בראשית ברא אלקים

ד"ה בראשית ברא אלקים את השמים ואת הארץ · ש"פ בראשית, מבה"ח מרחשון ה'תשכ"ו

הנחה בלתי מוגה · דבר מלכות פ' בראשית · תורת מנחם ח"מה ע' 152–156

In the Beginning: Heaven First, Earth First

DISCOURSE Maamar of the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, said Shabbos Parshas Bereishis, Shabbos Mevarchim MarCheshvan 5726 (23 October 1965)
BASE TEXT The Rebbe Rashab's maamar בראשית ברא, Shabbos Bereishis 5676 (Hemshech Ayin-Beis vol. 2, p. 1175) — retraced fifty years later
PUBLISHED Toras Menachem 5726 vol. 1 (vol. 45), pp. 152–156; Dvar Malchus, Parshas Bereishis. Hanachah bilti mugah — an unedited listeners' record

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

Prepared by Shimon Rosenberg · shimon@reshimu.ai

Fifty years, and then sixty-one more. The Rebbe opened this maamar by quoting his father-in-law's father, the Rebbe Rashab, who had said a maamar on the same verse on Shabbos Bereishis 5676 — exactly fifty years earlier. This Shabbos, Parshas Bereishis 5787 (10 October 2026), is again Shabbos Mevarchim MarCheshvan: the Shabbos on which, in the Rebbe Rayatz's phrase, "as one establishes oneself, so goes the whole year."

About this edition

How to read the English column

Bold type renders the Hebrew words themselves. *Lighter italic is editorial elucidation* — a gloss, a source, a spelled-out mechanism — woven into the sentence at the point where a reader new to the maamar needs it. Read only the bold and you have the maamar; read both and you have the maamar taught. The elucidation carries no authority beyond itself; where it departs from the Hebrew, the Hebrew governs. Where the elucidation proposes a connection the text does not state, it says so (*a suggestion*).

The Hebrew column and its line numbers

The Hebrew is transcribed line by line from the page images of the *Dvar Malchus* printing (Parshas Bereishis), with its line breaks preserved exactly. That printing numbers the lines of each page from 1; each printed page here opens with a gold badge (`DM 1–DM 8`, counting the eight pages of the maamar in order) and each line carries its printed number in a small box. A citation such as "DM 5 · 24" points to the twenty-fourth line of the fifth page. The *Dvar Malchus* text is fully vocalized and spells out the abbreviations of the original (דעת עליון for ד"ע, and so on); this edition keeps the spelled-out words and the printing's spelling but omits the nikud and the decorative quote marks the printing places around technical terms. Footnote superscripts stand where the printing puts them; the notes themselves are collected at the back.

What kind of text this is

This is a **maamar** — a Chassidic discourse — not a sicha. It is a *hanachah bilti mugah*: a record of what was said, written down by listeners and not reviewed by the Rebbe. Several footnotes in the printing begin "בזכרון אחדים" — "in the memory of some" — marking points the transcribers were not unanimous on. The text was cross-checked word by word against a second witness, *Toras Menachem* 5726 vol. 1, pp. 152–156, which prints the same discourse in abbreviated form; the two agree. The printed text has five sections (א–ה); this edition divides them into nine units at the maamar's own turning points.

Citations

The apparatus reproduces all 39 printed footnotes as printed. Each is marked `VERIFIED` — a verse, a Mishnah or Talmud page, or a chapter of Tanya readily confirmed — or `AS CITED` — a real source reproduced as the printing gives it, its internal page locator not independently opened here. Nothing is asserted at a confidence higher than it was checked at. A misattribution in Torah is a substantive wrong, not a formatting error.

Why this maamar, this Shabbos

Fifty years, and then sixty-one more. The Rebbe opened this maamar by quoting his father-in-law's father, the Rebbe Rashab, who had said a maamar on the same verse on Shabbos Bereishis 5676 — exactly fifty years earlier. This Shabbos, Parshas Bereishis 5787 (10 October 2026), is again Shabbos Mevarchim MarCheshvan: the Shabbos on which, in the Rebbe Rayatz's phrase, "as one establishes oneself, so goes the whole year." The maamar is about exactly that: why the Torah's year opens with the world as it is, and why the work of refining it is the essence and not the preface.

The argument at a glance

Nine moves, one question: why does a book of instruction from above begin with the world below?

QUESTION	Rashi: the Torah should have begun with "This month is for you." Why Bereishis? To answer the nations. But Torah is *hora'ah*, instruction; nothing in it is there only to win an argument. So creation itself must be Torah. (Ois alef)
TWO KNOWINGS	*Kel De'os Havaya*: two knowings. Daas Elyon — above is real, below is nothing. Daas Tachton — below is real, above is nothing. Both true, because they speak of two different "nothings." (Ois beis)
IN MAN	Man holds both as two unities: Yichuda Ila'ah and Yichuda Tata'ah — Adnus within Havaya, Havaya within Adnus. Torah holds both: bread from heaven, bread from earth. (Ois beis)
TWO MONTHS	HaChodesh / Nissan = miracle, Daas Elyon. Bereishis / Tishrei = nature, Daas Tachton. A Torah from above "should" open from above. (Ois gimmel)
THE ANSWER	It opens with Bereishis because "the power of His works" is mastery over nature: the refining from below. Written in Torah because even Ban is refined by the light of Mah. Read on Shabbos Bereishis to power the whole year. (Ois gimmel)
TWO ORDERS	Bereishis 1:1 — heaven, then earth: the order of revelation. Bereishis 2:4 — earth, then heaven: the order of purpose. (Ois dalet)
BELOW FIRST	The avodah begins below: inheritance earned through deeds, mitzvos done through nature, the soul descended to refine the body, iskafya, the 101st review, the talking bird. (Ois hei)
THEN ABOVE	Then Daas Elyon — and even there the imprint of the beginning remains (Chinuch Katan). (Ois hei)
CROWN	Heaven empowers; earth accomplishes. The parsha ends "earth and heaven," toldos written full — the spelling of Moshiach's line: "the woman of valor is her husband's crown." (Ois hei)

Map of the maamar

Read top-left to bottom-right: a question, two knowings, and the verse that holds both.

01 · QUESTION
Rashi: the Torah should have begun with "This month is for you." Why Bereishis? To answer the nations.

02 · TWO KNOWINGS
Kel De'os Havaya: two knowings.

03 · IN MAN
Man holds both as two unities: Yichuda Ila'ah and Yichuda Tata'ah — Adnus within Havaya, Havaya within Adnus.

04 · TWO MONTHS
HaChodesh / Nissan = miracle, Daas Elyon.

05 · THE ANSWER
It opens with Bereishis because "the power of His works" is mastery over nature: the refining from below.

06 · TWO ORDERS
Bereishis 1:1 — heaven, then earth: the order of revelation.

07 · BELOW FIRST
The avodah begins below: inheritance earned through deeds, mitzvos done through nature, the soul descended to refine the body, iskafya, the 101st review, the talking bird.

08 · THEN ABOVE
Then Daas Elyon — and even there the imprint of the beginning remains (Chinuch Katan).

09 · CROWN
Heaven empowers; earth accomplishes.

THE MAAMAR'S SPINE — NAVY: THE TWO KNOWINGS; GOLD: WHERE THEY MEET THE VERSE

	בראשית · Bereishis	החדש הזה לכם · HaChodesh
MONTH	Tishrei — creation	Nissan — redemption
CONDUCT	Nature (hanhagah tivis)	Above nature (hanhagah nisis)
KNOWING	Daas Tachton · Yichuda Tata'ah	Daas Elyon · Yichuda Ila'ah
DIRECTION	Below → above: birurim	Above → below: shidud ha-ma'arachos
TORAH	Bread from the earth	Bread from heaven
IN THE VERSE	"earth and heaven" (2:4)	"the heavens and the earth" (1:1)

FIG. 3 · THE TWO OPENINGS THE TORAH COULD HAVE HAD (DM 3·13 — DM 4·7; DM 5·5–23)

Rashi's question, sharpened: why is creation Torah?

BEFORE WE READ

The Rebbe begins by quoting a maamar of the Rebbe Rashab on this same verse, said fifty years earlier (5676). The Rashab took Rashi's famous opening comment and pressed on it: if the Torah is a book of instruction, why does it begin with a cosmological story? Rashi answers that the creation account defends Israel's title to the Land. The Rebbe adds a parenthesis that closes the easy way out: Torah does not contain anything merely as a debating point. Three questions come out of this section, and the rest of the maamar answers all three.

