איתא במדרש פרשתנו

ד"ה איתא במדרש כו' אמר ר' אחא יפה שיחתן · ש"פ חיי שרה, כ"ב מרחשון ה'תשמ"ח

ספר המאמרים מלוקט בראשית ח"א · דבר מלכות

"The Conversation of the Patriarchs' Servants" — Why Every Mitzvah Is a Wedding

DISCOURSE Maamar (כעין שיחה, הנחה בלתי מוגה) of the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, Shabbos Parshas Chayei Sarah, 22 Marcheshvan 5748 (14 November 1987)
OPENING איתא במדרש פרשתנו — on Bereishis Rabbah 60:8 and Rashi, Bereishis 24:42
PUBLISHED Sefer HaMaamarim Melukat, Bereishis I, p. 403 ff.; Sefer HaMaamarim 5748 p. 34 ff.; Hisvaaduyos 5748 I p. 471 ff.; reprinted in Dvar Malchus, Chayei Sarah

> Bilingual study edition: the Rebbe's Hebrew opposite an English translation with the elucidation woven clause by clause, deep-dive commentary set into the Hebrew column, an avodah sidebar for every section, and the complete footnote apparatus.

Prepared by Shimon Rosenberg · shimon@reshimu.ai

Shabbos Chayei Sarah — the Shabbos of the Kinus HaShluchim.

This maamar was said on Shabbos Parshas Chayei Sarah 5748, the Shabbos of the international conference of shluchim. Its subject — that the servant's errand is "finer than the Torah of the sons" because the finished deed below is where the union is completed — is read again this year on Shabbos Chayei Sarah 5787, 27 Marcheshvan (7 November 2026).

About this edition

Bold renders the Hebrew words themselves. *Lighter italic is editorial elucidation*, woven in where a new reader needs it. Read only the bold and you have the maamar; read both and you have the maamar taught. The Hebrew governs wherever the two differ.

The Hebrew is the published digital text of Sefer HaMaamarim Melukat (Bereishis I, p. 403 ff.); footnote numbers follow that printing (the Dvar Malchus print numbers the same notes 1–30 — differences are recorded in the apparatus at the back). Deep-dive boxes sit in the Hebrew column beneath the passage they explain. Every citation is marked VERIFIED (opened and confirmed) or AS CITED (reproduced as printed, not opened here). A maamar, said כעין שיחה, printed from an unedited transcript.

The argument at a glance

THE QUESTION	Eliezer's errand is narrated twice; whole bodies of law are given by a hint. Why?
THE INHERITED ANSWER	The parsha is about the marriage of Yitzchak and Rivkah, which is the union of Z"A and Nukva — the union every Jew effects with every mitzvah. "The deeds of the Patriarchs are a sign for the children."
INSIDE ONE MITZVAH	Giver and receiver meet three times: command → mitzvah; reason → body; intention → performance. In each pair the act is the receiver, and the act is where the union happens.
WITHOUT KAVANAH	Even an unintended act had a thought behind it, if not now then earlier (as the Frierdiker Rebbe taught about speech). Halachah may still demand a present intention; the structure holds regardless.
WHO IS THE PRINCIPAL	The receiver, the act. Rivkah bore the seed Yitzchak was promised; Sarah and Rivkah's converts outweigh; a man brings wheat but the woman's bread sustains. "The deed is the principal."
WHERE IT LEADS	Complete mitzvos "fill the earth and conquer it": the seven nations, the ten, the whole lowest world as G-d's dwelling — and His garden of delight, entered now through Chassidus, opened fully with the new Torah and the resurrection.

Why the servant's story is told twice

איתא במדרש · יפה שיחתן של עבדי אבות

BEFORE WE READ

The whole maamar grows out of one Midrash that every reader of Rashi knows: Eliezer's errand to find a wife for Yitzchak is narrated in full and then retold in full, while entire bodies of law are given in a hint. The Chassidic answer, already in the Alter Rebbe and the Mitteler Rebbe, is that the story is not about a servant at all; it is about the marriage of Yitzchak and Rivkah, and that marriage is the pattern of *every* mitzvah. Watch for the move from a question about *length* to a claim about *structure*: the repeated parsha is repeated because it encodes the union that every Jew performs with every mitzvah.

