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

Rashi asks why the Torah opens with the creation of the world rather than with its first commandment. In 5726, on Shabbos Bereishis, the Rebbe answered with two ways of knowing G-d: from above, where only He is real, and from below, where the world is real and He is found within it.

The Torah's first verse puts heaven before earth; its summary verse puts earth before heaven. One is the order of light, the other the order of purpose. The work begins below: in nature, in the body, in the habit broken by the hundred-and-first review.

And the maamar ends where the Torah's spelling points: *toldos* written full, in the verse of "earth and heaven" and in the line of Moshiach. The earth comes first because the earth is where the redemption is made.

> Reading edition: the Rebbe's Hebrew opposite the English with woven elucidation, Key Points, diagrams, a Shabbos-table Dvar Torah and a one-page summary. The line-numbered Hebrew and full footnote apparatus are in the companion Full Elucidated Edition.

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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 IN BRIEF

The argument at a glance

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.
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."
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.
TWO MONTHS	HaChodesh / Nissan = miracle, Daas Elyon. Bereishis / Tishrei = nature, Daas Tachton. A Torah from above "should" open from above.
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.
TWO ORDERS	Bereishis 1:1 — heaven, then earth: the order of revelation. Bereishis 2:4 — earth, then heaven: the order of purpose.
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.
THEN ABOVE	Then Daas Elyon — and even there the imprint of the beginning remains (Chinuch Katan).
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."

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

1 · QUESTION

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:**

בראשית ברא אלקים את השמים ואת הארץ. ומביא כ"ק אדמו"ר (מהורש"ב) נשמתו־עדן פירוש רש"י ז"ל, אמר רבי יצחק לא היה צריך להתחיל את התורה אלא מהחודש הזה לכם כו', ומה טעם פתח בבראשית, משום כח מעשיו הגיד לעמו לתת להם נחלת גוים, שאם יאמרו אומות העולם לישראל לסטים אתם כו', הם אומרים להם, כל הארץ של הקב"ה היא, 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"?**

ובאמת נפלא הדבר מה שנאמר בריאת שמים וארץ בתורה, הרי תורה היא לשון הוראה, והיא ספר דינים, ומה שייך ענין בריאת העולם שנאמר בתורה כו' (והיינו, שלא יתכן לומר שבגלל שצריך לתרץ טענת אומות העולם, לכן נכתב בתורה ענין שלא שייך לתורה, ועל־כרחך צריך לומר, שגם ענין זה שייך לתורה). וגם צריך להבין מהו ענין לתת להם נחלת גוים, ומהו ענין 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.

KEY POINT

Torah carries no dead weight. If creation is written in it, creation is instruction — not just a legal argument for the Land.

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', שהן ב' דעות, דעת עליון ודעת תחתון, 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**

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.*

KEY POINT

Two knowings, both true: before G-d the world is nothing; before the world G-d is "nothing" — beyond grasp. Two different meanings of "nothing."

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)

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**

וממשיך במאמר, דכשם שיש ב' דעות למעלה, בחינת דעת עליון ודעת תחתון, כמו כן צריכות להיות באדם גם כן ב' הדעות [והיינו, לפי שהאדם כלול מכל הענינים שבסדר השתלשלות, מלמעלה מעלה עד למטה מטה], 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.*

(דעת עליון) ויחודא תתאה (דעת תחתון), והוא ענין היחוד דהוי' אלקים, שהיחוד הוא בב' האופנים דיחודא עילאה ויחודא תתאה. והוא ענין שילוב אד' בהוי' ושילוב הוי' באד', שכאשר השילוב הוא אד' בהוי', הרי זו התגברות הוי' על אד', וזהו בחינת יחודא עילאה. וכאשר השילוב הוא הוי' באד', הרי זו 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*

כן ישנן ב' דעות אלו בתורה, והוא ענין לחם מן הארץ - גליא דתורה, ולחם מן השמים - פנימיות התורה. 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**

לאחר יציאת מצרים, ולחם מן השמים הוא כללות 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.**

בחינת דעת עליון. והיינו, שלחם מן הארץ היא הידיעה דדעת תחתון ששייכת לענין הבירורים מלמטה למעלה, שעל־ידי־זה נעשה היחוד דהוי' ואלקים בבחינת שילוב הוי' באד'. ולחם מן השמים הוא היחוד דהוי' ואלקים בבחינת שילוב אד' בהוי', בבחינת דעת עליון.

