וה' אמר המכסה אני מאברהם

A Road Runs Both Ways

ד"ה וה' אמר המכסה אני מאברהם · Shabbos Parshas Vayeira, 20 MarCheshvan 5737

Maamar of the Lubavitcher Rebbe · said on the Rebbe Rashab's birthday, edited by the Rebbe ten years later

Sefer HaMaamarim Melukat, from printed page רנה (first printed in the kuntres of 20 MarCheshvan 5747)

Student Edition

RESHIMU

The map of the maamar

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

1 **Two readings** §א

2 **The road** §ג–ב

3 **The road back** §ה–ד

4 **Shall I hide** §ו

5 **Two psalms** §ח–ז

The question (§א)

Avraham will teach his children "to keep the way of G-d, to do tzedakah and justice." If "the way of G-d" already means Torah and mitzvos, what do "tzedakah and justice" add? The Rebbe Rashab answered this twice, in two different ways.

→

The answer (§ב–ו)

A road runs both ways. The way of G-d is the light coming down; tzedakah and justice is the work that climbs back up. The climb is not only a detail of the way down: done against your own pull, it reaches the hidden Essence, the "I" of "Shall I hide," higher than any light that comes down.

The hinge moves

1. **What does it add?** ואי"כ מה מוסיף הכתוב בלעשות צדקה וגו' (§א). The Rebbe Rashab's question on the pasuk, and his two answers, a year apart.
2. **What a road is.** ממוצע שמחבר שני מקומות שמצד עצמם הם רחוקים זמ"ז בתכלית (§ב). The kav, the line of light from the Infinite, is called a road for this reason.
3. **The friend's house.** כמשל אדם הדר בבית חבירו (§ג). Hashem lives in this world with His whole self, and the world stays the world.
4. **The road runs back.** משמש לא רק להליכה אלא גם לחזרה (§ד). Torah brings the light down; the mitzvos, tzedakah judged honestly and done against resistance, raise the world up.
5. **Why the return matters.** אינו מתעצם עם האור (§ה). A light that lands where there is no vessel does not take hold. And the deed reaches the hidden Essence: "the deed is greater."
6. **The "I" that hides.** דהמכסה אני הוא בחי' העלם העצמי דא"ס (§ו). Avraham's rising service opened the most hidden level, and he passed it on to every Jew.
7. **Two lands, and the nations.** הללו את הוי' כל גוים ... אתהלך לפני הוי' בארצות החיים (§ח–ז). Torah down, mitzvos up; the kindness comes down so that the world will praise.

1 · Two readings (§א)

The Rebbe Rashab explained this pasuk twice, a year apart. The first time, "tzedakah and justice" is part of "the way of G-d." The second time, it is something added: the way of G-d comes down, and tzedakah and justice climbs back up.

2 · The road (§ג–ב)

A road joins two places that have nothing in common, like the king's highway that reaches the farthest village. Torah and mitzvos are that road for Hashem's Name, all the way down to a dwelling in this world, which stays this world even when He lives in it.

3 · The road back (§ד–ה)

A real road also runs back. Torah brings the light down into a person's mind; the mitzvos raise the world up to hold it. Without the return the light never really takes hold, and the deed done against resistance reaches higher than any light.

4 · Shall I hide (§ו)

That is why the second discourse opens with "Shall I hide from Avraham." The "I" that hides is Hashem's hidden Essence, and Avraham's deeds opened it. He was commanded to pass both services on to every Jew after him.

5 · Two psalms (§ז–ח)

The Rebbe Rashab's two chapters of Tehillim say the same thing. Psalm 116: two lands, Torah coming down and mitzvos going up. Psalm 117: the nations praise, and Hashem's kindness comes down so that they can.

> **How to read the pages. Bold** = the words of the maamar, translated. *Lighter italic* = our explanation, woven in. The numbers on the left match the numbers on the Hebrew. ראשי תיבות are spelled out in a box at the start of each section and in the key at the back. The boxes are optional; the text is not.

Words you need

Ten words that carry this maamar. Each is explained again the first time it appears in the text.

דרך הוי׳
derech Havayah

the way of G-d. "They shall keep the way of G-d" (Bereishis 18:19). The maamar reads it as Torah and mitzvos, the road on which Hashem's Name comes down into the world. A road is something that joins two places, so this phrase is about connection, not only about rules.

צדקה ומשפט
tzedakah u'mishpat

tzedakah and justice. "To do tzedakah and justice" (Bereishis 18:19). All the mitzvos are called tzedakah. Mishpat, justice, means judging yourself honestly about what you really need and giving the rest. In the Rebbe Rashab's second discourse this is a second, higher service, the work that rises from below.

קו
kav

the line. After the tzimtzum, the hiding of the Infinite Light, a thin measured line of light is drawn down. Everything that exists, and everything revealed in it, comes through this line. The maamar calls it a road: it joins the Infinite to the worlds.

דירה בתחתונים
dirah b'tachtonim

a dwelling in the lowest place. Chazal say Hashem wanted a dwelling in the lowest world, and Tanya (ch. 36) says this world is that place: none is lower. In a home a person is fully himself. The maamar adds a point from the Rebbe Rashab: like a man living in his friend's house, the place stays what it is, and Hashem still lives there with His whole self.

המשכה / העלאה
hamshachah / haalaah

drawing down / raising up. Hamshachah is light coming down from above, from Hashem to the world. Haalaah is the world going up, made fit to receive that light. The maamar says Torah study draws down and the mitzvos raise up, and a true road carries traffic both ways.

אתכפיא
iskafya

subduing. Bending your own nature: doing the mitzvah when part of you does not want to. The maamar reads the word maaseh, deed, as connected to kefiyah, forcing. A mitzvah done this way raises the lower world most of all.

מעשה גדול
maaseh gadol

the deed is greater. In the Gemara (Kiddushin 40b) the Sages ask whether study or deed is greater. The answer given is that study is greater because it leads to deed, but the maamar says that in the future the deed's own greatness will be seen: the deed reaches the hidden Essence.

העלם העצמי
he'elem ha'atzmi

the essential concealment. Hashem as He is in Himself, hidden, higher than every light and revelation that comes from Him. The maamar reads "Shall I hide" (hamechaseh ani) as this level: the "I" that hides. Nothing reaches it by being revealed; the deed done against resistance reaches it.

רצון העצמי / תענוג העצמי
ratzon / taanug ha'atzmi

the essential will / the essential delight. Will is what you want. Delight is what you enjoy, and it is deeper: you want something because it gives you pleasure. Chassidus says the mitzvos come from Hashem's essential will and draw down His essential delight. The will is revealed even now; the delight will be revealed only in the future.

עלמא דאתכסיא / עלמא דאתגליא
alma d'iskasya / alma d'isgalya

the hidden world / the revealed world. Two levels with Aramaic names from the Kabbalah: one hidden, like thought, and one revealed, like speech. Torah Ohr calls them the two lands in "I will walk before Hashem in the lands of the living." The maamar matches them to Torah study (understanding, thought) and to mitzvos (speech and deed).

Other terms are explained in the text, in a short note in brackets, the first time they come up.

Section א

1 Two readings

וה׳ אמר המכסה

The big idea

The Rebbe Rashab explained the pasuk "they shall keep the way of G-d, to do tzedakah and justice" twice, on Parshas Vayeira a year apart.

His question: if "the way of G-d" already means Torah and mitzvos, what does "to do tzedakah and justice" add?

His answer is a direction. The way of G-d is light coming down from Hashem; tzedakah and justice is service that climbs up from the person.

In the first maamar tzedakah was a detail of the way down. In the second it is a second service, and a higher one.

Before you learn

- **The pasuk.** Bereishis 18:17–19. Before Hashem tells Avraham what He will do to Sodom, He says: "Shall I hide from Avraham … 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 day.** The maamar was said on Shabbos Parshas Vayeira, 20 Cheshvan 5737. 20 Cheshvan is the birthday of the Rebbe Rashab, the fifth Chabad Rebbe, so the Rebbe opens with the Rebbe Rashab's own teaching on this parsha.
- **Two maamarim, one pasuk.** The Rebbe Rashab's series of 5666 went on for more than a year, so it reached Parshas Vayeira twice. Both times he spoke on this pasuk. This section compares the two.
- **Down and up.** Keep two directions in mind: something coming down from above, and something rising from below. The whole maamar turns on them.

ראשי תיבות new in this section

הוי׳	הוי״ה (שם המפורש)	Havayah; the Tetragrammaton
תומ״צ	תורה ומצוות	Torah and mitzvos
וא״כ	ואם כן	and if so
בבחי׳	בבחינת	in the aspect of
ועפ״ז	ועל פי זה	and according to this
למ״ש	למה שכתוב	to what is written
לפנ״ז	לפני זה	before this
והוי׳	והוי״ה (שם הוי״ה)	and Havayah (the Name)
וה׳	והוי״ה (שם הוי״ה)	and Havayah (G-d)
וגו׳	וגומר	and so on (the verse continues)
יהי׳	יהיה	will be
ה׳	השם (הוי׳) / חמשה (לפי ההקשר)	God (the Name) / five (by context)
ד״ה	דיבור המתחיל	discourse beginning with
תרס״ז	שנת תרס״ז (5667)	the year 5667 (1906-07)
תרס״ו	שנת תרס״ו (5666)	the year 5666 (1905-06)

הו״ע	הוא ענין	is the matter of	הנ״ל	הנזכר לעיל	the aforementioned
משא״כ	מה שאין כן	which is not the case with	בד״ה	בדיבור המתחיל	in the discourse beginning with
רמ״ח	מאתיים ארבעים ושמונה (248)	two hundred forty-eight	דש״פ	דשבת פרשת	of Shabbos parshas
אח״כ	אחר כך	afterwards	רש״י	רבי שלמה יצחקי	Rashi

לשון המאמר

1 וה׳ אמר המכסה אני מאברהם גו׳ ואברהם היו יהי׳ לגוי גדול גו׳ כי ידעתיו למען אשר יצוה גו׳ ושמרו דרך ה׳ לעשות צדקה ומשפט גו׳[1].

2 ומדייק בזה בעל יום ההולדת במאמרו ד״ה זה דשנת תרס״ז (בהמשך תרס״ו[2]), הרי דרך הוי׳ זהו תומ״צ[3],

English

1 **“And G-d said: Shall I hide from Avraham,** *what I am about to do,* **etc.,** — *Hashem says this just before He tells Avraham about Sodom* — **and Avraham shall surely become a great nation, etc.; for I have known him, so that he will command,** *his children and his household after him,* **etc., and they shall keep the way of G-d** (**derech Havayah** (דרך הוי׳ the way of G-d: Torah and mitzvos as the road that joins Hashem and the world)), **to do tzedakah and justice** (**tzedakah u'mishpat** (צדקה ומשפט giving, with an honest judgment of what you really need; in the maamar, the work that climbs up from below)), **etc.”** *This is Bereishis 18:17–19, in this week’s parsha, Vayeira. Hold on to two phrases, “the way of G-d” and “to do tzedakah and justice.” The whole maamar is about how they fit together.*

2 **And the one whose birthday it is** (**baal yom hahuledes** (בעל יום ההולדת the Rebbe Rashab, whose birthday is 20 Cheshvan)) — *the Rebbe Rashab, born on 20 Cheshvan, the day this maamar was said* — **reads this pasuk closely in his maamar on it from the year 5667 (in the series of 5666** (**Hemshech 5666** (המשך תרס״ו a long chain of the Rebbe Rashab's maamarim, from 5666 into 5667))**),** *a long chain of maamarim that went on for more than a year. He starts from something plain:* **after all, “the way of G-d” means Torah and mitzvos.** *It is so obvious, the footnote says, that Rashi did not even stop to explain it.*

(3) וא"כ מה מוסיף הכתוב בלעשות צדקה גו' (ענין המצוות[4]) על ושמרו דרך הוי'.

(3) **If so, what does the pasuk add** — *what new thing does it tell us* — **with "to do tzedakah, etc." (the matter of the mitzvos)** — *tzedakah is the mitzvah called simply "the mitzvah," as the footnote cites from Tanya, chapter 37* — **beyond "they shall keep the way of G-d"?** *If the way of G-d already is Torah and mitzvos, then tzedakah is already inside it. Why say it twice? That is the question this maamar is built on.*

(4) ומבאר שם[5], דדרך הוי' היא המשכה מלמעלה למטה, וצדקה ומשפט היא העבודה בבחי' מלמטה למעלה, העבודה דאור חוזר.

(4) **And he explains there,** *at the end of that maamar,* **that "the way of G-d" is a drawing-down (hamshachah / haalaah** (המשכה / העלאה light coming down from above, and the world rising up from below)) **from above to below** — *light and life coming from Hashem into the world* — **while "tzedakah and justice" is the service at the level of from below to above,** *a person in the world reaching up,* **the service of returning light (ohr chozer** (אור חוזר light that goes back up: serving Hashem from below, upward)), *like light that hits a mirror and goes back toward where it came from. So the pasuk does not repeat itself. It names two directions.*

(5) [ועפ"ז מבואר שם[6] גם השייכות דושמרו דרך הוי' לעשות צדקה ומשפט למ"ש לפנ"ז והוי' אמר המכסה אני מאברהם גו'].