It is stated in the Midrash on our parsha[1] — *Bereishis Rabbah on Chayei Sarah* — **(and brought in Rashi on the Torah**[2]**)** *on the verse "and I came today" (24:42), so that this is a Midrash every child learns with Chumash:* **"Rabbi Acha said: the ordinary conversation of the servants of the Patriarchs** — שיחתן של עבדי אבות, *Eliezer's plain talk* **(another reading:**[3] **of the servants of the Patriarchs' households)** — *the Midrash's own text has* עבדי בתי אבות; *Rashi has the shorter form* — **is finer than the Torah of the sons** — *finer than the Torah given to the sons, to Israel at Sinai* — **for the parsha of Eliezer is doubled in the Torah, while many fundamentals of Torah** — גופי תורה, *whole bodies of halachah* — **were given only by a hint."**[4] *That is the question. A story a servant tells at a dinner table takes some sixty verses twice over; the laws of Shabbos hang on a word.*

And it is explained in the discourses of our Rebbeim, our leaders — *this is a maamar that rests on earlier maamarim, and the Rebbe names them* — **(in the Alter Rebbe's maamar printed in Ohr HaTorah of the Tzemach Tzedek, with the Tzemach Tzedek's glosses,**[5] **and in Toras Chaim** *of the Mitteler Rebbe* **on our parsha,**[6] **and in the discourses that follow it**[7]**)** — *the Rebbe Rashab's treatment in 5660* — **that** *the puzzle resolves as follows:* **the fact that "many fundamentals of Torah were given only by a hint" (for "a hint suffices for the wise"**[8]**)** — *Torah speaks to a wise reader and need not spell itself out* — **and nevertheless the parsha of Eliezer is doubled in the Torah, is because the content of the parsha of Eliezer is the shidduch** — *the match, the marriage* — **of Yitzchak and Rivkah.** *The length is not about the servant; it is about what the servant was sent to accomplish.*

(That is to say: beyond the general distinction between "the Torah of the sons" and "the conversation of the servants of the Patriarchs' households" that is explained in the discourses — *the earlier maamarim develop a whole contrast: the sons' Torah descends from above in measured form, while the servants' conversation rises from below out of the Patriarchs' self-nullification, and the Mitteler Rebbe*

איתא במדרש פרשתנו[1] (והובא בפרש"י על התורה[2]) אמר ר' אחא יפה שיחתן של עבדי אבות (נוסח אחר[3] עבדי בתי אבות) כו' מתורתן של בנים שהרי פרשה של אליעזר כפולה בתורה והרבה גופי תורה לא ניתנו אלא ברמיזה[4], ומבואר בדרושי רבותינו נשיאינו

ברמיזה[4], ומבואר בדרושי רבותינו נשיאינו (במאמר אדמו"ר הזקן הנדפס באוה"ת להצ"צ עם הגהות הצ"צ[5], ובתורת חיים פרשתנו[6], ובדרושים שלאחרי זה[7]), דמה שהרבה גופי תורה לא ניתנו אלא ברמיזה (כי די לחכימא ברמיזא[8]) ואעפ"כ פרשה של אליעזר כפולה בתורה, הוא משום שפרשה של אליעזר ענינה הוא השידוך

DEEP DIVE

Two readings of the Midrash

Rashi reads עבדי אבות, "the Patriarchs' servants"; the Midrash itself (Bereishis Rabbah 60:8) reads עבדי בתי אבות, "the servants of the Patriarchs' households." The maamar quotes Rashi's wording and brackets the Midrash's as a "second reading" — a small courtesy to the reader who learns Chumash with Rashi.

דיצחק ורבקה (היינו דנוסף לכללות החילוק בין תורתן של בנים ושיחתן של עבדי בתי אבות המבואר בהדרושים, הרי מעלת פרשת אליעזר היא גם להיותה עוסקת בשידוך דיצחק ורבקה). כי ענין יחוד יצחק ורבקה מורה על

adds that the point is not that the servants outrank the sons but that this one conversation carries the root of a universal union — **the advantage of the parsha of Eliezer is also that it deals with the shidduch of Yitzchak and Rivkah.)** *So there are two reasons for the doubling; this maamar takes the second and runs with it.*

For the matter of the union of Yitzchak and Rivkah points to the union of Z"A and Nukva — *Ze'ir Anpin, the "small face," the six emotive sefiros of Atzilus that give; and Nukva, Malchus, that receives. Every marriage below mirrors that pairing above, and the first marriage the Torah narrates in detail is the template* — **which is the content of the entire service of each and every one of Israel, for through every mitzvah one effects the union of Z"A and Nukva.** *This is the sentence the whole maamar will unpack: a mitzvah is not only an act of obedience; it is a wedding. The formula said before mitzvos,* לשם יחוד קודשא בריך הוא ושכינתיה, *names exactly these two partners.* **And since "the deeds of the Patriarchs are a sign for the children,"**[9] — *what they lived, we inherit as a map* — **therefore this parsha, which speaks of the marriage of Yitzchak and Rivkah, was doubled in the Torah.** *The repetition is the Torah's way of saying: this is not a story you read once; this is what you do every day.*