"In the beginning, G-d created the heavens and the earth." And *the Rebbe* **— his holiness, our master (the Rebbe Maharash's son, the Rebbe Rashab), whose soul is in Eden,** *in his maamar on this very verse on Shabbos Bereishis 5676, fifty years before this one,* **brings the commentary of Rashi, of blessed memory: "Rabbi Yitzchak said: the Torah need not have begun except from החדש הזה לכם, 'This month shall be for you' etc.,"** *the commandment of Shemos 12:2 to sanctify the new moon — the first mitzvah given to Israel as a people. If the Torah is a book of commandments, that is its natural first page.* **"And what is the reason it opened with Bereishis? Because 'He told His people the power of His works, to give them the inheritance of the nations'** *(Tehillim 111:6)* **— so that if the nations of the world say to Israel, 'You are robbers' etc.,"** *for having taken the land of the seven nations of Canaan,* **"they say to them: the entire earth belongs to the Holy One, blessed be He. He created it and gave it to whomever was upright in His eyes," etc.** *— and when He willed, He took it from them and gave it to us.* **And** *the Rebbe Rashab* **continues:**

DVAR MALCHUS · DM 1

1 בראשית ברא אלקים את השמים ואת הארץ[1]. ומביא
2 כ"ק אדמו"ר (מהורש"ב) נשמתו־עדן[2] פירוש
3 רש"י ז"ל, אמר רבי יצחק לא היה צריך להתחיל את
4 התורה אלא מהחודש[3] הזה לכם כו', ומה טעם פתח
5 בבראשית, משום כח מעשיו הגיד לעמו לתת להם
6 נחלת גוים[4], שאם יאמרו אומות העולם לישראל לסטים
7 אתם כו', הם אומרים להם, כל הארץ של הקב"ה היא,
8 הוא בראה ונתנה לאשר ישר בעיניו וכו'. וממשיך:

"Truly, it is a wonder that the creation of heaven and earth is stated in the Torah. For *Torah* is a term of *hora'ah*, instruction, *the word* תורה *sharing its root with* הוראה*, to teach or direct (Radak),* **and it is a book of laws. What does the matter of the world's creation, stated in the Torah, have to do with it?"** *Here the Rebbe sharpens the question with a parenthesis of his own:* **(That is to say: it cannot be said that because the nations' claim needed an answer, therefore something that does not pertain to Torah was written in the Torah;** *Torah carries no dead weight, no defence brief foreign to its own nature.* **Perforce one must say that this matter too pertains to Torah.)** *Rashi's answer, then, cannot be merely apologetic: the story of creation must itself be instruction.* **One must also understand: what is meant by "to give them the inheritance of the nations"? And what is meant by "he gave it to whomever was upright in His eyes"?**

9 ובאמת נפלא הדבר מה שנאמר בריאת שמים וארץ
10 בתורה, הרי תורה היא לשון הוראה[5], והיא ספר דינים,
11 ומה שייך ענין בריאת העולם שנאמר בתורה כו' (והיינו,
12 שלא יתכן לומר שבגלל שצריך לתרץ טענת אומות
13 העולם, לכן נכתב בתורה ענין שלא שייך לתורה[6],
14 ועל־כרחך צריך לומר, שגם ענין זה שייך לתורה). וגם
15 צריך להבין מהו ענין לתת להם נחלת גוים, ומהו ענין
16 שנתנה לאשר ישר בעיניו כו'.

Three questions now stand: why creation is Torah; what "giving the inheritance of the nations" means in a person's avodah; and what "upright in His eyes" adds.

IN AVODAH · SHABBOS BEREISHIS 5787

Read Bereishis as instruction, not background. This week the parsha is the story of how the world was made. The maamar's first move is to refuse to treat that as scenery. Before Shabbos, take one detail of the six days — light before luminaries, man formed from the earth — and ask what it instructs you to do this year. If you cannot find the instruction, the maamar says you have not yet read it as Torah.

SUMMARY

The Rebbe Rashab asked why a book of instruction opens with creation. The Rebbe closes the easy answer — Torah would not include something only to win an argument — and leaves three questions: why creation is Torah, what "giving the nations' inheritance" means, and what "upright in His eyes" means.

Kel De'os Havaya: two knowings, two kinds of nothing

BEFORE WE READ

To answer, the maamar steps back to a foundational pair from the Zohar literature: Daas Elyon and Daas Tachton, the "upper" and "lower" knowing. They sound like contradictions — one says the world is nothing, the other says G-d is "nothing" to us — and the maamar shows why both are true. Watch the word *ayin*, "nothing": the whole section turns on its having two meanings.

ב) וממשיך במאמר, שלהבין זה יש להקדים תחלה
הענין דאל דעות הוי׳[7], שהן ב׳ דעות[8],
דעת עליון ודעת תחתון[9], דעת עליון, שלמעלה יש
ולמטה אין. ודעת תחתון, שלמטה יש ולמעלה אין.
ומכל־מקום אין סתירה ביניהם, כי שניהם הם באור
האלקי גופא (שזהו מה שכתוב אל דעות הוי׳), אלא

He continues in the maamar: to understand this, one must first preface the matter of א-ל דעות הוי', "Havaya is a G-d of knowings" *(Shmuel I 2:3, from Chana's prayer) — de'os, in the plural —* **for there are two knowings:** *as the Tikkunei Zohar puts it,* **Daas Elyon, the upper knowing, and Daas Tachton, the lower knowing. Daas Elyon: that above is *yesh*, something, and below is *ayin*, nothing** — *seen from G-d's side, He alone is real and the created world counts for nothing.* **And Daas Tachton: that below is *yesh* and above is *ayin*** — *seen from the creature's side, the world is the solid, evident reality and the Divine is the unseen "nothing" beyond its grasp.* **Yet there is no contradiction between them, for both are within the Divine light itself (which is what is written, "a G-d of knowings"** — *both knowings belong to Havaya; neither is a human error to be corrected by the other*), **but**

DVAR MALCHUS · DM 2

שהם בב׳ בחינות של האין. דעת עליון הוא בהאין של
היש האמתי, בחינת האור כפי שנמשך מעצמותו
יתברך, שהוא אין בעצם מהותו. ודעת תחתון הוא
בהאין של היש הנמצא, בחינת הארה דהארה שנעשית
מקור ליש, ומה שנקרא אין הרי זה על שם שאינו מושג,
ועל שם שהוא בבחינת לא דבר, ולא כמו היש שהוא
בבחינת מציאות דבר ממש.

they are in two modes of *ayin*. *"Nothing" means something different in each.* **Daas Elyon is in the *ayin* of the true Yesh: the light as it is drawn from His Essence, blessed be He, which is *ayin* in its very being** — *not "nothing" because it lacks reality, but because it is beyond every category in which a thing can be called "an existent." It is the true Being, and so it cannot be counted among beings.* **And Daas Tachton is in the *ayin* of the created yesh: the level of *ha'arah d'ha'arah*, a glimmer of a glimmer, which becomes the source of the yesh** — *the faintest, most remote radiance of G-dliness, from which created existence arises.* **And why it is called *ayin*: because it is not grasped, and because it is in the state of "not a thing," unlike the yesh, which is in the state of the existence of an actual thing.** *This "nothing" is relative: it is nothing only to a creature that cannot grasp it. So the two knowings do not compete. The upper knowing sees the world as nothing before the Essence; the lower knowing sees G-d as "nothing" because He is not one more object in the world.*

DEEP DIVE

Two “nothings”

Chassidus uses *ayin* in two opposite directions. Looking down from the Essence, creation is *ayin*: “all before Him is considered as nothing” (Zohar I 11b, cited in Tanya, Shaar HaYichud ch. 6). Looking up from the creation, G-d is *ayin*: not absent, but ungraspable, “not a thing.” The maamar's precision is to locate each *ayin*: the upper knowing's *ayin* is the true Being itself, beyond being-a-thing; the lower knowing's *ayin* is the glimmer-of-a-glimmer that stands at the threshold of the world. Both knowings are “of Havaya” — accurate descriptions from two vantage points, not a truth and an illusion. The Alter Rebbe develops the pair as two unities in Tanya, Shaar HaYichud VehaEmunah ch. 7.

Daas Elyon · דעת עליון

ABOVE	Yesh — the true Being
BELOW	Ayin — the world counts as nothing

Its ayin: the Essence's light, beyond being-a-thing.

Daas Tachton · דעת תחתון

ABOVE	Ayin — G-dliness ungraspable
BELOW	Yesh — the world is evident

Its ayin: the glimmer of a glimmer, source of the yesh.

FIG. 1 · TWO KNOWINGS, BOTH “OF HAVAYA” — THE SAME TWO POLES, INVERTED (DM 1·17 — DM 2·7)

IN AVODAH · SHABBOS BEREISHIS 5787

Hold both knowings in the same week. Daas Tachton is not a lesser truth to be ashamed of: the world you deal with on Sunday morning is really there, and G-d really is beyond it. Daas Elyon is not a pious exaggeration: before the Essence, the deadlines are nothing. The maamar's claim is that a healthy Jew needs both — the first to work honestly in the world, the second to keep the world from becoming the measure of everything.

SUMMARY

“A G-d of knowings”: Daas Elyon (above is real, below is nothing) and Daas Tachton (below is real, above is nothing). They do not contradict, because each speaks of a different *ayin*: the true Being beyond being-a-thing, and the faint glimmer that is “nothing” only because it cannot be grasped.