(5) **[And on this basis he also explains there the connection** — *the reason the two pesukim stand next to each other* — **between "they shall keep the way of G-d, to do tzedakah and justice" and what is written before it,** *the opening words of the passage,* **"And G-d said: Shall I hide from Avraham, etc."]** *Why should a pasuk about hiding lead into a pasuk about two directions of service? Here the Rebbe only mentions the link, in brackets. He quotes it and explains it in Section 6, so we hold the question until then.*

(6) 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),

(6) **Now, the pasuk "For I have known him, etc., and they shall keep the way of G-d, to do tzedakah and justice" was explained in the series mentioned above,** *the series of 5666,* **in the maamar that opens "For I have known him," from the year 5666** — *a year earlier* — **(the maamar of the first Shabbos Parshas Vayeira in the series).** *The series ran so long that it passed Parshas Vayeira twice, a year apart, and both times the Rebbe Rashab spoke on this pasuk,*

(7) ובמאמר זה (מאמר דש"פ וירא השני שבההמשך) מבאר הפסוק באופן אחר,

(7) **and in this maamar** — *the one from 5667 we started with* — **(the maamar of the second Shabbos Parshas Vayeira in the series)** *a year later,* **he explains the pasuk in a different way.** *Same teacher, same pasuk, one year later, a new reading. The Rebbe now lists the differences one at a time.*

(8) נוסף על זה שמאמר הראשון מתחיל בפסוק כי ידעתיו ומאמר השני מתחיל בפסוק והוי' אמר המכסה אני גו',

(8) **Besides the fact that** — *and this is the outside difference* — **the first maamar opens with the pasuk "For I have known him,"** *a pasuk about Avraham and what he will teach,* **while the second maamar opens with the pasuk "And G-d said: Shall I hide, etc.,"** *a pasuk about Hashem and what He hides — already a different starting point —*

(9) הנה גם בפסוק כי ידעתיו גופא, במאמר השני מפרש באופן אחר,

(9) **even in the pasuk "For I have known him" itself,** *the pasuk both maamarim share,* **the second maamar** — *the one from 5667* — **explains it in a different way.** *There are two differences inside it, and the Rebbe takes them in order: first the word "known," then "the way of G-d."*

(10) דבמאמר הראשון מביא שני פירושים בכי ידעתיו, פירוש התרגום[8] שידעתיו הוא לשון ידיעה, ארי גלי קדמי, ופירוש רש"י שידעתיו הוא לשון חיבה.

(10) **For in the first maamar he brings two explanations of "For I have known him": the explanation of the Targum,** *Onkelos's Aramaic translation of the Torah,* **that "I have known him" is a word of knowing — "for it is revealed before Me"** *(ari gali kadamai), Hashem knows what Avraham will do* — **and the explanation of Rashi, that "I have known him" is a word of affection,** *closeness, the way "known" is used of a relative or a dear friend.*

(11) 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,

(11) **And he explains there,** *at the end of the first maamar,* **that "known" as knowing is the matter of the essential will** (ratzon / taanug ha'atzmi (רצון העצמי / תענוג העצמי what Hashem wants most, and what gives Him the deepest pleasure)), *what Hashem wants at His very core,* **(this is "revealed before Me," because the will is in a state of revealing),** *since what someone wants shows itself,* **and "known" as affection is the matter of the essential delight,** *the deeper pleasure that the wanting is for.*

12 משא"כ במאמר השני[5] מפרש[10] ידעתיו לשון חיבה, שחיבב אותו בבחי' תענוג העצמי.

12 **Whereas in the second maamar** — *the one from 5667* — **he explains "I have known him" as affection** *alone, Rashi's reading — not the simplest meaning of the word, the footnote says, but Rashi has to read it so, because with "knowing" the words "so that he will command" would not fit* — **that Hashem cherished him at the level of the essential delight.** *Why the second maamar keeps only the deeper reading is not said here. Keep it in mind.*

13 ועוד חילוק בין שני המאמרים בהפירוש דושמרו דרך הוי' לעשות צדקה ומשפט.

13 **And there is another difference between the two maamarim,** *the second of the two inside the pasuk,* **in how they explain "they shall keep the way of G-d,** *the road down,* **to do tzedakah and justice."** *This is the difference the rest of the maamar works on (our reading).*

14 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'.

14 **For in the first maamar it sounds** — *this is how it reads, not something said outright* — **(as in the plain wording of the pasuk, and as is explained in several maamarim as well) that "to do tzedakah and justice" is the meaning of "they shall keep the way of G-d,"** *so that keeping the way of G-d simply is doing tzedakah,* **or that tzedakah and justice is one detail within the way of G-d.** *Either way it is inside the road, not a second road.*

15 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].

15 **And one may say** — *the Rebbe now adds his own reading of the first maamar* — **that "the way of G-d" (in the singular,** *one way, not many***) is the Torah (a whole that is above division** (klal shelemaalah mehischalkus כלל שלמעלה מהתחלקות one whole, before it splits into parts)**), and from it flows "to do tzedakah," the doing of the mitzvos (the 248 limbs of the King** (ramach evarin d'malka רמ"ח אברין דמלכא the 248 positive mitzvos, pictured as the King's limbs)**), separate limbs).** *Torah is one road; the mitzvos are many paths branching out of it. The footnote cites the Zohar: "one path … that lights up 613 paths."*

16 **But in this maamar** — *the 5667 one* — **(the maamar of the second Shabbos Parshas Vayeira in the series) he explains that "to do tzedakah, etc." (even though it comes right after "they shall keep the way of G-d")** — *joined to it in the same breath* — **is not a meaning of the way of G-d or a detail within it, but an additional matter,** *something with its own place. Here is the turn: tzedakah and justice is no longer part of the road down.*

16 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.

17 **For after "they shall keep the way of G-d,"** *the first step,* **the drawing-down from above to below,** *where Hashem gives,* **one comes afterward to a higher service, "to do tzedakah," service from below to above,** *where the person climbs. Notice the word "higher." Why a service that starts from below should rank above the light that comes from Hashem is the question the maamar now has to answer.*

17 דלאחרי ושמרו דרך הוי', המשכה מלמעלה למטה, באים אח"כ[15] לעבודה נעלית יותר, לעשות צדקה, עבודה מלמטה למעלה.

Deep dive — Hamshachah and haalaah: two directions

Think of a teacher and a student. The teacher explains, and the knowledge comes down to the student. Then the student works the idea through, asks, argues, and brings back something of his own. Both are learning, but they move in opposite directions.

Chassidus calls the first direction hamshachah, drawing down: light, life and blessing that come from Hashem into the world. The one below only receives. The second direction is haalaah, raising up, and its light is called ohr chozer, returning light. Picture light hitting a mirror and turning back toward its source. Here the start is below: a person in this world, with all his limits, does something that reaches up.

The Rebbe Rashab's second maamar reads the pasuk along these two lines. "The way of G-d" is what Hashem sends down. "Tzedakah and justice" is what a person sends back. They are not two names for one thing. They are two movements.

The surprise is the ranking. You would expect whatever comes from Hashem to be higher than anything a person can do. The second maamar says the climb from below is the higher service. Why that is so is not explained in this section. The maamar builds toward it step by step, starting with what a road is.

Deep dive — Ratzon and taanug: wanting and delight

Why do you want something? Usually because it gives you pleasure. The wanting is on the surface and easy to see: you reach for it, you say so. The pleasure is underneath. It is the reason for the wanting, and often you could not put it into words.

Chassidus uses this pair, ratzon (will) and taanug (delight), to speak about Hashem. His essential will is what He wants at His very core; the mitzvos come from it. His essential delight is deeper still: the pleasure that the will is for.

Now look at the two readings of "I have known him." Onkelos reads it as knowing: "it is revealed before Me." The first maamar matches that to will, because will is the level that shows itself; what someone wants comes out into the open. Rashi reads it as affection. The first maamar matches that to delight, which is deeper and more hidden. Affection is not about information. It is about how dear someone is.

So the first maamar holds both: Hashem wants Avraham, and Hashem cherishes him. The second keeps only the deeper one. The Rebbe notes the change and moves on. What it has to do with "Shall I hide" comes later in the maamar.

Review

1. What question does the Rebbe Rashab ask on "to keep the way of G-d, to do tzedakah and justice"?
2. In the 5667 maamar, which direction is "the way of G-d," and which is "tzedakah and justice"?
3. How do Onkelos and Rashi each read "I have known him," and which reading does the second maamar keep?
4. How does the first maamar fit tzedakah inside the way of G-d, and how does the second maamar change that?

Talking points

- The Rebbe Rashab explained the same pasuk twice and said something new the second time. Is a second reading a correction of the first or a deepening of it? What would you need to know to decide?
- The second maamar says the service that climbs from below is higher than the light that comes down from above. Does that sound right to you, or backwards?
- Being known by someone and being cherished by someone: which matters more to you, and why?

Take it with you. The way of G-d comes down from Hashem; tzedakah and justice is how a person sends something back up.

Section ב

2 The road

ב) ויובן כ״ז

The big idea

A road is a go-between. It joins two places that, on their own, have nothing in common.

The king's highway runs from the capital to the large towns, and smaller roads branch from it down to the most remote corner, which is far from the king in rank, not only in miles.

That is why the kav, the line of light from the Infinite, is called a road: it joins the Infinite to the worlds.

Its outer side brings the worlds into being; its inner side brings the Infinite's light into them.

Before you learn

- **From Section 1.** The Rebbe Rashab read "the way of G-d" as a drawing-down from above, and "tzedakah and justice" as service from below. Now the Rebbe asks what it means to call it a "way," a road.
- **Two Rebbeim.** The picture comes from the Rebbe Rashab's maamar "Zachor" of 5678 and, at greater length, from the Mitteler Rebbe, on the pasuk "For the ways of G-d are straight" (Hoshea 14:10).
- **Tzimtzum and kav.** Chassidus teaches that Hashem's Infinite Light was first hidden, the tzimtzum, and then a thin line of it, the kav, was drawn back in to make the worlds. The outline is enough for now; the deep dive fills it in.

ראשי תיבות new in this section

כ״ז	כל זה	all this
ע״פ	על פי / על פסוק (לפי ההקשר)	according to / on the verse (by context)
תרע״ח	שנת תרע״ח (5678)	the year 5678 (1917-18)
עה״פ	על הפסוק	on the verse
לאדמו״ר	לאדוננו מורנו ורבנו	by our master and Rebbe
ובכ״מ	ובכמה מקומות	and in several places
זמ״ז	זה מזה	from one another
וכו׳	וכולי	and so on
ומכש״כ	ומכל שכן	and all the more so
וע״י	ועל ידי	and by means of
מאוא״ס	מאור אין סוף	from the Infinite Light
אוא״ס	אור אין סוף	the Infinite Light (Or Ein Sof)
ע״י	על ידי	by means of; through
ממל׳	ממלכות	from Malchus
דא״ס	דאין סוף	that Ein Sof
דאוא״ס	דאור אין סוף	of the Infinite Light
מת״ת	מתפארת	from Tiferes

1 **All this will be understood** — *the two directions of Section 1, the way down and the service up* — **in light of what is explained in the maamar "Zachor" of 5678 by the one whose birthday it is** — *the Rebbe Rashab again* — **(on the pasuk "they shall keep the way of G-d"),** *the same pasuk as in Section 1,*

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

2 **and at length in Biurei HaZohar** (Biurei HaZohar (בה"ז Chassidic Zohar commentary)), *explanations of passages in the Zohar,* **of the Mitteler Rebbe,** *the second Chabad Rebbe, son of the Alter Rebbe,* **(on the pasuk "For the ways of G-d are straight"),** *the last pasuk of the book of Hoshea,* **and in many places:**

2 ובארוכה בביאורי הזהר לאדמו"ר האמצעי[17] (עה"פ[18] כי ישרים דרכי הוי') ובכ"מ[19],

3 **that the idea of a "road" above,** *in the spiritual worlds,* **is like a road in its plain sense (in the physical world),** *the kind you walk or drive on:* **it is a go-between** (**memutza** (ממוצע a go-between that joins two very different things)) **that joins two places that, on their own, are completely far from each other.** *A road belongs to neither end. It exists to connect them.*

3 דענין דרך למעלה הוא בדוגמת דרך כפשוטו (בגשמיות), שהוא ממוצע שמחבר שני מקומות שמצד עצמם הם רחוקים זמ"ז בתכלית.

4 **Like the king's highway,** *the main road of the kingdom,* **which stretches out and runs from the royal city, the place where the king sits,** *the capital,* **to all the wide spaces of the country (by which one reaches all the large towns),** *the first stops along the way,*

4 וכמו דרך המלך הנמשך והולך מעיר המלוכה מקום מושב המלך לכל מרחבי המדינה (שעל ידו מגיעים לכל העיירות הגדולות),

5 **and from it branch off more roads and paths,** *smaller and smaller,* **by which one can reach the small towns, and so on,** *village after village,* **down to the most remote corner,** *the farthest place in the kingdom, where no one important ever comes.*

5 וממנו מסתעפים עוד דרכים ונתיבות שעל ידם יכולים להגיע לעיירות הקטנות וכו' עד לפינה הכי נדחת,

6 **For the distance between the small towns, and all the more so the remote corner, and the capital, the place where the king sits,** *is not only a matter of miles.* **Besides the distance in place it is also a distance in rank,** *because the palace and the hamlet are different kinds of places,* **reaching as far as a distance with no comparison** (**ein aruch** (אין ערוך so different that they cannot even be compared)) *at all: nothing in the hamlet is a small copy of the throne.*

6 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,

7 **And by means of the road,** *the go-between,* **a tie and a connection are made** — *a real link, not only nearness* — **between the remote corner and the place where the king sits.** *Nothing else could do it. The two ends have nothing in common, so only something that stretches from one to the other can join them.*

7 וע"י אמצעות הדרך נעשה קישור וחיבור דפינה הנדחת עם מקום מושב המלך.

