OPENCHASSIDUS · FULL ELUCIDATED EDITION

וה' אמר המכסה אני מאברהם

ד"ה וה' אמר המכסה אני מאברהם · שבת פרשת וירא, כ"ף מרחשון — ה'תשל"ז

A Road Runs Both Ways

DISCOURSE	Maamar of the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, said on Shabbos Parshas Vayeira, 20 Cheshvan 5737 — the birthday of the Rebbe Rashab — and edited by him for the kuntres of 20 Cheshvan 5747, ten years later.
BASE TEXT	The Rebbe Rashab's two Shabbos Vayeira discourses in Hemshech 5666 and his discourse "Zachor" of 5678 on "they shall keep the way of G-d": the road that runs down from the King and back up from the remotest corner.
SOURCE	Sefer HaMaamarim Melukat, digital text (from printed page רנה), footnotes 1–61, the asterisk note and four inner sub-notes as printed; collated with the original kuntres of 5747 as reproduced in Sefer HaMaamarim Bereishis vol. 1. Every source grounded on Sefaria and in the OpenChassidus library.

> 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, an avodah sidebar for every section, two charts, a glossary, and the complete footnote apparatus.

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Shabbos Vayeira, 20 Cheshvan, this week.

Shabbos, 31 October 2026 is 20 Cheshvan 5787 — Shabbos Parshas Vayeira, the birthday of the Rebbe Rashab. The calendar is the same as in 5737, when this maamar was said: the birthday falls on the Shabbos of "G-d appeared to him," the day the maamar's own note 42 calls a revelation from above.

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.

The Hebrew column and its line numbers

The Hebrew is the digital text of Sefer HaMaamarim Melukat, which begins this maamar on printed page רנה but does not expose the later page breaks. The edition therefore numbers its lines continuously, 1 to 133, under a single page badge; the line division is this edition's own and is a finding aid, not a feature of the printing. Gershayim and geresh are set typographically (׳ ״) where the digital text has plain quotation marks. Footnote superscripts are reproduced where they fall, including the three the printing reuses (5, 40–41 and 50); the footnotes themselves are collected in the apparatus at the back.

Genre and structure

This is a **maamar** — a Chassidic discourse — not a sicha. It was said on Shabbos Parshas Vayeira 5737, the Rebbe Rashab's birthday, and edited by the Rebbe ten years later for the kuntres of 20 Cheshvan 5747; the Melukat's asterisk note records this, and the kuntres colophon marks it מוגה. It has eight printed sections (א–ח), kept here as seven units: sections ז and ח, the two psalms, are read together. Each unit follows the same sequence: a *Before we read* orientation, the bilingual body, deep-dive boxes for foundational concepts at the point of use, an *In avodah* sidebar, and a summary.

Citations, grounding and witnesses

The apparatus reproduces all 61 printed footnotes, the asterisk note and the four inner sub-notes (to notes 3, 25 and 42) as printed in the Melukat. Every one was then grounded: scriptural, Talmudic, Midrashic and Rishonim sources were opened on Sefaria; Chassidic sources were opened in the OpenChassidus library (Torah Ohr, Likkutei Torah, Tanya, the Rebbe Rashab's discourses, the Rebbe's maamarim and sichos). Each note is classified VERIFIED — the cited text was opened and the content confirmed (40 notes) — or AS CITED — reproduced as printed, its internal locator not independently opened (26 notes). Where the Rebbe himself cites the same source and locator elsewhere, that corroboration is recorded. What was opened, and where, is listed in the Grounding register at the back.

The body and notes were collated against a second witness, the original kuntres of 5747 as reproduced in Sefer HaMaamarim Bereishis vol. 1; the two are presented as co-equal records and never merged. The body is identical. The notes differ in numbering and in three additions: the kuntres prints the "essential concealment" note a second time at its first reuse (its note 43) and so numbers the Melukat's 43–61 as 44–62, and its cross-references in notes 15, 42 and 60 read 44 accordingly; the Melukat adds בחוקותי ג. ב״ר ספ״ג to note 22, סה״מ תרפ״ט ע׳ 90 to note 34 and סה״מ י״א ניסן to note 50, and relocates the 5731 maamar of note 58 to its own volume. Every such variant is flagged ‡ (25 notes) with the kuntres reading given in the apparatus.

Two calendar claims in the notes were checked rather than taken on trust: 20 Cheshvan 5666 was indeed Shabbos Parshas Vayeira and 20 Cheshvan 5667 a Thursday (note 42), and 20 Cheshvan always shares its weekday with the first day of Rosh HaShanah, so it can fall only on Shabbos, Monday, Tuesday or Thursday (note 42**). The Tehillim arithmetic was checked too: the Rebbe Rashab, born 5621, was in his 116th year in 5736 and his 117th in 5737.

Spot-check before print

Before wider circulation, check against the volumes: the page locators into Hemshech 5666 and Sefer HaMaamarim 5678 (notes 2, 5, 7, 9, 12, 16, 20, 24, 26, 32, 38, 40–41, 45–46), which this edition reproduces as cited; the Zohar III 129a phrase in note 14, which could

not be matched by search; the three Melukat additions in notes 22, 34 and 50 and the relocated reference in note 58; and the Melukat page span, which this edition could confirm only at its start (רנה).

Why this maamar, this week

The maamar was said on 20 Cheshvan 5737, Shabbos Parshas Vayeira, and its whole frame is that day: the Rebbe Rashab's two Vayeira discourses, his Tehillim chapters for the year just ended and the year begun, and a note that reads the birthday's place in the week as a teaching. In 5787 the kevius repeats exactly — 20 Cheshvan is Shabbos, 31 October 2026, and the parsha is Vayeira. It is the maamar for the Shabbos it was said on, and it ends with the Rebbe Rashab's chapter for this year: Psalm 117, where the nations praise.

The argument at a glance

Six moves, one road: the way of G-d runs down from the King — and the maamar asks what it means that it also runs back.

TWO	The Rebbe Rashab read this verse twice, in 5666 and 5667. The second reads “known” as affection alone and “tzedakah and justice” as a second service that rises, after the way of G-d descends.	א
ROAD	A road joins two places with no proportion between them. The kav is a road from the Infinite to the worlds; Torah and mitzvos are the roads of the Name, down to a dwelling in the lowest place — a friend’s house that stays the friend’s.	ב–ג
BACK	A road is also for returning. Torah brings the light down into a mind; mitzvos raise the lower — tzedakah, judged honestly, done against resistance.	ד
WHY	A light that reaches a place that is not a vessel does not take hold; and deed as compulsion reaches the essential concealment, above all light. “Deed is greater.”	ה
HIDE	So the 5667 discourse opens with “Shall I hide”: “I hide” is the essential concealment, revealed to Avraham by his rising service — and commanded to his children forever.	ו
PSALMS	Psalm 116: two lands, Torah down and mitzvos up. Psalm 117: the nations praising, and kindness overwhelming — given so that they can. Hallelukah is the tenth song.	ז–ח

CHART · THE KING’S ROAD — OIS BEIS TO HEI

The seat of the King — the Infinite Light עיר המלוכה · אוא״ס
The Name Havayah, the hidden tiferes; above it, the essential concealment

Going: light drawn down from here

The road — the kav; Torah and mitzvos דרך הוי׳ · הקו
An intermediary between two places with no proportion between them

A road only if it can be travelled back

▼ GOING · THE WAY OF G-D — DRAWN DOWN FROM ABOVE · RETURNING · TZEDAKAH AND JUSTICE — THE LOWER MADE A VESSEL ▲

The large towns — the worlds העיירות · העולמות
Where the light arrives and can be received

Torah: the light enters a mind and is called his

The remotest corner — this world, the friend’s house פינה הנדחת · בית חבירו
The lowest, with none lower; it stays lower — and rises

Returning: deed as compulsion starts here and reaches the Essence

Two discourses on one verse: the way of G-d, and tzedakah and justice

שני מאמרים על פסוק אחד — דרך הוי' וצדקה ומשפט

BEFORE WE READ

The maamar was said on the Rebbe Rashab's birthday, 20 Cheshvan, and it opens with him: in the great series of 5666 he explained this verse twice, on Shabbos Vayeira of 5666 and again a year later. The verse is G-d's reason for telling Avraham about Sodom — "for I have known him, so that he will command his children ... to keep the way of G-d, to do tzedakah and justice." The second discourse asks the obvious question: if "the way of G-d" already means Torah and mitzvos, what does "to do tzedakah and justice" add? Its answer is a direction: the way of G-d flows down from above, and tzedakah and justice is work that rises from below. The Rebbe's first section sets the two discourses side by side and shows that they read even the word "known" differently.

And G-d said: Shall I hide from Avraham, etc.; and Avraham shall surely become a great nation, etc.; for I have known him, so that he will command, etc., and they shall keep the way of G-d, to do tzedakah and justice, etc. — *Bereishis 18:17–19, G-d's own words before revealing the fate of Sodom.* **And the one whose birthday it is** — *the Rebbe Rashab, born 20 Cheshvan 5621* **examines this in his discourse on this verse of the year 5667 (in the series of 5666** — *Hemshech 5666, the great sequence of discourses that ran for over a year*)**: the way of G-d means Torah and mitzvos** — *as the plain sense requires; note 3 shows that Rashi did not even need to say so*; **if so, what does the verse add with "to do tzedakah, etc." (the matter of the mitzvos** — *tzedakah being the mitzvah the Talmud calls simply "the mitzvah"*) **beyond "they shall keep the way of G-d"? And he explains there that the way of G-d is a drawing-down from above to below, while tzedakah and justice is the service of from below to above, the service of returning light** — *ohr chozer, light sent back up from the place it reached*. **[And on this basis the connection there is also explained between "they shall keep the way of G-d, to do tzedakah and justice" and what is written before it, "and G-d said, Shall I hide from Avraham."]**

עמ' רנה

1 וה' אמר המכסה אני מאברהם גו' ואברהם היו יהי' לגוי גדול גו' כי ידעתיו למען אשר

2 יצוה גו' ושמרו דרך ה' לעשות צדקה ומשפט גוי[1]. ומדייק בזה בעל יום ההולדת במאמרו

3 ד"ה זה דשנת תרס"ז (בהמשך תרס"ו[2]), הרי דרך הוי' זהו תומ"צ[3], וא"כ מה מוסיף

4 הכתוב בלעשות צדקה גו' (ענין המצוות[4]) על ושמרו דרך הוי'. ומבאר שם[5], דדרך הוי'

5 היא המשכה מלמעלה למטה, וצדקה ומשפט היא העבודה בבחי' מלמטה למעלה, העבודה דאור

6 חוזר. [ועפ"ז מבואר שם[6] גם השייכות דושמרו דרך הוי' לעשות צדקה ומשפט למ"ש לפנ"ז

7 והוי' אמר המכסה אני מאברהם גו'].

Now, the verse “for I have known him ... and they shall keep the way of G-d, to do tzedakah and justice” was explained in the series above in the discourse “Ki Yedaativ” of 5666 (the first Shabbos Vayeira discourse in the series), and in this discourse (the second Shabbos Vayeira discourse in the series) he explains the verse differently. Besides the fact that the first discourse opens with the verse “for I have known him” and the second opens with “and G-d said, Shall I hide,” even within the verse “for I have known him” the second discourse explains differently. For the first discourse brings two readings of “I have known him”: the Targum’s reading, that “I have known him” is a term of knowing — “for it is revealed before Me” — *Onkelos: ari gali kadamai* — and Rashi’s reading, that “I have known him” is a term of affection. And he explains there that “known” as knowing is the matter of the essential will (this is “revealed before Me,” because will is in a state of revelation), while “known” as affection is the matter of the essential delight; whereas in the second discourse he explains “I have known him” as affection — *alone*, that He cherished him with the essential delight — *Rashi’s reading, which note 10 says he is forced into because “so that” fits no other sense*.

והנה הפסוק כי ידעתיו גו’ ושמרו דרך הוי’ לעשות צדקה ומשפט נתבאר בהמשך הנ”ל בד”ה

כי ידעתיו דשנת תרס”ו[7] (מאמר דש”פ וירא הראשון שבההמשך), ובמאמר זה (מאמר דש”פ

וירא השני שבההמשך) מבאר הפסוק באופן אחר, נוסף על זה שמאמר הראשון מתחיל בפסוק

כי ידעתיו ומאמר השני מתחיל בפסוק והוי’ אמר המכסה אני גו’, הנה גם בפסוק כי

ידעתיו גופא, במאמר השני מפרש באופן אחר, דבמאמר הראשון מביא שני פירושים בכי

ידעתיו, פירוש התרגום[8] שידעתיו הוא לשון ידיעה, ארי גלי קדמי, ופירוש רש”י

שידעתיו הוא לשון חיבה. ומבאר שם[9] דידעתיו לשון ידיעה הו”ע רצון העצמי (דזהו ארי

גלי קדמי, כי הרצון הוא בהתגלות), וידעתיו לשון חיבה הו”ע תענוג העצמי, משא”כ

And a further difference between the two discourses, in the reading of “they shall keep the way of G-d, to do tzedakah and justice.” In the first discourse it appears (as the plain sense of the verse, and as explained in several discourses as well) that “to do tzedakah and justice” is the meaning of “they shall keep the way of G-d,” or that tzedakah and justice is a detail within the way of G-d. And one may say that “the way of G-d” (singular) is the Torah (a general whole above division), and from it flows “to do tzedakah,” the doing of the mitzvos (the 248 limbs of the King — *the Tikkunei Zohar’s phrase for the positive commandments*, particular limbs) — *Torah is one road; the mitzvos are the 613 paths that branch from it, as note 14 cites from the Zohar*. But in this discourse (the second Shabbos Vayeira discourse in the series) he explains that “to do tzedakah, etc.” (though it follows “they shall keep the way of G-d”) is not a meaning of or a detail within the way of G-d but an additional matter: after “they shall keep the way of G-d,” the drawing-down from above to below, one comes afterward to a loftier service, “to do tzedakah,” service from below to above.

במאמר השני[5] מפרש[10] ידעתיו לשון חיבה, שחיבב אותו בבחי’ תענוג העצמי. ועוד

חילוק בין שני המאמרים בהפירוש דושמרו דרך הוי’ לעשות צדקה ומשפט. דבמאמר הראשון

משמע (כפשטות לשון הכתוב, וכמבואר גם בכמה דרושים) דלעשות צדקה ומשפט הוא הפירוש

דושמרו דרך הוי’[11], או שצדקה ומשפט הוא פרט בדרך הוי’. ויש לומר שדרך הוי’ (לשון

יחיד) היא התורה (בחינת כלל שלמעלה מהתחלקות), ומזה נמשך לעשות צדקה[12], עשיית

המצוות (רמ”ח אברין דמלכא[13], אברים פרטים)[14]. ובמאמר זה (מאמר דש”פ וירא השני

שבההמשך) מבאר דלעשות צדקה גו’ (עם היות שבא בהמשך לושמרו דרך הוי’) הוא לא פירוש

או פרט בדרך הוי’ אלא שהוא ענין נוסף. דלאחרי ושמרו דרך הוי’, המשכה מלמעלה למטה,

באים אח”כ[15] לעבודה נעלית יותר, לעשות צדקה, עבודה מלמטה למעלה.

DEEP DIVE

Hemshech 5666 and its two Vayeira discourses המשך תרס"ו — שני מאמרי ש"פ וירא

Hemshech 5666 is the Rebbe Rashab's longest series, begun on Rosh HaShanah 5666 and continued for more than a year, so that it contains two discourses for Shabbos Vayeira: "Ki Yedaativ" in 5666 and "VaHashem Amar HaMechaseh Ani" in 5667. Our maamar reads them as a pair that moves. The first lists what the mitzvos draw down and reads "tzedakah and justice" as a detail inside the way of G-d. The second, a year later, gives the lower world its own greatness and reads "tzedakah and justice" as a second, higher service. The Rebbe's claim is that the difference is not an inconsistency but a deepening, and note 42 even finds it in the calendar: in 5666 the birthday fell on Shabbos Vayeira itself, a revelation from above; in 5667 it fell on a Thursday, days into the work that follows.