The two knowings in man, in the Divine Names, and in Torah

BEFORE WE READ

The pair now moves down three levels. In the human being, the two knowings become two ways of affirming G-d's oneness: *Yichuda Ila'ah* and *Yichuda Tata'ah*. In the Divine Names, they become two ways that Havaya (transcendence) and Adnus/Elokim (immanence, nature) interweave. In Torah, they become "bread from heaven" and "bread from the earth." The last pair introduces the word that will carry the rest of the maamar: *birurim*, the refining of the world from below.

He continues in the maamar: just as there are two knowings above — Daas Elyon and Daas Tachton — so too the two knowings must exist in man [that is, because man comprises all the matters in the order of the chain of descent, *hishtalshelus, the graded series of worlds from the infinite to the physical,* **from the highest heights to the lowest depths],** *as the Sages say that the feet of the Chayos correspond to all of them (Chagigah 13a) — the human being is the summary of the whole structure;* **and these are**

8 וממשיך במאמר, דכשם שיש ב' דעות למעלה,

9 בחינת דעת עליון ודעת תחתון, כמו כן

10 צריכות להיות באדם גם כן ב' הדעות [והיינו, לפי

11 שהאדם כלול מכל הענינים שבסדר השתלשלות[10],

12 מלמעלה מעלה עד למטה מטה[11]], והן יחודא עילאה

Yichuda Ila'ah, the upper unity (Daas Elyon), and Yichuda Tata'ah, the lower unity (Daas Tachton). *In avodah these are two ways of knowing G-d is one: in the lower unity, the world exists but is nullified to its source, bittul ha-yesh; in the upper unity, only G-d exists and the world is not even a "something" to be nullified, bittul bi-metzius.* **This is the matter of the unity of Havaya and Elokim,** *the Name of transcendence that brings all into being, and the Name of concealment through which that power is clothed in nature,* **for the unity is in the two modes, Yichuda Ila'ah and Yichuda Tata'ah. And this is the matter of the interweaving,** *shiluv,* **of Adnus within Havaya and of Havaya within Adnus.** *The letters of the two four-letter Names are written alternately, one inside the other.* **When the interweaving is Adnus within Havaya, this is the dominance of Havaya over Adnus, and that is Yichuda Ila'ah. And when the interweaving is Havaya within Adnus, this is the dominance of Adnus over Havaya, and that is Yichuda Tata'ah.** *Which Name contains and which is contained decides whose reality frames the other: the Infinite framing nature, or nature framing a hidden Infinite.*

13 (דעת עליון) ויחודא תתאה (דעת תחתון), והוא ענין

14 היחוד דהוי' אלקים, שהיחוד הוא בב' האופנים

15 דיחודא עילאה ויחודא תתאה. והוא ענין שילוב אד'

16 בהוי' ושילוב הוי' באד', שכאשר השילוב הוא אד'

17 בהוי', הרי זו התגברות הוי' על אד', וזהו בחינת יחודא

DVAR MALCHUS · DM 3

1 עילאה. וכאשר השילוב הוא הוי' באד', הרי זו

2 התגברות אד' על הוי', וזהו בחינת יחודא תתאה. וכמו

And similarly, these two knowings exist in Torah: this is the matter of "bread from the earth" — the revealed dimension of Torah, *galya d'Torah* **— and "bread from heaven" — the inner dimension of Torah,** *pnimiyus haTorah. Bread from the earth needs ploughing, sowing, kneading and baking, like the revealed law worked*

3 כן ישנן ב' דעות אלו בתורה, והוא ענין לחם מן הארץ

4 - גליא דתורה, ולחם מן השמים - פנימיות התורה.

5 ובכללות יותר, הנה לחם מן הארץ הוא מה שנתן מיד

out by human effort; bread from heaven, the manna, came down ready. **More generally, "bread from the earth" is what was given immediately after the Exodus,** *before Sinai — perhaps the laws given at Marah (Shemos 15:25), though the maamar does not say (a suggestion);* **and "bread from heaven" is the entire matter of the Giving of the Torah, including also the revealed Torah, since**

6 לאחר יציאת מצרים, ולחם מן השמים הוא כללות

7 הענין דמתן־תורה, כולל גם גליא דתורה, שגם זה

that too is in the category of Daas Elyon. *At Sinai even plain law came down from above; its origin is the upper knowing, whatever its subject.* **That is: "bread from the earth" is the knowing of Daas Tachton, which pertains to the *birurim*, the refining, from below upward** *— the work of sorting the good out of the world and raising it, starting where the world is,* **through which is made the unity of Havaya and Elokim in the mode of Havaya interwoven within Adnus** *— the world's terms framing, the Divine hidden within and gradually revealed.* **And "bread from heaven" is the unity of Havaya and Elokim in the mode of Adnus interwoven within Havaya — in the mode of Daas Elyon.**

8 בחינת דעת עליון. והיינו, שלחם מן הארץ היא הידיעה

9 דדעת תחתון ששייכת לענין הבירורים מלמטה למעלה,

10 שעל־ידי־זה נעשה היחוד דהוי' ואלקים בבחינת שילוב

11 הוי' באד'. ולחם מן השמים הוא היחוד דהוי' ואלקים

12 בבחינת שילוב אד' בהוי', בבחינת דעת עליון.

DEEP DIVE

The interwoven Names

The four-letter Name Havaya (י-ה-ו-ה) speaks of the infinite power that brings all into being; Adnus (א-ד-נ-י, "Lord") speaks of sovereignty clothed in the order of the world, and stands with Elokim, the Name of nature. Kabbalah writes the two Names interleaved, letter by letter. The maamar's point is about framing: when Havaya leads and Adnus is held inside it, the Infinite defines the world (upper unity); when Adnus leads and Havaya is held inside it, the world defines the frame and the Infinite is discovered within it (lower unity). The diagram shows the principle; the letter sequences are illustrative of the convention, not drawn from the maamar.

Adnus within Havaya

י א ה ד ו נ ה י

Havaya leads — **dominance of Havaya**
= Yichuda Ila'ah · bread from heaven

Havaya within Adnus

א י ד ה נ ו י ה

Adnus leads — **dominance of Adnus**
= Yichuda Tata'ah · bread from the earth · birurim

FIG. 2 · SHILUV — NAVY = LETTERS OF HAVAYA, GOLD = LETTERS OF ADNUS. ILLUSTRATION OF THE CONVENTION (DM 2·15 — DM 3·12)

DEEP DIVE

Birurim: refining from below

From the Arizal's teaching: in the "shattering of the vessels" sparks of holiness fell into the world, mixed with what conceals them. *Birurim* is the work of separating and elevating them — through mitzvos done with physical things, through the body's use of the world for a higher purpose. The maamar will make this the main work: "from below upward," starting with the world as it is.

IN AVODAH · SHABBOS BEREISHIS 5787

Bake some bread from the earth. Bread from heaven is a gift; bread from the earth is earned. Pick one piece of revealed Torah you will work for this year — a masechta, a set of halachos, a daily Rambam — and treat the effort itself as the avodah of Daas Tachton. The manna will come too. But the maamar is about to say that the ploughing comes first.

SUMMARY

Man contains both knowings as two unities: the upper (Adnus within Havaya, the Infinite framing nature) and the lower (Havaya within Adnus, nature framing a hidden Infinite). Torah contains both as bread from heaven and bread from earth; the latter is the knowing of the birurim, the refining from below.

Tishrei and Nissan: the two openings the Torah could have had

BEFORE WE READ

Now the maamar returns to Rashi. "This month is for you" is Nissan, the month of the Exodus and its miracles; Bereishis is Tishrei, the month of creation and nature. Following R. Yitzchak Arama's *Akeidas Yitzchak*, these are two ways G-d conducts the world, and two ways a person comes to know Him. The question becomes precise: a Torah that comes from above "ought" to open from above.