ורבקה). כי ענין יחוד יצחק ורבקה מורה על יחוד ז"א ונוקבא שזהו תוכן כללות עבודת כל אחד ואחת מישראל, שע"י כל מצוה פועלים יחוד זו"נ. ומכיון שמעשה אבות סימן לבנים[9], לכן הוכפלה בתורה פרשה זו המדברת בענין נישואי יצחק ורבקה.

DEEP DIVE

Z"A and Nukva — the marriage inside every mitzvah

The ten sefiros of Atzilus arrange into partzufim, "faces." זעיר אנפין (Z"A, "the small face") is the six emotive attributes, Chessed through Yesod, taken together — "small" because its light is measured, as a father speaks to a child. נוקבא is Malchus, the receiver, which "has nothing of her own" and therefore can become a vessel, a world, a kingdom. Their union is how influence that was only potential in the giver becomes actual in a receiver and is passed on below.

Chassidus takes this out of the diagram: wherever a mashpia meets a mekabel — teacher and student, husband and wife, G-d's command and the person who performs it — the same structure is at work, and the union is effected by the act that joins them. Hence: every mitzvah is a yichud of Z"A and Nukva.

DEEP DIVE

Two reasons, one parsha — what the earlier maamarim say

The Alter Rebbe's maamar in Ohr HaTorah and the Mitteler Rebbe's in Toras Chaim give the *first* reason, the one this maamar brackets: "Torah of the sons" is Torah as it comes down from above, already shaped into law; "conversation of the servants of the Patriarchs' households" is the Patriarchs' own service rising from below, and because the Patriarchs were a *merkavah*, a chariot in total self-nullification, even their servants' speech carried that. Toras Chaim is explicit that the Midrash does not mean the servants are greater than the sons; it means Eliezer's errand was "the root and general matter of the supernal union of מ"ה and ב"ן," the union of the divine names that stand behind every bringing-together of giver and receiver. This maamar quotes that tradition and then shifts the weight: not merely that the parsha is lofty, but that it describes the one thing every Jew does with every mitzvah.

IN AVODAH · CHAYEI SARAH 5787

Read the repeated parsha as instruction. The Torah doubled Eliezer's story so that the marriage of Yitzchak and Rivkah would be in front of every reader twice. Before one mitzvah this Shabbos — kiddush, a berachah, a kindness — say the words לשם יחוד slowly and mean the two partners: the command that comes from above and the act you are about to do. That is the "sign for the children" the Midrash is talking about.

SUMMARY · SECTION א

The Midrash asks why Eliezer's errand is narrated twice while bodies of law are given in a hint. The Chassidic answer, from the Alter Rebbe through the Rebbe Rashab, is that the parsha is about the marriage of Yitzchak and Rivkah, and that marriage is the union of Z"A and Nukva — the very union every Jew effects with every mitzvah. Because the deeds of the Patriarchs are the sign for their children, the Torah repeats the one story that models all of our service.

Giver and receiver — three times inside one mitzvah

ויש לומר · יחוד משפיע ומקבל בכל מצוה

BEFORE WE READ

Section א said that the *whole* of our service is a union of giver and receiver. The Rebbe now goes inside a single mitzvah and finds that union three times, at three different depths: (1) the command from above meeting the mitzvah itself; (2) inside the mitzvah, its reason meeting its act; (3) inside the person, intention meeting performance. Keep a running list; the three layers are the scaffolding for everything that follows.

And it may be said that this matter which is in the totality of a person's service — the union of Z"A and Nukva, the union of mashpia and mekabel — *giver and receiver, the plain-Hebrew name for the pair, which the Rebbe will now use throughout* — **exists in particular in every mitzvah.** *Not only across one's life as a whole; within each act.* **For the command (and the empowerment)** — נתינת כח, *the strength G-d gives along with the order to carry it out* — **from above concerning the act of the mitzvah is the aspect of mashpia, and the mitzvah itself is the mekabel.** *First layer: the commanding Will is the giver; the commanded deed is the vessel that receives it.* **So it emerges that the act of the mitzvah (which comes through the command and the body of the mitzvah) is a union of giver and receiver.** *When a Jew puts on tefillin, the divine "put on tefillin" and the leather on the arm have met; the act is their meeting-point.*