DEEP DIVE

Known, or cherished: Onkelos and Rashi ידעתיו — ארי גלי קדמי / לשון חיבה

On "for I have known him," Onkelos translates "for it is revealed before Me," knowledge. Rashi reads it as affection, like "Boaz, our kinsman," and gives his reason: if it meant knowledge, "so that he will command" would hang in the air. Chassidus maps the two readings onto two levels in G-d: knowing, which is revealed, is the essential will; cherishing is the essential delight, which is higher and more hidden. The first discourse keeps both; the second, because it is about the revelation of the deepest concealment, keeps only the higher — delight.

IN AVODAH · CHESHVAN 5787

The first thing to take from this section is a habit of reading. The Rebbe Rashab explained the same verse two years running and did not repeat himself, and the Rebbe treats that as a teaching in itself: a text can be read from above, as what G-d gives, and from below, as what a person sends back. A day of davening and learning can be read the same two ways. The question to ask on 20 Cheshvan is not which reading is right but which one you have been living, and whether the other has a place.

SUMMARY

The Rebbe Rashab explained this verse in 5666 and again in 5667. The first discourse reads "known" as both knowing and affection and "tzedakah and justice" as a detail of "the way of G-d"; the second reads "known" as affection alone and "tzedakah and justice" as a second, higher service: the way of G-d flows down, tzedakah and justice rises up.

What a road is: a link between two places far apart

ענין דרך — ממוצע המחבר שני מקומות רחוקים

BEFORE WE READ

To explain the "way of G-d," the Rebbe borrows the Mitteler Rebbe's picture of a road. A road is a go-between: it connects two places that, on their own, have nothing to do with each other. The king's highway runs from the capital to every corner of the realm, and from it smaller roads branch to the villages, until the most remote hamlet is tied to the throne. In Chassidus the road is the kav, the line of light drawn from the Infinite after the tzimtzum; the section ends by distinguishing what its outer and inner aspects carry.

(2) All this will be understood from what is explained in the discourse "Zachor" of 5678 by the one whose birthday it is (on the verse "they shall keep the way of G-d"), and at length in Biurei HaZohar of the Mitteler Rebbe (on the verse "for the ways of G-d are straight" *— the last verse of Hoshea*) **and elsewhere: the matter of a "way" above is like a road in the plain sense (in the physical world), which is an intermediary that joins two places that of themselves are utterly far from one another. Like the king's highway, which runs and extends from the royal city, the seat of the king, to all the expanses of the realm (by which one reaches all the large towns), and from it branch further roads and paths by which one can reach the small towns and so on, down to the most remote corner — for the distance between the small towns, and all the more the remote corner, and the capital, the seat of the king, is, besides a distance in place, also a distance in rank, even a distance beyond all proportion; and by means of the road a link and connection is made between the remote corner and the seat of the king.**

ב) ויובן כ"ז ע"פ המבואר בד"ה זכור תרע"ח[16] לבעל יום ההולדת (עה"פ ושמרו דרך

הוי'), ובארוכה בביאורי הזהר לאדמו"ר האמצעי[17] (עה"פ[18] כי ישרים דרכי הוי')

ובכ"מ[19], דענין דרך למעלה הוא בדוגמת דרך כפשוטו (בגשמיות), שהוא ממוצע שמחבר

שני מקומות שמצד עצמם הם רחוקים זמ"ז בתכלית. וכמו דרך המלך הנמשך והולך מעיר

המלוכה מקום מושב המלך לכל מרחבי המדינה (שעל ידו מגיעים לכל העיירות הגדולות),

וממנו מסתעפים עוד דרכים ונתיבות שעל ידם יכולים להגיע לעיירות הקטנות וכו' עד

לפינה הכי נדחת, דהריחוק שבין עיירות הקטנות ומכש"כ פינה הנדחת לעיר הבירה מקום

מושב המלך הוא נוסף על הריחוק במקום גם ריחוק במעלה, ועד לריחוק שבאין ערוך, וע"י

And this is why the kav drawn from the Infinite Light is called a "way": because the kav is the intermediary through which there is drawn from the Infinite Light to the worlds *— after the tzimtzum, which withdrew the Infinite Light, a single thin line of light re-enters the void; everything the worlds receive comes through it*. **For besides the fact that the coming-into-being of the worlds (the drawing of the Infinite Light to bring the worlds into being) is by means of the kav [this being by the externality of the kav, whose root is in malchus of the Infinite** *— the attribute of kingship as it is in the Infinite, the source of there being anything other*], **through the kav there is also drawn the revelations of the Infinite Light into the worlds [this being by the inwardness of the kav, whose root is in the hidden tiferes** *— tiferes hane'elam, the Infinite's own self-revelation, higher than its kingship over others*].

אמצעות הדרך נעשה קישור וחיבור דפינה הנדחת עם מקום מושב המלך. וזהו מה שהקו

הנמשך מאוא"ס נקרא בשם דרך, כי הקו הוא הממוצע שעל ידו נמשך מאוא"ס לעולמות,

דנוסף על זה שהתהוות העולמות (המשכת אוא"ס להוות את העולמות) הוא ע"י אמצעות הקו

[דענין זה הוא ע"י חיצוניות הקו, דשרשו הוא ממל' דא"ס], הרי ע"י הקו נעשה גם

המשכת הגילויים דאוא"ס בעולמות [דענין זה הוא ע"י פנימיות הקו, דשרשו הוא מת"ת

הנעלם].

DEEP DIVE

The kav, outer and inner חיצוניות הקו ופנימיות הקו — מל' דא"ס ות"ת הנעלם

After the tzimtzum, the first withdrawal of the Infinite Light, a kav, a line, is drawn back into the empty space. Chassidus distinguishes two things it does. Its external aspect brings the worlds into existence; its root is malchus of the Infinite, the Infinite's capacity to rule over something other than itself. Its internal aspect carries revelations of the Infinite Light into the worlds that already exist; its root is tiferes hane'elam, the hidden beauty, the Infinite's own inner self rather than its relation to others. The road image fits both: a road both makes the hamlet part of the kingdom and brings the king's presence to it.

CHART · THE KING'S ROAD — OIS BEIS TO HEI

The seat of the King — the Infinite Light עיר המלוכה · אוא"ס The Name Havayah, the hidden tiferes; above it, the essential concealment	*Going: light drawn down from here*
The road — the kav; Torah and mitzvos דרך הוי' · הקו An intermediary between two places with no proportion between them	*A road only if it can be travelled back*
▼ GOING · THE WAY OF G-D — DRAWN DOWN FROM ABOVE · RETURNING · TZEDAKAH AND JUSTICE — THE LOWER MADE A VESSEL ▲	
The large towns — the worlds העיירות · העולמות Where the light arrives and can be received	*Torah: the light enters a mind and is called his*
The remotest corner — this world, the friend's house · פינה הנדחת בית חבירו The lowest, with none lower; it stays lower — and rises	*Returning: deed as compulsion starts here and reaches the Essence*

IN AVODAH · CHESHVAN 5787

A road is humble. It is not the capital and it is not the village; it exists only to join them. The Rebbe will shortly say that Torah and mitzvos are roads, and that is a useful corrective to two mistakes: treating a mitzvah as the destination, and treating it as nothing. It is the link. When a person learns a halachah or gives a coin, he has laid a stretch of highway between the furthest corner of his life and the throne.

SUMMARY

A road is an intermediary that joins two places with no proportion between them, as the king's highway joins the capital to the remotest village. So the kav, the line of light from the Infinite, is called a way: its outer aspect brings the worlds into being, its inner aspect brings the Infinite's revelations into them.

Torah and mitzvos as the road of the Name; a dwelling in another's house

תומ"צ — דרך הוי"; דירה בתחתונים — אדם הדר בבית חבירו

BEFORE WE READ

Now the road is named. Torah and mitzvos are "the way of Havayah" because their purpose, in the Zohar's phrase, is to set right the secret of His Name — to draw the Name Havayah, the revelation of the Essence, into the world. That revelation reaching the very lowest place is what the Sages call G-d's desire for a dwelling in the lowest worlds. The Rebbe Rashab explained the dwelling with a homely image, a man living in his friend's house, and the Rebbe draws out its edge: the house stays the friend's. The lower is not abolished by the light; it stays lower and holds the light anyway.

(3) On this basis the one whose birthday it is explains, in the discourse "Zachor" above, why Torah and mitzvos are called "the way of Havayah": because the matter of Torah and mitzvos is "to set right the secret of His Name" — *le'askana raza dishmei, the Zohar's definition of what the mitzvos accomplish*, **the drawing-down of the level of His great Name (the Name Havayah), which is the revelation of the Essence of the Infinite Light (the level of the hidden tiferes, which is above the level of malchus of the Infinite** — *the inner kav of section 2, not the outer*). **Therefore they are called "the way of Havayah," the roads by which the revelation of the Name Havayah, His great Name, is drawn into the world. And through this the intent of a dwelling in the lowest worlds is fulfilled** — *the Midrash: the Holy One desired a dwelling in the lower realms*: **the revelation of the Essence of the Infinite Light (which is above both the encompassing and the filling light** — *sovev and memalei, the two modes in which G-dliness relates to worlds*) **below, in the lowest realms, in the lowest of which "there is no lower"** — *the Alter Rebbe's phrase in Tanya for this physical world*.

39 ג) ועפ"ז מבאר בעל יום ההולדת בד"ה זכור הנ"ל[20] זה שהתומ"צ נק' דרך הוי', כי

40 ענין תומ"צ הוא לאתקנא רזא דשמי'[21], המשכת בחי' שמו הגדול (שם הוי'), שהוא

41 הגילוי דעצמות אוא"ס (בחי' ת"ת הנעלם שלמעלה מבחי' מל' דא"ס). ולכן נק' דרך הוי',

42 הדרכים שעל ידם נמשך בעולם הגילוי דשם הוי', שמו הגדול. ועי"ז נשלמה הכוונה דדירה

43 בתחתונים[22], הגילוי דעצמות אוא"ס (שלמעלה מבחי' סובב וממלא) למטה בתחתונים,

44 בתחתון שאין[23] תחתון למטה ממנו. ומבאר שם[24], דענין דירה בתחתונים הוא כמשל אדם

And he explains there that the matter of a dwelling in the lowest worlds is like the analogy of a man living in his friend's house: with his whole self, as he lives in his own house, he lives in his friend's house. And one may say that the intent of the analogy of a man living in his friend's house is to explain that a dwelling in the lowest worlds is not in the manner that, because of the revelation of the Infinite Light in the lower, the lower becomes refined and raised (in a way that the "lower" in it is nullified); rather, that even after the revelation it remains lower, and nonetheless the revelation of the Essence of the Infinite Light is drawn into it. For this is the content of the analogy of a man living in his friend's house: even after he lives there, the house is his friend's house, and nonetheless he lives there with his whole self, as he lives in his own house. *The friend's house is never renovated into the owner's; it keeps its own name. Note 25 adds the Alter Rebbe's phrase for this world, "the world of darkness," and reads it the same way: even afterward it stays the world of darkness, and the Name is revealed in it.*

45 הדר בבית חבירו, שכל עצמותו כמו שהוא דר בביתו הוא דר בבית חבירו. ויש לומר,

46 שהכוונה בהמשל דאדם הדר בבית חבירו, הוא לבאר, דענין דירה בתחתונים הוא לא באופן

47 שמצד הגילוי דאוא"ס בהתחתון נעשה בו זיכוך ועלי' (באופן שמתבטל ה"תחתון" שבו), כי

48 אם, שגם לאחרי הגילוי הוא נשאר תחתון[25], ואעפ"כ נמשך בו הגילוי דעצמות אוא"ס.

49 דזהו תוכן המשל דאדם הדר בבית חבירו, שגם לאחרי שהוא דר שם הבית הוא בית חבירו,

50 ואעפ"כ הוא דר שם בכל עצמותו כמו שהוא דר בביתו.

DEEP DIVE

A dwelling in the lowest worlds דירה בתחתונים — שאין תחתון למטה ממנו

The Midrash Tanchuma says that when G-d created the world He desired a dwelling in the lower realms. Tanya ch. 36 makes this the purpose of creation and defines the address: this physical world, the lowest in the chain of worlds, so low that there is none lower, full of concealment and of forces that deny their source. The Alter Rebbe's point is that a dwelling in the upper worlds would be no achievement; the aim is the Infinite Light shining precisely where it is most hidden. Our maamar adds the Rebbe Rashab's analogy and reads its fine print: the lower stays lower.

DEEP DIVE

Encompassing and filling סובב וממלא

Chassidus names two modes of Divine presence. Memalei kol almin, "filling all worlds," is the light measured to each creature, the life-force that becomes a particular thing. Sovev kol almin, "encompassing all worlds," is light too great to be internalized; it surrounds everything equally without entering. The dwelling the maamar speaks of is higher than both — not a light that fills or surrounds the world but the Essence itself, present in the world as a man is present in a house.

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There is a quiet relief in the friend's-house image. The avodah is not to stop being a creature, to turn one's kitchen or office into something that no longer looks like a kitchen or an office. The world is allowed to stay the world. What a mitzvah does is let the Owner live there with His whole self, in a room that keeps its own name. A Jew who feels that his life is "too ordinary" for G-dliness has the picture backwards: the ordinary is the house He asked for.

SUMMARY

Torah and mitzvos are "the way of Havayah" because they set right the secret of His Name, drawing the Essence's revelation into the world, down to the lowest place where there is no lower: the dwelling G-d desired. The Rebbe Rashab's analogy of a man living in his friend's house teaches that the lower stays lower — the house remains the friend's — and the Essence lives in it with its whole self.

A road is also for coming back: Torah, mitzvos, and "to do tzedakah and justice"

דרך משמשת גם לחזרה — תורה ומצוות, צדקה ומשפט, ולעשות

BEFORE WE READ

A road runs both ways. The Rebbe Rashab's next step is that the way of G-d too must carry traffic back: not only light coming down but the lower rising to become a vessel for it. Torah does the first — Divine wisdom enters a human mind and unites with it, until the Torah is called the learner's own. Mitzvos do the second — they refine and raise the lower, especially when done against the grain, as an act of compulsion. The section then reads the verse's three words in order: tzedakah, which names all the mitzvos; justice, which means judging oneself out of luxuries; and "to do," which means doing it even when it costs.

(4) After this he continues in the discourse ("Zachor" above): just as a road in the plain sense serves not only for going but also for returning, so it is with the way of Havayah — its true nature is that through it comes not only the drawing-down from above to below (the matter of going) but also the elevation of the lower, so that it becomes a vessel for the drawing-down. And these two matters (the drawing-down from above and the elevation of the lower) are accomplished by the study of Torah and the performance of the mitzvos. Through the study of Torah comes the drawing-down of the Essence of the Infinite Light (for the wisdom of Torah is of the wisdom of the Essence of the Infinite) into the human mind (a human intellect clothed in a physical brain), and especially when he learns well, with the effort of his mind, for then it unites with him in a wondrous union that has no like *— the Tanya's words, ch. 5*, **until it is called by his name** *— the Gemara: at first it is called G-d's Torah, in the end it is called his*.

51 ד) והנה לאחרי זה ממשיך בהמאמר (ד"ה זכור הנ"ל[26]),
דכמו שדרך כפשוטו משמש לא רק
52 להליכה אלא גם לחזרה[27], עד"ז הוא גם בדרך הוי',
דאמיתית ענינו הוא שהוא באופן
53 כזה שעל ידו נעשה לא רק ההמשכה מלמעלה למטה (ענין
הליכה), אלא גם העלאת התחתון,
54 שיהי' כלי להההמשכה[28]. ושני ענינים אלו (ההמשכה
מלמעלה והעלאת המטה) נעשים על ידי
55 לימוד התורה וקיום המצוות[29]. ע"י לימוד התורה נעשה
ההמשכה דעצמות אוא"ס (דהחכמה
56 דתורה היא מבחי' החכמה דעצמות א"ס) בשכל האדם (שכל
אנושי שמלובש במוח גשמי),

And the refinement and elevation of the lower is accomplished through the doing of the mitzvos, and especially when the doing of the mitzvos is in the manner of iskafya, subjugation — "doing" in the sense of compulsion *— ma'aseh from the root of kefiyah: a mitzvah done against one's own pull*. **And this is "they shall keep the way of Havayah, to do tzedakah, etc.": the true matter of a road, which serves not only for going (drawing-down from above) but also for returning (refining and raising the lower), is that besides the study of Torah there is also the doing of tzedakah — for all the mitzvos are called tzedakah** *— Torah Ohr: every mitzvah is a charity, drawing life from above to a world that cannot earn it*.