And he concludes in the maamar: according to this we will understand what Rashi wrote, "The Torah need not have begun except from 'This month is for you'," etc. For "Bereishis" and "This month" are the two modes of the conduct above, *hanhagah,* **through which one can know the greatness of the Creator: natural conduct and miraculous conduct (as found in the *Akeidah*,** *R. Yitzchak Arama's fifteenth-century work, gate 38 on this very verse*), **which correspond to the two matters of Daas Elyon and Daas Tachton, Yichuda Ila'ah and Yichuda Tata'ah.**

ג) ומסיים במאמר[12], שעל־פי־זה יובן מה שכתב
רש"י לא היה צריך להתחיל את התורה
אלא מהחדש הזה לכם וכו'. דהנה, בראשית גו' והחדש
גו' הם ב' אופני ההנהגה שלמעלה, שמהם יכולים
לידע גדלות הבורא, הנהגה טבעית והנהגה נסית
(כדאיתא בעקידה[13]), שהם על־דרך ב' הענינים
דדעת־עליון ודעת־תחתון, יחודא־עילאה ויחודא־
תתאה. בראשית גו' הוא ענין הנהגת הטבע, בחינת

"Bereishis" is the matter of the conduct of nature — the level of Daas Tachton, Yichuda Tata'ah — which is the theme of the month of Tishrei, which is the time of the world's creation, to be under the conduct of nature. *The year begins on Rosh Hashanah, the anniversary of creation; Tishrei is the month of a world that runs by its own rules.* **And "This month," the month of Nissan, is the matter of the conduct above nature — the level of Daas Elyon, Yichuda Ila'ah — as found in the Midrash: "When the Holy One, blessed be He, chose Yaakov and his sons** *(as it is written, 'He chooses our inheritance for us, the pride of Yaakov whom He loves, Selah', Tehillim 47:5)*, **He established in it** *(in His world)* **a Rosh Chodesh of redemption,"**

דעת תחתון — יחודא תתאה, שזהו ענינו של חדש
תשרי, שהוא זמן בריאת העולם להיות בבחינת הנהגת
הטבע. והחדש הזה גו', חדש ניסן, הוא ענין הנהגה
שלמעלה מהטבע, בחינת דעת עליון — יחודא עילאה,
כדאיתא במדרש[14] כשבחר (הקב"ה) ביעקב ובניו (כמו
שכתוב[15] יבחר לנו את נחלתנו את גאון יעקב אשר

DVAR MALCHUS · DM 4

אהב סלה) קבע בו (בעולמו) ראש־חדש של גאולה,

which is the matter of *shidud ha-ma'arachos*, the overturning of the natural order, *literally the realignment of the heavenly constellations,* **and the nullification of nature — like the signs and wonders of the Exodus, etc. And this is why the Torah need not have begun except from "This month is for you": since the Torah as a whole is in the category of Daas Elyon, therefore the beginning**

שהוא ענין שידוד המערכות וביטול הטבע, כמו האותות
ומופתים דיציאת מצרים כו'. וזהו שלא היה צריך
להתחיל את התורה אלא מהחדש הזה לכם, דכיון
שהתורה בכלל היא בחינת דעת עליון, לכן צריכה
להיות התחלת התורה מהחדש הזה לכם, שהוא ענין

of the Torah should have been from "This month is for you," which is the matter of Daas Elyon, as explained. *In Chassidus, Rashi's question is no longer "a law book should begin with law." It is: a book from above should open with what is above.*

דעת עליון, כנ"ל. 7

DEEP DIVE

Nature and miracle are both His conduct

The *Akeidah* frames two paths to knowing the Creator: through the steady order of nature, which reveals His wisdom, and through miracle, which reveals that the order itself answers to Him. The maamar maps these onto the two knowings. Note what it does not say: nature is not "less G-dly." It is G-dliness in the mode of the lower knowing — real, ordered, and (as the next units show) the primary arena of the work. Readers of the edition of יבחר לנו 5723 will recognize the verse quoted here, "He chooses our inheritance for us," as the Midrash's proof that Israel's choosing created a "Rosh Chodesh of redemption."

	בראשית · Bereishis	החדש הזה לכם · HaChodesh
MONTH	Tishrei — creation	Nissan — redemption
CONDUCT	Nature (hanhagah tivis)	Above nature (hanhagah nisis)
KNOWING	Daas Tachton · Yichuda Tata'ah	Daas Elyon · Yichuda Ila'ah
DIRECTION	Below → above: birurim	Above → below: shidud ha-ma'arachos
TORAH	Bread from the earth	Bread from heaven
IN THE VERSE	"earth and heaven" (2:4)	"the heavens and the earth" (1:1)

FIG. 3 · THE TWO OPENINGS THE TORAH COULD HAVE HAD (DM 3·13 – DM 4·7; DM 5·5–23)

IN AVODAH · SHABBOS BEREISHIS 5787

Find this year's Nissan in Tishrei. We are at the far end of the calendar from Pesach. The maamar holds that the Torah's "natural" first page was Nissan, the month of redemption. Write down one place in your life where you are waiting for a miracle. Keep the page; the maamar is about to explain why the work starts with nature, and why that is not a demotion of the miracle but the route to it.

SUMMARY

Bereishis/Tishrei is G-d's natural conduct, Daas Tachton; HaChodesh/Nissan is miraculous conduct, Daas Elyon. Since Torah as a whole is Daas Elyon, its expected opening was the month of miracle — which is Rashi's question in its Chassidic form.

Why it opened with Bereishis — and why we read it now

BEFORE WE READ

The answer: "the power of His works" is not only G-d's power to create but the power He gives His people over nature — the power to refine it. This answers the Rashab's question (why it is *Torah*): even the lowest refining needs light from above, and Torah is that light. Two technical terms appear, the Names Mah and Ban; the deep dive explains them. Then a practical consequence: why the reading of Bereishis on this Shabbos powers the whole year.

And what is the reason it opened with Bereishis? Because "He told His people the power of His works" — "the power of His works" means the power and the mastery over nature, *not only that G-d made nature, but that He gives His people mastery to work within it,* **and that is the matter of the *birurim* from below upward, in the mode of Daas Tachton.**

ומה טעם פתח בבראשית, משום כח מעשיו הגיד
לעמו גו', כח מעשיו היינו הכח והשליטה על
הטבע[16], והוא ענין הבירורים מלמטה למעלה בבחינת
דעת תחתון. והטעם שגם ענין זה נכתב בתורה, כי,

And the reason this too was written in the Torah *— returning to the Rashab's question, why a "lower" matter belongs in a book of the upper knowing —* **is that although the *birurim* of Daas Tachton are the birurim of the Name Ban** *(the Name of 52, the lower order that receives and is refined)***, nevertheless this matter too is accomplished through the illumination of the Name Mah** *(the Name of 45, the rectifying light from above)***. Therefore this matter was stated in the Torah, which is in the category of the Name Mah.** *The world cannot refine itself by its own light; the power to refine is a light from above, and Torah is that light, so the account of the world's making is Torah.* **And this is "the entire earth belongs to the Holy One, blessed be He, and He gave it to whomever was upright in His eyes": for the dimension of giving is from the Name Mah, in the mode of drawing down from above to below. And this is also "to whomever was upright," as in "the upright shall behold His face"** *(Tehillim 11:7). The second and third questions are now answered: "giving" is Mah descending; the "upright" are those who see His face — the light of Mah — within the world of Ban.*

אף־על־פי שהבירורים דדעת תחתון הם הבירורים דשם
ב"ן, מכל־מקום, גם ענין זה הוא על־ידי הארת שם
מ"ה, ולכן נאמר ענין זה בתורה, שהיא בחינת שם
מ"ה. וזהו כל הארץ של הקב"ה היא ונתנה לאשר ישר
בעיניו, דבחינת נתינה היא משם מ"ה, בבחינת המשכה
מלמעלה למטה. וזהו גם כן לאשר ישר, כמו ישר יחזו
פנימו[17].

And one may say that this is why at the beginning of the year we read Parshas Bereishis, which speaks of the order of conduct according to nature: because then begins the order of the avodah in the world, in the birurim from below upward. And the power for this comes through reading this matter in the Torah — as said, even the refining of Ban is through the illumination of Mah, which is Torah. This is the empowerment for the work of refining

ויש לומר שזהו שבתחלת השנה קורין פרשת בראשית
שבה מדבר אודות סדר ההנהגה על־פי טבע, לפי
שאז מתחיל סדר העבודה בעולם בענין הבירורים
מלמטה למעלה, והכח לזה הוא על־ידי־זה שקורין ענין
זה בתורה, כנ"ל שגם ענין הבירורים דשם ב"ן הוא

throughout the whole year, drawn down through the Torah reading on Shabbos Bereishis, which is an all-inclusive Shabbos, as in the saying of my father-in-law the Rebbe: *the Rebbe Rayatz,* "According to how one stands *(vi m'shtelt zich, how one sets oneself up)* on Shabbos Bereishis, so it is drawn down for the entire year."

24 על־ידי הארת שם מ"ה, שזהו ענין התורה, וזוהי

25 הנתינת כח לעבודת הבירורים במשך כל השנה כולה

DVAR MALCHUS · DM 5

1 שנמשכת על־ידי הקריאה בתורה בשבת בראשית,

2 שהיא שבת כללית, כפתגם כ"ק מו"ח אדמו"ר[18] שלפי

3 אופן העמידה (ווי מ'שטעלט זיך) בשבת בראשית כך

4 נמשך על כל השנה כולה.

DEEP DIVE

Mah and Ban

In the Arizal's system the Name Havaya can be "filled" by spelling out its letters in different ways, giving different numerical values. Spelled with alefs, it totals 45, *Mah*; spelled with heys, it totals 52, *Ban*. Mah is the masculine, rectifying light of Tikkun; Ban is the feminine, receiving dimension that holds the fallen sparks of Tohu and is to be refined. The maamar's claim is structural: the refining of Ban never happens by Ban alone. It always needs the illumination of Mah — and Torah is "the category of Mah." So the account of the lowest work belongs in the highest book. (Mah also equals *adam*, 45, a point the maamar uses in unit 7.)

