to remain as immersed in his business matters, etc., as he was previously. [Similarly, it is possible that the performance of *Torah* and *mitzvos* of even someone whose *teshuvah* is on a loftier level will remain as it was in the past, even after he was inspired {to

⁴⁰ {“*Yesh mi she’ohev*,” in the original Hebrew; lit., “there is one who loves.” Simply put, a *tzaddik* is still a “somebody,” a distinct being, despite his fiery love for Hashem.}

⁴¹ {*Yirmiyahu* 2:19.}

⁴² *Rashi on Shabbos* 73b, s.v. “*mishum choresh*.”

⁴³ {His embittered spirit comes from feeling “how bad and bitter it is to forsake Hashem,” and reflection of his past sins, as discussed in section 8.}

engage in *teshuvah*}, etc. The person's *avodah* is unaffected by the momentum induced by *teshuvah*.]

For this reason, the *Sifri* continues, “he saw it (the Temple of the Future Era) rebuilt and completed.” This shows that Yitzchak's blessing included {inspiration for} the truest and most complete mode of *teshuvah*. Engaging in this mode of *teshuvah* leads to the most positive results in the performance of Torah and *mitzvos* in an enhanced manner, and with increased vitality. This is hinted at specifically by the third Temple which will arise after the destruction.

Yet on the other hand, in order for a person's *teshuvah* to result in appropriate outcomes, as mentioned above, a person must engage in the loftiest *teshuvah*, which is the mode that is most appropriate for its desired outcome. Meaning, the desired intention and purpose of his *teshuvah* — improved performance of Torah and *mitzvos* in the future — must be felt within his embittered spirit and within his *teshuvah*. This explains why the outcome of the *teshuvah* is also hinted at by the word, “(plowed as a) **field**.”

Meaning, the outcome of *teshuvah* is not hinted at by the motif of “plowing” (emblematic of bitterness and submission); rather, it is hinted at by the word “**field**.” A field is prepared for and designated as a place for seeding, then growth, and then the yielding of fruit, alluding to the fulfillment of Torah and *mitzvos*, which follows *teshuvah*.

10.

THE WELL-KNOWN REVELATION

On this basis, it is clear why the name *Elokim* is used in this blessing and not the name *Havaya*. The main point of this blessing is for Yaakov to be blessed in his *avodah* of *teshuvah*. *Teshuvah* is associated with bitterness; this expresses judgment and constraint, the concept behind the name *Elokim*.

But the name *Elokim* used here is not the unqualified term *Elokim*. Rather, it is written “**Ha**'*elokim*” — “*the Elokim*,” spelled with a {prefix that serves in

Hebrew as the definite article called} “*hei ha’yediah*” {literally, “the *hei* of knowledge”}. This letter alludes to the knowledge and revelation that follows concealment and constraint, which is congruent with *teshuvah* that follows a state of distance {from Hashem}. This {level of *teshuvah*} prepares us for the revelation of matters, regarding which the verse states,⁴⁴ “No eye has seen it, *Elokim*, aside from You.” This will all unfold in the Future Era, with the coming of our righteous Moshiach.

— From a talk delivered *Shabbos parshas Toldos* 5724 (1963)

⁴⁴ *Brachos* 34b. {*Yeshaya* 64:3.}