57 ובפרט כשלומד היטב בעיון שכלו שאו היא מתאחדת עמו
ביחוד נפלא שאין יחוד כמוהו[30],
58 ועד שנקראת על שמו[31]. ובירור והעלאת התחתון נעשה ע"י
מעשה המצוות, ובפרט כשמעשה
59 המצוות הוא באופן דאתכפיא, מעשה מלשון כפי[32]. וזהו
ושמרו דרך הוי' לעשות צדקה
60 וגו', דאמיתית ענין הדרך שמשמש לא רק להליכה (המשכה
מלמעלה) אלא גם לחזרה (בירור
61 והעלאת התחתון) הוא שנוסף ללימוד התורה יש גם עשיית
צדקה, דכל המצוות נק' בשם

And it adds "tzedakah and justice": the giving of tzedakah (tzedakah in the plain sense) must be with justice, that he judge himself regarding luxuries and consider well what he truly needs for himself, and give all the rest to tzedakah. And so it is with all the mitzvos (which are called tzedakah, as above), that their performance must be in a manner of justice — *measured against what one actually needs, not what one would like*. **And it adds "to do" (tzedakah and justice): even this (that the tzedakah is with justice) is not yet enough; it must be in the manner of iskafya, "doing" as compulsion. And through this the refinement and elevation of the lower comes about, so that it becomes a vessel for the revelation from above.**

62 צדקה[33]. ומוסיף צדקה ומשפט[34], דעשיית הצדקה (צדקה
כפשוטה) צ"ל במשפט, שישפוט את
63 עצמו מהמותרות ויחשוב היטב מה שהוא מוכרח לנפשו וכל
השאר יתן לצדקה. ועד"ז הוא
64 בכל המצוות (שנק' בשם צדקה, כנ"ל) שקיומם צ"ל באופן
דמשפט. ומוסיף לעשות (צדקה
65 ומשפט), שגם זה (שהצדקה היא באופן דמשפט) אינו
מספיק עדיין, וצריך להיות באופן
66 דאתכפיא, מעשה מלשון כפי'. ועי"ז נעשה בירור והעלאת
התחתון, שנעשה כלי להגילוי
67 שלמעלה.

DEEP DIVE

Doing as compulsion מעשה מלשון כפי' — אתכפיא

The Rebbe reads ma'aseh, "doing," from the root that gives kefiyah, compulsion — as in the Talmud's "a divorce that was compelled" or "one is compelled to give tzedakah." The point is the Tanya's iskafya: a mitzvah done when the animal soul resists, by pressing against it. A mitzvah done with pleasure draws light down; a mitzvah done against one's pull does something a pleasant mitzvah cannot, because it reaches the Essence. The Zohar says that when the other side is subdued, G-d's glory rises in all worlds. The maamar makes this the third word of the verse.

DEEP DIVE

Judging oneself out of luxuries משפט בצדקה — שישפוט את עצמו מן המותרות

The Alter Rebbe, on the verse "justice and tzedakah in Yaakov You have done," taught that tzedakah needs a trial: a person sits as judge over his own expenses, separates what he needs from what he wants, and gives the surplus. The Rebbe cites the same teaching from Torah Ohr, from the Rebbe Rashab and from the Frierdiker Rebbe. In our maamar it becomes the middle word of the verse and is then generalized: every mitzvah is to be kept with this kind of honesty about oneself.

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The three words are a ladder a person can actually climb this week. Tzedakah: give. Justice: before giving, sit in judgment on your own budget, honestly, and let what is not needed go. To do: and when the verdict costs something you wanted, pay it anyway. The maamar's claim is that the last step is where the world rises — not the giving, not even the honesty, but the giving against resistance. That is the stretch of road that runs back toward the capital.

SUMMARY

A road is also for returning. Torah draws the Essence down into a human mind until it is called his; the mitzvos raise the lower into a vessel, above all when done as iskafya, "doing" as compulsion. The verse spells it out: tzedakah, all the mitzvos; justice, judging oneself out of luxuries; "to do," doing it against resistance.

Why raising the lower matters: the light takes hold, and deed reaches the Essence

העילוי שבהעלאת התחתון — ההתעצמות עם האור; מעשה גדול

BEFORE WE READ

Why does the return journey matter so much? The Rebbe Rashab gives two reasons, and the Rebbe explains each. First, a road you cannot travel back on is not a road even from where you started: a light that arrives in a place that has not become a vessel for it does not truly arrive. G-d can put light anywhere — "who will say to Him, what are You doing?" — but the Alter Rebbe teaches in Likkutei Torah that a light forced into an unrefined vessel does not unite with it. Second, there is a greatness in the lower's rising itself: deed, in the sense of compulsion, reaches the essential concealment, higher than any light that is ever drawn down. That is what the Talmud's minority opinion, "deed is greater," was pointing at.

(5) Now, the superiority of refining and elevating the lower is understood from the discourse ("Zachor" above) to have two aspects. One: that it bears on the drawing-down from above. As the discourse says, just as with a road in the plain sense, if one cannot go back on it, it is not called a road (not only relative to the place one came to, but) even relative to the place one left — so when there is no elevation (the lower not being a vessel for the drawing-down), the drawing-down is not true. And the explanation may be put thus: the true and complete drawing-down (which has no limit) is not only that it is drawn to every place, even the lowest place, but that it is drawn into and penetrates every part of that place until it becomes one with it. And this (the becoming-one) is only when the lower is a vessel for the revelation. For although from above the drawing-down can occur even in a lower that is not a vessel — for "who will say to Him, what are You doing?" — *Koheles: nothing constrains the King* — still, regarding the lower, since on its side it is not a fitting vessel for the drawing-down, it does not become one with the light — *Likkutei Torah: the light arrives, "for He is all-capable," but does not unite with the vessel*, and consequently the drawing-down too is lacking, as above.

68 ה) והנה העילוי שבבירור והעלאת התחתון, מובן מהמאמר (ד"ה זכור הנ"ל) שיש בזה ב'

69 ענינים. א' שזה נוגע להמשכה שלמעלה. וכמ"ש במאמר הנ"ל[26] דכמו שבדרך כפשוטו באם

70 א"א לילך בו בחזרה אזי אינו נקרא דרך (לא רק לגבי המקום שבא לשם, אלא) גם לגבי

71 המקום שהלך משם, דכשלא ישנה העלי' (שהתחתון אינו כלי להמשכה), אין ההמשכה

72 אמיתית. ויש לומר הביאור בזה, דאמיתית ענין ושלימות ההמשכה (שאין בה הגבלה) היא,

73 דלא רק שהיא נמשכת בכל מקום גם במקום הכי תחתון, אלא שהיא נמשכת וחודרת בכל חלקי

74 המקום עד שמתעצמת עמו. שזה (ההתעצמות) הוא דוקא כשהתחתון הוא כלי להגילוי. דהגם

75 שמצד למעלה אפשר להיות ההמשכה גם בתחתון שאינו כלי, דמי[35] יאמר לו מה תעשה[36],

And a second aspect in the refinement and elevation of the lower, and especially when the refinement is in the manner of iskafya: that this specifically reaches the Essence. And this is the matter of "deed is greater" — *Kiddushin 40b: Rabbi Tarfon's answer to the question whether study or deed is greater*, for deed in the sense of compulsion (the refinement of the lower) reaches the essential concealment — *he'elem ha'atzmi, the Essence as it is hidden even from itself, before any revelation*, which is above all drawings-down and revelations.

76 הרי בנוגע להתחתון, מכיון שמצדו אינו כלי ראוי להמשכה, אינו מתעצם עם האור[37],

77 ובמילא חסר גם בהמשכה כנ"ל. ועוד ענין בבירור והעלאת התחתון[38], ובפרט כשהבירור

78 הוא באופן דאתכפיא, שזה דוקא מגיע בהעצמות. וזהו"ע מעשה גדול[39], כי מעשה מלשון

79 כפי' (בירור התחתון) מגיע בהעלם העצמי[40] שלמעלה מכל ההמשכות והגילויים[41].

DEEP DIVE

A light that does not take hold אין הגילוי אור מתייחד כ"כ עם הכלי

Likkutei Torah, Re'eh, describes two ways a great light can meet a lower vessel. If the vessel has been refined, the light arrives and unites with it; if it has not, G-d, who is all-capable, can send the light anyway — but then it does not unite with the vessel. Our maamar uses this to define a complete drawing-down: not a light that merely reaches a place, but one that penetrates every part of it and becomes one with it, which only an elevated vessel allows. On this reading the work from below is not an optional extra; without it, even what comes from above is incomplete.

DEEP DIVE

Study or deed? תלמוד גדול או מעשה גדול

In the upper chamber in Lod the Sages asked whether study or deed is greater. Rabbi Tarfon said deed; Rabbi Akiva said study; all concluded that study is greater because it leads to deed. Chassidus reads the conclusion as true for now and Rabbi Tarfon's answer as true of the future, when the greatness of deed itself will be revealed. Section 6 will spell this out: now, deed is great because it draws down the unlimited light; in the future it will be seen that deed, as compulsion, reaches the essential concealment that is higher than any light.

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Two things to hold onto. First, your receptivity is not a side issue; a blessing that lands on a person who has not made room for it does not stay. Making the vessel — the honest judgment of section 4, the small refusals — is what lets anything that comes from above become yours. Second, the hardest mitzvah of the week, the one you did only because you had to, is not the least of them. By the maamar's account it reached further than the inspired one.

SUMMARY

Elevating the lower matters twice over. A road one cannot return on is no road even from its start: a light that reaches a place that is not a vessel does not unite with it, so the drawing-down itself is incomplete. And the rising of the lower, done as iskafya, reaches the essential concealment above all revelations — the meaning of "deed is greater."

The inner content of the two discourses: “Shall I hide,” and “known” as affection

תוכן הפנימי של שני המאמרים — המכסה אני, וכי ידעתיו לשון חיבה

BEFORE WE READ

Everything now returns to the pair of discourses from section 1, and the differences line up. The first discourse of 5666 praised the mitzvos for what they draw down, so it read “tzedakah and justice” as a detail of the descending way. The second discourse of 5667 praised the deed from below for what it is in itself, foreshadowing the future when “deed is greater” will be revealed — so it read “tzedakah and justice” as a second, higher service, and it opened with “Shall I hide,” because “I hide” names the essential concealment that Avraham’s rising service uncovered. For the same reason it read “known” as affection alone: once the deepest concealment is revealed, even the revelations are of a higher kind. The section ends by handing all of this to every Jew: Avraham’s command to his children is a special gift of strength for both services.

(6) On this basis the inner content of the differences between the Shabbos Vayeira discourses in the series of 5666 may be explained. In the first discourse he explains the matter of the mitzvos — that through the performance of the mitzvos the loftiest matters are drawn down, the essential will and the essential delight. That is, the superiority of the service below is that through it the drawing-down from above comes about; and even the refinement of the lower is that through it the drawing-down is complete. Therefore he explains (as the plain sense of the verse) that “to do tzedakah and justice” is a meaning and detail of “the way of Havayah,” the drawing-down from above. And the following year, in the second discourse, he explains the superiority of the doing of the mitzvos (the service of the lower) as it is in itself — like the revelation of the future, when the greatness of deed will be revealed, “deed is greater”: not only that deed arouses and draws down the unlimited light as it is above enclothement in wisdom (study), but also the superiority of the deed itself, that it reaches the essential concealment (which is above even the unlimited light drawn down through it). Therefore he explains that “to do tzedakah and justice” is (not a detail and explanation of the way of Havayah, but) an additional matter (which comes after and through “they shall keep the way of Havayah”) — *note 43: the lower can rise only after light has come down; as the Talmud says, study leads to deed*.

80 ו) ועפ״ז יש לבאר תוכן הפנימי של החילוקים דהמאמרים דש״פ וירא בהמשך תרס״ו.

81 דבמאמר הראשון מבאר ענין המצוות, זה שע״י קיום המצוות נמשכים ענינים הכי נעלים,

82 רצון עצמי ותענוג עצמי. היינו שהעילוי דעבודת המטה הוא שע״ז נעשה ההמשכה מלמעלה

83 וגם ענין בירור התחתון הוא שע״ז היא השלימות דההמשכה. ולכן מפרש (כפשטות לשון

84 הכתוב) דלעשות צדקה ומשפט הוא פירוש ופרט בדרך הוי׳, ההמשכה מלמעלה. ולשנה הבאה

85 במאמר השני מבאר העילוי דמעשה המצוות (עבודת המטה) כמו שהוא מצד עצמו[42], בדוגמת

86 הגילוי דלעתיד שאז תתגלה מעלת המעשה, מעשה גדול, לא רק זה שהמעשה מעורר וממשיך את

87 אור הבל״ג כמו שהוא למעלה מהתלבשות בחכמה (תלמוד), אלא גם העילוי דהמעשה גופא,

And this is why this discourse opens with the verse "and G-d said, Shall I hide" — he explains that "I hide" — *hamechaseh ani, read as a Name: "the One who hides"* is the level of the essential concealment of the Infinite, and the meaning of "shall I hide from Avraham" is that this level was revealed to Avraham: because through his service in the manner of returning light, from below to above — and also "he will command his children and his household after him ... to do tzedakah and justice" — therefore the level of the essential concealment was revealed to him. [And the verse says "shall I hide" as a question — *Rashi: in wonder*, because given his service (in the manner of returning light) it is not possible that this level not be revealed to him.] And since this discourse speaks of the revelation of the essential concealment ("I hide"), therefore in the verse "for I have known him" too he explains "known" as affection, that He cherished him with the essential delight [for the revelation of the essential delight is higher than the revelation of the will; which is why the revelation of the will exists even now, while the revelation of the delight will be only in the future], because through the drawing-down and revelation of the essential concealment, the revelations too are of a higher kind.

88 שהוא מגיע בהעלם העצמי[40] (שלמעלה גם מאור הבל"ג שנמשך על ידו)[41]. ולכן מפרש

89 דלעשות צדקה ומשפט הוא (לא פרט וביאור בדרך הוי', כ"א) ענין נוסף (שבא לאחרי וע"י

90 ושמרו דרך הוי')[43]. וזהו מה שמאמר זה מתחיל בפסוק והוי' אמר המכסה אני, ומבאר

91 דהמכסה אני הוא בחי' העלם העצמי דא"ס, ופירוש המכסה אני מאברהם הוא שלאברהם נתגלה

92 בחי' זו, דע"י עבודתו בבחי' אור חוזר מלמטה למעלה, וגם יצוה את בניו ואת ביתו

93 אחריו גו' לעשות צדקה ומשפט, לכן נתגלה לו בחי' העלם העצמי. [ואומר על זה המכסה

94 בתמי'[44], כי מצד העבודה שלו (בבחינת אור חוזר) אין שייך שלא יתגלה לו בחינה זו].

95 ומכיון שבמאמר זה מדובר בענין הגילוי דהעלם העצמי (המכסה אני), לכן, גם בפסוק כי

96 ידעתיו גו' מפרש שידעתיו הוא לשון חיבה שחיבב אותו בבחי' תענוג העצמי [דגילוי

97 תענוג העצמי הוא נעלה יותר מגילוי הרצון, שלכן גילוי הרצון יש גם עכשיו משא"כ

98 גילוי התענוג יהי' רק לעתיד[45]], כי ע"י המשכת וגילוי העלם העצמי, גם הגילויים הם

99 באופן נעלה יותר[46].