IN AVODAH · SHABBOS BEREISHIS 5787

This Shabbos sets the year. The Rebbe Rayatz's saying is a practical instruction for this week. Choose, on Shabbos Bereishis, one concrete "birur" for the year — a habit of speech, a use of money, a use of the phone — and decide in advance how you will refine it. Say it out loud at the Shabbos table. The maamar says the reading of Bereishis gives the strength for exactly this kind of work, if you stand ready for it.

SUMMARY

It opened with Bereishis because "the power of His works" is the mastery over nature given to Israel — the refining from below. It is written in Torah because even the refining of Ban needs the light of Mah, which is Torah. "Giving" is Mah descending; the "upright" see His face within the world. Shabbos Bereishis gives strength for the whole year's work.

Heaven first, earth first: both orders in one parsha

BEFORE WE READ

Both answers to Rashi turn out to be written into Bereishis itself. The first verse puts heaven before earth; the summary verse at the end of the creation account (2:4) puts earth before heaven. The maamar reads them as two orders: the order in which light is revealed, and the order of the purpose for which it was revealed.

And one may add to this in greater detail: the two matters of Daas Elyon and Daas Tachton, Yichuda Ila'ah and Yichuda Tata'ah, exist within the matter of Bereishis itself. This is what is written, "In the beginning, G-d created the heavens and the earth" — for the difference between heaven and earth parallels the difference between Daas Elyon and Yichuda Ila'ah, and Daas Tachton and Yichuda Tata'ah. *Heaven is the domain of the upper knowing, where G-dliness is evident; earth is the domain of the lower, where the world is evident and G-dliness must be found.*

ד) ויש להוסיף בזה בפרטיות יותר, שב' הענינים
דדעת עליון ודעת תחתון, יחודא־עילאה
ויחודא־תתאה, ישנם בענין דבראשית גופא, שזהו מה
שכתוב בראשית ברא אלקים את השמים ואת הארץ,
שהרי החלוק בין שמים לארץ הוא על־דרך החלוק
שבין דעת עליון ויחודא־עילאה, לדעת תחתון
ויחודא־תתאה[19]. ובזה גופא ישנו הסדר דבראשית גו'

And within this itself there is the order of "Bereishis... the heavens and the earth," in which heaven precedes earth — this parallels "the Torah need not have begun except from 'This month is for you'" (Daas Elyon and Yichuda Ila'ah). And there is the order of "on the day Havaya Elokim made earth and heaven" *(Bereishis 2:4)*, **in which earth precedes heaven — this parallels "it opened with Bereishis" (Daas Tachton and Yichuda Tata'ah).** *One parsha, one Torah, two orders: the text holds both sides of Rashi's question within itself.*

את השמים ואת הארץ, ששמים קדמו לארץ, שזהו
על־דרך שלא היה צריך להתחיל את התורה אלא
מהחדש הזה לכם (דעת־עליון ויחודא־עילאה), וישנו
הסדר דביום עשות הוי' אלקים ארץ ושמים[20], שארץ
קדמה לשמים, שזהו על־דרך פתח בבראשית (דעת־
תחתון ויחודא־תתאה). וכללות הענין בזה, שקדימת

And the general idea: the precedence of heaven over earth is in the order of creation, from the standpoint of the revelations, etc. — and from that standpoint there is an advantage to Daas Elyon and Yichuda Ila'ah. But from the standpoint of the intent of creation, which is entirely so that there be the avodah of refining from below upward specifically, then earth precedes heaven — and from that standpoint there is an advantage specifically to the avodah of Daas Tachton and Yichuda Tata'ah. *In the order of light, heaven comes first. In the order of purpose — G-d's desire for a dwelling in the lower realms (Midrash Tanchuma; Tanya ch. 36) — earth comes first.*

שמים לארץ היא בסדר הבריאה מצד בחינת הגלויים
כו', שמצד זה יש מעלה בדעת עליון ויחודא־עילאה.
אבל מצד כונת הבריאה, שכללותה הוא כדי שתהיה
עבודת הבירורים מלמטה למעלה דוקא, אזי ארץ קדמה
לשמים, ומצד זה יש מעלה בעבודה שבבחינת דעת
תחתון ויחודא־תתאה דוקא.

DEEP DIVE

The order of light and the order of purpose

Chassidus often distinguishes *seder ha-hishtalshelus*, the order in which light descends (higher first), from *kavanas ha-beriah*, the purpose for which it descends (the lowest first, because the lowest is the goal). A builder draws the roof on the plan, but the house exists for the people who will live on its ground floor. The maamar finds this distinction in the Torah's own word order: *es ha-shamayim ve-es ha-aretz* (1:1) and *eretz ve-shamayim* (2:4).

Order of revelation

Bereishis 1:1 · את השמים ואת הארץ

1 · Heaven — Daas Elyon

▼ light descends

2 · Earth — Daas Tachton

Advantage: the upper knowing.

Order of purpose

Bereishis 2:4 · ארץ ושמים

1 · Earth — the birurim

▲ refined from below

2 · Heaven

Advantage: the lower knowing — "a dwelling below."

FIG. 4 · ONE PARSHA, TWO ORDERS (DM 5·11–23)

IN AVODAH · SHABBOS BEREISHIS 5787

Let the ground floor lead. In the order of light, the inspiring things come first — the farbrengen, the niggun, the idea. In the order of purpose, the ground comes first — the dishes, the commute, the invoice. This week, when you feel the gap between them, say the verse to yourself: *eretz ve-shamayim*. The ground is not where you go after the inspiration fades. It is what the inspiration was for.

SUMMARY

Bereishis 1:1 places heaven before earth: the order of revelation, where the upper knowing has the advantage. Bereishis 2:4 places earth before heaven: the order of purpose, where the lower knowing — the refining from below — has the advantage. Both answers to Rashi's question are written in the parsha itself.

The avodah begins below: inheritance, nature, the body, the habit, the bird

BEFORE WE READ

The longest section turns the principle into avodah. The beginning and the essence of the work is the lower knowing. The maamar shows it at five levels: the Land of Israel (inherited through deeds), mitzvos (done through nature), the soul (descended to refine the body), Torah study (the 101st review), and the delight it brings above (the talking bird).

And the explanation: the beginning and the essence of the avodah is specifically in the mode of Daas Tachton and Yichuda Tata'ah — this is the matter of "it opened with Bereishis," the matter of the birurim from below upward. This avodah is in the manner of "He told His people the power of His works, to give them the inheritance of the nations"; that is, first He gave it to them, and afterward He took it from them and gave it to us — through our deeds and our avodah in refining the world. *The land passes from "them" to "us" not only by decree but because Israel's work in the world changes what the ground is: the nations' inheritance becomes a holy inheritance. The second question — what "giving the inheritance of the nations" means — is answered in avodah.*

24 ה) והענין בזה, דהנה התחלת ועקר העבודה היא
25 בבחינת דעת תחתון ויחודא־תתאה
26 דוקא, שזהו ענין דפתח בבראשית, ענין הבירורים
27 מלמטה למעלה, שעבודה זו היא באופן דכח מעשיו
28 הגיד לעמו לתת להם נחלת גוים, והיינו, שתחלה נתנה

DVAR MALCHUS · DM 6

1 להם, ואחר־כך נטלה מהם ונתנה לנו, על־ידי מעשינו
2 ועבודתנו בבירור העולם. שלכן, הנה גם קיום התורה

Therefore, even the fulfillment of Torah and mitzvos must be specifically clothed in the way of nature (as is known in the story about the Alter Rebbe regarding Kiddush Levanah). *The story is told in the sicha of 19 Kislev 5692 (Likkutei Dibburim vol. 4, as cited). The point the maamar takes from it is that even a mitzvah is to be done through natural means, not by stepping outside nature, because the natural world is where the work is meant to happen.*

3 ומצות צריך להיות בהתלבשות בדרך הטבע דוקא
4 (וכידוע הספור אודות אדמו"ר הזקן בנוגע לקדוש
5 לבנה[21]). ועל־דרך־זה בנוגע לבירור הגוף ונפש

And similarly regarding the refinement of the body and the animal soul, which is the whole matter of the soul's descent into the body: it did not descend in order to rectify itself, for the soul itself needs no rectification at all *(Tanya ch. 37)* **— it is already rectified, since its root is from the Name Mah (numerically *adam*, 45), which is in the realm of *Tikkun*** *(Rectification, the stable order that followed the broken world of Tohu).* **Rather, its descent below is in order to rectify the body and the animal soul, etc.** *The descent is not a punishment or a test of the soul. It is an assignment: the soul has been sent to work on the body.*

6 הבהמית, שזהו כללות ענין ירידת הנשמה בגוף, שלא
7 ירדה כדי לתקן את עצמה, כי הנשמה עצמה אינה
8 צריכה תקון כלל[22], שכבר נתקנה, לפי ששרשה משם
9 מ"ה (בגימטריא אדם[23]) שבבחינת התקון[24], אלא
10 ירידתה למטה היא כדי לתקן את הגוף ונפש הבהמית
11 כו'. ובשביל זה צריכה להיות העבודה באופן דכח