And also in the mitzvah itself there are two elements,[10] the reason and intent of the mitzvah, and the mitzvah itself. *Second layer. Every mitzvah has a* טעם, *a rationale and an inner purpose — tefillin subjugate heart and mind to G-d — and it has a body, the boxes and the straps.* **For the reason (and intent of the mitzvah) is the aspect of mashpia, and the mitzvah itself is the aspect of mekabel.** *The reason "flows into" the act and gives it its meaning; the act receives the reason and gives it a place in the world.* **So it emerges that in the act of the mitzvah (in which are included the reason of the mitzvah and the mitzvah itself) there is a union of giver and receiver.** *Again the act is the place where the two meet.*

And further: also in the person who performs the mitzvah there are two elements — the intent of the mitzvah and the doing of the body of the mitzvah. *Third layer, now inside the person. Not the mitzvah's own reason but* my *kavanah — the focus and intention I bring — and my hands actually doing it.* **For the intent of the mitzvah is the aspect of mashpia, and the doing of the mitzvah is the aspect of mekabel. It emerges that in the doing of the mitzvah the union of giver and receiver comes to be.** *Three*

ויש לומר, שענין זה שבכללות עבודת האדם, יחוד זו"נ, יחוד משפיע ומקבל, ישנו בפרטיות בכל מצוה. דהציווי (ונתינת כח) מלמעלה על מעשה המצוה היא בחי' משפיע, ועצם המצוה הוא המקבל. ונמצא, שמעשה המצוה (הבא ע"י הציווי וגוף המצוה) הוא יחוד משפיע ומקבל. וגם

וגוף המצוה) הוא יחוד משפיע ומקבל. וגם בהמצוה גופא יש ב' ענינים[10], טעם וכוונת המצוה, והמצוה עצמה. דטעם (וכוונת המצוה) הוא בחי' משפיע, והמצוה עצמה הוא בחי' מקבל. ונמצא, שבמעשה המצוה (שבה נכללים טעם המצוה, והמצוה עצמה) הוא יחוד משפיע ומקבל. ועוד זאת, שגם בהאדם

יחוד משפיע ומקבל. ועוד זאת, שגם בהאדם העושה את המצוה ישנם ב' ענינים, כוונת המצוה ועשיית גוף המצוה. דכוונת המצוה הוא בחי' משפיע, ועשיית המצוה הוא בחי' מקבל. נמצא שבעשיית המצוה נהי' היחוד דמשפיע ומקבל.

DEEP DIVE

Taam and guf hamitzvah

Likkutei Torah (Shelach 40a, fn. 10) distinguishes the טעם of a mitzvah — its understood reason, like a soul — from the גוף המצוה, the act, like a body. Both are needed: reason without act is a soul with no body to live in. The maamar keeps the usual ranking (reason = giver, act = receiver) only to overturn it in section ד.

unions, one act: Command→Mitzvah, Reason→Body, Intention→Performance. In each pair the second term is the "receiver," and in each pair it is the receiver — the act — where the union actually happens.

IN AVODAH · CHAYEI SARAH 5787

Three questions before any mitzvah. Who is commanding this? (the mashpia above). What is it for? (its taam). What am I bringing to it? (my kavanah). Then do it with your hands. The maamar's claim is that the doing is where all three "givers" finally land — so the doing is never the small part.

SUMMARY · SECTION ג

The union of giver and receiver is not only the shape of a life of service; it is present three times inside every single mitzvah: the command from above joined to the mitzvah; the mitzvah's reason joined to its body; the person's intention joined to his performance. In every pair, the act is the receiver, and the act is where the union is realized.

Even a mitzvah done without kavanah

ויש להוסיף · מעשה הנעשה בלא כוונה

BEFORE WE READ

An objection: if the third layer requires intention meeting performance, what about the countless mitzvos a Jew does mechanically? The Rebbe answers from a principle the Frierdiker Rebbe taught about speech — no word leaves the mouth without having first been in thought, even if the thought was long ago — and extends it to action. Then he is careful to mark where halachah draws a stricter line. The section ends by sealing the claim: in every mitzvah, intended or not, there is a union of giver and receiver.