8 **And this is why the line** (**kav** (קו the thin line of light that comes down from the Infinite and makes and lights up the worlds)) **drawn from the Infinite Light** (**Ohr Ein Sof** (אור אין סוף Hashem's light, with no limit at all)) — *after the tzimtzum* (**tzimtzum** (צמצום the hiding of the Infinite Light, to make room for a world)), *when that light was hidden, a thin line of it was drawn back in* — **is called by the name "road":** *the very word in the pasuk,* **because the kav is the go-between through which light is drawn from the Infinite Light to the worlds.** *The Infinite and the worlds are the capital and the hamlet; the kav is the highway.*

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

9 **For besides the fact that the coming-into-being of the worlds** — *their very existence* — **(the drawing of the Infinite Light to bring the worlds into being) is by means of the kav** — *the road is what makes the towns exist at all* — **[this is done by the outer side of the kav** (**chitzoniyus / pnimiyus hakav** (חיצוניות / פנימיות הקו the kav's outer side makes the worlds; its inner side lights them up))**, whose root is in the malchus of the Infinite** (**malchus d'Ein Sof** (מלכות דא"ס the Infinite's power to be King over something other than itself))**],** *the Infinite's power to be King over something other than itself,*

9 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],

(10) **through the kav there is also a drawing-down of the revelations of the Infinite Light,** *its light made visible,* **into the worlds** — *not only that they exist, but that something of the Infinite shines in them* — **[this is done by the inner side of the kav, whose root is in the hidden tiferes** (**tiferes hane'elam / malchus d'Ein Sof** (תי"ת הנעלם / מל' דא"ס Hashem's power to rule over worlds, and, higher, His own inner Self shown))**],** *the Infinite's own inner self. One road with two loads: it makes the towns, and it brings the King's light into them.*

(10) 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: a road from the Infinite

Start with the problem a road solves. The capital and the hamlet have nothing in common. You cannot make the hamlet by shrinking the palace. Chassidus calls a gap like this ein aruch, no comparison: nothing in one can be scaled to fit the other. When two things are that far apart, only a go-between that touches both can join them.

The Infinite Light and the worlds are the sharpest case of ein aruch. A world is limited by definition; the Infinite has no limit at all. If the Infinite Light shone as it is, nothing limited could exist. So chassidus teaches that first the light was hidden, the tzimtzum, leaving room for something limited. Then a kav, a thin, measured line of the light, was drawn back in. Everything the worlds have comes through that line.

The maamar sees two jobs in the kav. Its outer side gives the worlds their existence; its root is malchus of the Infinite, the Infinite as King, ready to have something other than itself. Its inner side carries real light from the Infinite into worlds that already exist; its root is the hidden tiferes, the Infinite's own inner self.

A highway does both. It makes the hamlet part of the kingdom, and it carries the king's presence to it. What travels on this road in our world is the next section.

Review

1. What is a road, according to the maamar, and what kind of places does it join?
2. Why is the distance between the remote corner and the capital more than a distance in miles?
3. Why is the kav called a “road”?
4. What does the outer side of the kav do, and what does the inner side do? Where is each one rooted?

Talking points

- A road belongs to neither end; it exists only for the link. Is that a humble role or the most important one?
- The remote corner is far from the king in rank, not just in miles. Can a road close a distance in rank, or only a distance in place?
- To exist, and to have light shine in you, are two different gifts. Which one do people take for granted more?

Take it with you. A road joins places that have nothing in common, and the kav is the road that joins the Infinite to the world.

Section ג

2 The road

ג) ועפ״ז מבאר

The big idea

Torah and mitzvos are called "the way of Havayah" because they draw Hashem's great Name, the revelation of His very Essence, into the world.

That is how Hashem's purpose is fulfilled: a dwelling in the lowest place, this physical world, with none lower.

The Rebbe Rashab compares the dwelling to a man living in his friend's house with his whole self.

The Rebbe draws out the fine point: the house stays the friend's. The world stays lower, and Hashem lives in it anyway.

Before you learn

- **Where we are.** Section 2 said a road joins two places that have nothing in common, like the king's highway that reaches the farthest village. The kav, the line of light from the Infinite, is called a road for that reason. Now the picture is applied to Torah and mitzvos.
- **Who is speaking.** "The one whose birthday it is" is the Rebbe Rashab, born on 20 Cheshvan. The maamar was said on that day, and it keeps quoting his discourse "Zachor" of 5678.
- **The Name.** Hashem's four-letter Name is not pronounced as it is written. In chassidus it is called Havayah. Here the maamar says this Name is the revelation of Hashem's very Essence.
- **Watch the parable.** A man living in his friend's house. Keep asking: why a friend's house, and not his own? The Rebbe answers at the end of the section.

ראשי תיבות new in this section

מבחי׳	מבחינת	from the aspect of	**שהתומ״צ**	שהתורה ומצוות	that the Torah and mitzvos
מל׳	מלשון / מלכות (לפי ההקשר)	from the expression / Malchus (by context)	**נק׳**	נקרא / נקראת (לפי ההקשר)	is called
ועי״ז	ועל ידי זה	and through this	**דשמי׳**	דשמיה	of His Name
ועלי׳	ועליה	and ascent	**בחי׳**	בחינת	aspect / level of
ואעפ״כ	ואף על פי כן	and nevertheless	**ת״ת**	תפארת	Tiferes

1 **On this basis** — *the road of Section 2, a road that joins two places with nothing in common* — **the one whose birthday it is,** *the Rebbe Rashab, born on 20 Cheshvan,* **explains in the discourse "Zachor" mentioned above** *(his maamar of 5678, first named in Section 2)* **why Torah and mitzvos are called "the way of Havayah"** (**derech Havayah**): *why the pasuk calls all of Torah and mitzvos a road.*

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

2 **Because the whole matter of Torah and mitzvos is "to set right the secret of His Name"** (**l'askana raza dishmei** (לאתקנא רזא דשמי' what Torah and mitzvos do: bring Hashem's Name down into the world)) — *an Aramaic phrase from the Kabbalah, which the Alter Rebbe explains at length in Torah Ohr, as the footnote notes* — **that is, the drawing down of the level of His great Name:** *a mitzvah does not build something new up above; it brings something down,* **(the Name Havayah)** (**Shem Havayah** (שם הוי' Hashem's four-letter Name, said as Havayah)), *the four-letter Name, which chassidim call Havayah rather than say it as written.*

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

3 **which is the revelation of the Essence of the Infinite Light** (**Atzmus** (עצמות אוא"ס G-d's very Self)) — *not one more light among many, but Hashem's own Self coming into the open* — **(the level of the hidden tiferes** (**tiferes hane'elam / malchus d'Ein Sof**)**, which is above the level of malchus of the Infinite).** *Section 2 met these two roots: malchus of the Infinite is Hashem's power to rule over something other than Himself, the root of making worlds; the hidden tiferes is His own inner Self shown. The Name that Torah and mitzvos draw down comes from the higher of the two.*

3 שהוא הגילוי דעצמות אוא"ס (בחי' ת"ת הנעלם שלמעלה מבחי' מל' דא"ס).

4 **And so they are called "the way of Havayah":** *the name is exact.* **They are the roads** — *the Rebbe says roads, in the plural; each mitzvah is its own stretch of highway (our reading)* — **through which the revelation of the Name Havayah, His great Name, is drawn into the world.** *A road does not make the king. It brings him to places he would otherwise never reach.*

4 ולכן נק' דרך הוי', הדרכים שעל ידם נמשך בעולם הגילוי דשם הוי', שמו הגדול.

(5) **And through this the purpose of a dwelling in the lowest place** (**dirah b'tachtonim** (דירה בתחתונים a home for Hashem in this lowest world, where He is fully Himself)) **is fulfilled** — *the Midrash Tanchuma says Hashem desired a dwelling in the lower realms, and Tanya, chapter 36, makes this the reason for all of creation* — **the revelation of the Essence of the Infinite Light (which is above both sovev and memalei)** (**memalei / sovev kol almin** (ממכ"ע ... הסוכ"ע inner vs. surrounding G-dliness)), *above the light that fills each world from inside and the light that surrounds them all,* **down below in the lower realms, in the lowest place, "with no lower place below it"** — *the Alter Rebbe's own words in Tanya for this physical world.*

(5) ועי"ז נשלמה הכוונה דדירה בתחתונים[22], הגילוי דעצמות אוא"ס (שלמעלה מבחי' סובב וממלא) למטה בתחתונים, בתחתון שאין[23] תחתון למטה ממנו.

(6) **And he explains there** — *the Rebbe Rashab, in the same discourse* — **that a dwelling in the lowest place is like the parable of a man living in his friend's house:** *not visiting, living.* **With his whole self, the way he lives in his own home, he lives in his friend's house.** *At home a person does not put on a show; he is simply himself. That is how Hashem is present in the dwelling.*

(6) ומבאר שם[24], דענין דירה בתחתונים הוא כמשל אדם הדר בבית חבירו, שכל עצמותו כמו שהוא דר בביתו הוא דר בבית חבירו.

(7) **And one may say** — *now the Rebbe adds his own reading of the parable* — **that the point of the parable of a man living in his friend's house is to explain** *why the Rebbe Rashab chose a friend's house and not the man's own:* **that a dwelling in the lowest place does not mean that, because of the revelation of the Infinite Light in the lower place, it becomes refined and raised** (**zikuch v'aliyah** (זיכוך ועלי" polishing something and lifting it higher)), *polished until it is no longer really low,* **(in a way that the "lower" in it is cancelled),**

(7) ויש לומר, שהכוונה בהמשל דאדם הדר בבית חבירו, הוא לבאר, דענין דירה בתחתונים הוא לא באופן שמצד הגילוי דאוא"ס בהתחתון נעשה בו זיכוך ועלי" (באופן שמתבטל ה"תחתון" שבו),

(8) **rather,** — *this is the point* — **that even after the revelation it stays lower,** — *the footnote brings Likkutei Torah, which calls this world "the world of darkness," and reads it the same way: even afterward it is still the world of darkness* — **and nevertheless the revelation of the Essence of the Infinite Light is drawn into it.** *The world is not turned into heaven. It stays a world, and Hashem lives in it anyway.*

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

(9) **For this is the content of the parable of a man living in his friend's house: even after he lives there, the house is his friend's house** — *the name on the door does not change, and he does not repaint it as his own* — **and nevertheless he lives there with his whole self, the way he lives in his own home.** *Two things stay true at once: the house is not his, and he is fully at home in it.*

(9) דזהו תוכן המשל דאדם הדר בבית חבירו, שגם לאחרי שהוא דר שם הבית הוא בית חבירו, ואעפ"כ הוא דר שם בכל עצמותו כמו שהוא דר בביתו.

Deep dive — Dirah b'tachtonim: living in a friend's house

Ask why Hashem made the world at all, and chassidus answers with a short line from the Midrash Tanchuma: Hashem desired a dwelling in the lower realms. Tanya, in chapter 36, names the address. It is not the high spiritual worlds. It is this physical world, the lowest of all, with none lower, the place where Hashem is most hidden.

Why a dwelling? A home is where a person is himself. At work he shows one side of himself; at home he is all of himself. So a dwelling for Hashem means His Essence, not just a ray of His light, present in the world. That is why the maamar puts the dwelling above both memalei and sovev. Those are lights, the ways Hashem relates to worlds. A dwelling is Hashem Himself.

Now the Rebbe's fine point. One might think that when Hashem moves in, the world must be changed: polished and made spiritual until it is hardly a world anymore. The Rebbe Rashab's parable says otherwise. A man living in his friend's house does not rebuild it as his own. It stays his friend's house, and he lives there fully.

So the goal is not to escape the ordinary (our reading of the parable's practical edge). A kitchen stays a kitchen and a classroom stays a classroom. Torah and mitzvos let Hashem live there with His whole self, while the place keeps its own name.

Review

1. Why are Torah and mitzvos called "the way of Havayah"?
2. What do Torah and mitzvos draw down, and which of the two roots from Section 2 does it come from?
3. Where is the "dwelling in the lowest place," and what does "with no lower place below it" tell us?
4. What does the parable of the man in his friend's house teach, and what detail in it does the Rebbe draw out?

Talking points

- The Rebbe says the world does not have to stop being the world for Hashem to live in it. Does that make the job easier or harder?
- A guest and a resident can both stay in a house. What is the difference, and which is Hashem in this world, according to the parable?
- If the lower stays lower even after the revelation, what does a mitzvah actually change? Hold your answer up against Section 4.