And for this the avodah must be in the manner of "the power of His *works*" — *ma'asav* — which is the matter of *ma'aseh*, deed, (also) in the sense of *kefiyah*, compulsion, *as the Sages use "me'asin" to mean "they compel";* **which is the avodah of *iskafya*,** *subduing the animal soul against its inclination.* **(And even the study of Torah must specifically be in a manner that changes one's habit, as is known about the advantage of one who reviews his chapter a hundred and one times, because this is beyond his habit.)** *Chagigah 9b: one who reviews a hundred times is not like one who reviews a hundred and one. The Alter Rebbe explains (Tanya ch. 15): in that era a hundred reviews was the norm; the hundred-and-first is the one that breaks habit, and so it is called "serving G-d."*

12 מעשיו, שהוא ענין המעשה (גם) מלשון כפיה[25], שזוהי
13 העבודה דאתכפיא (ועד שגם למוד התורה צריך להיות
14 באופן של שנוי הרגילות דוקא, כידוע[26] בענין המעלה
15 דשונה פרקו מאה פעמים ואחד, לפי שזהו יותר
16 מרגילותו). וזוהי גם כללות המעלה של עובדי הוי'

And this is also the general advantage of those who serve Havaya with their body over those who serve Havaya with their soul, *as the Rebbe Rashab develops in Hemshech 5666;* **this stems from the advantage of the avodah of iskafya: because of the novelty in it, it brings about delight above — as in the well-known parable of the talking bird.** *A king is given a bird that has been taught to speak. He delights in it, not because its words are wise — his ministers speak more wisely — but because speech is foreign to its nature. So the animal soul subdued and turned toward G-d brings more delight above than the native praise of a soul that never needed subduing.*

17 בגופם לגבי עובדי הוי' בנשמתם[27], שזהו מצד מעלת
18 העבודה דאתכפיא, שמצד החדוש שבה הרי היא
19 פועלת תענוג למעלה, כמשל הידוע מצפור המדברת[28].

DEEP DIVE

The talking bird

The parable (Likkutei Torah, Bamidbar 20a, as cited) answers a hard question: why should G-d prefer the clumsy service of a body to the pure service of a soul or an angel? The answer is *chiddush*, novelty. What a being does by its nature brings no surprise; what it does against its nature is new. The animal soul is the "bird": its nature is to want for itself. When it is made to speak — to want G-dliness — the delight above is of a different order. This is why the maamar can say that the lower knowing is the essence of the work and not merely its first stage.

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Do the hundred-and-first. Pick one area where you are already good — a daily shiur, a set amount of tzedakah, a regular mitzvah campaign — and add one unit beyond the habit: the 101st review. Not because one more matters in quantity, but because the one beyond habit is the one the maamar calls avodah. Habit is the soul doing what it already does; the 101st is the bird speaking.

SUMMARY

The work begins and centers below. The Land becomes ours through our deeds; mitzvos are clothed in nature; the soul, already whole, descended to refine the body; Torah study must break habit (the 101st review); and iskafya brings a delight above that the soul's native service cannot — the talking bird.

Then upward — and the imprint that remains

BEFORE WE READ

Only after the lower work does a person rise to the upper knowing, the "HaChodesh" of his own avodah. The maamar adds a subtle point from the Alter Rebbe's introduction to Shaar HaYichud VehaEmunah ("Chinuch Katan"): between levels a person "falls," and what carries him across is the *reshimu*, the imprint of where he began.

And this is "it opened with Bereishis": this is the beginning and essence of the avodah, and only afterward does one come to the avodah in the mode of Daas Elyon and Yichuda Ila'ah, which is the matter of "This month is for you."

Even more: even after a person rises in his avodah and reaches the level of Daas Elyon and Yichuda Ila'ah, there must remain with him an impression from the level of Daas Tachton and Yichuda Tata'ah (as the Alter Rebbe explains briefly and by allusion in the introduction to Shaar HaYichud VehaEmunah, "Chinuch Katan," explaining the verse "Train the youth according to his way; even when he grows old he will not depart from it" *(Mishlei 22:6)*: that at the time of ascent from level to level, when he is in a state of falling from his first level — which is what is written, "Seven times the tzaddik falls and rises" *(Mishlei 24:16)* — there remains in him the *reshimu*, the imprint, of his first level). *The Alter Rebbe's "small education" is the avodah built on knowing G-d through His creation. Every true ascent passes through a gap in which the old level is gone and the new one has not arrived. What keeps a person from being lost in the gap is the imprint of the beginning. The lower knowing does not stay behind; it travels with him.*

DVAR MALCHUS · DM 7

1 וזהו פתח בבראשית, שזוהי התחלת ועקר העבודה, ורק
2 לאחרי־זה באים לעבודה שבבחינת דעת עליון
3 ויחודא־עילאה, שזהו ענין דהחדש הזה לכם. ויתרה
4 מזה, שגם לאחרי שהאדם מתעלה בעבודתו ומגיע
5 לבחינת דעת עליון ויחודא־עילאה, צריך שישאר אצלו
6 רשם ממדרגת דעת תחתון ויחודא־תתאה (ועל־דרך
7 שמבאר אדמו"ר הזקן בקצור וברמז בהקדמה לשער
8 היחוד והאמונה, חנוך קטן, בפרוש הפסוק[29] חנוך לנער
9 על פי דרכו גם כי יזקין לא יסור ממנה, שבעת העליה
10 ממדרגה למדרגה שאז הוא בבחינת נפילה ממדרגתו
11 הראשונה, שזהו מה שכתוב[30] שבע יפל צדיק וקם,
12 נשאר בו הרשימו ממדרגתו הראשונה).

DEEP DIVE

Reshimu: what remains between levels

In the Chinuch Katan the Alter Rebbe describes the tzaddik's ascent as a sequence of falls: between one level and the next he must leave the first before he can reach the second, and in that moment he is "fallen" relative to where he was. The verse "even when he grows old he will not depart from it" is the promise that the training of youth — the first, lower avodah — leaves a *reshimu*, an imprint, that survives the fall. The maamar applies this to the two knowings: the upper knowing never erases the lower; it carries the lower within it as its own foundation. (The same word, *reshimu*, names in Kabbalah the imprint that remains after the tzimtzum — the residue from which a world can be built.)



FIG. 5 · "SEVEN TIMES THE TZADDIK FALLS AND RISES" — EACH ASCENT PASSES A GAP; THE GOLD BAND IS THE RESHIMU OF THE FIRST LEVEL, CARRIED UPWARD (DM 7·3–12)

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Keep your Chinuch Katan. Ask yourself what your "first level" was — the simple reason you first took on a mitzvah, the first farbrengen that moved you, the plain fear of Heaven of a child. The maamar says that when you rise, you will fall between levels, and that the imprint of this beginning is what carries you. Do not outgrow it. Write it down and keep it where you will find it in a hard week.

SUMMARY

After the lower work comes the upper knowing ("This month is for you"). Even there, an imprint of the lower must remain: as the Chinuch Katan explains, each ascent passes through a fall, and the reshimu of the first level carries a person through.

Strength from heaven, crown from earth

BEFORE WE READ

The last movement balances the scales and then tips them. The lower work cannot succeed without empowerment from the upper — which is why even Bereishis 1:1 says "heaven" first. But the essential drawing-down of light comes through the lower. The parsha's summary verse says "earth and heaven," and spells *toldos* in full — the spelling that, in the Midrash, points to Moshiach. The maamar ends with the image of the crown: what is below becomes the crown of what is above.