Now, these two matters, "they shall keep the way of Havayah" (drawing-down from above to below) and "to do tzedakah and justice" (service from below to above), are present in every Jew, in all generations. For besides the fact that all matters of the Torah are eternal — *Tanya ch. 17*, and especially the matters of "the deeds of the fathers are a sign and an empowerment for the children" — *the Midrash and Ramban: what happened to Avraham prefigures and enables what happens to Israel*, regarding this matter the verse says explicitly, "so that he will command his children and his household after him," to the end of all generations. And this command (that Avraham commands his children, etc.) is a special empowerment (beyond the empowerment that comes from the deeds of the fathers) to every Jew for the two services above.

100 והנה שני ענינים אלו דושמרו דרך הוי' (המשכה מלמעלה למטה) לעשות צדקה ומשפט

101 (עבודה מלמטה למעלה) ישנם בכאו"א מישראל, במשך כל הדורות. דנוסף על זה שכל עניני

102 התורה הם נצחיים[47], ובפרט הענינים דמעשה אבות סימן ונתינת כח לבנים[48], הרי

103 בנוגע לענין זה אומר בפירוש אשר יצוה את בניו ואת ביתו אחריו, עד סוף כל הדורות.

104 וציווי זה (שאברהם מצוה את בניו גו') הוא נתינת כח מיוחד (נוסף על הנתינת כח שמצד

105 מעשה אבות) לכל אחד מישראל על שתי עבודות הנ"ל.

DEEP DIVE

The essential concealment העלם העצמי

He'elem ha'atzmi is the Rebbe Rashab's term (the Rebbe notes it from the discourse "Vayigash" of 5678) for the Essence as it is concealed — not hidden from creatures by veils, but hidden in itself, prior to and above any revelation, even the revelation of the unlimited light. Nothing drawn from above can reach it, because it is above drawing. What reaches it is deed as compulsion: the lower rising against its own grain touches the place no light comes from. The verse's "I hide," read as a Name, is this level, and "shall I hide it from Avraham?" is answered: it cannot be hidden from one who works from below.

DEEP DIVE

The deeds of the fathers מעשה אבות סימן לבנים

Bereishis Rabbah has G-d tell Avraham, "Go out and pave the way before your children," and lists how each thing that happened to him happened to Israel. Ramban makes it a rule for reading the whole of Genesis: what befalls the Patriarchs is a sign of what will befall their descendants, and a sign given to a prophet makes the thing happen. The maamar adds a layer: beyond this general empowerment, this verse records an explicit command from Avraham to his children to the end of generations, and a command is its own transfer of strength.

CHART · TWO DISCOURSES, TWO DIRECTIONS — OIS ALEF AND VAV

5666 · כי ידעתיו

What the mitzvos draw down

Essential will and essential delight; "known" as knowing and as affection. "Tzedakah and justice" is a detail of the way of G-d. The lower's rising completes the descent.

ONE VERSE · שני מאמרים

The road runs both ways

The way of G-d goes down; tzedakah and justice comes back. First the light, then the deed — "study that leads to deed." Both services are commanded to every Jew.

5667 · המכסה אני

What the deed is in itself

Deed as compulsion reaches the essential concealment — "I hide" — above all light. "Known" as affection alone. "Tzedakah and justice" is a second, higher service.

IN AVODAH · CHESHVAN 5787

"Shall I hide from Avraham" is answered in the verse by what Avraham does, not by what he knows: he will command his children to keep the way and to do tzedakah and justice. The deepest thing in G-d is not opened by a better thought but by a mitzvah done against the pull. And the verse says this was not Avraham's private achievement; it was a command to his household after him. A Jew who gives when it is hard is not imitating Avraham from a distance. He is doing what Avraham commanded, with the strength the command carries.

SUMMARY

The first discourse praises the mitzvos for what they draw down and reads "tzedakah and justice" inside the way of G-d; the second praises the deed in itself, as the future will, and reads it as a higher, second service. Hence it opens with "Shall I hide": "I hide" is the essential concealment, revealed to Avraham through his rising service, and so "known" is read as affection alone. Both services belong to every Jew, by Avraham's explicit command to his children.

Two lands of the living; and Psalm 117, where the nations praise

ארצות החיים — ב' ארצות; הללו את ה' כל גוים — העלאה והמשכה

BEFORE WE READ

The maamar closes with the Rebbe Rashab's two Tehillim chapters: 116, his chapter for the year that had just ended, and 117, his chapter for 5737, the year the maamar was said. In 116 David says, "I will walk before G-d in the lands of the living" — lands, plural, which Torah Ohr reads as the hidden world and the revealed world. The Rebbe maps them onto the two services in two ways and settles on the second: the hidden world is Torah, thought, light coming down; the revealed world is mitzvos, speech and deed, the lower rising. Then 117, the shortest psalm: "Praise G-d, all nations ... for His kindness has overwhelmed us, and the truth of G-d is forever." The nations praising is the world rising; the overwhelming kindness is the light descending; and the verse puts the descent as the reason for the ascent. The last word, Hallelukah, is the tenth song, the one still to be sung.

(7) This may be connected with the verse (in Tehillim chapter 116, the chapter of the one whose birthday it is for the past year *— the custom, from the Frierdiker Rebbe, of saying the psalm that matches one's years; the Rebbe Rashab, born 5621, entered his 116th year in 5736 and his 117th in 5737*) **"I will walk before G-d in the lands of the living" — "lands," in the plural; and it is explained in Torah Ohr that these are (in general) two lands, the hidden world and the revealed world** *— alma de'iskasya and alma de'isgalya, the Zohar's names for binah and malchus*, **and these two lands are drawing-down from above to below and elevation from below to above. And this may be explained in two ways. One: that the hidden world is the matter of elevation from below to above (for rising upward is a matter of becoming hidden), and the revealed world (the matter of revelation and descent) is the matter of drawing-down from above to below. But according to what is explained in Torah Ohr there, that the hidden world is the level of Leah (thought) and the revealed world is the level of Rachel (speech), one may say that the hidden world in a person's service is the study of Torah, whose essence is understanding and comprehension (thought)** *— and the Alter Rebbe rules that learning without understanding is not learning at all*, **and the revealed world is the performance of the mitzvos in speech and deed. On this basis, the hidden world is drawing-down from above to below and the revealed world is elevation from below to above, as explained at length above, that Torah is drawing-down from above to below and mitzvos are elevation from below to above.**

106 ז) ויש לקשר זה עם הפסוק (בתהלים קאַפיטל[49] קטז, הקאַפיטל דבעל יום ההולדת[50]

107 דשנה שעברה[51]) אתהלך לפני הוי' בארצות החיים[52], ארצות לשון רבים, ומבואר

108 בתו"א[53] שהם (בכלל) ב' ארצות, עלמא דאתכסיא ועלמא דאתגליא, דב' ארצות אלו הם

109 המשכה מלמעלה למטה והעלאה מלמטה למעלה. ויש לבאר זה בב' אופנים. א' שעלמא דאתכסיא

110 הו"ע העלאה מלמטה למעלה (דעלי' למעלה הו"ע של התעלמות) ועלמא דאתגליא (ענין

111 הגילוי וירידה) הו"ע המשכה מלמעלה למטה. וע"פ המבואר בתו"א שם שעלמא דאתכסיא הוא

112 בחי' לאה (מחשבה) ועלמא דאתגליא הוא בחי' רחל (דיבור), יש לומר, שעלמא דאתכסיא

113 בעבודת האדם הוא לימוד התורה, שעיקר ענינה הוא הבנה והשגה (מחשבה)[54], ועלמא

114 דאתגליא הוא קיום המצוות בדיבור ומעשה. ועפ"ז, עלמא דאתכסיא הוא המשכה מלמעלה

115 למטה ועלמא דאתגליא הוא העלאה מלמטה למעלה, כנ"ל בארוכה שתורה היא המשכה מלמעלה

116 למטה ומצוות הם העלאה מלמטה למעלה.

(8) And through the service of "I will walk before G-d in the lands of the living" one comes to the content of the chapter of the one whose birthday it is for this year — *5737: Psalm 117, two verses*, "Praise G-d, all nations ... for His kindness has overwhelmed us," for these two matters too are elevation and drawing-down. "Praise ... all nations" is the matter of refining, purifying and elevating the world — *the Tzemach Tzedek reads the verse of the future, when the peoples will be turned to a pure speech*, until even the nations and peoples praise and laud G-d. And "His kindness has overwhelmed us" is the matter of drawing-down from above to below — for besides the fact that kindness (in general) is a drawing-down from above to below, this kindness (drawing-down) is with force and intensity, "His kindness has overwhelmed." That is, the drawing-down is from the very highest, the uppermost extremity, and together with that the drawing-down comes to the very lowest, to the lowest of which there is no lower. And this is what the verse continues, "and the truth of G-d is forever," for "the truth of G-d" is a most exalted level [and one may say that this is what the Rambam writes, that all that exists exists only from the truth of His existence — *the first halachah of the Mishneh Torah*, for "the truth of His existence" belongs to the Name Havayah; which is why the Rambam brings (in the continuation there) the verse "and the L-rd G-d is true" — *Yirmiyahu; the Rebbe's 5731 maamar, cited in note 58, reads the Rambam's "as the prophet says" as a truth beyond intellect*], and nonetheless it is drawn "forever," into this physical world, and within that even to the nations and peoples.

117 ח) וע"י העבודה דאתהלך לפני הוי' בארצות החיים, באים לתוכן הקאַפּיטל דבעל יום

118 ההולדת[50] דשנה זו[55], הללו את הוי' כל גוים גו' כי גבר עלינו חסדו גו', שגם שני

119 ענינים אלו הו"ע העלאה והמשכה. הללו גו' כל גוים גו' הו"ע בירור זיכוך והעלאת

120 העולם[56], עד שגם הגוים והאומים מהללים ומשבחים את הוי'. וגבר עלינו חסדו גו'

121 הו"ע המשכה מלמעלה למטה, דנוסף על זה שחסד (בכלל) הוא המשכה מלמעלה למטה, הנה

122 החסד (ההמשכה) הוא בתוקף ובהתגברות, גבר גו' חסדו. והוא, שההמשכה היא מלמעלה מעלה

123 ביותר, קצה הכי עליון, וביחד עם זה באה ההמשכה למטה מטה, עד לתחתון שאין תחתון

124 למטה ממנו, וזהו מה שממשיך בכתוב ואמת הוי' לעולם, דאמת הוי' היא בחינה נעלית

125 ביותר [ויי"ל שזהו"ע מ"ש הרמב"ם[57] שכל הנמצאים לא נמצאו אלא מאמיתת המצאו, דאמיתת

But after all the superiority of this drawing-down, the verse states it (not as a matter on its own, but) as the reason ("for") for "Praise ... all nations." For the ultimate intent of the drawing-down is that through it there should afterward be the refinement and elevation of the lower, that even the nations themselves praise G-d — *the descent is for the sake of the ascent, as in the verse of Vayeira: the way of G-d comes first so that tzedakah and justice can follow*. This is like the superiority of "to do tzedakah and justice," which comes through the precedence of "the way of G-d." And the conclusion and seal of the psalm is "Hallelukah," for the true praise will be in the tenth song — *the Mechilta counts nine songs sung in the past and one, the tenth, to be sung at the redemption* in the future, when the superiority of the elevation of the lower, "deed is greater," will be revealed, with the coming of our righteous Moshiach, speedily in our days, mamash.

126 המצאו שייך לשם הוי', שלכן מביא ברמב"ם (בהמשך הענין שם)[58] הפסוק[59] והוי' אלקים

127 אמת], ואעפ"כ הוא נמשך לעולם, לעולם הזה הגשמי', ובזה גופא גם לגוים ואומים. אמנם

128 לאחרי כל העילוי דהמשכה זו, נאמר זה בכתוב (לא בתור ענין בפ"ע, אלא) בתור טעם

129 (כי) על הללו גו' כל גוים. דתכלית הכוונה של ההמשכה היא שעי"ז יהי' אח"כ בירור

130 ועליית המטה, שגם הגוים גופא יהללו את הוי'. וע"ד העילוי דלעשות צדקה ומשפט שבא

131 ע"י קדימת דרך הוי'[60]. וסיום וחותם המזמור הוא הללוי', דאמיתית ההילול יהי'

132 בשירה העשירית[61] לע"ל, שאז יתגלה העילוי דהעלאת התחתון, מעשה גדול, בביאת משיח

133 צדקנו במהרה בימינו ממש.

DEEP DIVE

The psalm of one's years הקאַפּיטל המתאים למספר שנותיו

The Frierdiker Rebbe wrote, in a letter printed in the collection on saying Tehillim, that it is customary to say each day the chapter of Tehillim corresponding to one's age — the chapter numbered one more than the years completed. The Rebbe applied this to the Rebbeim after their passing as well, citing a record of 20 Cheshvan 5705 in which the Frierdiker Rebbe described his father, in his 84th year, hosting the Rebbeim, each to deliver a discourse on a verse of Psalm 84. In 5736 the Rebbe Rashab's chapter was 116; in 5737, the year of this maamar, 117. Note 51 draws the inference that the previous year's chapter still belongs to the birthday, which is why the maamar reads both.

DEEP DIVE

The tenth song שירה העשירית

The Mechilta, the Tanchuma and the Targum to Shir HaShirim count ten songs: at the Exodus, at the sea, at the well, Moshe's song, Yehoshua's, Devorah's, David's, the dedication of the Temple, Shlomo's Song of Songs — and a tenth, not yet sung, the song of the redeemed when they leave exile. The maamar hears it in the last word of Psalm 117. Hallelukah is the praise that will be complete only when the lowest has finished rising, and the nations join it.

IN AVODAH · CHESHVAN 5787

Two psalms, two years, one instruction. Psalm 116 says a person walks in two lands at once — the inward land of learning, where light comes down into the mind, and the outward land of mitzvos, where speech and deed lift the world. Psalm 117 says what the walking is for: that even the parts of your world that have nothing to do with holiness, the "nations" of your week, end up praising. The overwhelming kindness is given so that they can. On 20 Cheshvan the practical takeaway is to learn something properly, with understanding, and then take it into one act in the part of the day that least expects it.

SUMMARY

Psalm 116's "lands of the living," plural, are the hidden and revealed worlds: Torah, thought, the light descending; mitzvos, speech and deed, the lower ascending. Psalm 117, the chapter of 5737, holds the same pair — the nations praising is the world rising, the overwhelming kindness is the descent, and the descent is given as the reason for the ascent. Its last word, Hallelukah, is the tenth song, when "deed is greater" will be revealed with Moshiach.

Glossary

דרך הוי׳	*Derech Havayah*	“The way of G-d” (Bereishis 18:19): Torah and mitzvos as the road by which the Name is drawn into the world.
צדקה ומשפט	*Tzedakah u-mishpat*	“Tzedakah and justice”: in the 5667 discourse, a second service rising from below, after the way of G-d descends.
המשך תרס״ו	*Hemshech 5666*	The Rebbe Rashab’s longest series of discourses, which contains two Shabbos Vayeira discourses, in 5666 and 5667.
אור חוזר	*Ohr chozer*	Returning light; the service that rises from below to above, as against direct light that descends.
ידעתיו — לשון ידיעה / חיבה	*Yedaativ*	“I have known him”: Onkelos reads knowing (the essential will); Rashi reads affection (the essential delight).
רצון העצמי / תענוג העצמי	*Ratzon ha’atzmi / taanug ha’atzmi*	The essential will and the essential delight; delight is higher, and its revelation is reserved for the future.
קו	*Kav*	The line of light drawn into the void after the tzimtzum; its outer aspect creates worlds, its inner aspect reveals.
מלכות דא״ס / ת״ת הנעלם	*Malchus of the Infinite / hidden tiferes*	Roots of the outer and inner kav: the Infinite’s capacity to rule over another, and its own hidden self.
לאתקנא רזא דשמי׳	*Le’askana raza dishmei*	“To set right the secret of His Name” (Zohar): what Torah and mitzvos accomplish — drawing the Name Havayah into the world.
דירה בתחתונים	*Dirah betachtonim*	G-d’s desire for a dwelling in the lowest worlds (Tanchuma; Tanya ch. 36), in a world so low there is none lower.
סובב וממלא	*Sovev u-memalei*	Encompassing and filling light; the dwelling is the Essence, above both.
אדם הדר בבית חבירו	*A man living in his friend’s house*	The Rebbe Rashab’s image for the dwelling: the house stays the friend’s, and he lives in it with his whole self.
אתכפיא	*Iskafya*	Subduing the other side; a mitzvah done against one’s own pull.
מעשה מלשון כפי׳	*Ma’aseh — kefiyah*	“Deed” read as compulsion: the third word of the verse, “to do,” and the deed that reaches the Essence.
משפט בצדקה	*Judgment in tzedakah*	Judging oneself out of luxuries and giving the surplus; applied to every mitzvah.
העלם העצמי	*He’elem ha’atzmi*	The essential concealment: the Essence as hidden in itself, above all revelation; “I hide” in the verse.
מעשה גדול	*Ma’aseh gadol*	“Deed is greater” (Kiddushin 40b, Rabbi Tarfon): true of the future, when the deed’s own greatness is revealed.
עלמא דאתכסיא / דאתגליא	*Alma de’iskasya / de’isgalya*	The hidden world and the revealed world (binah and malchus; Leah and Rachel; thought and speech): the two “lands of the living.”
הקאַפּיטל	*The kapitel*	The psalm of one’s years; the Rebbe Rashab’s was 116 in 5736 and 117 in 5737.
שירה העשירית	*The tenth song*	The song of the redemption, not yet sung; heard in the Hallelukah that seals Psalm 117.