Take it with you. Hashem does not need the world to stop being the world: He lives in it with His whole self, and it stays a friend's house.

Section ד

3 The road back

ד) והנה לאחרי

The big idea

A real road runs both ways. The way of Havayah brings light down, and it also raises the lower world up to become a vessel for that light.

Torah study draws down: Hashem's own wisdom unites with a human mind until the Torah is called by the learner's name.

The mitzvos raise up, most of all when they are done as iskafya, against one's own pull.

That is what "to do tzedakah and justice" adds: tzedakah is all the mitzvos, justice is judging yourself honestly, and "to do" is doing it when it costs.

Before you learn

- **Where we are.** Section 3 said Torah and mitzvos are the road on which Hashem's Name comes down to a dwelling in this world. Now the Rebbe Rashab adds: a road is used for going and for coming back.
- **The question from Section 1.** If "the way of Havayah" already means Torah and mitzvos, what do the words "to do tzedakah and justice" add? This section gives the second discourse's answer.
- **A vessel.** A light needs something to hold it, the way water needs a cup. In chassidus that container is called a kli, a vessel. Keep the word; it carries this section and the next.
- **Three words.** Watch how the end of the pasuk is read one word at a time: tzedakah, then justice, then "to do." Each one asks a little more.

ראשי תיבות new in this section

צ"ל	צריך לומר / צריך להיות (לפי ההקשר)	one must say / must be (by context)	**עד"ז**	על דרך זה	similarly; in the same way
ועד"ז	ועל דרך זה	and similarly	**שיהי'**	שיהיה	that it will be
שנק'	שנקרא	which is called	**א"ס**	אין סוף	Ein Sof; the Infinite
כנ"ל	כנזכר לעיל	as mentioned above	**כפי'**	כפיה	coercion; subjugation

1 **Now after this he continues in the discourse** — *the Rebbe Rashab, still in* **(the discourse "Zachor" mentioned above): just as a road in the plain sense is used not only for going but also for coming back** — *no one builds a highway that only runs one way; the footnote points to the Mitteler Rebbe's Biurei HaZohar for the same idea* — **so it is with the way of Havayah** (**derech Havayah**)*, the road of Torah and mitzvos from Section 3.*

1 ד) והנה לאחרי זה ממשיך בהמאמר (ד"ה זכור הנ"ל[26]), דכמו שדרך כפשוטו משמש לא רק להליכה אלא גם לחזרה[27], עד"ז הוא גם בדרך הוי',

2 **its true nature is that through it comes not only the drawing down from above to below** (**hamshachah / haalaah**)*, light coming from Hashem to the world,* **(the matter of going), but also the raising up of the lower,** *the world itself climbing,* **so that it becomes a vessel** (**kli** (הכלי container for a light)) **for what is drawn down.** *A vessel is whatever can hold a light: a cup for water, a mind for an idea. Why the vessel matters so much is the subject of Section 5.*

2 דאמיתית ענינו הוא שהוא באופן כזה שעל ידו נעשה לא רק ההמשכה מלמעלה למטה (ענין הליכה), אלא גם העלאת התחתון, שיהי' כלי להההמשכה[28].

3 **And these two things** — *the two directions of traffic on the road* — **(the drawing down from above and the raising of what is below) are done through the study of Torah and the keeping of the mitzvos.** *The next phrases divide them: one direction for Torah, one for the mitzvos.*

3 ושני ענינים אלו (ההמשכה מלמעלה והעלאת המטה) נעשים על ידי לימוד התורה וקיום המצוות[29].

4 **Through the study of Torah comes the drawing down of the Essence of the Infinite Light** (**Atzmus**) — *Torah is the first direction, the light coming down* — **(for the wisdom of the Torah comes from the level of the wisdom of the Essence of the Infinite)** — *Torah is Hashem's own wisdom, not ideas about Him* — **into the mind of a person (a human intellect, dressed in a physical brain).** *The highest wisdom lands in the lowest container, a brain made of flesh.*

4 ע"י לימוד התורה נעשה ההמשכה דעצמות אוא"ס (דהחכמה דתורה היא מבחי' החכמה דעצמות א"ס) בשכל האדם (שכל אנושי שמלובש במוח גשמי),

5 **And especially when he learns it well, with the effort of his own mind,** — *not skimming, but working until he understands* — **for then it unites with him in a wondrous union that has no equal,** *the words of Tanya, chapter 5: the mind holds the idea and the idea fills the mind,* **until it is called by his name.** *The Gemara in Avodah Zarah 19a: at first the Torah is called Hashem's, and in the end, after he toils in it, it is called his own.*

5 ובפרט כשלומד היטב בעיון שכלו שאו היא מתאחדת עמו ביחוד נפלא שאין יחוד כמוהו[30], ועד שנקראת על שמו[31].

6 **And the refining and raising of the lower** (**birur v'haalaas hatachton** (בירור והעלאת התחתון lifting the world up so it can hold Hashem's light)) — *sorting out the good in the world and lifting it up* — **is done through doing the mitzvos,** *the second direction, the road back,* **and especially when doing the mitzvos is in the manner of iskafya** (**iskafya** (אתכפיא doing the right thing when part of you pulls the other way)), *a mitzvah done while part of you pulls the other way:* **"doing"** *(maaseh)* **in the sense of forcing** *(kefiyah). The very word for deed is read as "compulsion."*

6 ובירור והעלאת התחתון נעשה ע"י מעשה המצוות, ובפרט כשמעשה המצוות הוא באופן דאתכפיא, מעשה מלשון כפי[32].

7 **And this is "They shall keep the way of Havayah, to do tzedakah," and so on:** *now the pasuk and the question of Section 1 come back.* **The true meaning of a road, which serves not only for going (drawing down from above) but also for coming back (refining and raising the lower),**

7 וזהו ושמרו דרך הוי' לעשות צדקה גו', דאמיתית ענין הדרך שמשמש לא רק להליכה (המשכה מלמעלה) אלא גם לחזרה (בירור והעלאת התחתון)

8 **is that in addition to the study of Torah** — *the road's going* — **there is also the doing of tzedakah** (**tzedakah u'mishpat**)*: that is what "to do tzedakah" adds to "the way of Havayah."* **For all the mitzvos are called by the name tzedakah;** *Torah Ohr, in the footnote, says it in these words. So "tzedakah" in the pasuk means every mitzvah.*

8 הוא שנוסף ללימוד התורה יש גם עשיית צדקה, דכל המצוות נק' בשם צדקה[33].

(9) ומוסיף צדקה ומשפט[34], דעשיית הצדקה (צדקה כפשוטה) צ"ל במשפט, שישפוט את עצמו מהמותרות ויחשוב היטב מה שהוא מוכרח לנפשו וכל השאר יתן לצדקה.

(9) **And it adds "tzedakah and justice":** *the second word of the pasuk.* **Giving tzedakah (tzedakah in its plain sense),** *money given to the poor,* **has to be with justice: he should judge himself about his luxuries,** *sitting as judge over his own spending,* **think carefully about what he truly needs for himself, and give all the rest to tzedakah.** *Torah Ohr, cited in the footnote, teaches the same.*

(10) ועד"ז הוא בכל המצוות (שנק' בשם צדקה, כנ"ל) שקיומם צ"ל באופן דמשפט.

(10) **And so it is with all the mitzvos** — *not just charity* — **(which are called tzedakah, as said above** *in phrase 8***), that keeping them has to be in a way of justice:** *honest with oneself about what one really needs, and about what one is only telling oneself.*

(11) ומוסיף לעשות (צדקה ומשפט), שגם זה (שהצדקה היא באופן דמשפט) אינו מספיק עדיין, וצריך להיות באופן דאתכפיא, מעשה מלשון כפי'.

(11) **And it adds "to do" (tzedakah and justice):** *the third word.* **Even this (that the tzedakah is with justice) is still not enough;** *an honest verdict can still cost nothing (our reading).* **It has to be in the manner of iskafya, "doing" in the sense of forcing.** *"To do" means doing it when it costs you something you wanted.*

(12) ועי"ז נעשה בירור והעלאת התחתון, שנעשה כלי להגילוי שלמעלה.

(12) **And through this** — *through tzedakah, judged honestly and done against resistance* — **comes the refining and raising of the lower,** *the road back finally travelled,* **so that it becomes a vessel for the revelation from above.** *What that rising achieves is the subject of the next section.*

Deep dive — Hamshachah and haalaah: a road runs both ways

Chassidus describes two directions between Hashem and the world. Hamshachah, drawing down, is light coming from above: Hashem gives and the world receives. Haalaah, raising up, is the world going up: the receiver changes so that it can hold what it is given.

Think of a teacher and a student. The teacher can explain beautifully; that is the drawing down. But if the student never works on the idea, the lesson stays the teacher's. Only when the student thinks it through does it become his. That is the raising up.

The maamar gives each direction its tool. Torah study draws down: Hashem's own wisdom enters a human brain. Tanya, chapter 5, calls this a union with no equal, because the mind grasps the idea and the idea fills the mind. The Gemara adds that in the end the Torah is called by the learner's name.

The mitzvos raise up. They take physical things, money, food, time, and lift them so that they can hold the light. A road needs both. That is the difference between the Rebbe Rashab's two discourses (our framing): the first read the pasuk as one direction, the second reads it as two, and tzedakah and justice is the trip back.

Deep dive — Maaseh from kefiyah: the third word

The end of the pasuk has three words: tzedakah, justice, and "to do." The maamar reads them as a ladder.

Tzedakah is giving. Justice is giving honestly: before you give, you sit as judge over your own spending, separate what you need from what you only want, and give the rest. Torah Ohr, cited in the footnote, teaches this, and the maamar extends it to every mitzvah.

Then "to do." The Hebrew maaseh, doing, is read as related to kefiyah, forcing. This is iskafya: doing the mitzvah while part of you pulls the other way, and bending that part instead of waiting for it to agree.

Why is honest judgment not enough? (Our reading.) A person can judge himself fairly and still give only what does not hurt. The verdict may cost him nothing. "To do" asks for the moment when it does cost: the coin you were saving for something you wanted, the hour you would rather have spent elsewhere.

That moment is where the lower is actually raised. The part of the person that resisted is the part that moved. What this kind of deed reaches above is the subject of Section 5.

Review

1. What does a road in the plain sense teach about the way of Havayah?
2. Which direction does Torah study bring about, and which do the mitzvos?
3. When does the Torah become "called by his name"?
4. What does each of the three words, tzedakah, justice and "to do," add?

Talking points

- Judging yourself about luxuries: who decides what you really need? Can a person be an honest judge in his own case?
- Is a mitzvah done against your will worth more than one done gladly? What does this section actually say, and what does it leave unsaid?
- The Torah you work hard on is "called by your name." Is that a reward, a responsibility, or both?

Take it with you. A road runs both ways: Torah brings the light down, and the mitzvos you do when they cost you carry the world back up.

Section ה

3 The road back

ה) והנה העילוי

The big idea

Raising the lower matters for two reasons.

First, it completes the drawing down. A light that reaches a place that is not a vessel does not become one with it, so a road with no way back is not a true road even from where it starts.

Second, the raising up done as iskafya reaches the Essence itself, the essential concealment, above every light that comes down. That is what "the deed is greater" means.

Before you learn

- **Where we are.** Section 4 said the way of Havayah runs both ways: Torah draws the light down, and the mitzvos, done against one's own pull, raise the lower up to become a vessel. Now: why does the trip back matter so much?
- **Two reasons.** The Rebbe gives two, from the Rebbe Rashab's discourse "Zachor," and explains each. The first runs from phrase 1 to phrase 7; the second begins at phrase 8. Keep them apart.
- **The Gemara.** Kiddushin 40b: the Sages asked whether study or deed is greater. Rabbi Tarfon said the deed, Rabbi Akiva said study, and all of them concluded that study is greater because it leads to deed. The maamar picks up Rabbi Tarfon's words.

ראשי תיבות new in this section

impossible / Arich Anpin (by context)	אי אפשר / אריך אנפין (לפי ההקשר)	**א״א**	
the ascent	העליה	**העלי׳**	
and this is the matter of	וזהו ענין	**וזהו״ע**	
two / second (by context)	שני / שתי / שניים (לפי ההקשר)	**ב׳**	
one / first (by context)	אחד / אחת / ראשון (לפי ההקשר)	**א׳**	
and as it is written	וכמו שכתוב	**וכמ״ש**	

English | לשון המאמר

(1) **Now, the special worth of refining and raising the lower** (**birur v'haalaas hatachton**) — *why the road back of Section 4 matters so much* — **is understood from the discourse ("Zachor" mentioned above) to have two sides.** *Hold both; the Rebbe takes them one at a time.* **The first: that it bears on the drawing down from above** (**hamshachah / haalaah**): *the rising up affects the light that comes down.*

(1) ה) והנה העילוי שבבירור והעלאת התחתון, מובן מהמאמר (ד"ה זכור הנ"ל) שיש בזה ב' ענינים. א' שזה נוגע להמשכה שלמעלה.