However, although the essence of the avodah is in the mode of Daas Tachton and Yichuda Tata'ah, nevertheless — in order that the avodah of Daas Tachton and Yichuda Tata'ah be as it should (and even to the point that through it one also reaches the avodah of Daas Elyon and Yichuda Ila'ah) — there is need for an empowerment from the matter of Daas Elyon and Yichuda Ila'ah. *The Rebbe Rashab's Kuntres Eitz HaChayim (ch. 7–9) warns that a lower unity cut off from the upper unity does not hold: the refining needs to be connected to a knowing beyond the world, or it sinks into the world it was meant to refine.*

13 אמנם אף שעקר העבודה היא בבחינת דעת תחתון
14 ויחודא־תתאה, מכל־מקום, כדי שהעבודה
15 שבבחינת דעת תחתון ויחודא־תתאה תהיה כדבעי
16 (ועד שעל־ידה יגיעו גם לעבודה שבבחינת דעת עליון
17 ויחודא־עילאה), יש צרך בנתינת כח מהענין דדעת
18 עליון ויחודא־עילאה[31]. וזהו שגם כאשר פתח

And this is why even when it opened with Bereishis, it says "the heavens and the earth" — heaven first and afterward earth: this is the empowerment from the level of Daas Elyon and Yichuda Ila'ah (the level of heaven), so that the work of refining in the mode of Daas Tachton and Yichuda Tata'ah can take place (just as the whole matter of Bereishis was written in the Torah, as explained in section 3). *Heaven comes first in the first verse not as the goal but as the source of strength.*

19 בבראשית נאמר את השמים ואת הארץ, שמים תחלה
20 ואחר־כך ארץ, שזוהי הנתינת כח שמצד בחינת דעת
21 עליון ויחודא־עילאה (בחינת שמים) כדי שתוכל להיות
22 עבודת הבירורים בבחינת דעת תחתון ויחודא־תתאה
23 (על־דרך שכללות הענין דבראשית נכתב בתורה, כנ"ל
24 סעיף ג). ומכל־מקום[32], עקר העבודה היא בענין

Nevertheless, the essence of the avodah is the refining in the mode of Daas Tachton and Yichuda Tata'ah (the level of earth) specifically; and through this specifically comes the essential drawing-down, *hamshachah, of G-dly light. (The transcribers recalled the Rebbe comparing this to the Thirteen Attributes of Mercy that "never return empty": they flow to "the remnant of His inheritance," to one who makes himself like a remnant — iskafya — and that makes the vessel ready.)* **Therefore it is said at the close of the parsha** *of creation,* **"These are the generations of the heavens and the earth when they were created, on the day Havaya Elokim made earth and heaven" — earth first.**

25 הבירורים בבחינת דעת תחתון ויחודא־תתאה (בחינת
26 ארץ) דוקא, ועל־ידי־זה דוקא נעשה עקר ההמשכה[33],
27 ולכן נאמר בסיום הפרשה אלה תולדות השמים והארץ
28 בהבראם, ביום עשות הוי' אלקים ארץ ושמים, ארץ

DVAR MALCHUS · DM 8

1 תחלה. וזהו גם הענין דנקבה תסובב גבר[34], אשת חיל

And this is also the matter of "the female shall encompass the male" *(Yirmiyahu 31:21)*, **"a woman of valor is the crown of her husband"** *(Mishlei 12:4) — the receiver, the lower, becoming the crown of the giver, the upper —* **which will be at the culmination of the avodah,** *when, as the transcribers recalled, there will be revealed in the earth specifically a level that is above heaven and earth together;* **when the promise is fulfilled, "These are the generations (*toldos*, written in full) of Peretz"** *(Rus 4:18),* **with the coming of Moshiach our righteous one: "David My servant shall be their prince forever"** *(Yechezkel 37:25). The Midrash notes that toldos is spelled full, with both vavs, only twice: in Bereishis 2:4 and in the line of Peretz that leads to David. The verse that puts earth before heaven has the same spelling as the generations of Moshiach. The maamar's answer to Rashi ends there: the Torah opened with the earth because the earth is where the redemption is made.*

2 עטרת בעלה[35], שיהיה בגמר העבודה[36], כאשר יקים

3 היעוד[37] אלה תולדות (תולדות מלא[38]) פרץ גו', בביאת

4 משיח צדקנו, דוד עבדי נשיא להם לעולם[39].

DEEP DIVE

Toldos written full

Bereishis Rabbah 12:6: every *toldos* in Tanach is written defectively (missing a vav) except two, Bereishis 2:4 and Rus 4:18. Before the sin, creation was whole; after it, six things were diminished, and the spelling of *toldos* lost a letter. They return with "the generations of Peretz," the line of David and Moshiach. The maamar joins the two full spellings: the verse in which earth precedes heaven, and the verse that names the redeemer's line. The world made complete, and the earth in front, are one promise.



Heaven → earth (1:1): the strength, *nesinas ko'ach*, from Daas Elyon.
Earth → heaven (2:4): the essential drawing-down, through the birurim.
Culmination: נקבה תסובב גבר · אשת חיל עטרת בעלה — the receiver encircles and crowns the giver; תולדות written full, as in אלה תולדות פרץ.

FIG. 6 · THE CLOSE OF THE MAAMAR (DM 7·13 – DM 8·4)

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Make the earth a crown. "A woman of valor is her husband's crown": the one who receives becomes the glory of the giver. Choose one ordinary, "lower" part of your week — work, a household task, a commute — and treat it this Shabbos as the place the year's light will be drawn, not as a distraction from it. At the Shabbos table, tell one person what you are going to refine this year, and how. That is *eretz ve-shamayim*: earth first.

SUMMARY

The lower work needs strength from above (heaven first in 1:1), but the essential drawing-down of light comes through the lower (earth first in 2:4). At the culmination, the lower will crown the upper — "a woman of valor is her husband's crown" — with the full *toldos* of Peretz: Moshiach.

Glossary

דעת עליון	*Daas Elyon*	The upper knowing: from G-d's vantage, above is real (yesh), below is nothing (ayin).
דעת תחתון	*Daas Tachton*	The lower knowing: from the creature's vantage, below is real, the Divine is "nothing" — ungraspable.
יחודא עילאה	*Yichuda Ila'ah*	The upper unity: only G-d exists; the world is not even a "something" to be nullified.
יחודא תתאה	*Yichuda Tata'ah*	The lower unity: the world exists and is nullified to its source.
יש / אין	*Yesh / Ayin*	"Something" / "nothing." The maamar distinguishes two ayins: the true Being beyond being-a-thing, and the ungraspable glimmer at the world's source.
הארה דהארה	*Ha'arah d'ha'arah*	"A glimmer of a glimmer": the faint, remote radiance from which created being arises.
שילוב	*Shiluv*	Interweaving of the letters of two Divine Names; which Name leads determines which unity is expressed.
הוי' / אד' / אלקים	*Havaya / Adnus / Elokim*	Havaya: the Name of infinite, creating power. Adnus and Elokim: Names of sovereignty and concealment clothed in nature.
גליא דתורה	*Galya d'Torah*	The revealed dimension of Torah — law and its reasoning. "Bread from the earth."
פנימיות התורה	*Pnimiyus haTorah*	The inner dimension of Torah. "Bread from heaven."
בירורים	*Birurim*	Refining: separating and elevating the sparks of holiness within the world, from below upward.
הנהגה טבעית / נסית	*Hanhagah tivis / nisis*	Natural / miraculous Divine conduct (Akeidas Yitzchak).
שידוד המערכות	*Shidud ha-ma'arachos*	The overturning of the natural order; literally, realigning the constellations.
שם מ"ה / שם ב"ן	*Shem Mah / Shem Ban*	The Name Havaya filled with alefs (45) and with heys (52): rectifying light from above, and the receiving order to be refined.
תיקון	*Tikkun*	Rectification: the stable world-order that followed Tohu. The soul's root is in Tikkun.
אתכפיא	*Iskafya*	Subduing the animal soul against its inclination; the avodah of "ma'aseh" as compulsion.
עובדי הוי' בגופם	*Ovdei Havaya b'gufam*	Those who serve G-d with the body (souls in bodies), whose service has the advantage of novelty.
חנוך קטן	*Chinuch Katan*	The Alter Rebbe's introduction to Shaar HaYichud VehaEmunah (Tanya part 2).
רשימו	*Reshimu*	Imprint; what remains of a level after one has left it.

המשכה	*Hamshachah*	Drawing down of G-dly light.
שבת בראשית	*Shabbos Bereishis*	The all-inclusive Shabbos whose stance sets the whole year.
תולדות מלא	*Toldos malei*	“Generations” spelled with both vavs — only in Bereishis 2:4 and Rus 4:18.

APPARATUS

The maamar's footnote apparatus

All 39 footnotes of the printing, reproduced as printed (Hebrew) with an English rendering. Notes beginning בזכרון אחדים ("as some recalled") are the transcribers' records of points not universally remembered. VERIFIED = a verse, Talmud page, or Tanya chapter confirmed; AS CITED = reproduced from the printing, internal page locators not independently opened.