Apparatus: the footnotes as printed

All footnotes of the printing, reproduced as printed (Hebrew), with an English rendering and a status. ‡ marks a variant between the photographed printing and the digital witness, or a locator to spot-check. Abbreviations are left as printed.

№	SECTION	AS PRINTED	ENGLISH	STATUS · NOTE
*	א	יצא לאור בקונטרס כ"ף מרחשון – תשמ"ז, "לקראת ש"ק פ' וירא, כ"ף מרחשון הבעל"ט, יום הולדת כ"ק אדמו"ר (מהורש"ב) נ"ע . . . ערש"ק וירא כ"ף מ"ח ה' תהא זו שנת משיח".	Published in Kuntres Kaf Marcheshvan 5747: "Toward Shabbos Kodesh Parshas Vayeira, 20 Marcheshvan, the birthday of the Rebbe (Rashab) ... Erev Shabbos Kodesh Vayeira, 20 Marcheshvan, 5747."	AS CITED The asterisk note of the Melukat. The kuntres itself (second witness) opens with the publisher's foreword dated Erev Shabbos Vayeira 20 Marcheshvan 5747 ("ה' תהא זו שנת משיח") and closes: ונדפס ... הוגה ע"י כ"ק אדמו"ר בקונטרס כ"ף מרחשון תשמ"ז, ואח"כ בסה"מ מלוקט ח"א ע' רה ואילך. An unedited hanachah of the same maamar is printed separately in the same volume and was not merged with this text. *The asterisk note of the Melukat: the maamar, said in 5737, was edited by the Rebbe and issued as a kuntres ten years later, for 20 Cheshvan 5747 — the editorial status is* מוגה. Sefer HaMaamarim Bereishis I (kuntres text) · lahak.org
1	א	פרשתנו יח, יז-יט.	Our parsha, 18:17–19.	VERIFIED Opened: Sefaria, Genesis 18:17–19. *Bereishis 18:17–19.* Sefaria
2	א	הוצאת קה"ת – ע' שצח.	Kehot edition — p. 398.	AS CITED Hemshech 5666 (Kehot ed.) p. 398, d"h VaHashem Amar 5667, as cited. *Hemshech 5666, d"h VaHashem Amar 5667, as cited.*
3	א	כמובן בפשטות (שלכן לא הוצרך רש"י לפרש הפירוש ד"ללכת בכל דרכיו" (עקב י, יב) – כי זה מובן מעצמו*). וכדמוכח גם ממ"ש (הושע בסופו) כי ישרים דרכי הוי', שקאי על דברי תורה (ב"ב פט, א וברשב"ם שם. שהש"ר פ"א, ב עה"פ ישקני מנשיקות פיהו בסופו), או על מצוות (נזיר כג, א. הוריות י, ב). וראה זהר ח"א וישלח (קעה, ב) "ואינון ארחין ושבילין דאורייתא". ביאוה"ז לאדהאמ"צ שם (יט, ב ואילך) ולהצ"צ (כרך ב ע' תשד ואילך). אוה"ת נ"ך עה"פ הושע שם (ע' תנא ואילך).	As is plainly understood (which is why Rashi did not need to explain "to walk in all His ways" (Eikev 10:12) — it is self-evident*). As is also proven from the verse (end of Hoshea) "for the ways of G-d are straight," which refers to words of Torah (Bava Basra 89a and Rashbam there; Shir HaShirim Rabbah 1:2 on "Let him kiss me," at the end) or to mitzvos (Nazir 23a; Horayos 10b). And see Zohar I, Vayishlach (175b): "these are the ways and paths of the Torah." Biurei HaZohar of the Mitteler Rebbe there (19b ff.) and of the Tzemach Tzedek (vol. 2 p. 704 ff.). Ohr HaTorah, Nach, on that verse of Hoshea (p. 451 ff.).	VERIFIED Opened: Sefaria — Hosea 14:10 ("כי ישרים דרכי ה'"); Nazir 23a and Horayot 10b (the verse applied to the two who roasted their Pesach offerings); Zohar I 175b (Vayishlach: ואינון ארחין ושבילין דאורייתא); Rashbam on Bava Batra 89a; Shir HaShirim Rabbah 1:2 (the water-parable closes with כי ישרים דרכי ה'). Biurei HaZohar and Ohr HaTorah Nach as cited. *Hoshea 14:10, Nazir 23a, Horayos 10b and Zohar I 175b opened on Sefaria; Rashbam on Bava Basra 89a opened (the Vilna page carries the Rashbam, though the Hoshea derashah itself sits in the Gemara's Aggadic run); Shir HaShirim Rabbah 1:2 opened ("כי ישרים דרכי ה'" at the end of the water-parable). Biurei HaZohar and Ohr HaTorah as cited.* Sefaria · Sefaria · Sefaria · Sefaria

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3*	א	ומה שפירש רש"י בס"פ עקב (י"א, כב) "ללכת בכל דרכיו – הוא רחום ואתה תהא רחום כו" – יש לומר, כי לפני "ללכת בכל דרכיו" דס"פ עקב כתיב "שמור תשמרון את כל המצוה הזאת גו"', דמזה מוכח, שב"ללכת בכל דרכיו" מוסיף עוד ענין. ועד"ז י"ל במ"ש הרמב"ם (הל' דיעות פ"א ה"ה) "ומצווין אנו ללכת בדרכים האלו הבינונים . . שנאמר (תבוא כח, ט) והלכת בדרכיו" – כי לפני "והלכת בדרכיו" כתיב "כי תשמור את מצוות ה' אלקיך". והא שלא פירש רש"י בפ' תבוא – יש לומר שסומך על מה שפירש כבר לפנ"ז בס"פ עקב.	As for Rashi's comment at the end of Eikev (11:22), "to walk in all His ways — He is merciful, so you be merciful, etc.": one may say that since before "to walk in all His ways" at the end of Eikev it is written "you shall surely keep all this commandment," it follows that "to walk in all His ways" adds a further matter. The same may be said of the Rambam (Hilchos Dei'os 1:5), "we are commanded to walk in these middle paths ... as it says (Tavo 28:9) 'and you shall walk in His ways'" — for before "and you shall walk in His ways" it is written "if you keep the commandments of the L-rd your G-d." And that Rashi did not comment in Tavo — one may say he relies on what he already explained at the end of Eikev.	VERIFIED Opened: Sefaria — Rashi on Deuteronomy 11:22 (הוא רחום ואתה תהא רחום); Mishneh Torah, De'ot 1:5 (ומצווין אנו ללכת בדרכים האלו והלכת בדרכיו ... הבינונים); Deuteronomy 10:12 and 28:9 (כי תשמור את מצות ה' אלקיך והלכת בדרכיו). *Rashi on Devarim 11:22, Rambam Dei'os 1:5 (*"ומצווין אנו ללכת והלכת ... בדרכים האלו הבינונים בדרכיו"*), Devarim 10:12 and 28:9 all opened on Sefaria.* Sefaria · Sefaria
4	א	דצדקה נק' בשם מצוה (סתם) – תניא פל"ז (מח, ב). וכן כל המצוות נקראות בשם צדקה, כדלקמן סעיף ד.	For tzedakah is called "mitzvah" (unqualified) — Tanya ch. 37 (48b). And likewise all the mitzvos are called tzedakah, as below, §4.	VERIFIED Opened: Sefaria, Tanya ch. 37 — ובכל תלמוד ירושלמי היא נקראת בשם "מצוה" סתם. *Tanya ch. 37 opened:* ובכל תלמוד ירושלמי היא נקראת בשם "מצוה" סתם. Sefaria
5	א	בסיומו – ע' תח.	At its end — p. 408.	AS CITED Hemshech 5666 p. 408 as cited. *Hemshech 5666 as cited.*
6	א	נעתק לקמן סעיף ו.	Quoted below, §6.	VERIFIED Internal cross-reference; §6 (lines 68–79) carries the explanation. *Internal cross-reference; §6 carries the point.*
7	א	ע' סח.	P. 68.	AS CITED Hemshech 5666 p. 68, d"h Ki Yedaativ, as cited. The Library holds the discourse's Onkelos/Rashi discussion (ולזאת ... "והקשה רש"י ז"ל מפרש כי ידעתיו לשון חיבה"). *Hemshech 5666, d"h Ki Yedaativ, as cited. The Library holds the Hemshech 5666 text of this discourse (the Onkelos/Rashi discussion appears at its p. 99 of the new edition).*
8	א	אונקלוס עה"פ. וגם בתיב"ע עה"פ: ארום גלי קדמי.	Onkelos on the verse. And also Targum Yonasan on the verse: "for it is revealed before Me."	VERIFIED Opened: Sefaria, Onkelos Genesis 18:19 — ארי גלי קדמי. *Onkelos on Bereishis 18:19 opened on Sefaria:* ארי גלי קדמי. Sefaria
9	א	בסיומו – ע' עז.	At its end — p. 77.	AS CITED Hemshech 5666 p. 77 as cited. *Hemshech 5666 as cited.*
10	א	אף שאין זה פירוש הפשוט דתיבת "ידעתיו", אלא שרש"י מוכרח לפרש כן כי "אם תפרשהו כתרגומו יודע אני . . אין למען נופל על הלשון".	Although this is not the plain meaning of the word "I have known him," Rashi is compelled to explain so because "if you explain it as the Targum does, 'I know ...', the word 'so that' does not fit the language."	VERIFIED Opened: Sefaria, Rashi on Genesis 18:19 — אין ... ואם תפרשהו כתרגומו למען נופל על הלשון. *Rashi on Bereishis 18:19 opened:* ... ואם תפרשהו כתרגומו אין למען נופל על הלשון. Sefaria

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11	א	וכמבואר בכ"מ, ד"לעשות צדקה" הוא הדרך ומבוא שיהי' גילוי שם הוי' (תו"א בשלח סג, ב. לקו"ת שה"ש מד, ג. ד"ה זכור תרע"ח ס"ע קצ. ד"ה כי ידעתיו תרפ"ו ס"ע קיא. ועוד).	As is explained in many places, that "to do tzedakah" is the way and the entrance for the revelation of the Name Havayah (Torah Ohr, Beshalach 63b; Likkutei Torah, Shir HaShirim 44c; d"h Zachor 5678 end of p. 190; d"h Ki Yedaativ 5686 end of p. 111; and elsewhere).	VERIFIED Opened: Likkutei Torah, Shir HaShirim 44c (Library) — וזהו ענין וזהו בחי' צדקה ... דרך הוי'. Torah Ohr Beshalach 63b and the 5678/5686 discourses as cited. *Likkutei Torah Shir HaShirim 44c opened in the Library:* וזהו בחי' צדקה ... וזהו ענין דרך הוי'. *Torah Ohr Beshalach and the 5678/5686 discourses as cited.* chabadlibrary.org (Likkutei Torah 44c)
12	א	להעיר מסה"מ תרע"ח ע' סג, ש"דרך הוי'" הוא כוונת המצוות ו"לעשות צדקה גו'" הוא מעשה המצוות. ובהמשך הענין שם "כמו שהוא במעשה המצוות לגבי כוונת המצוות כן הוא במצוות לגבי תורה".	Note Sefer HaMaamarim 5678 p. 63, that "the way of G-d" is the intent of the mitzvos and "to do tzedakah" is the deed of the mitzvos; and in the continuation there, "as it is with the deed of the mitzvos relative to the intent of the mitzvos, so it is with the mitzvos relative to Torah."	AS CITED Sefer HaMaamarim 5678 p. 63 as cited. *Sefer HaMaamarim 5678 as cited.*
13	א	ראה תקו"ז תיקון לי (עד, סע"א). הובא בתניא פ"ד. רפכ"ג. ועוד.	See Tikkunei Zohar, tikkun 30 (74a end). Cited in Tanya ch. 4; beginning of ch. 23; and elsewhere.	VERIFIED Opened: Sefaria, Tikkunei Zohar 74a — בכל אבר ואבר ... רמ"ח פקודין דמלכא; Tanya ch. 4 (רמ"ח פקודין שהם רמ"ח אברין דמלכא) and the opening of ch. 23. *Tikkunei Zohar 74a opened on Sefaria:* בכל אבר ... רמ"ח פקודין ואבר דמלכא*; Tanya ch. 4 and the opening of ch. 23 opened.* Sefaria · Sefaria
14	א	ראה זח"ג קכט, א (באד"ר) "חד ארחא כו' דנהיר לתרי"ג ארחין". ובלקו"ת ראה כא, ד [ועד"ז בד"ה כי ידעתיו תרכ"ז (ע' כו), פר"ת (ע' קלט)] שתורה היא "חד ארחא" ["אור אחד . . למעלה מבחי' התחלקות"], והמצוות (אורות המתחלקים בכלים, שלכל כלי אור בפ"ע) מתחלקים לתרי"ג (תרי"ג ארחין). ולהעיר גם מלקו"ת במדבר יג, א-ב. ובפשטות: התורה – אחת המצוות – תרי"ג.	See Zohar III 129a (Idra Rabba): "one path ... that lights up 613 paths." And in Likkutei Torah, Re'eh 21d [and likewise in d"h Ki Yedaativ 5627 (p. 26), 5680 (p. 139)], that Torah is "one path" ["one light ... above division"], and the mitzvos (lights divided in vessels, each vessel with its own light) divide into 613 (613 paths). Note also Likkutei Torah, Bamidbar 13a–b. And simply: the Torah — one; the mitzvos — 613.	AS CITED Zohar III 129a (Idra Rabba) and Likkutei Torah Re'eh 21d / Bamidbar 13a–b as cited; the quoted Aramaic could not be matched by search on Sefaria's Zohar text. *Zohar III 129a (Idra Rabba) and the Likkutei Torah locators as cited; the phrase could not be matched on Sefaria's Zohar text by search.*
15‡	א	ועפ"ז מובן ההמשך ד"לעשות צדקה גו'" ל"יושמרו דרך הוי'". וראה לקמן הערה 43.	Accordingly the sequence of "to do tzedakah" after "they shall keep the way of G-d" is understood. See below, note 43.	VERIFIED Internal cross-reference to note 43. ‡ The kuntres reads הערה 44 (its numbering shifts by one from note 43 on). *Internal cross-reference. ‡ The kuntres reads* הערה *44 (its own numbering).*
16	ב	סה"מ תרע"ח ע' קצג.	Sefer HaMaamarim 5678 p. 193.	AS CITED Sefer HaMaamarim 5678 p. 193 as cited; the Library's index to that volume places the discourse's "צדקה ומשפט, שישפוט את עצמו מן המותרות" at p. 193. *D"h Zachor 5678 as cited; the Library's index to Sefer HaMaamarim 5678 confirms the discourse's treatment of* צדקה ומשפט *at p. 193 (*"שישפוט את עצמו מן המותרות"*).*