(2) **As it says in that discourse: just as with a road in the plain sense, if one cannot travel back on it, it is not called a road (not only with regard to the place one came to, but) even with regard to the place one set out from.** *A one-way track is not a road from either end. Even the capital cannot call it "my road to the village" if nothing ever comes back on it.*

(2) וכמ"ש במאמר הנ"ל[26] דכמו שבדרך כפשוטו באם א"א לילך בו בחזרה אזי אינו נקרא דרך (לא רק לגבי המקום שבא לשם, אלא) גם לגבי המקום שהלך משם,

(3) **So when there is no rising up (when the lower is not a vessel (kli) for what is drawn down), the drawing down is not true:** *not fully real, even on its own terms. That is the claim. The explanation comes next.*

(3) דכשלא ישנה העלי' (שהתחתון אינו כלי להמשכה), אין ההמשכה אמיתית.

(4) **And one may say the explanation of this** — *the Rebbe adds his own* — **the true and complete drawing down (one with no limit)** — *what would make a drawing down perfect?* — **is not only that it reaches every place, even the very lowest place,**

(4) ויש לומר הביאור בזה, דאמיתית ענין ושלימות ההמשכה (שאין בה הגבלה) היא, דלא רק שהיא נמשכת בכל מקום גם במקום הכי תחתון,

(5) **but that it is drawn into and goes through every part of the place until it becomes one with it (hisatzmus im ha'ohr** (התעצמות עם האור when a light soaks all the way in and becomes one with the place)**):** *not resting on the surface like light on a wall, but soaking in like dye in cloth.* **And this (the becoming one)** — *the full union* — **happens only when the lower is a vessel for the revelation.**

(5) אלא שהיא נמשכת וחודרת בכל חלקי המקום עד שמתעצמת עמו. שזה (ההתעצמות) הוא דוקא כשהתחתון הוא כלי להגילוי.

(6) **For although from above,** *from Hashem's side,* **the drawing down can happen even in a lower place that is not a vessel** — *nothing limits Him* — **for "who will say to Him, What are You doing?"** *That is Koheles 8:4, said of a king no one can command. Likkutei Torah (Re'eh), quoted in the footnote, says it plainly: the light is drawn even where the vessel was not refined, "for He is all-capable."*

(6) דהגם שמצד למעלה אפשר להיות ההמשכה גם בתחתון שאינו כלי, דמי[35] יאמר לו מה תעשה[36],

(7) הרי בנוגע להתחתון, מכיון שמצדו אינו כלי ראוי להמשכה, אינו מתעצם עם האור[37], ובמילא חסר גם בההמשכה כנ"ל.

(7) **still, as far as the lower is concerned, since from its own side it is not a fitting vessel for the drawing down, it does not become one with the light** — *the same passage of Likkutei Torah: "nevertheless the revealed light does not unite so fully with the vessel"* — **and as a result something is missing in the drawing down too, as said above** *in phrase 3. That completes the first side.*

(8) ועוד ענין בבירור והעלאת התחתון[38], ובפרט כשהבירור הוא באופן דאתכפיא, שזה דוקא מגיע בהעצמות. וזהו"ע מעשה גדול[39],

(8) **And there is a second side to refining and raising the lower,** — *this one is not about the light coming down at all* — **and especially when the refining is done as iskafya** (iskafya): **that this, specifically, reaches the Essence** (Atzmus). **And this is the meaning of "the deed is greater"** (**maaseh gadol** (מעשה גדול the deed is greater: in the end, the doing reaches higher than the learning)) — *the Gemara in Kiddushin 40b: the Sages asked whether study or deed is greater, and Rabbi Tarfon answered, "the deed is greater." The Sages there concluded that study is greater because it leads to deed; how the two fit, the next section takes up.*

(9) כי מעשה מלשון כפיי (בירור התחתון) מגיע בהעלם העצמי[40] שלמעלה מכל ההמשכות והגילויים[41].

(9) **because "doing" in the sense of forcing (the refining of the lower)** — *the mitzvah done against one's own pull* — **reaches the essential concealment** (**he'elem ha'atzmi** (העלם העצמי Hashem's very Self, hidden, above every light that comes from Him)), *Hashem as He is hidden in Himself,* **which is above all the drawings down and all the revelations.** *Every light that ever comes down comes from below this level. The deed done against resistance goes past all of them.*

Deep dive — Hisatzmus: a light that takes hold

Pour water on a stone: it reaches the stone, covers it, and runs off. Pour water on a sponge: it goes into every part of it. The water is the same. What differs is the thing receiving it.

The maamar says the drawing down of Hashem's light works this way. From above, Hashem can put His light anywhere; nothing limits Him. Likkutei Torah (Re'eh 28b), cited in the footnotes, says the light is drawn even into a vessel that was not refined, because He is all-capable. The same passage adds: then the light does not unite so fully with the vessel.

The Rebbe measures a complete drawing down by two things. Does it reach every place, even the lowest? And does it go through every part of that place until it becomes one with it? The first depends only on Hashem. The second depends on the place. Only a vessel, a place that has been refined and raised, lets the light soak in.

So the raising up is not an extra. Without it, even the light that comes down is incomplete, and a road that never carries traffic back is not a road, even from the capital's side.

(Our reading.) A person can sit through a beautiful shiur and keep nothing. The shiur reached him. It did not take hold.

Deep dive — Past every light: why the hard deed reaches the Essence

Every revelation is a light that goes out from Hashem toward something else. Light is defined by where it goes: it shines, it fills, it surrounds. Even the highest light is Hashem as He shows Himself.

The maamar points above all of that, to the he'elem ha'atzmi, the essential concealment: Hashem as He is in Himself, before anything is shown. No light reaches it, because every light comes out from it.

What does reach it? The deed done as iskafya, the refining of the lower. Why should the lowest kind of service reach the highest level? Here the maamar states it without spelling out how. (Our reading, from the Rebbe's own note 28 in Section 4.) Turning darkness itself into light is not something light can do by its own rules: light shines, darkness hides. Only the Essence, which is defined by neither, can make the lowest place change its nature. So when a person bends the very part of himself that resists, he does something whose root is only in the Essence.

This is what Rabbi Tarfon's words, "the deed is greater," point to. How they fit the Gemara's conclusion that study is greater comes in the next section.

Review

1. What are the two reasons that raising the lower matters?
2. Why is a one-way road not a road "even with regard to the place one set out from"?
3. What is the difference between a light reaching a place and a light becoming one with it? What makes the difference?
4. What does the deed done as iskafya reach, and how does that connect to "the deed is greater"?

Talking points

- Hashem can put His light anywhere, yet it does not take hold without a vessel. Does that make our work necessary to Hashem? How would you say it carefully?
- The hardest mitzvah of the week, done only because you had to, reaches higher than any light. Does that match how it feels? Why might the feeling mislead?
- The Gemara concludes that study is greater; the maamar quotes Rabbi Tarfon that the deed is greater. Before reading the next section, how might both be true?

Take it with you. Light can reach you without your effort, but it only becomes yours when you make room for it, and the deed that costs you reaches higher than any light.

Section 1

4 Shall I hide

ו) ועפ״ז יש

The big idea

The Rebbe Rashab's two discourses differ because they praise the mitzvos for two different things.

The first praises what the mitzvos bring down, so tzedakah and justice is part of the road down.

The second praises the deed in itself: it reaches Hashem's hidden Essence, higher than any light. So tzedakah and justice is a second service, climbing up.

That hidden Essence is the "I" of "Shall I hide," and Avraham's deeds opened it. He commanded both services to every Jew after him, and the command carries the strength to do them.

Before you learn

- **From Section 1.** The Rebbe Rashab explained "to keep the way of G-d, to do tzedakah and justice" twice, a year apart. The first time, tzedakah and justice is a detail of the way of G-d. The second time, it is something added.
- **From Section 5.** Two points. Raising the lower makes the light that comes down complete. And the deed done against resistance reaches the hidden Essence, higher than any light: "the deed is greater."
- **The pasuk.** Bereishis 18:17–19: "And Hashem said, Shall I hide from Avraham what I am doing? … For I have known him, so that he will command his children and his household after him, and they shall keep the way of G-d, to do tzedakah and justice."
- **The question to carry.** Why does the second discourse begin with "Shall I hide," and not with the pasuk about tzedakah and justice that it is really explaining?

ראשי תיבות new in this section

שע״י	שעל ידי	that by means of		דע״י	דעל ידי	that through	
שעי״ז	שעל ידי זה	that through this		בתמי׳	בתמיה	as a question; in wonder	
הבל״ג	הבלי גבול	the unlimited; the infinite		בכאו״א	בכל אחד ואחד	in each and every one	
כ״א	כי אם	but rather; only					

1 **On the basis of this** — *the two points of Section 5: the world's rising completes the light that comes down, and the deed done against resistance reaches higher than any light* — **we can explain the inner content** — *not the surface difference, the reason underneath it* — **of the differences between the discourses of Shabbos Vayeira** — *the Rebbe Rashab's two maamarim on our pasuk, from Section 1* — **in the series of 5666,** *the long series of maamarim he began that Rosh HaShanah and carried on for more than a year.*

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

2 **For in the first discourse he explains the matter of the mitzvos** — *what they do* — **that through keeping the mitzvos the loftiest things are drawn down,** *from Hashem into the world:* **the essential will and the essential delight** (**ratzon / taanug ha'atzmi**) — *what Hashem wants most, and the pleasure that lies even deeper than the wanting. So in this discourse the mitzvos are praised for what they bring down.*

2 דבמאמר הראשון מבאר ענין המצוות, זה שע"י קיום המצוות נמשכים ענינים הכי נעלים, רצון עצמי ותענוג עצמי.

3 **That is, the superiority of the service below** — *what the work of a person in this world is good for* — **is that through it the drawing-down from above comes about** (**hamshachah / haalaah**), **and even the refining of the lower** — **birur hatachton** (בירור התחתון making this world fit to hold Hashem's light), *making this world fit to hold the light* — **matters because through it the drawing-down is complete.** *In this reading everything is measured by the light that comes down. Even the world going up is there for the sake of the coming down.*

3 היינו שהעילוי דעבודת המטה הוא שע"ז נעשה ההמשכה מלמעלה וגם ענין בירור התחתון הוא שע"ז היא השלימות דההמשכה.

4 **Therefore he explains** *in that discourse,* **(as the plain sense of the words of the verse)** *reads them, one phrase flowing out of the one before it,* **that "to do tzedakah and justice"** (**tzedakah u'mishpat**) **is an explanation and a detail of "the way of G-d"** (**derech Havayah**), **the drawing-down from above.** *On this reading tzedakah and justice is one part of the road coming down, not a second road.*

4 ולכן מפרש (כפשטות לשון הכתוב) דלעשות צדקה ומשפט הוא פירוש ופרט בדרך הוי', ההמשכה מלמעלה.

(5) ולשנה הבאה במאמר השני מבאר העילוי דמעשה המצוות (עבודת המטה) כמו שהוא מצד עצמו[42],

(5) **And the following year, in the second discourse,** *the one said in 5667 that opens with "Shall I hide,"* **he explains the superiority of doing the mitzvos (the service of the lower)** — *this time not for what it brings down, but* **as it is in itself.** *The Rebbe's note finds this even in the calendar. In 5666 the birthday fell on Shabbos Vayeira itself, "Hashem appeared to him," a revelation from above. In 5667 it fell on the Thursday of Chayei Sarah, days into the work that comes after the revelation.*

(6) בדוגמת הגילוי דלעתיד שאז תתגלה מעלת המעשה, מעשה גדול,

(6) **Like the revelation of the future,** *the time of Moshiach,* **when the greatness of the deed will be revealed:** *the Gemara's "***maaseh gadol***,"* **"the deed is greater."** *For now the halachah follows "study is greater, because it leads to deed" (Section 5). In the future the deed's own greatness will be seen. The Rebbe now says what that greatness is, in two steps.*

(7) לא רק זה שהמעשה מעורר וממשיך את אור הבל"ג כמו שהוא למעלה מהתלבשות בחכמה (תלמוד),

(7) **Not only that the deed awakens** *Hashem's light from above* **and draws down** *into the world* **the unlimited light** (**ohr ha'bli gvul** (אור הבל"ג Hashem's light with no limit)) — *the light of Hashem that has no measure* — **as it is above being clothed in wisdom (study).** *Torah study brings the light down dressed in ideas a mind can hold; the deed draws it from higher, before it takes the shape of an idea (our reading). That is the first step, and it is still about what comes down.*

(8) אלא גם העילוי דהמעשה גופא, שהוא מגיע בהעלם העצמי[40] (שלמעלה גם מאור הבל"ג שנמשך על ידו)[41].

(8) **But also the superiority of the deed itself:** *not what it brings down at all, but where it reaches.* **It reaches into the essential concealment** — **he'elem ha'atzmi**, *Hashem's Essence as it is hidden in itself* — **(which is higher even than the unlimited light that is drawn down through it).** *The notes take this wording from the Rebbe Rashab's maamar Vayigash 5678. So the deed does two things: it draws a light down, and it reaches up past that light. The first deep dive below opens this level.*

(9) ולכן מפרש דלעשות צדקה ומשפט הוא (לא פרט וביאור בדרך הוי', כי"א) ענין נוסף (שבא לאחרי וע"י ושמרו דרך הוי')[43].