KEY POINT

Bread from the earth is earned; bread from heaven is given. The earned bread — the refining from below — is about to become the main work.

Adnus within Havaya

יאהדונהי

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

Havaya within Adnus

אידהנויה

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)

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, 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), 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 כשבחר (הקב״ה) ביעקב ובניו (כמו שכתוב יבחר לנו את נחלתנו את גאון יעקב אשר 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 דעת עליון, כנ"ל.

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.*

KEY POINT

Nissan is miracle; Tishrei is nature. A Torah from above "should" open with miracle. That is Rashi's question in Chassidic form.

	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)

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, 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.

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 על־ידי

הארת שם מ"ה, שזהו ענין התורה, וזוהי הנתינת כח לעבודת הבירורים במשך כל השנה כולה שנמשכת על־ידי הקריאה בתורה בשבת בראשית, שהיא שבת כללית, כפתגם כ"ק מו"ח אדמו"ר שלפי אופן העמידה (ווי מ'שטעלט זיך) בשבת בראשית כך נמשך על כל השנה כולה.

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."**

KEY POINT

The world cannot refine itself by its own light. Even the lowest work needs Torah's light — which is why creation is written in Torah.

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. 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, 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.

KEY POINT

Heaven first is the order of light. Earth first is the order of purpose. The parsha says both.

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)

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.*

ה) והענין בזה, דהנה התחלת ועקר העבודה היא בבחינת דעת תחתון ויחודא־תתאה דוקא, שזהו ענין דפתח בבראשית, ענין הבירורים מלמטה למעלה, שעבודה זו היא באופן דכח מעשיו הגיד לעמו לתת להם נחלת גוים, והיינו, שתחלה נתנה להם, ואחר־כך נטלה מהם ונתנה לנו, על־ידי מעשינו 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.*

ומצות צריך להיות בהתלבשות בדרך הטבע דוקא (וכידוע הספור אודות אדמו"ר הזקן בנוגע לקדוש לבנה). 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.*

הבהמית, שזהו כללות ענין ירידת הנשמה בגוף, שלא ירדה כדי לתקן את עצמה, כי הנשמה עצמה אינה צריכה תקון כלל, שכבר נתקנה, לפי ששרשה משם מ"ה (בגימטריא אדם) שבבחינת התקון, אלא ירידתה למטה היא כדי לתקן את הגוף ונפש הבהמית 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."*

מעשיו, שהוא ענין המעשה (גם) מלשון כפיה, שזוהי העבודה דאתכפיא (ועד שגם למוד התורה צריך להיות באופן של שנוי הרגילות דוקא, כידוע בענין המעלה דשונה פרקו מאה פעמים ואחד, לפי שזהו יותר 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.*

בגופם לגבי עובדי הוי' בנשמתם, שזהו מצד מעלת העבודה דאתכפיא, שמצד החדוש שבה הרי היא פועלת תענוג למעלה, כמשל הידוע מצפור המדברת.

KEY POINT

The soul came down to fix the body, not itself. The 101st review and the talking bird: what goes against nature delights above.

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."

וזהו פתח בבראשית, שזוהי התחלת ועקר העבודה, ורק לאחרי־זה באים לעבודה שבבחינת דעת עליון ויחודא־עילאה, שזהו ענין דהחדש הזה לכם. ויתרה

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.*

מזה, שגם לאחרי שהאדם מתעלה בעבודתו ומגיע לבחינת דעת עליון ויחודא־עילאה, צריך שישאר אצלו רשם ממדרגת דעת תחתון ויחודא־תתאה (ועל־דרך שמבאר אדמו"ר הזקן בקצור וברמז בהקדמה לשער היחוד והאמונה, חנוך קטן, בפרוש הפסוק חנוך לנער על פי דרכו גם כי יזקין לא יסור ממנה, שבעת העליה ממדרגה למדרגה שאז הוא בבחינת נפילה ממדרגתו הראשונה, שזהו מה שכתוב שבע יפל צדיק וקם, נשאר בו הרשימו ממדרגתו הראשונה).