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17	ב	ר"פ וישלח (יט, ב ואילך).	Beginning of Vayishlach (19b ff.).	AS CITED Biurei HaZohar (Mitteler Rebbe), Vayishlach 19b ff., as cited. *Biurei HaZohar of the Mitteler Rebbe as cited.*
18	ב	הושע בסופו.	End of Hoshea.	VERIFIED Opened: Sefaria, Hosea 14:10. *Hoshea 14:10 opened on Sefaria:* כי ישרים דרכי ה'. Sefaria
19	ב	ביאוה"ז להצ"צ וישלח (כרך ב) ע' תשד ואילך. אוה"ת נ"ך ס"ע תנג ואילך. שה"ש כרך ב ע' תרפ ואילך. המשך ר"ה תש"ו פ"ח ואילך. ועוד.	Biurei HaZohar of the Tzemach Tzedek, Vayishlach (vol. 2) p. 704 ff.; Ohr HaTorah, Nach, end of p. 453 ff.; Shir HaShirim vol. 2 p. 680 ff.; Hemshech Rosh HaShanah 5706 ch. 8 ff.; and elsewhere.	AS CITED As cited. *As cited.*
20	ג	ע' קצ.	P. 190.	AS CITED Sefer HaMaamarim 5678 p. 190 as cited. *D"h Zachor 5678 as cited.*
21	ג	ראה תו"א שמות מט, ד ואילך. יתרו סז, ד ואילך. אוה"ת שמות ע' רט ואילך. שם כרך ז ע' ב'תפה. כרך ח ס"ע ב'תתכד ואילך. יתרו ע' תתלג ואילך. שם ע' תתמד ואילך. ועוד.	See Torah Ohr, Shemos 49d ff.; Yisro 67d ff.; Ohr HaTorah, Shemos p. 209 ff.; there vol. 7 p. 2485; vol. 8 end of p. 2824 ff.; Yisro p. 833 ff.; there p. 844 ff.; and elsewhere.	AS CITED Torah Ohr and Ohr HaTorah as cited. Corroboration: the Rebbe cites the same two Torah Ohr locators (שמות מט, ד; יתרו סז, ד) for לאתקנא רזא דשמי' in the maamarim of Parshas HaChodesh 5714 and 5719 and the second night of Sukkos 5734 (Library). *As cited. Corroboration: the Rebbe cites the same two Torah Ohr locators (שמות מט, ד; יתרו סז, ד) for לאתקנא רזא דשמי' in the maamarim of Parshas HaChodesh 5714 and 5719 and Sukkos 5734 (Library).*
22‡	ג	ראה תנחומא נשא טז. בחוקותי ג. ב"ר ספ"ג. במדב"ר פי"ג, ו. תניא רפל"ו.	See Tanchuma, Naso 16; Bechukosai 3; Bereishis Rabbah end of ch. 3; Bamidbar Rabbah 13:6; Tanya beginning of ch. 36.	VERIFIED Opened: Sefaria — Tanchuma Naso 16 (נתאוה שיהא לו דירה בתחתונים), Bamidbar Rabbah 13:6 (נתאוה לדור עם בריותיו בתחתונים), Tanya ch. 36. ‡ The kuntres witness lists only the first, fourth and fifth sources; the Melukat adds תנחומא בחוקותי ג and ב"ר ספ"ג. *Tanchuma Naso 16, Bamidbar Rabbah 13:6 and Tanya ch. 36 opened on Sefaria (נתאוה ... דירה בתחתונים). ‡ The kuntres lists only* תנחומא נשא טז, *and* תניא רפל"ו במדב"ר פי"ג, ו*; the Melukat adds* בחוקותי ג *and* ב"ר ספ"ג. Sefaria · Sefaria · Sefaria
23	ג	לשון אדה"ז בתניא שם.	The Alter Rebbe's wording in Tanya there.	VERIFIED Opened: Sefaria, Tanya ch. 36 — והוא התחתון במדרגה שאין תחתון למטה ממנו. *Tanya ch. 36 opened:* שאין תחתון למטה ממנו. Sefaria

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24	ג	ע' קצג. וראה גם אוה"ת שה"ש שם ע' תרפ. סה"מ תרס"ב ע' שלה.	P. 193. See also Ohr HaTorah, Shir HaShirim there p. 680; Sefer HaMaamarim 5662 p. 335.	AS CITED Sefer HaMaamarim 5678 p. 193, Ohr HaTorah Shir HaShirim and Sefer HaMaamarim 5662 as cited. The haaros literature in the Library quotes this passage as the Rebbe Rashab's (”מה שכתב אדמו"ר מוהרש"ב שענין דירה בתחתונים הוא כמשל אדם הדר בבית חבירו"). *As cited. The Library's haaros literature quotes the same Melukat passage (*”כמשל אדם הדר בבית חבירו"*) as the Rebbe Rashab's in d"h Zachor 5678.*
25	ג	וי"ל השייכות דענין זה לדרך הוי', כי הדרך מקשר גם פינה הנדחת, כנ"ל בפנים. ולהעיר גם מלקו"ת שה"ש מד, ג דענין דרך הוי' הוא "להיות הולך ומתגלה גם למטה בעולם העשי' עולם החושך", די"ל הפירוש שגם אח"כ נשאר "עולם החושך"*, ואעפ"כ נמשך בו הגילוי דהוי'.	One may say the connection of this to "the way of G-d": the road links even the remotest corner, as above in the text. Note also Likkutei Torah, Shir HaShirim 44c, that the way of G-d is "to go and be revealed even below in the world of Asiyah, the world of darkness" — which may be read to mean that afterward too it remains "the world of darkness"*, and nonetheless the revelation of Havayah is drawn into it.	VERIFIED Opened: Likkutei Torah, Shir HaShirim 44c (Library) — להיות הולך ומתגלה גם למטה בעולם העשיי' עולם החושך; the same passage is quoted by the Tzemach Tzedek in Ohr HaTorah (Bereishis, Yisro, Shir HaShirim). *Likkutei Torah Shir HaShirim 44c opened in the Library:* להיות הולך ומתגלה גם למטה בעולם העשיי' עולם החושך. chabadlibrary.org (Likkutei Torah 44c)
25*	ג	ראה לקמן הערה 28.	See below, note 28.	VERIFIED Internal cross-reference to note 28. *Internal cross-reference.*
26	ד	ע' קצג ואילך.	P. 193 ff.	AS CITED Sefer HaMaamarim 5678 p. 193 ff. as cited. *D"h Zachor 5678 as cited.*
27	ד	ראה גם ביאוה"ז לאדהאמ"צ שם יט, ג. להצ"צ שם ע' תשז. אוה"ת נ"ך ע' תנו. ועוד.	See also Biurei HaZohar of the Mitteler Rebbe there 19c; of the Tzemach Tzedek there p. 707; Ohr HaTorah, Nach p. 456; and elsewhere.	AS CITED As cited. *As cited.*
28	ד	ומה שנק' "בית חבירו" ו"עולם החושך" (ראה לעיל הערה 25) – יש לומר (וראה לקו"ש חט"ו ע' 89 בהערות), כי גם ענין עליית התחתון מלמטלמ"ע, כולל גם העלי' שתהי' לע"ל (שאו תהי' בתכלית השלימות), הוא (לא שאו יתבטל הצמצום, כי אם) שחושך הצמצום גופא יהפך לאור (המשך תער"ב ח"ב ע' תתקל. שם ע' תתקלב). ומכיון שענין זה (הפיכת החושך לאור) א"א להיות מצד הגדרים ד"אור" ו"חושך" ורק בכח העצמות – נמצא, שמצד הגדרים ד"עולם", יהי' גם אז "תחתון" – "בית חבירו", "עולם החושך". ועצ"ע.	As for its being called "another's house" and "the world of darkness" (see above, note 25) — one may say (and see Likkutei Sichos vol. 15 p. 89 in the notes) that even the elevation of the lower from below to above, including the elevation of the future (which will then be in full perfection), is (not that the tzimtzum will then be nullified, but) that the darkness of the tzimtzum itself will be turned to light (Hemshech 5672 vol. 2 p. 930; there p. 932). And since this matter (turning darkness to light) cannot come about from within the definitions of "light" and "darkness" but only by the power of the Essence — it follows that from within the definitions of "world," even then there will be a "lower" — "another's house," "the world of darkness." This still requires study.	AS CITED Hemshech 5672 vol. 2 pp. 930, 932 and Likkutei Sichos vol. 15 p. 89 as cited. The phrase "חושך הצמצום גופא יהפך לאור" is discussed against Hemshech 5672 in the haaros literature (Library, 770 gilyon 108, 5739). *Hemshech 5672 and Likkutei Sichos vol. 15 as cited; the haaros literature in the Library discusses this note against Hemshech 5672's* "חושך הצמצום גופא יהפך לאור".
29	ד	ראה לקו"ת שמע"צ פד, ב. אוה"ת ואתחנן ד"ה ושננתם. ד"ה ויגש תרע"ח (הובא גם בד"ה זכור הנ"ל). וראה לקו"ש ח"ט ע' 65. ועוד.	See Likkutei Torah, Shemini Atzeres 84b; Ohr HaTorah, Va'eschanan, d"h Veshinantam; d"h Vayigash 5678 (cited also in d"h Zachor above). See Likkutei Sichos vol. 9 p. 65; and elsewhere.	AS CITED Likkutei Torah Shemini Atzeres 84b, Ohr HaTorah Va'eschanan, d"h Vayigash 5678 and Likkutei Sichos vol. 9 p. 65 as cited. *As cited.*

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30	ד	תניא פ"ה.	Tanya ch. 5.	VERIFIED Opened: Sefaria, Tanya ch. 5 — והוא שלומדה ... יחוד נפלא שאין יחוד כמוהו היטב בעיון שכלו עד שנתפסת בשכלו ומתאחדת עמו. *Tanya ch. 5 opened:* יחוד כשלומדה ... נפלא שאין יחוד כמוהו היטב בעיון שכלו. Sefaria
31	ד	ע"ז יט, א. וראה קידושין לב, סע"א ואילך.	Avodah Zarah 19a. See Kiddushin 32a end ff.	VERIFIED Opened: Sefaria, Avodah Zarah 19a — בתחילה נקראת על שמו של הקב"ה ולבסוף נקראת על שמו; Kiddushin 32a — תורה דיליה היא. *Avodah Zarah 19a opened:* בתחילה נקראת על שמו של הקב"ה ולבסוף נקראת על שמו. *Kiddushin 32a opened (the Torah is "His" — תורה דיליה היא).* Sefaria · Sefaria
32	ד	ד"ה ויגש הנ"ל ע' קכא. שם ע' קכד ואילך. ד"ה זכור הנ"ל ע' קצב. מאמרי אדהאמ"צ ויקרא ח"ב ע' תשסא ואילך. סה"מ תרל"ו ח"ב ע' רפט. תרצ"ט ע' 191. ועוד.	D"h Vayigash above p. 121; there p. 124 ff.; d"h Zachor above p. 192; Maamarei Admur HaEmtza'i, Vayikra vol. 2 p. 761 ff.; Sefer HaMaamarim 5636 vol. 2 p. 289; 5699 p. 191; and elsewhere.	AS CITED As cited. Corroboration: the Rebbe cites the same locators (מאמרי אדמו"ר האמצעי ויקרא ח"ב ע' תשסא; סה"מ תרע"ח ע' קכא, קכד) for מעשה מלשון כפי' in the sicha of Shabbos Shoftim 5727 (Library). *As cited. Corroboration: the Rebbe cites the same Mitteler Rebbe and 5678 locators for* מעשה מלשון כפי' *in the sicha of Shoftim 5727 (Library).*
33	ד	תו"א מקץ לח, ג. מב, ג. לקו"ת שה"ש מד, ג. מאמרי אדהאמ"צ ויקרא ח"ב ס"ע עדרת. וש"נ. ס' המאמרים: תרע"ח ד"ה ויגש (ע' קכא), ד"ה זכור (ע' קצ). וראה גם ד"ה כי ידעתיו תרכ"ז (ע' כב. שם ע' כד ואילך), פר"ת (ע' קלג. שם ע' קלז ואילך), תרפ"ו (ע' קג. שם ע' קיא. קיג). ובכ"מ.	Torah Ohr, Mikeitz 38c; 42c; Likkutei Torah, Shir HaShirim 44c; Maamarei Admur HaEmtza'i, Vayikra vol. 2 end of p. 674; and references there. Sefer HaMaamarim: 5678 d"h Vayigash (p. 121), d"h Zachor (p. 190). See also d"h Ki Yedaativ 5627 (p. 22; there p. 24 ff.), 5680 (p. 133; there p. 137 ff.), 5686 (p. 103; there pp. 111, 113). And in many places.	VERIFIED Opened: Torah Ohr, Mikeitz 38c (Library) — ולכן כל המצות נקראות בשם צדקה; Likkutei Torah Shir HaShirim 44c (note 25); Likkutei Torah 22a (צאינה וראינה) carries the same sentence. The rest as cited. *Torah Ohr Mikeitz 38c opened in the Library:* ולכן כל המצות נקראות בשם צדקה. *Likkutei Torah Shir HaShirim 44c opened (note 25). The rest as cited.* chabadlibrary.org (Torah Ohr 38c)
34‡	ד	ראה גם תו"א בשלח סג, סע"ב. ד"ה נ"ח תרמ"ג ס"ג (ע' מו-מז). ד"ה אשר ברא תרפ"ט ס"ד (סה"מ קונטרסים ח"א כג, ב. סה"מ תרפ"ט ע' 90). ד"ה ויאמר גו' לך תש"ב ס"ד (ע' 53). ובכ"מ.	See also Torah Ohr, Beshalach 63b end; d"h Ner Chanukah 5643 §3 (pp. 46–47); d"h Asher Bara 5689 §4 (Sefer HaMaamarim Kuntresim I 23b; Sefer HaMaamarim 5689 p. 90); d"h Vayomer ... Lech 5702 §4 (p. 53); and in many places.	AS CITED As cited. Corroboration: the Rebbe cites סה"מ תרמ"ג; תו"א בשלח סג, סע"ב; ע' מו-מז; תרפ"ט ע' 90 for "שישפוט את והשאר יתן לצדקה" ... עצמו in the sicha of the second day of Sukkos 5719 (Library). ‡ The kuntres omits סה"מ תרפ"ט ע' 90. *As cited. Corroboration: the Rebbe cites the same three locators (*סה"מ תרמ"ג ע'; תו"א בשלח סג, סע"ב; מו-מז; תרפ"ט ע' *90) for* "שישפוט את והשאר יתן לצדקה" ... עצמו *in the sicha of Sukkos 5719 (Library). ‡ The kuntres omits* "סה"מ תרפ"ט ע' *90".*