(9) **Therefore he explains** *in the second discourse* **that "to do tzedakah and justice" is (not a detail and explanation of the way of G-d, but) an additional matter** — *a second service, going the other way* — **(which comes after, and through, "they shall keep the way of G-d").** *The note explains "after and through": for the lower to rise completely, the light must come down first, the way "study leads to deed." So even here the two halves of the pasuk stay joined.*

(10) וזהו מה שמאמר זה מתחיל בפסוק והוי' אמר המכסה אני, ומבאר דהמכסה אני הוא בחי' העלם העצמי דא"ס,

(10) **And this is why this discourse opens with the pasuk "And Hashem said, Shall I hide"** — *Bereishis 18:17, just before Hashem tells Avraham about Sedom* — **and explains that "I hide" (hamechaseh ani)** *is read as a Name, "the One who hides, I," and that it* **is the level of the essential concealment of the Infinite** *(Ein Sof). The "I" here is not a light Hashem sends out. It is Hashem Himself, hidden.*

(11) ופירוש המכסה אני מאברהם הוא שלאברהם נתגלה בחי' זו,

(11) **And the meaning of "Shall I hide from Avraham"** — *the very level just named, the hidden Essence* — **is that to Avraham** — *of all people, one man* — **this level was revealed.** *The most hidden thing was opened to him. Why to him? The next phrase gives the reason.*

(12) דע"י עבודתו בבחי' אור חוזר מלמטה למעלה, וגם יצוה את בניו ואת ביתו אחריו גו' לעשות צדקה ומשפט, לכן נתגלה לו בחי' העלם העצמי.

(12) **Because through his service in the manner of returning light** (ohr chozer), **from below to above** — *climbing from where he stood toward Hashem* — **and also because "he will command his children and his household after him ... to do tzedakah and justice"** — *two pesukim later, in 18:19* — **therefore the level of the essential concealment was revealed to him.** *Notice what opens it: not what Avraham knows, but what he does, and what he commands others to do.*

(13) [ואומר על זה המכסה בתמי'[44], כי מצד העבודה שלו (בבחינת אור חוזר) אין שייך שלא יתגלה לו בחינה זו].

(13) **[And about this the pasuk says "Shall I hide" as a wonder,** *as Rashi explains: a question of amazement, not a real question,* **because given his service** — *the climb from below* — **(in the manner of returning light) it is not possible that this level should not be revealed to him].** *Could Hashem hide it from him? Avraham's climb from below has already reached it.*

(14) **And since this discourse speaks about the revelation of the essential concealment ("I hide"),** *which is its subject from its first words,* **therefore also in the pasuk "for I have known him,"** *the verse the first discourse opened with,* **he explains that "known" is a word of affection: that He cherished him with the level of the essential delight.** *Section 1 showed that the first discourse brought two readings, knowing and affection; the second keeps only affection. Why the hidden Essence leads to the delight comes at the end of this sentence. First, a bracket.*

(14) ומכיון שבמאמר זה מדובר בענין הגילוי דהעלם העצמי (המכסה אני), לכן, גם בפסוק כי ידעתיו גו' מפרש שידעתיו הוא לשון חיבה שחיבב אותו בבחי' תענוג העצמי

(15) **[For the revelation of the essential delight is higher than the revelation of the will:** *you want something because it delights you, so the delight is the deeper of the two.* **That is why the revelation of the will exists even now,** *in every mitzvah that shows us what Hashem wants,* **while the revelation of the delight will be only in the future].** *The note sends us to the first discourse, Ki Yedaativ 5666, for this. The second deep dive opens it.*

(15) [דגילוי תענוג העצמי הוא נעלה יותר מגילוי הרצון, שלכן גילוי הרצון יש גם עכשיו משא"כ גילוי התענוג יהי' רק לעתיד[45]],

(16) **Because through the drawing-down and revelation of the essential concealment,** *once the most hidden level is opened,* **the revelations too,** *the lights that come with it,* **are of a higher kind.** *Here is the reason promised. The note points to the end of the second discourse, on "Avraham shall surely become a great nation." So a maamar about the hidden Essence reads "known" at its highest: delight, and not only will (our reading).*

(16) כי ע"י המשכת וגילוי העלם העצמי, גם הגילויים הם באופן נעלה יותר[46].

(17) **Now, these two matters,** *the two halves of the pasuk,* **"they shall keep the way of G-d" (drawing down from above to below)** — *the light coming down* — **and "to do tzedakah and justice" (service from below to above)** — *the world going back up* — **are in every single Jew, through all the generations.** *Not only in Avraham. The Rebbe gives two general reasons, and then a third that is written in this very pasuk.*

(17) והנה שני ענינים אלו דושמרו דרך הוי' (המשכה מלמעלה למטה) לעשות צדקה ומשפט (עבודה מלמטה למעלה) ישנם בכאו"א מישראל, במשך כל הדורות.

(18) **For besides the fact that all the matters of the Torah are eternal** — *the note cites Tanya, beginning of chapter 17: the Torah is never only history* — **and especially the matters of** *a rule the Midrash teaches,* **"the deeds of the fathers are a sign and a giving of strength to the children"** (**maaseh avos siman labanim** (מעשה אבות סימן לבנים what the Avos did gives their children the strength to do it too)). *The notes bring the Midrash and Ramban: what happened to Avraham happened again to his children, and it gave them the strength for it.*

(18) דנוסף על זה שכל עניני התורה הם נצחיים[47], ובפרט העניינים דמעשה אבות סימן ונתינת כח לבנים[48],

(19) **Regarding this matter,** *the two services,* **the pasuk says it explicitly:** *here we do not need a general rule.* **"That he will command his children and his household after him,"** *and a command handed from parent to child does not stop at one generation. It runs* **to the end of all the generations.**

(19) הרי בנוגע לענין זה אומר בפירוש אשר יצוה את בניו ואת ביתו אחריו, עד סוף כל הדורות.

(20) **And this command (that Avraham commands his children, etc.) is a special giving of strength** — *not only a duty placed on them* — **(in addition to the strength that comes from the deeds of the fathers)** — *the general rule of the last phrase* — **to every single Jew, for the two services mentioned above:** *the way of G-d coming down and tzedakah and justice going up (phrase 17). A Jew who does either one is using strength Avraham handed him (our reading).*

(20) וציווי זה (שאברהם מצוה את בניו גו') הוא נתינת כח מיוחד (נוסף על הנתינת כח שמצד מעשה אבות) לכל אחד מישראל על שתי עבודות הנ"ל.

Deep dive — The “I” that hides: he'elem ha'atzmi

You can hide something in two ways. You can cover it: a letter in a drawer is there, and a drawer is in the way. Or it can be hidden because it is deeper than any showing. Your own self is like that. Your words and your face show a lot about you, but nobody sees the you that does the showing. Nothing is covering it. It is simply not the kind of thing that shows.

Chassidus speaks about Hashem in the same two ways. Much of His light is hidden by covering: the **tzimtzum** holds it back so that a world can exist. He'elem ha'atzmi is the second kind. It is **Atzmus**, Hashem Himself, hidden in Himself, above every revelation, even the unlimited light. The Rebbe takes the term from the Rebbe Rashab's maamar Vayigash 5678.

Why can no light reach it? Anything that comes down from above is already a revelation, something shown. The hidden Essence is higher than showing (our reading). What does reach it is the deed, above all the deed done as **iskafya**, against your own pull. There is no light in it and no feeling. You do it only because Hashem wants it, and that touches Him, not one of His lights.

Rashi reads “Shall I hide from Avraham?” as a question of wonder. Avraham worked from below. From such a person, the maamar says, this level cannot be hidden.

Deep dive — Will and delight: why the delight waits for the future

Think of a builder. Long before the house exists, he knows what he wants: the plan, the walls, where each door goes. That is will. Under the will there is something else, the reason he wants the house at all: the pleasure of living in it. That is delight. The will is the part you can tell other people. The delight sits inside it and only fully shows on the day the house is finished.

Chassidus says the same about Hashem. His will is revealed even now. Every mitzvah is a statement of what He wants. That is why the first discourse could read “I have known him” as knowing, the way Onkelos translates it, “it is revealed before Me”: will is the revealed level (Section 1). His delight is deeper, and it will be revealed only in the future, when the purpose of the world is complete. The maamar cites the first discourse, Ki Yedaativ 5666, for this.

Now the second discourse. Its subject is the opening of the most hidden level, the “I” that hides. The maamar's principle is that once that level opens, even the revelations that come with it are of a higher kind. So in that discourse “known” can only mean the higher one: affection, the delight. The first discourse keeps both readings because it is about what the mitzvos draw down; the second keeps only the delight because it is about what the deed reaches (our reading).

Review

1. In the first discourse, what are the mitzvos praised for, and so what is tzedakah and justice?
2. In the second discourse, the deed is praised for two things. What are they, and which one is new?
3. How does the second discourse read “Shall I hide,” and why was this level revealed to Avraham?
4. Why does a discourse about the hidden Essence read “I have known him” as affection? What three reasons show that both services belong to every Jew?

Talking points

- The hidden Essence opened to Avraham because of what he did, not because of what he understood. Is doing really closer to Hashem than understanding? What would be lost if we only did and never learned?
- The will of Hashem is revealed now, and His delight only in the future. Can a person serve Hashem out of delight today, or only out of His will?
- Avraham's command to his children is a “giving of strength,” not only a duty. Do commands from parents give strength, or do they mostly feel like weight?

Take it with you. What Avraham did opened the most hidden part of Hashem, and he left me the strength to do it too.

Section ח–ז

5 Two psalms

ז) ויש לקשר

The big idea

The maamar ends with two chapters of Tehillim: the Rebbe Rashab's chapter for the year that just ended, and his chapter for the new year.

Psalm 116 speaks of "the lands of the living," two lands: a hidden world and a revealed world. In a person's service they are Torah study, which brings the light down, and mitzvos, which raise the world up.

Psalm 117 holds the same pair. The nations praising is the world rising. Hashem's overwhelming kindness is the light coming down, from the highest to the lowest.

The pasuk gives the kindness as the reason for the praise: the light comes down so that the world will rise. The full praise, the tenth song, waits for Moshiach, when "the deed is greater" will be seen.

Before you learn

- **The kapitel.** Chassidim say each day the chapter of Tehillim that matches their years: in your fifteenth year, chapter 15. This maamar was said on 20 Cheshvan 5737, the Rebbe Rashab's birthday. He was born in 5621, so in 5737 his chapter was 117, and in the year before, 116.
- **Two psalms.** Psalm 116:9: "I will walk before Hashem in the lands of the living." Psalm 117, the shortest chapter in Tehillim: "Praise Hashem, all nations; laud Him, all peoples. For His kindness has overwhelmed us, and the truth of Hashem is forever. Hallelukah."
- **What Section 4 set up.** Torah study draws the light down from above. Mitzvos, above all when done against your own pull, raise the world up from below. A real road runs both ways.
- **What Section 6 added.** The light has to come first. The lower can rise completely only after the light has come down, the way learning leads to doing.

ראשי תיבות new in this section

בתו״א	בתורה אור	in Torah Or
דב׳	דשני / דשתי	of two
בב׳	בשני / בשתי (לפי ההקשר)	in two
דעלי׳	דעליה	of ascent
וע״פ	ועל פי	and according to
וי״ל	ויש לומר	and one may say
שזהו״ע	שזהו ענין	that this is the matter of
מ״ש	מה שכתוב	what is written
הרמב״ם	הרמב״ם (רבי משה בן מימון)	the Rambam (Maimonides)
ברמב״ם	ברמב״ם (רבי משה בן מימון)	in the Rambam (Maimonides)
בפ״ע	בפני עצמו	on its own; separately
וע״ד	ועל דרך	and in the manner of
הללוי׳	הללויה	Halleluyah; praise G-d

לע״ל	לעתיד לבוא	in the Time to Come

English | לשון המאמר

1 **And this may be connected with the verse (in Tehillim, kapitel** (**kapitel** (קאַפּיטל the chapter of Tehillim that matches your years, said every day)) **116,** — *chassidim say each day the chapter of Tehillim that matches their years, and today, 20 Cheshvan, is the Rebbe Rashab's birthday* — **the kapitel of the one whose birthday it is, for the past year)** — *a footnote shows that last year's chapter still belongs to the birthday* — **"I will walk before Hashem in the lands of the living." "Lands" is in the plural,** *so the pasuk speaks of more than one land.*

1 ז) ויש לקשר זה עם הפסוק (בתהלים קאַפּיטל[49] קטז, הקאַפּיטל דבעל יום ההולדת[50] דשנה שעברה[51]) אתהלך לפני הוי׳ בארצות החיים[52], ארצות לשון רבים,

2 **And it is explained in Torah Ohr** — *the Alter Rebbe's maamarim, here in Parshas Vayeitzei* — **that they are (in general) two lands: the hidden world and the revealed world** (**alma d'iskasya / alma d'isgalya** (עלמא דאתכסיא / עלמא דאתגליא a hidden world, like thought, and a revealed world, like speech)), *two Aramaic names from the Kabbalah for a level that stays inside and a level that comes out,* **and these two lands are drawing down from above to below and raising up from below to above** (**hamshachah / haalaah**). *Which land goes in which direction, the maamar has not said yet.*

2 ומבואר בתו״א[53] שהם (בכלל) ב׳ ארצות, עלמא דאתכסיא ועלמא דאתגליא, דב׳ ארצות אלו הם המשכה מלמעלה למטה והעלאה מלמטה למעלה.