KEY POINT

Between levels you fall. The imprint of your beginning — your Chinuch Katan — carries you across.



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)

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.*

אמנם אף שעקר העבודה היא בבחינת דעת תחתון ויחודא־תתאה, מכל־מקום, כדי שהעבודה שבבחינת דעת תחתון ויחודא־תתאה תהיה כדבעי (ועד שעל־ידה יגיעו גם לעבודה שבבחינת דעת עליון ויחודא־עילאה), יש צרך בנתינת כח מהענין דדעת עליון ויחודא־עילאה. 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.*

בבראשית נאמר את השמים ואת הארץ, שמים תחלה ואחר־כך ארץ, שזוהי הנתינת כח שמצד בחינת דעת עליון ויחודא־עילאה (בחינת שמים) כדי שתוכל להיות עבודת הבירורים בבחינת דעת תחתון ויחודא־תתאה (על־דרך שכללות הענין דבראשית נכתב בתורה, כנ"ל סעיף ג). ומכל־מקום, 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.**

הבירורים בבחינת דעת תחתון ויחודא־תתאה (בחינת ארץ) דוקא, ועל־ידי־זה דוקא נעשה עקר ההמשכה, ולכן נאמר בסיום הפרשה אלה תולדות השמים והארץ בהבראם, ביום עשות הוי' אלקים ארץ ושמים, ארץ תחלה. וזהו גם הענין דנקבה תסובב גבר, אשת חיל

עטרת בעלה, שיהיה בגמר העבודה, כאשר יקים היעוד אלה תולדות (תולדות מלא) פרץ גו', בביאת משיח צדקנו, דוד עבדי נשיא להם לעולם.

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.*

KEY POINT

Strength comes from heaven; the crown comes from earth. "A woman of valor is her husband's crown."



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)

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.

FOR THE SHABBOS TABLE

Earth first

A Dvar Torah for the Shabbos table · Parshas Bereishis

Rashi asks the question every child at the table can ask: if the Torah is a book of mitzvos, why does it start with the creation of the world? Its first mitzvah to the Jewish people is in Parshas Bo — "This month shall be for you," sanctifying the new moon. Why not start there?

In 5726, on this Shabbos, the Rebbe gave a Chassidic answer. There are two ways to know G-d. One is from above: G-d is the only true reality, and the world hardly counts. The other is from below: the world is very real, and G-d is the hidden truth we find inside it. Nissan, the month of the Exodus and its miracles, belongs to the first. Tishrei, the month the world was created and the month of nature, belongs to the second. A Torah that comes from Heaven, you might think, should open with Heaven's month.

But look at how the Torah itself speaks. The first verse says G-d made "the heavens and the earth" — heaven first. A chapter later, summing up, it says "on the day G-d made earth and heaven" — earth first. Heaven first is the order in which light comes down. Earth first is the order of why it comes down. G-d wanted a home in the lowest place, and the lowest place is where the work is.

So the Torah opens with the earth. The soul did not come into a body to fix itself; it came to fix the body. The one-hundred-and-first review of a page of Gemara is worth more than the hundredth, because it goes against habit. A king delights in a parrot that talks more than in a minister who talks, because talking is not the parrot's nature. The world is the parrot; when it speaks of G-d, there is a delight above that nothing else gives.

The Rebbe ended with a detail of spelling. The word *toldos*, "generations," is spelled with all its letters in only two places: in the verse that puts earth before heaven, and in the line of Peretz that leads to King David and Moshiach. The earth comes first because the earth is where the redemption will be made.

AT THE TABLE

The Rebbe Rayatz said: how you stand on Shabbos Bereishis is how the whole year goes. Before bentching, each person at the table names one ordinary part of their week — and how they will make it a place for G-dliness this year.

ONE-PAGE SUMMARY

The whole maamar on one page

1 · QUESTION

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.

2 · TWO KNOWINGS

"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.

3 · IN MAN · IN TORAH

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.

4 · TWO MONTHS

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.

5 · THE ANSWER

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.

6 · TWO ORDERS

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.

7 · BELOW FIRST

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.

8 · THEN ABOVE

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.

9 · CROWN

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.

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.

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