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35	ה	קהלת ח, ד.	Koheles 8:4.	VERIFIED Opened: Sefaria, Ecclesiastes 8:4 — ומי יאמר לו מה תעשה. *Koheles 8:4 opened:* ומי יאמר לו מה תעשה. Sefaria
36	ה	ראה לקו"ת פ' ראה כח, ב "שעכ"ז נמשך בו (אף שלא נזדכך) גילוי אור עליון ממש, כי הוא יתי כל יכול".	See Likkutei Torah, Re'eh 28b: "nonetheless the revelation of the supernal light itself is drawn into it (though it was not refined), for He is all-capable."	VERIFIED Opened: Likkutei Torah, Re'eh 28b (Library) — אף שעכ"ז נמשך בו גילוי אור העליון ממש כי הוא יתי כל יכול. *Likkutei Torah Re'eh 28b opened in the Library:* אף שעכ"ז נמשך בו גילוי אור העליון ממש כי הוא יתי כל יכול. chabadlibrary.org (Likkutei Torah 28b)
37	ה	וכמ"ש בלקו"ת שם, ש"מ"מ אין הגילוי אור מתייחד כ"כ עם הכלי".	As Likkutei Torah says there, "nonetheless the revealed light does not unite so fully with the vessel."	VERIFIED Opened: Likkutei Torah, Re'eh 28b (Library) — מ"מ אין הגילוי אור מתייחד כ"כ עם הכלי. *Likkutei Torah Re'eh 28b opened:* מ"מ אין הגילוי אור מתייחד כ"כ עם הכלי. chabadlibrary.org (Likkutei Torah 28b)
38	ה	כ"מ בד"ה זכור תרע"ח (ע' קצד). ובפרט מזה שמציין שם לד"ה ויגש תרע"ח – עי"ש ע' קכד.	So it appears in d"h Zachor 5678 (p. 194), and especially from its reference there to d"h Vayigash 5678 — see there p. 124.	AS CITED Sefer HaMaamarim 5678 pp. 194, 124 as cited. *As cited.*
39	ה	קידושין מ, ב.	Kiddushin 40b.	VERIFIED Opened: Sefaria, Kiddushin 40b — נענה רבי תלמוד גדול או מעשה גדול? נענו כולם ... טרפון ואמר מעשה גדול ואמרו תלמוד גדול שהתלמוד מביא לידי מעשה. *Kiddushin 40b opened:* תלמוד נענה רבי טרפון ... גדול או מעשה גדול ואמר מעשה גדול. Sefaria
40‡	ה	כ"ה הלשון (העלם העצמי) בד"ה ויגש הנ"ל ע' קכה.	So is the wording ("the essential concealment") in d"h Vayigash above, p. 125.	AS CITED Sefer HaMaamarim 5678 p. 125 as cited. ‡ The printing reuses superscript 40 in §6; the kuntres prints the note twice (as 40 and 43), shifting its later numbers by one. *As cited. ‡ The printing reuses superscript 40 in §6; the kuntres prints the note a second time as its note 43 ("כנ"ל") and shifts the later numbers by one.*
41‡	ה	ד"ה ויגש הנ"ל ע' קכד.	D"h Vayigash above, p. 124.	AS CITED Sefer HaMaamarim 5678 p. 124 as cited. ‡ Superscript reused in §6. *As cited. ‡ Superscript reused in §6.*

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42‡	ו	להעיר שהקביעות דיום ההולדת (כ' מרחשון) בשנת תרס"ו היתה בש"ק פ' וירא אליו הוי' – גילוי מלמעלה*, והקביעות דיום ההולדת בשנת תרס"ז היתה ביום ה' פ' חיי שרה** – כמה ימים דעבודה כמו שהיא לאחרי הגילוי מלמעלה (ראה הערה הבאה) ד"וירא אליו הוי'". ולהעיר גם מזה שבכל השנים (משנת תרנ"ד עד שנת תרע"ו) הי' אדמו"ר נ"ע בעל' יום ההולדת בליובאַוויטש, מלבד בשנת תרס"ז שהי' אז בחו"ל, בוירצבורג ("התמים" חוברת ג ע' לא-לב). ואולי יש לומר, שגם ענין זה (שהי' אז בחוץ מליובאַוויטש) שייך לעבודת הבירורים, בירור והעלאת התחתון.	Note that the birthday (20 Marcheshvan) in 5666 fell on Shabbos Parshas "Vayeira eilav Havayah" — a revelation from above*; and the birthday in 5667 fell on Thursday of Parshas Chayei Sarah** — several days of service as it is after the revelation from above (see the next note) of "G-d appeared to him." Note also that in all the years (from 5654 to 5676) the Rebbe Rashab, whose birthday it is, was in Lubavitch, except for 5667, when he was abroad, in Würzburg ("HaTamim" booklet 3 pp. 31–32). Perhaps it may be said that this too (his being outside Lubavitch then) relates to the service of refinement — refining and elevating the lower.	VERIFIED Calendar opened (hebcal converter): 20 Cheshvan 5666 = 18 Nov 1905, Shabbos (Parshas Vayeira); 20 Cheshvan 5667 = 8 Nov 1906, Thursday (Parshas Chayei Sarah). HaTamim as cited. ‡ The kuntres reads "(ראה לקמן הערה 44)" for the Melukat's "(ראה הערה הבאה)". *Calendar checked: 20 Cheshvan 5666 was Shabbos (Parshas Vayeira) and 20 Cheshvan 5667 was Thursday (Parshas Chayei Sarah). HaTamim as cited. ‡ The kuntres reads "(ראה לקמן הערה 44)" where the Melukat reads "(ראה הערה הבאה)".* hebcal (20 Cheshvan 5666)
42*	ו	ולהעיר מהשייכות המיוחדת דבעל יום ההולדת ל"וירא", שעוד בהיותו ילד השתוקק לזה ועד לבכי' ("היום יום" ט' חשון. וראה לקו"ש חט"ו ע' 129 ואילך. וש"נ).	Note the special connection of the Rebbe Rashab to "Vayeira": already as a child he yearned for it, to the point of weeping (HaYom Yom, 9 Cheshvan; see Likkutei Sichos vol. 15 p. 129 ff. and references there).	VERIFIED Opened: HaYom Yom 9 Cheshvan and Likkutei Sichos vol. 15 p. 129 (Library) — the four- or five-year-old's tears: "פאַרוואָס האָט זיך דער אויבערשטער באַוויזן צו אברהם אבינו צו אונז באַווייזט ער זיך ניט?" and the Tzemach Tzedek's answer. *HaYom Yom 9 Cheshvan and Likkutei Sichos vol. 15 p. 129 opened in the Library: the child's question "פאַרוואָס האָט זיך דער אויבערשטער באַוויזן צו אברהם אבינו צו אונז באַווייזט ער זיך ניט" and the Tzemach Tzedek's answer.* Likkutei Sichos vol. 15
42**	ו	להעיר שקביעות דכ' מרחשון (שהוא כמו הקביעות דיום א' דראש השנה) יכול להיות בד' ימים; ביום הש"ק פ' וירא, ביום ב', ביום ג' או ביום ה' (דפ' חיי שרה), וכשהקביעות דכ' מ"ח הוא ביום ה' – הוא ריבוי הכי גדול בימי העבודה שלאחרי הגילוי ד"וירא".	Note that the day of 20 Marcheshvan (which is the same as the day of the first day of Rosh HaShanah) can fall on four days: Shabbos Parshas Vayeira, Monday, Tuesday or Thursday (of Parshas Chayei Sarah); and when 20 Marcheshvan falls on Thursday, that is the greatest number of days of service after the revelation of "Vayeira."	VERIFIED Calendar rule checked: 20 Cheshvan is 49 days after 1 Tishrei (Tishrei has 30 days), so it always shares Rosh HaShanah's weekday — Monday, Tuesday, Thursday or Shabbos (לא אד"ו ראש). *Calendar rule checked: 20 Cheshvan always falls on the weekday of the first day of Rosh HaShanah (Monday, Tuesday, Thursday or Shabbos), since Tishrei has 30 days and 1 Tishrei + 49 days keeps the weekday.*
43‡	ו	כי בכדי שיהי' בירור והעלאת התחתון (בשלימות) צ"ל תחילה ההמשכה והגילוי מלמעלה (וע"ד תלמוד שמביא לידי מעשה – ראה ד"ה ויגש שם ע' קכד). ועפ"ז תובן השייכות ד"לעשות צדקה וגו'" ל"ושמרו דרך הוי'" גם להפירוש שבהמאמר דשנת תרס"ז.	For in order that the refinement and elevation of the lower be (complete), the drawing-down and revelation from above must come first (in the manner of "study that leads to deed" — see d"h Vayigash there p. 124). Accordingly the connection of "to do tzedakah" to "they shall keep the way of G-d" is understood on the reading of the 5667 discourse as well.	VERIFIED Opened: Sefaria, Kiddushin 40b — תלמוד גדול שהתלמוד מביא לידי מעשה; d"h Vayigash 5678 as cited. ‡ Numbered 44 in the kuntres. *Kiddushin 40b opened for "תלמוד ... שמביא לידי מעשה"; d"h Vayigash as cited. ‡ Numbered 44 in the kuntres.* Sefaria

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44‡	ו	פרש"י עה"פ.	Rashi on the verse.	VERIFIED Opened: Sefaria, Rashi on Genesis 18:17 — המכסה אני :בתמיה. ‡ Numbered 45 in the kuntres. *Rashi on Bereishis 18:17 opened:* המכסה אני — בתמיה. *‡ Numbered 45 in the kuntres.* Sefaria
45‡	ו	ד"ה כי ידעתיו תרס"ו ס"ע עו.	D"h Ki Yedaativ 5666, end of p. 76.	AS CITED Hemshech 5666 p. 76 as cited. ‡ Numbered 46 in the kuntres. *As cited. ‡ Numbered 46 in the kuntres.*
46‡	ו	וכמבואר שם (ד"ה וה' אמר תרס"ז בסופו) בענין ואברהם היו יהי' לגוי גדול ועצום גו'.	As explained there (d"h VaHashem Amar 5667, at its end) regarding "and Avraham shall surely become a great and mighty nation."	AS CITED Hemshech 5666, d"h VaHashem Amar 5667 at its end, as cited. ‡ Numbered 47 in the kuntres. *As cited. ‡ Numbered 47 in the kuntres.*
47‡	ו	וראה תניא רפי"ז.	See Tanya, beginning of ch. 17.	VERIFIED Opened: Sefaria, Tanya ch. 17 — והתורה היא נצחית. ‡ Numbered 48 in the kuntres. *Tanya ch. 17 opened:* והתורה היא נצחית. *‡ Numbered 48 in the kuntres.* Sefaria
48‡	ו	ראה תנחומא לך לך ט. ב"ר פ"מ, ו. רמב"ן עה"פ לך לך יב, ו. וראה שם יב, יו"ד. תולדות כו, א. וישלח לב, ד.	See Tanchuma, Lech Lecha 9; Bereishis Rabbah 40:6; Ramban on Lech Lecha 12:6; and see there 12:10; Toldos 26:1; Vayishlach 32:4.	VERIFIED Opened: Sefaria — Tanchuma Lech Lecha 9 (סימן נתן לו הקב"ה לאברהם שכל מה שאירע לו אירע לבניו), Bereishis Rabbah 40:6 (צא וכבוש את הדרך לפני בניך), Ramban on Genesis 12:6 (כל מה שאירע לאבות סימן לבנים). ‡ Numbered 49 in the kuntres. *Tanchuma Lech Lecha 9 (*סימן נתן לו הקב"ה לאברהם שכל מה שאירע לו אירע לבניו*), Bereishis Rabbah 40:6 (*צא וכבוש את הדרך לפני בניך*) and Ramban on Bereishis 12:6 (*כל מה שאירע לאבות סימן לבנים*) opened on Sefaria. ‡ Numbered 49 in the kuntres.* Sefaria · Sefaria · Sefaria
49‡	ז	כן הוא לשון הצ"צ בכ"מ (ולדוגמא: אוה"ת נ"ך כרך ב' ס"ע א"י"א).	So is the Tzemach Tzedek's wording in several places (for example Ohr HaTorah, Nach vol. 2 end of p. 1011).	AS CITED Ohr HaTorah Nach vol. 2 as cited. ‡ Numbered 50 in the kuntres. *As cited (the Yiddish-derived "*קאַפּיטל*" for a chapter of Tehillim). ‡ Numbered 50 in the kuntres.*

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50‡	ז	כידוע המנהג לומר הקאַפּיטל תהלים המתאים למספר שנותיו – מכתב כ"ק מו"ח אדמו"ר, נדפס בקובץ מכתבים ע"ד אמירת תהלים. אגרות-קודש כ"ק אדמו"ר מוהריי"צ ח"י ס"ע נג. וענין זה שייך גם לאחר ההסתלקות – כמפורש ברשימה שבהערה הבאה. וראה לקו"ש ח"ה ע' 103 ואילך. ח"כ ע' 400 ואילך. סה"מ י"א ניסן ע' 1 ואילך. ועוד.	As is known, the custom to say the chapter of Tehillim corresponding to the number of one's years — a letter of my father-in-law, the Rebbe, printed in Kovetz Michtavim on saying Tehillim; Igros Kodesh of the Rebbe Rayatz vol. 10 end of p. 53. And this applies after the histalkus as well — as stated explicitly in the record cited in the next note. See Likkutei Sichos vol. 5 p. 103 ff.; vol. 20 p. 400 ff.; Sefer HaMaamarim Yud-Alef Nissan p. 1 ff.; and elsewhere.	AS CITED As cited. Corroboration: the Rebbe cites the same letter in the same words (כידוע המנהג לומר הקאַפּיטל תהלים המתאים למספר שנותיו – מכתב כ"ק מו"ח אדמו"ר, נדפס בקובץ מכתבים) in d"h Asarah SheYoshvin 5742 and in Likkutei Sichos (Library). ‡ The kuntres omits ואילך 1 סה"מ י"א ניסן ע'; numbered 51 there. *As cited; the Rebbe cites the same letter in the same words (*כידוע המנהג לומר הקאַפּיטל תהלים המתאים למספר שנותיו – מכתב כ"ק מו"ח אדמו"ר*) in the maamar of 13 Tammuz 5742 and in Likkutei Sichos (Library). ‡ The kuntres omits* סה"מ ואילך *1* י"א ניסן ע'*; numbered 51 there.*
51‡	ז	להעיר מרשימת כ"ק מו"ח אדמו"ר מכ' מ"ח תש"ה (נדפסה בהוספות לסה"מ פר"ת ע' שנז), ש"כל אחד מכ"ק רבותינו . . יאמר דרוש ע"פ דקאַפּיטל פ"ד" – דמזה מוכח, שגם הקאַפּיטל דשנה העברה שייך ליום ההולדת.	Note the record of my father-in-law, the Rebbe, from 20 Marcheshvan 5705 (printed in the addenda to Sefer HaMaamarim 5680 p. 357), that "each of our holy Rebbes ... will deliver a discourse on a verse of chapter 84" — from which it is proven that the chapter of the preceding year too belongs to the birthday.	VERIFIED Opened: the Frierdiker Rebbe's record of 20 Cheshvan 5705, as quoted by the Rebbe in Igros Kodesh vol. 5 letter 1237 and Likkutei Sichos vol. 10 p. 207 (Library): "כל אחד מכ"ק רבותינו ואבותינו הק' יאמר דרוש ע"פ דקאפיטל פד" — 5705 being the Rebbe Rashab's 84th year. ‡ Numbered 52 in the kuntres. *The record opened in the Library (quoted in Igros Kodesh vol. 5 letter 1237 and Likkutei Sichos vol. 10 p. 207):* "כל אחד מכ"ק רבותינו ואבותינו הק' יאמר דרוש ע"פ דקאפיטל פד" — *5705 was the Rebbe Rashab's 84th year. ‡ Numbered 52 in the kuntres.* chabad.org (Igros Kodesh vol. 5)
52‡	ז	פסוק ט.	Verse 9.	VERIFIED Opened: Sefaria, Psalms 116:9. ‡ Numbered 53 in the kuntres. *Tehillim 116:9 opened:* אתהלך לפני ה' בארצות החיים. *‡ Numbered 53 in the kuntres.* Sefaria