3 **And this can be explained in two ways.** *Here is the first.* **One: that the hidden world is raising up from below to above (for going up is a matter of becoming hidden)** — *the higher something climbs, the further it is from sight, like a bird that gets smaller and smaller until you cannot see it (our example)* — **and the revealed world (the matter of revealing and coming down) is drawing down from above to below.** *On this way, what rises hides, and what comes down shows itself.*

3 ויש לבאר זה בב׳ אופנים. א׳ שעלמא דאתכסיא הו״ע העלאה מלמטה למעלה (דעלי׳ למעלה הו״ע של התעלמות) ועלמא דאתגליא (ענין הגילוי וירידה) הו״ע המשכה מלמעלה למטה.

4 ועי"פ המבואר בתו"א שם שעלמא דאתכסיא הוא בחי' לאה (מחשבה) ועלמא דאתגליא הוא בחי' רחל (דיבור), יש לומר,

4 **But according to what is explained in Torah Ohr there** — *in the same maamar* — **that the hidden world is the level of Leah (thought) and the revealed world is the level of Rachel (speech)** (**Leah / Rachel** (בחי' לאה / בחי' רחל two levels named after Yaakov's wives: Leah like thought, Rachel like speech)) — *Yaakov's two wives, read in Kabbalah as two levels: Leah like a thought no one else hears, Rachel like words that are spoken* — **one may say** — *and now comes the second way* —

5 שעלמא דאתכסיא בעבודת האדם הוא לימוד התורה, שעיקר ענינה הוא הבנה והשגה (מחשבה)[54], ועלמא דאתגליא הוא קיום המצוות בדיבור ומעשה.

5 **that the hidden world, in a person's service** *of Hashem,* **is the study of Torah, whose main point is understanding and grasping (thought)** — *a footnote brings the Alter Rebbe's ruling that if a person says the words and does not understand them, it does not count as learning at all* — **and the revealed world is keeping the mitzvos, in speech and deed,** *where what a person does comes out into the open.*

6 ועפ"ז, עלמא דאתכסיא הוא המשכה מלמעלה למטה ועלמא דאתגליא הוא העלאה מלמטה למעלה, כנ"ל בארוכה שתורה היא המשכה מלמעלה למטה ומצוות הם העלאה מלמטה למעלה.

6 **Accordingly, the hidden world is drawing down from above to below, and the revealed world is raising up from below to above** — *the very opposite of the first way* — **as explained at length above** (*Section 4*), **that Torah is drawing down from above to below and mitzvos are raising up from below to above.** *Learning brings Hashem's wisdom down into a person's mind; the deed lifts a piece of the world up. The maamar does not call the first way wrong; it shows that the second way is the one that fits what it explained before (our reading).*

7 ח) וע"י העבודה דאתהלך לפני הוי' בארצות החיים, באים לתוכן הקאַפיטל דבעל יום ההולדת[50] דשנה זו[55],

7 **And through the service of "I will walk before Hashem in the lands of the living"** — *walking in both lands, learning and doing* — **one comes to** — *the walking leads somewhere* — **the content of the kapitel of the one whose birthday it is, for this year,** 5737, *the year this maamar was said, when the Rebbe Rashab's chapter became 117. Last year's psalm leads into this year's.*

8 הללו את הוי' כל גוים גו' כי גבר עלינו חסדו גו', שגם שני ענינים אלו הו"ע העלאה והמשכה.

8 **"Praise Hashem, all nations," etc.,** *its first verse,* **"for His kindness has overwhelmed us," etc.,** *its second — Psalm 117, the shortest chapter in Tehillim, only two verses, and the footnote says the whole chapter is meant —* **for these two matters too are raising up and drawing down,** *the same pair as the two lands. Which half is which comes next.*

9 הללו גו' כל גוים גו' הו"ע בירור זיכוך והעלאת העולם[56], עד שגם הגוים והאומים מהללים ומשבחים את הוי'.

9 **"Praise ... all nations" is the matter of refining** (**birur, zikuch** (בירור זיכוך sorting the good in the world from what hides it, and lifting it up)) *— separating the good in the world from what covers it —* **purifying and raising up the world** *— a footnote ties this to the prophet Tzefaniah (3:9), "then I will turn the peoples to a pure language," about the time to come —* **until even the nations and peoples praise and laud Hashem.** *The world is raised so far that the ones furthest from holiness are the ones singing.*

10 וגבר עלינו חסדו גו' הו"ע המשכה מלמעלה למטה, דנוסף על זה שחסד (בכלל) הוא המשכה מלמעלה למטה, הנה החסד (ההמשכה) הוא בתוקף ובהתגברות, גבר גו' חסדו.

10 **"And His kindness has overwhelmed us," etc., is drawing down from above to below** *— the second half of the psalm.* **For besides the fact that kindness (in general) is drawing down from above to below,** *since giving always moves from the one who has to the one who needs,* **this kindness (this drawing down) comes with force and overpowering strength,** *— the Hebrew word gavar means to grow strong, to win, to break through —* **"has overwhelmed ... His kindness."**

11 והוא, שההמשכה היא מלמעלה מעלה ביותר, קצה הכי עליון, וביחד עם זה באה ההמשכה למטה מטה, עד לתחתון שאין תחתון למטה ממנו,

11 **That is, the drawing down is from the very highest above, the uppermost end,** *higher than any light measured to fit the worlds (our reading),* **and together with that the drawing down comes to the very lowest below,** *all the way down,* **down to the lowest of which there is nothing lower.** *Those are the words Section 3 used for Hashem's dwelling below (***dirah b'tachtonim***): this physical world. The force of this kindness is that it holds both ends at once.*

(12) וזהו מה שממשיך בכתוב ואמת הוי׳ לעולם, דאמת הוי׳ היא בחינה נעלית ביותר

(12) **And this is what** — *the kindness that reaches from highest to lowest* — **the verse continues, "and the truth of Hashem is forever,"** *the last words of the psalm before its final Hallelukah,* **for "the truth of Hashem" is a most exalted level:** *not only that Hashem does not lie, but the truth of what He is, His very being, as the next lines explain.*

(13) [וי״ל שזהו״ע מ״ש הרמב״ם[57] שכל הנמצאים לא נמצאו אלא מאמיתת המצאו, דאמיתת המצאו שייך לשם הוי׳, שלכן מביא ברמב״ם (בהמשך הענין שם)[58] הפסוק[59] והוי׳ אלקים אמת],

(13) **[And one may say that this is what the Rambam writes,** *in the very first law of his Mishneh Torah (Hilchos Yesodei HaTorah 1:1),* **that all that exists exists only from the truth of His existence (amitas himtza'o** אמיתת המצאו Hashem truly is, from Himself, and everything else exists only from Him**):** *everything is, only because He truly is.* **"The truth of His existence" belongs to the Name Havayah,** *the four-letter Name, which chassidus reads as the Name of being itself,* **which is why the Rambam brings (later in the same passage)** *(1:4)* **the verse "And Hashem, G-d, is truth"]** — *from Yirmiyahu (10:10), with exactly this Name.*

(14) ואעפ״כ הוא נמשך לעולם, לעולם הזה הגשמי׳, ובזה גופא גם לגוים ואומים.

(14) **And even so it is drawn down "le'olam,"** *a word that means "forever" and also "to the world,"* **to the world, to this physical world,** *the one we touch and live in,* **and within that very world even to the nations and peoples.** *The highest truth reaches the place furthest from it.*

(15) אמנם לאחרי כל העילוי דהמשכה זו, נאמר זה בכתוב (לא בתור ענין בפ״ע, אלא) בתור טעם (כי) על הללו גו׳ כל גוים.

(15) **However,** — *and here is the turn* — **after all the greatness of this drawing down,** *from the highest to the lowest,* **the verse says it (not as a matter on its own, but) as a reason ("for") for "Praise ... all nations."** *Read the pasuk again: "Praise Hashem, all nations ... for His kindness has overwhelmed us." The great kindness comes second, after the word "for," as the reason for the first half.*

16 **For the ultimate purpose of the drawing down is that through it there will afterward** — *once the light has come* — **be refining and raising of the lower,** *so the light comes down in order that the world can go up,* **so that even the nations themselves will praise Hashem.** *Not only Jews, not only holy places, but the furthest part of the world, in its own voice.*

16 דתכלית הכוונה של ההמשכה היא שעי"ז יהי' אח"כ בירור ועליית המטה, שגם הגוים גופא יהללו את הוי'.

17 **This is like the greatness of "to do tzedakah and justice"** (**tzedakah u'mishpat**), *the work that climbs up from below,* **which comes through "the way of Hashem"** (**derech Havayah**), *the light that comes down,* **coming first,** *as the footnote sends us back to Section 6: for the lower to rise completely, the light must first come down, the way learning leads to doing. The maamar has come back to Avraham's pasuk, where it began.*

17 וע"ד העילוי דלעשות צדקה ומשפט שבא ע"י קדימת דרך הוי'[60].

18 **And the close and seal of the psalm is "Hallelukah,"** *praise Hashem,* **for the true praise will be in the tenth song** (**shirah ha'asiris** (שירה העשירית the song of the final redemption, the one still to be sung)) **in the time to come.** *The Sages count nine songs already sung, from the night of the Exodus to Shir HaShirim, and one still waiting.* **Then the greatness of raising up the lower, "the deed is greater,"** (**maaseh gadol**) **will be revealed,** *what Section 5 said the deed reaches will finally be seen,* **with the coming of our righteous Moshiach, speedily in our days, mamash.**

18 וסיום וחותם המזמור הוא הללוי', דאמיתית ההילול יהי' בשירה העשירית[61] לע"ל, שאז יתגלה העילוי דהעלאת התחתון, מעשה גדול, בביאת משיח צדקנו במהרה בימינו ממש.

Deep dive — Alma d'iskasya and alma d'isgalya: why the same two lands can be read both ways

Think of a thought you have not told anyone. It is real and it is yours, but nobody can see it. The moment you say it out loud, it is out in the world. Chassidus uses this pair, thought and speech, to name two levels: alma d'iskasya, the hidden world, and alma d'isgalya, the revealed world. Torah Ohr calls them Leah and Rachel, and finds them in the "lands," plural, of Psalm 116.

The maamar reads the two lands in two ways, and each makes sense. Going up means becoming hidden: the closer something comes to its source, the less it shows. So the hidden world can stand for rising. Coming down means coming out into the open, so the revealed world can stand for descent.

The second way looks at what a person actually does. Learning happens inside, in the mind; the Alter Rebbe rules that words said without understanding do not count as learning at all. But what fills the mind when you understand is Hashem's own wisdom, come down. A mitzvah happens outside, in speech and deed, with real things, and that is where the world itself is lifted. Now the hidden land is the way down and the revealed land is the way up. Same two lands, seen from the side of the one who walks in them (our reading).

Deep dive — Down for the sake of up: why the kindness is only the reason

Every act of giving has two sides: the one who gives and the one who receives. Chesed, kindness, is the giving, and it always moves from above to below. Psalm 117 says Hashem's kindness "overwhelmed" us: it came from the very highest and reached the very lowest, this physical world and even the nations in it.

You would expect the psalm to put that first. It is the bigger thing. Instead the verse puts it second, as the reason: "Praise Hashem, all nations, for His kindness has overwhelmed us." That is the maamar's principle in one pasuk. The light comes down so that the world below will rise. The goal is not a world flooded with light; it is a world that praises in its own voice.

It is the same order as "the way of Hashem" and "tzedakah and justice." First the light comes, then the lower can climb, and the climbing is the greater thing. The Mechilta counts nine songs already sung and a tenth still to come. The maamar hears that tenth song in the last word of the psalm, Hallelukah. It will be sung when the raising of the lowest is complete, and "the deed is greater" is finally seen.

Review

1. Why does the maamar quote two different chapters of Tehillim, and how is each one connected to the Rebbe Rashab's birthday?
2. What are the two lands in "the lands of the living," and what are the two ways the maamar matches them to drawing down and raising up?
3. In Psalm 117, which half is raising up and which is drawing down? What is special about this kindness?
4. Why does the maamar point out that the kindness is given as a reason ("for")? What will be revealed in the tenth song?

Talking points

- The maamar reads learning as the hidden land and doing as the revealed land. Which is more really "you": what goes on inside your head, or what you do?
- The verse puts Hashem's kindness second, as the reason for the nations' praise. Is it strange that the bigger gift serves something that looks smaller? Where else does that happen, for example between a teacher and a student?
- The maamar ends with the nations praising Hashem. What would it look like for the parts of your own week that have nothing to do with holiness to "praise" too?

Take it with you. Hashem sends His kindness all the way down so that the lowest place can lift itself up and praise Him.

Bringing it together

The whole argument in three paragraphs, and three questions to argue about.

The whole maamar in one page

The maamar was said on 20 Cheshvan, the Rebbe Rashab's birthday, and it starts with him. He explained the pasuk "they shall keep the way of G-d, to do tzedakah and justice" twice, on Shabbos Vayeira a year apart. The first time, tzedakah and justice is part of the way of G-d. The second time it is something added: the way of G-d is light coming down from above, and tzedakah and justice is work that climbs up from below.