1	פרשתנו א, א.	Bereishis 1:1.	VERIFIED
2	רד"ה בראשית ברא תרע"ו (המשך תער"ב ח"ב ע' א'קעה). וראה גם ד"ה זה תשט"ו. תשט"ז (סה"מ תשט"ו ע' יט ואילך. תשט"ז ע' מא ואילך).	The Rebbe Rashab's maamar beginning Bereishis Bara, 5676 (Hemshech Ayin-Beis vol. 2, p. 1175). See also the maamar of this heading, 5715 and 5716 (Sefer HaMaamarim 5715 p. 19 ff.; 5716 p. 41 ff.).	AS CITED
3	בא יב, ב.	Shemos 12:2.	VERIFIED
4	תהלים קיא, ו.	Tehillim 111:6.	VERIFIED
5	ראה רד"ק לתהלים יט, ח. ספר השרשים להרד"ק ערך ירה.	See Radak on Tehillim 19:8; Radak's Sefer HaShorashim, s.v. ירה.	AS CITED
6	ראה גם תו"מ סה"מ אדר ע' קו.	See also Toras Menachem, Sefer HaMaamarim Adar, p. 107.	AS CITED
7	שמואל-א ב, ג.	Shmuel I 2:3.	VERIFIED
8	ראה תקו"ז תס"ט בתחילתו.	See Tikkunei Zohar, beginning of Tikkun 69.	AS CITED
9	ראה תו"א יתרו סח, א. לקו"ת פ' ראה כג, ד. שמע"צ פג, א. ובכ"מ.	See Torah Or Yisro 68a; Likkutei Torah Re'eh 23d; Shemini Atzeres 83a; and elsewhere.	AS CITED
10	בזכרון אחדים: ע"ד מארז"ל רגלי החיות כנגד כולן (חגיגה יג, א. וראה תניא ספי"ג).	As some recalled: like the Sages' saying "the feet of the Chayos correspond to all of them" (Chagigah 13a; see Tanya end of ch. 13).	AS CITED
11	ראה לקו"ת שמע"צ פט, ב. מאמרי אדה"ז תקס"ה ח"ב ע' תתקלה ואילך. סה"מ תרכ"ו ע' רמב ואילך.	See Likkutei Torah Shemini Atzeres 89b; Maamarei Admur HaZaken 5565 vol. 2 p. 935 ff.; Sefer HaMaamarim 5626 p. 242 ff.	AS CITED
12	שם ע' א'קפא.	Ibid. (Hemshech Ayin-Beis vol. 2) p. 1181.	AS CITED
13	שער לח – עה"פ (בא יב, ב) החודש הזה לכם. הובא ונתבאר באוה"ת פרשתנו יח, ב ואילך. סה"מ תרנ"ד ע' קלא ואילך. המשך תרס"ו ע' קנו. סה"מ תרע"ח ע' רכה. וראה לקו"ש חי"ז ע' 152 ואילך.	Gate 38, on the verse (Shemos 12:2) "This month is for you." Cited and explained in Ohr HaTorah, Bereishis 18b ff.; Sefer HaMaamarim 5654 p. 131 ff.; Hemshech 5666 p. 156; Sefer HaMaamarim 5678 p. 225; see Likkutei Sichos vol. 17 p. 152 ff.	AS CITED
14	שמו"ר פט"ו, יא.	Shemos Rabbah 15:11.	AS CITED
15	תהלים מז, ה.	Tehillim 47:5.	VERIFIED
16	ראה גם המשך תער"ב שם ע' א'קנג.	See also Hemshech Ayin-Beis, ibid. p. 1153.	AS CITED
17	תהלים יא, ז.	Tehillim 11:7.	VERIFIED
18			AS CITED

	ראה לקו"ש ח"כ ע' 556 בהערה (ד"ה דעם באַוואוסטן וואָרט). וש"נ.	See Likkutei Sichos vol. 20 p. 556, note (s.v. “dem bavustn vort”), and sources cited there.	
19	לקו"ת עקב טו, ב.	Likkutei Torah Eikev 15b.	AS CITED
20	פרשתנו ב, ד.	Bereishis 2:4.	VERIFIED
21	שיחת י"ט כסלו תרצ"ב (לקו"ד ח"ד תשנב, ב ואילך). וראה גם לקו"ש ח"ה ע' 80.	Sicha of 19 Kislev 5692 (Likkutei Dibburim vol. 4, 752b ff.). See also Likkutei Sichos vol. 5 p. 80.	AS CITED
22	תניא פל"ז (מח, ב) מעץ חיים שער כו (שער הצלם) פ"א.	Tanya ch. 37 (48b), from Eitz Chaim, Shaar 26 (Shaar HaTzelem) ch. 1.	VERIFIED
23	ראה עץ חיים שער י (שער התיקון) פ"ג.	See Eitz Chaim, Shaar 10 (Shaar HaTikkun) ch. 3.	AS CITED
24	ראה שערי תשובה לאדמו"ר האמצעי פ, סע"ד. קמא, ב.	See Shaarei Teshuvah of the Mitteler Rebbe 80d; 141b.	AS CITED
25	ראה סה"מ תרע"ח ע' קכא. ע' קכד ואילך. ע' קצב. תרצ"ט ע' 191.	See Sefer HaMaamarim 5678 pp. 121, 124 ff., 192; 5699 p. 191.	AS CITED
26	חגיגה ט, ב. תניא פט"ו.	Chagigah 9b; Tanya ch. 15.	VERIFIED
27	ראה המשך תרס"ו ע' קנז ואילך. סה"מ תרח"ץ ע' רנב ואילך. תש"ח ע' 210 ואילך.	See Hemshech 5666 p. 157 ff.; Sefer HaMaamarim 5698 p. 252 ff.; 5708 p. 210 ff.	AS CITED
28	ראה לקו"ת במדבר כ, א. ובכ"מ.	See Likkutei Torah Bamidbar 20a, and elsewhere.	AS CITED
29	משלי כב, ו.	Mishlei 22:6.	VERIFIED
30	שם כד, טז.	Ibid. 24:16.	VERIFIED
31	ראה קונטרס עץ החיים פ"ז-ט.	See Kuntres Eitz HaChayim ch. 7–9.	AS CITED
32	ראה גם סד"ה כה אמר ה' השמים כסאי תרע"ו (המשך תער"ב שם ע' א'קפח).	See also the maamar Ko Amar Hashem HaShamayim Kis'i 5676 (Hemshech Ayin-Beis ibid. p. 1188).	AS CITED
33	בזכרון אחדים: וע"ד משנת"ל (ד"ה שובה דש"פ וילך פ"ב (לעיל ע' יד)) בענין המשכת י"ג מדות הרחמים שאינן חוזרות ריקם, שנמשכים לשארית נחלתו, למי שמשים עצמו כשיריים (שזהו"ע דאתכפיא), שעי"ז מכשירים את הכלי לקבל את הגילויים העליונים, וגם, שיומשך האור למקום הראוי, ולא תהי' יניקה לחיצונים.	As some recalled: similar to what was explained earlier (maamar Shuvah, Shabbos Vayeilech, sec. 2) regarding the drawing-down of the Thirteen Attributes of Mercy, which never return empty: they are drawn to “the remnant of His inheritance,” to one who makes himself like leftovers (which is iskafya). This prepares the vessel to receive the higher revelations, and ensures the light is drawn to its proper place, with no nurture to the external forces.	AS CITED
34	ירמי' לא, כא.	Yirmiyahu 31:21.	VERIFIED
35	משלי יב, ד.	Mishlei 12:4.	VERIFIED
36	בזכרון אחדים: שאז יתגלה בארץ דוקא בחי' שלמעלה משמים וארץ גם יחד.	As some recalled: for then there will be revealed in the earth specifically a level above heaven and earth together.	AS CITED
37	רות ד, יח.	Rus 4:18.	VERIFIED

38	ב"ר פי"ב, ו. שמו"ר פ"ל, ג.	Bereishis Rabbah 12:6; Shemos Rabbah 30:3.	AS CITED
39	יחזקאל לו, כה.	Yechezkel 37:25.	VERIFIED

METHOD

Reshimu, Atzmut OS, and how these editions are made

Reshimu builds runtime governance for AI agents — the Four Gates, which check what an agent may do before it acts. **Atzmut OS** is the audit and escalation layer underneath: every claim an agent makes is logged against its source and escalated when it cannot be traced. These editions are produced under the same discipline, applied to Torah.

1. **The printed page is the source.** The Hebrew is transcribed line by line from rasterized images of the printed pages, in tight bands, so that printed line breaks are exact. It is never reconstructed from memory.
2. **A second witness checks the first.** The transcription was compared word by word with an independent digital witness of the same discourse (Toras Menachem 5726 vol. 1, pp. 152–156).
3. **Every footnote is reproduced as printed.** Each carries a status: `VERIFIED` (opened and confirmed), `AS CITED` (reproduced from the printed apparatus, not independently opened), or UNVERIFIED (flagged; never dressed as confirmed).
4. **Translation and elucidation are typographically separate.** Bold is the Hebrew's own words; lighter italic is editorial. A proposed connection the text does not state is marked as a suggestion.
5. **Nothing is asserted that is not traceable to the printed source.**

Colophon

בראשית ברא אלקים — maamar said by the Rebbe on Shabbos Parshas Bereishis, Shabbos Mevarchim MarCheshvan 5726 (27 Tishrei; 23 October 1965). *Hanachah bilti mugah*. Hebrew of record: the *Dvar Malchus* printing for Parshas Bereishis (page images as reproduced in Hafatzas HaMaayanos's free translation, Shabbos Bereishis 5779). Cross-checked against *Toras Menachem* 5726 vol. 1 (Vaad Hanachos BeLahak), pp. 152–156.

English translation, elucidation, deep dives, diagrams, avodah sidebars and summaries are new to this edition and carry no authority beyond themselves. Where they depart from the Hebrew, the Hebrew governs.

Prepared by Shimon Rosenberg · shimon@reshimu.ai · for Shabbos Parshas Bereishis 5787. Published by **OpenChassidus** — an open, no-paywall commons of Chassidus.