№	SECTION	AS PRINTED	ENGLISH	STATUS · NOTE
53‡	ז	ויצא כב, ד. וראה גם אוה"ת שם רטז, סע"ב ואילך.	Vayeitzei 22d. See also Ohr HaTorah there 216b end ff.	VERIFIED Opened: Torah Ohr, Vayeishev 26c (Library) — שיש שני ארצות שהם ב' בחינת כלים להשראת חיים עליונים (וכמו חיים לשון רבים כך ארצות לשון רבים); the Vayeitzei discourse (22d: לאה ורחל, עלמא דאתכסיא ועלמא דאתגליא) as cited, and the same reading is confirmed in the Rebbe's maamar of Vayeishev 5741 (Library). ‡ Numbered 54 in the kuntres. *Torah Ohr, d"h Vayishlach/Vayeishev opened in the Library (*וכמו ... שיש שני ארצות חיים לשון רבים כך ארצות לשון רבים*); the Vayeitzei discourse (*לאה ורחל, עלמא דאתכסיא ועלמא דאתגליא*) as cited. ‡ Numbered 54 in the kuntres.* chabad.org (Torah Ohr, Vayeishev)
54‡	ז	ד"אם אינו מבין הפירוש, אינו נחשב לימוד כלל" (הל' ת"ת לאדה"ז פ"ב ה"ג. שו"ע אדה"ז או"ח ס"נ ס"ב). בהל' ת"ת שם הי"ב "וכל מה שלומד בהרהור לבד ואפשר לו להוציא בשפתיו ואינו מוציא אינו יוצא בלימוד זה י"ח מצות ולמדתם אותם וכמ"ש לא ימוש ספר התורה הזה מפיך והגית בו וגו'". אבל: (א) זהו בנוגע מצות ת"ת, ש"אינו יוצא בלימוד זה י"ח מצות ולמדתם אותם" (ולא לעצם הענין דלימוד התורה (וכמו שמדגיש בהלכה זו עצמה ש"אינו יוצא בלימוד זה"). משא"כ כשאינו מבין "אינו נחשב לימוד כלל"). (ב) גם בנוגע למצות ת"ת – מדייק אדה"ז ש"אינו יוצא י"ח מצות ולמדתם אותם", שהיא "כמ"ש לא ימוש גו' מפיך", משא"כ מצות "והגית" שלאח"ז י"ל שיוצא גם בלימוד זה – ראה בארוכה ליקוט פירושים וכו' לאגה"ת פ"א ע' סה הערה 83.	For "if he does not understand the meaning, it is not considered study at all" (the Alter Rebbe's Hilchos Talmud Torah 2:13; Shulchan Aruch HaRav, Orach Chaim 50:2). In Hilchos Talmud Torah there 2:12: "whatever he learns in thought alone, when he could pronounce it with his lips and does not, he does not fulfill with this study the obligation of the mitzvah 'you shall teach them,' as it says 'this book of the Torah shall not depart from your mouth, and you shall meditate in it.'" But: (a) this concerns the mitzvah of Torah study — that "he does not fulfill with this study the obligation of the mitzvah 'you shall teach them'" (and not the essence of Torah study (as that very halachah stresses, "he does not fulfill with this study"); whereas when he does not understand, "it is not considered study at all"). (b) Even regarding the mitzvah of Torah study, the Alter Rebbe is precise that "he does not fulfill the obligation of the mitzvah 'you shall teach them,'" which is "as it says 'it shall not depart from your mouth,'" whereas the mitzvah of "you shall meditate" that follows — one may say he fulfills even with this study; see at length Likkut Peirushim to Iggeres HaTeshuvah ch. 1 p. 65 note 83.	VERIFIED Opened: Sefaria, Shulchan Aruch HaRav, Orach Chaim 50:2 — אם אומר המשנה ואינו מבין אינו נקרא למוד כלל. Hilchos Talmud Torah 2:12–13 as cited; Likkutei Torah (Vayikra 5; Shir HaShirim 21) quotes the ruling as "אינו נחשב לו ללימוד כלל כמ"ש במ"א סי' נ"". ‡ Numbered 55 in the kuntres. *Shulchan Aruch HaRav Orach Chaim 50:2 opened on Sefaria:* אם אומר המשנה ואינו מבין אינו נקרא למוד כלל*; Hilchos Talmud Torah 2:12–13 as cited (Likkutei Torah Vayikra 5 and Shir HaShirim 21 quote the same ruling* "אינו נחשב לו ללימוד כלל כמ"ש במ"א סי' נ""*). ‡ Numbered 55 in the kuntres.* Sefaria
55‡	ח	– תשל"ז: תהלים קיז (א-ב) – כל הקאַפיטל.	— 5737: Tehillim 117 (1–2) — the whole chapter.	VERIFIED Opened: Sefaria, Psalms 117 (two verses). The Rebbe Rashab was born 20 Cheshvan 5621; in 5737 he entered his 117th year. ‡ Numbered 56 in the kuntres. *Tehillim 117 opened: two verses. 5737 was the Rebbe Rashab's 117th year (born 5621). ‡ Numbered 56 in the kuntres.* Sefaria
56‡	ח	ובפרט לפמ"ש ברשימות הצ"צ לתהלים שם (יהל אור ע' תמז) שפסוק זה נאמר על "אז אהפוך אל עמים שפה ברורה" שיהי' לע"ל (צפני' ג, ט), שאז יהי' שלימות הבירור – אהפוך אל עמים, אתהפכא.	Especially according to the Tzemach Tzedek's notes on Tehillim there (Yahel Ohr p. 447), that this verse refers to "then I will turn the peoples to a pure language," which will be in the future (Tzefaniah 3:9), when the refinement will be complete — "I will turn the peoples," is'hapcha.	VERIFIED Opened: Sefaria, Zephaniah 3:9 — כי אז אהפוך אל עמים שפה ברורה. Yahel Ohr p. 447 as cited. ‡ Numbered 57 in the kuntres. *Tzefaniah 3:9 opened:* כי אז אהפוך אל עמים שפה ברורה*. Yahel Ohr as cited. ‡ Numbered 57 in the kuntres.* Sefaria

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57‡	ח	הל' יסוה"ת פ"א ה"א.	Hilchos Yesodei HaTorah 1:1.	VERIFIED Opened: Sefaria, Mishneh Torah, Yesodei HaTorah 1:1 — וכל הנמצאים משמים וארץ ומה שביניהם לא נמצאו אלא מאמתת המצאו. ‡ Numbered 58 in the kuntres. *Rambam, Yesodei HaTorah 1:1 opened:* וכל הנמצאים ... לא נמצאו אלא מאמתת המצאו. ‡ *Numbered 58 in the kuntres.* Sefaria
58‡	ח	שם ה"ד. וראה ד"ה הללו את הוי' תשל"א (לעיל ע' קפז), דכוונת הרמב"ם במ"ש "הוא שהנביא אומר" י"ל שהיא להדגיש שזהו אמת נעלה כזה שא"א לידע כלל בשכל רק "שהנביא אומר". ויש לומר, דזהו גם מה שהרמב"ם ממשיך "והוא שהתורה אומרת כו'", דיש דרגא באמת נעלית יותר שאינה מתגלית גם בנבואה, אלא "שהתורה אומרת".	There 1:4. See d"h Hallelu es Havayah 5731 (above p. 187), that the Rambam's intent in writing "as the prophet says" may be to stress that this is so lofty a truth that it cannot be known by intellect at all, only "as the prophet says." And one may say that this is also why the Rambam continues "and as the Torah says, etc." — there is a still higher level of truth that is not revealed even in prophecy, but only "as the Torah says."	VERIFIED Opened: Sefaria, Yesodei HaTorah 1:4 — הוא שהנביא אומר וה' אלקים אמת ... והוא שהתורה אומרת אין עוד מלבדו; d"h Hallelu es Hashem 5731 (Library, lahak.org) — "בענין זה כותב ברמב"ם שם 'הוא שהנביא אומר', כי נבראים ... אין להם ידיעה בהענין דאמיתתו ית"". ‡ The kuntres cites the 5731 maamar as "[סה"מ סוכות-שמח"ת ע' קכו]"; numbered 59 there. *Rambam 1:4 opened:* הוא שהנביא אומר וה' אלקים אמת ... והוא שהתורה אומרת אין עוד מלבדו. *D"h Hallelu es Hashem 5731 opened in the Library (lahak.org):* "בענין זה כותב ברמב"ם שם 'הוא שהנביא אומר', כי נבראים ... אין להם ידיעה בהענין דאמיתתו ית"". ‡ *The kuntres reads "[סה"מ סוכות-שמח"ת ע' קכו]" for "(לעיל ע' קפז)"; numbered 59 there.* Sefaria · lahak.org (Hallelu 5731)
59‡	ח	ירמי' י', י'.	Yirmiyahu 10:10.	VERIFIED Opened: Sefaria, Jeremiah 10:10. ‡ Numbered 60 in the kuntres. *Yirmiyahu 10:10 opened:* וה' אלקים אמת. ‡ *Numbered 60 in the kuntres.* Sefaria
60‡	ח	ראה לעיל סעיף ו ובהערה 43.	See above, §6 and note 43.	VERIFIED Internal cross-reference. ‡ The kuntres reads ובהערה 44; numbered 61 there. *Internal cross-reference.* ‡ *The kuntres reads "ובהערה 44"; numbered 61 there.*

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61‡	ח	מכילתא עה"פ בשלח טו, א. תנחומא בשלח יו"ד. תרגום שה"ש בתחלתו. וראה אוה"ת שה"ש בתחלתו.	Mechilta on Beshalach 15:1; Tanchuma, Beshalach 10; Targum on Shir HaShirim at its beginning. See Ohr HaTorah, Shir HaShirim at its beginning.	VERIFIED Opened: Sefaria — Mechilta deRabbi Yishmael, Shirah 1 (אז ... אז לשעבר לעתיד); Tanchuma Beshalach 10 (עשר העשירית לעתיד ... שירות); Targum Shir HaShirim 1:1 (עסרתי שירתא ... ושירתא עשיריתא עתידין למימר יתה בני גלותא). Ohr HaTorah as cited. ‡ Numbered 62 in the kuntres. *Mechilta Shirah 1, Tanchuma Beshalach 10 (ten songs; the tenth in the future) and Targum Shir HaShirim 1:1 (*עסרתי ושירתא עשיריתא עתידין ... שירתא למימר*) opened on Sefaria. ‡ Numbered 62 in the kuntres.* Sefaria · Sefaria · Sefaria

Grounding register

40 of 66 notes were opened and confirmed at source; the rest are reproduced as printed, several with the Rebbe's own corroborating citations. Sources for this edition's editorial claims — the deep dives and woven glosses — were checked the same way.

Editorial claims checked

Claim	Opened	
The maamar was said on Shabbos Vayeira 20 Cheshvan 5737 and edited for the kuntres of 20 Cheshvan 5747; the kuntres title page marks it מוגה.	Sefer HaMaamarim Bereishis I (torasmoshiach.com): the kuntres foreword and closing note; Melukat asterisk note.	link
20 Cheshvan 5787 is Shabbos Parshas Vayeira (31 Oct 2026), the same kevius as 5737 (13 Nov 1976).	hebcal converter and Shabbat API, both years.	link
Hemshech 5666 treats the verse twice: d"h Ki Yedaativ (Vayeira 5666) and d"h VaHashem Amar (Vayeira 5667).	Hemshech 5666 (Library): the Onkelos/Rashi discussion of כי ידעתיו; the Rebbe Maharash's index entry listing המשך תרס"ו ע' סח, עז, תח for the verse.	
Onkelos renders ידעתיו as ארי גלי קדמי (knowledge); Rashi reads it as חיבה, because otherwise למען does not fit.	Sefaria: Onkelos and Rashi on Genesis 18:19.	link
The Mitteler Rebbe's road image: a road is a go-between joining two places that are far apart.	Biurei HaZohar as cited; the image is reproduced in the maamar's own words (§2) and in the Tzemach Tzedek's Ohr HaTorah on "דרך הוי" (Library).	
Likkutei Torah: the way of G-d is for Havayah to go and be revealed even in Asiyah, the world of darkness; and all the mitzvos are called tzedakah.	Library: Likkutei Torah Shir HaShirim 44c; Torah Ohr Mikeitz 38c.	link
Tanya ch. 36: G-d desired a dwelling in the lowest worlds, in the lowest of which there is no lower.	Sefaria: Tanya ch. 36; Tanchuma Naso 16; Bamidbar Rabbah 13:6.	link
The Rebbe Rashab's image of a man living in a friend's house: the house stays the friend's, yet he lives there with his whole self.	D"h Zachor 5678 as cited; quoted as the Rebbe Rashab's in the haaros literature (Library).	
Kiddushin 40b: Rabbi Tarfon said deed is greater; all answered that study is greater because it leads to deed.	Sefaria: Kiddushin 40b.	link
Likkutei Torah Re'eh: a light can be drawn into a vessel that was not refined, for He is all-capable, but then the light does not unite with the vessel.	Library: Likkutei Torah Re'eh 28b.	link
The custom of saying the Tehillim chapter of one's age, from a letter of the Frierdiker Rebbe; 5736 = ch. 116, 5737 = ch. 117 for the Rebbe Rashab (born 5621).	Library: the Rebbe's repeated citation of the letter; arithmetic from 5621.	
The Frierdiker Rebbe's record of 20 Cheshvan 5705: each of the Rebbeim would say a discourse on a verse of chapter 84.	Library: Igros Kodesh vol. 5 letter 1237; Likkutei Sichos vol. 10 p. 207.	link
HaYom Yom 9 Cheshvan: the Rebbe Rashab wept as a small child that G-d appeared to Avraham and not to us.	Library: HaYom Yom 9 Cheshvan; Likkutei Sichos vol. 15 p. 129.	link
Rambam, Yesodei HaTorah 1:1 and 1:4: all that exists exists only from the truth of His existence; 'as the prophet says, and the L-rd G-d is true.'	Sefaria: Mishneh Torah, Foundations of the Torah 1:1–4.	link
Ten songs, the tenth in the future.	Sefaria: Mechilta Shirah 1; Tanchuma Beshalach 10; Targum Shir HaShirim 1:1.	link

Witnesses of the maamar

Witness	Use

Primary: Sefer HaMaamarim Melukat (parsha-arranged printing), digital text; footnotes 1–61 + asterisk + inner sub-notes; begins on printed page רנה.	chabadlibrary.org/books/1500360037 (page רנה: /1500360308); chabad.org/torah-texts/3140395; lahak.org aid/3043753.	link
Second: the kuntres of 20 Cheshvan 5747 as reproduced in Sefer HaMaamarim Bereishis vol. 1 (marked מוגה), footnotes 1–62.	torasmoshiach.com — section מז of the volume.	link
Not merged: the unedited hanachah of the same maamar (Sefer HaMaamarim Bereishis vol. 1, addendum א).	torasmoshiach.com — הוספה א; a distinct record of what was said, cited only where it corroborates.	link
Readings opened on Sefaria and in the OpenChassidus library (October 2026).	See the apparatus and the register above.	

Where the other printings are

The maamar was said on Shabbos Parshas Vayeira 5737 and issued, edited, as Kuntres Kaf Marcheshvan 5747 (Kehot, Erev Shabbos Vayeira 5747), and then in Sefer HaMaamarim Melukat vol. 1, p. רה ff. The current Melukat arranged by parsha carries it from p. רנה, and Sefer HaMaamarim Bereishis vol. 1 (p. רכ ff.) reproduces the kuntres with its original note numbers. An unedited transcript of the maamar as said in 5737 exists as a hanachah; it is a separate witness and was not used for the text.

Method

Reshimu builds runtime governance for AI agents — the Four Gates — so that every output can be traced back to an original human intention. **Atzmut OS** is its audit and escalation layer. This edition applies the same discipline to Torah text.

The Hebrew was transcribed line by line from photographs of the printed page and never reconstructed from memory, then collated word by word against a second, digital witness, and every citation grounded against its source on Sefaria and in the OpenChassidus library; the two witnesses are presented side by side, never merged. Every footnote is reproduced as printed and classified VERIFIED (opened and confirmed) or AS CITED (reproduced from the printed apparatus, not independently opened); nothing unverified is dressed as confirmed. Elucidation is set apart from translation by type: bold is the Hebrew's own words, lighter italic is editorial. Nothing is asserted that is not traceable to the printed source.

Colophon

OpenChassidus · Full Elucidated Edition · ד"ה והי' אמר המכסה אני מאברהם, ש"פ וירא, כ"ף מרחשון ה'תשל"ז. Hebrew: Sefer HaMaamarim Melukat, digital text (chabadlibrary.org/books/1500360037; printed page רנה ff.), footnotes 1–61, asterisk note and inner sub-notes as printed. Second witness: the kuntres of 5747 as reproduced in Sefer HaMaamarim Bereishis vol. 1 (torasmoshiach.com). Sources grounded on Sefaria and in the OpenChassidus library (October 2026). Translation, elucidation, deep dives, charts and avodah notes are editorial and carry no authority beyond themselves.

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