To explain this the Rebbe turns to what a road is. A road joins two places that have nothing in common, like the king's highway that runs from the capital to the farthest village. Torah and mitzvos are that road for Hashem's Name, down to a home in the lowest world, a world that stays what it is even when He lives in it. A real road also runs back. Torah brings the light down into a person's mind; the mitzvos, above all when they cost something, raise the world up to hold it. Without the return the light never really takes hold, and the deed done against resistance reaches the hidden Essence, higher than any light.

That is why the second discourse begins with "Shall I hide from Avraham." The "I" that hides is the hidden Essence, and Avraham's deeds opened it. He commanded both services to his children after him, and that command gives every Jew the strength for them. The maamar ends with the Rebbe Rashab's two chapters of Tehillim: two lands, Torah and mitzvos, and the nations praising Hashem, the praise that will be complete with Moshiach.

Talk it over

- The maamar says a mitzvah done against your own pull reaches higher than one done with feeling. Does that mean feeling does not matter? What does the maamar actually say about the order of the two?
- A road that cannot be travelled back is not a road, even from where it starts. Where in your own week does something come down to you that you never send back?
- Hashem lives in this world "like a man in his friend's house": the house stays the friend's. Is it better for the world to stay the world, or to be turned into something holy? What does the maamar say?

ראשי תיבות · Abbreviations key

Every abbreviation printed in this maamar, as printed, with its expansion. Prefix letters are part of the printed form.

אוא״ס	אור אין סוף	the Infinite Light (Or Ein Sof)
אח״כ	אחר כך	afterwards
א׳	אחד / אחת / ראשון (לפי ההקשר)	one / first (by context)
א״א	אי אפשר / אריך אנפין (לפי ההקשר)	impossible / Arich Anpin (by context)
א״ס	אין סוף	Ein Sof; the Infinite
בבחי׳	בבחינת	in the aspect of
בב׳	בשני / בשתי (לפי ההקשר)	in two
בד״ה	בדיבור המתחיל	in the discourse beginning with
בחי׳	בחינת	aspect / level of
בכאו״א	בכל אחד ואחד	in each and every one
בפ״ע	בפני עצמו	on its own; separately
ברמב״ם	ברמב״ם (רבי משה בן מימון)	in the Rambam (Maimonides)
בתו״א	בתורה אור	in Torah Or
בתמי׳	בתמיה	as a question; in wonder
ב׳	שני / שתי / שניים (לפי ההקשר)	two / second (by context)
גו׳	וגומר	and so on (the verse continues)
דאוא״ס	דאור אין סוף	of the Infinite Light
דא״ס	דאין סוף	that Ein Sof
דב׳	דשני / דשתי	of two
דעלי׳	דעליה	of ascent
דע״י	דעל ידי	that through
דשמי׳	דשמיה	of His Name
דש״פ	דשבת פרשת	of Shabbos parshas
ד״ה	דיבור המתחיל	discourse beginning with
הבל״ג	הבלי גבול	the unlimited; the infinite
הוי׳	הוי״ה (שם המפורש)	Havayah; the Tetragrammaton
הו״ע	הוא ענין	is the matter of
הללוי׳	הללויה	Halleluyah; praise G-d
הנ״ל	הנזכר לעיל	the aforementioned
העלי׳	העליה	the ascent
הרמב״ם	הרמב״ם (רבי משה בן מימון)	the Rambam (Maimonides)
ה׳	השם (הוי׳) / חמשה (לפי ההקשר)	God (the Name) / five (by context)
ואעפ״כ	ואף על פי כן	and nevertheless
וא״כ	ואם כן	and if so
ובכ״מ	ובכמה מקומות	and in several places
והוי׳	והוי״ה (שם הוי״ה)	and Havayah (the Name)
וה׳	והוי״ה (שם הוי״ה)	and Havayah (G-d)
וזהו״ע	וזהו ענין	and this is the matter of
וי״ל	ויש לומר	and one may say
וכו׳	וכולי	and so on
וכמ״ש	וכמו שכתוב	and as it is written
ומכש״כ	ומכל שכן	and all the more so
ועד״ז	ועל דרך זה	and similarly
ועי״ז	ועל ידי זה	and through this
ועלי׳	ועליה	and ascent
ועפ״ז	ועל פי זה	and according to this
וע״ד	ועל דרך	and in the manner of
וע״י	ועל ידי	and by means of
וע״פ	ועל פי	and according to
זמ״ז	זה מזה	from one another
יהי׳	יהיה	will be
כנ״ל	כנזכר לעיל	as mentioned above
כפי׳	כפיה	coercion; subjugation
כ״א	כי אם	but rather; only
כ״ז	כל זה	all this
לאדמו״ר	לאדוננו מורנו ורבנו	by our master and Rebbe
למ״ש	למה שכתוב	to what is written
לע״ל	לעתיד לבוא	in the Time to Come
לפנ״ז	לפני זה	before this
מאוא״ס	מאור אין סוף	from the Infinite Light
מבחי׳	מבחינת	from the aspect of
מל׳	מלשון / מלכות (לפי ההקשר)	from the expression / Malchus (by context)
ממל׳	ממלכות	from Malchus
משא״כ	מה שאין כן	which is not the case with

רש״י	רבי שלמה יצחקי	Rashi
שהתומ״צ	שהתורה ומצוות	that the Torah and mitzvos
שזהו״ע	שזהו ענין	that this is the matter of
שיהי׳	שיהיה	that it will be
שנק׳	שנקרא	which is called
שעי״ז	שעל ידי זה	that through this
שע״י	שעל ידי	that by means of
תומ״צ	תורה ומצוות	Torah and mitzvos
תרס״ו	שנת תרס״ו (5666)	the year 5666 (1905-06)
תרס״ז	שנת תרס״ז (5667)	the year 5667 (1906-07)
תרע״ח	שנת תרע״ח (5678)	the year 5678 (1917-18)
ת״ת	תפארת	Tiferes

מת״ת	מתפארת	from Tiferes
מ״ש	מה שכתוב	what is written
נק׳	נקרא / נקראת (לפי ההקשר)	is called
עד״ז	על דרך זה	similarly; in the same way
עה״פ	על הפסוק	on the verse
ע״י	על ידי	by means of; through
ע״פ	על פי / על פסוק (לפי ההקשר)	according to / on the verse (by context)
צ״ל	צריך לומר / צריך להיות (לפי ההקשר)	one must say / must be (by context)
רמ״ח	מאתיים ארבעים ושמונה (248)	two hundred forty-eight

Marei mekomos

Every footnote of the printed maamar, by its printed number, with what it points to.

1	פרשתנו יח, יז-יט.	Our parsha, 18:17–19.	VERIFIED
2	הוצאת קה"ת – ע' שצח.	Kehot edition, p. 398: the Rebbe Rashab's discourse VaHashem Amar 5667 in Hemshech 5666.	AS CITED
3	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). *) ומה שפירש רש"י בס"פ עקב (יא, 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 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.). [*] 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
4	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
5	בסיומו – ע' תח.	At its end, p. 408 (the 5667 discourse in Hemshech 5666).	AS CITED
6	נעתק לקמן סעיף ו.	Quoted below, §6.	VERIFIED

7	ע' סח.	P. 68: d"h Ki Yedaativ 5666, the first Vayeira discourse of Hemshech 5666.	AS CITED
8	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
9	בסיומו – ע' עז.	At its end, p. 77 (d"h Ki Yedaativ 5666).	AS CITED
10	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
11	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
12	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
13	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
14	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
15	ועפ"ז מובן ההמשך ד"לעשות צדקה גו'" ל"ושמרו 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
16	סה"מ תרע"ח ע' קצג.	Sefer HaMaamarim 5678, p. 193 (d"h Zachor 5678).	AS CITED
17	ר"פ וישלח (יט, ב ואילך).	Beginning of Vayishlach (19b ff.).	AS CITED
18	הושע בסופו.	End of Hoshea.	VERIFIED

19	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
20	ע' קצ.	P. 190 (d"h Zachor 5678).	AS CITED
21	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
22	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
23	לשון אדה"ז בתניא שם.	The Alter Rebbe's wording in Tanya there.	VERIFIED
24	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
25	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'. *) ראה לקמן הערה 28.	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. [*] See below, note 28.	VERIFIED
26	ע' קצג ואילך.	P. 193 ff. (d"h Zachor 5678).	AS CITED
27	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

28	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 (שאז תהי' בתכלית השלימות), הוא (לא שאז 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
29	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
30	תניא פ"ה.	Tanya ch. 5.	VERIFIED
31	ע"ז יט, א. וראה קידושין לב, סע"א ואילך.	Avodah Zarah 19a. See Kiddushin 32a end ff.	VERIFIED
32	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
33	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
34	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
35	קהלת ח, ד.	Koheles 8:4.	VERIFIED

36	ראה לקו"ת פ' ראה כח, ב "שעכ"ז נמשך בו (אף שלא נזדכך) גילוי אור עליון ממש, כי הוא יתב' 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
37	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
38	כ"מ בד"ה זכור תרע"ח (ע' קצד). ובפרט מזה שמציין שם לד"ה ויגש תרע"ח – עיי"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
39	קידושין מ, ב.	Kiddushin 40b.	VERIFIED
40	כ"ה הלשון (העלם העצמי) בד"ה ויגש הנ"ל ע' קכה.	So is the wording ("the essential concealment") in d"h Vayigash 5678, p. 125.	AS CITED
41	ד"ה ויגש הנ"ל ע' קכד.	D"h Vayigash 5678, p. 124.	AS CITED
42	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. *) 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). **) 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 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. [*] 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). [**] 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

43	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 גו'" 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
44	פרש"י עה"פ.	Rashi on the verse.	VERIFIED
45	ד"ה כי ידעתיו תרס"ו ס"ע עו.	Ki Yedaativ 5666, end of p. 76.	AS CITED
46	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
47	וראה תניא רפי"ז.	See Tanya, beginning of ch. 17.	VERIFIED
48	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
49	כן הוא לשון הצ"צ בכ"מ (ולדוגמא: אוה"ת נ"ך כרך ב' ס"ע א"יא).	So is the Tzemach Tzedek's wording in several places (for example Ohr HaTorah, Nach vol. 2 end of p. 1011).	AS CITED
50	כידוע המנהג לומר הקאַפיטל 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
51	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 דקאַפיטל פ"ד" – דמזה מוכח, שגם הקאַפיטל 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
52	פסוק ט.	Verse 9.	VERIFIED
53	ויצא כב, ד. וראה גם אוה"ת שם רטז, סע"ב ואילך.	Vayeitzei 22d. See also Ohr HaTorah there 216b end ff.	VERIFIED

54	ד"אם אינו מבין הפירוש, אינו נחשב לימוד כלל" (הל' ת"ת לאדה"ז פ"ב ה"י"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
55	– תשל"ז: תהלים קיז (א-ב) – כל הקאַפּיטל.	Tehillim 117 (1–2) — the whole chapter.	VERIFIED
56	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
57	הל' יסוה"ת פ"א ה"א.	Hilchos Yesodei HaTorah 1:1.	VERIFIED
58	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
59	ירמי' י, י.	Yirmiyahu 10:10.	VERIFIED

60	ראה לעיל סעיף ו ובהערה 43.	See above, §6 and note 43.	VERIFIED
61	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

VERIFIED means we opened the source and found what the footnote says; AS CITED means we copied the footnote as printed but did not open that page ourselves; UNVERIFIED means we could not confirm it, and we say so.

About this edition

How it was made, and how far to trust each part

This is the Reshimu Student Edition of the Rebbe's maamar אני מאברהם המכסה אמר וה' ד"ה, said on Shabbos Parshas Vayeira, 20 MarCheshvan 5737, the birthday of the Rebbe Rashab, and edited by the Rebbe for the kuntres of 20 MarCheshvan 5747. It gives the whole maamar, Hebrew and English side by side, cut into short numbered phrases, for a reader who has not yet learned a maamar on his own.

Bold type is the translation: the maamar's own words, in English. Lighter italic is our explanation, woven into the sentence where you need it. Read only the bold and you have the maamar. Read both and you have it taught. The explanation has no authority of its own. Where it seems to differ from the Hebrew, the Hebrew wins.

The Hebrew comes, letter for letter, from the verified text of the published Full Elucidated Edition, which follows Sefer HaMaamarim Melukat (from עמ' רנה). We compared it word by word with two printings: the Melukat itself, which matches it word for word, and the original kuntres of 5747 as reproduced in Sefer HaMaamarim Bereishis vol. 1. The kuntres differs only in three abbreviations: it has בביאוה"ז, ומכ"ש and ע"י where our text has בביאורי הזהר, ומכש"כ and על ידי. There is no real difference in wording, so there was nothing to choose between; we kept our source's spelling. The footnotes follow the Melukat's numbering, 1 to 61.

The seven sections follow the printed letters of the maamar; the last section holds letters ז and ח, the two psalms, together. The five ideas, their colors, the section labels, the boxes and the notes on the footnotes are ours (editorial), not part of the maamar.

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