And it may be added to this, that the fact that in the person who performs the mitzvah there are the two elements of intent of the mitzvah and the doing of the mitzvah, holds also for an act done without intention — *the mitzvah performed on autopilot, the berachah mumbled* — **for there is the thought that causes this act, in addition to the act itself.** *No deliberate kavanah, true; but a thought must have moved the hand. That thought, however faint, is the mashpia to the act's mekabel.*

And it may be said the explanation of this is as follows. It is explained elsewhere concerning the faculty of speech that every utterance comes through the precedence of thought,[11] — *the Frierdiker Rebbe's teaching: the three "garments" of the soul, thought, speech and action, are nested, and speech is always drawn from thought* — **and the fact that we sometimes see someone who speaks without thinking is because this was in his thought at another time.** *What sounds like thoughtless speech is a thought from yesterday or from years ago surfacing unaccompanied; there is no speech that never passed through thought at all.* **And likewise it may be said also concerning the faculty of action: that although there exists the reality of an act done without intention — and it matters also for halachah, for there are acts that require intention and without intention are not effective** — *the Rebbe states the strongest form of the objection himself: in some mitzvos (shema, for instance) the law says that without kavanah you have not discharged your duty at all* —

nevertheless one must say that anything that comes to the point of action must have been beforehand in thought, and if it was done without thought one is forced to say that there was some thought about it before. *So the structure stands: thought (giver) preceded act (receiver), even if the thought is not present now.* **Only that with regard to halachah, this thought that was at another time does not suffice, and therefore the act is not effective — if the intention is indispensable** — לעיכובא, *a condition without which the*

ויש להוסיף בזה, דזה שבאדם העושה את המצוה ישנם ב' ענינים, כוונת המצוה ועשיית המצוה, הוא גם במעשה הנעשה בלא כוונה, דהרי ישנה המחשבה הגורמת למעשה זה, נוסף על עצם המעשה. ויש לומר הביאור

זה, נוסף על עצם המעשה. ויש לומר הביאור בזה, דהנה מבואר במ"א לגבי כח הדיבור, דכל דיבור בא ע"י קדימת המחשבה[11], ומה שלפעמים רואים שיש מי שמדבר בלי מחשבה, הרי זה משום שהי' זה במחשבתו בזמן אחר. ועד"ז יש לומר גם בנוגע לכח המעשה, דאף שיש מציאות של מעשה הנעשה בלא כוונה, ונוגע גם להלכה שיש מעשים הצריכים כוונה, ובלא כוונה אינם מועילים, מ"מ

כוונה, ובלא כוונה אינם מועילים, מ"מ בהכרח לומר שכל דבר הבא לידי מעשה, בהכרח שהי' לפני זה במחשבה, ואם נעשה בלי מחשבה על כרחך צריך לומר שהיתה ע"ז איזה מחשבה לפני זה. אלא שבנוגע להלכה הרי מחשבה זו שהיתה בזמן אחר אינה מספיקה, ולכן המעשה אינו מועיל, אם הכוונה היא לעיכובא (או רק לכתחילה). וכמבואר במ"א, ואין כאן המקום להאריך בזה. ומכל זה מובן, שבכל מצוה ישנו יחוד משפיע ומקבל.

DEEP DIVE

Le'ikuva and lechatchilah

לעיכובא: indispensable, so that without it the mitzvah is undone. לכתחילה: required as the proper way, but not invalidating after the fact. The classic debate —

mitzvah is simply not done — **(or only** *a requirement* **in the first instance** — לכתחילה, *required, but not invalidating after the fact***). As is explained elsewhere, and here is not the place to go on at length about this.** *Halachah and Chassidus are not in conflict: Chassidus says a thought must exist; halachah says, for certain mitzvos, that it must exist* now. **And from all this it is understood that in every mitzvah there is a union of giver and receiver.** *The objection has been absorbed. There is no mitzvah — not even the half-attentive one — in which the giver has not met the receiver.*

מצוות צריכות כוונה (Rosh Hashanah 28a–b) — is left in place; the Rebbe only explains why a category of "done without intention" can exist at all.

DEEP DIVE

Machshavah, dibbur, maaseh — the three garments and why nothing skips a level

Tanya (ch. 4) describes thought, speech and action as the three *levushim*, garments, of the soul. They are not three equal channels but three concentric layers: thought is innermost and continuous ("thought is always present," Tanya ch. 12 is built on this), speech dresses a thought so that another person can hear it, and action dresses it so that the world can hold it. The Frierdiker Rebbe's teaching cited here (5692 ד"ה מה רב טובך) draws the consequence: because speech is only a garment for thought, there is no such thing as speech with no thought behind it; apparent thoughtlessness is a thought that was formed earlier and is now being re-worn. The Rebbe transfers the argument one level outward. Action is a garment for thought as much as speech is, so an "unintended" act is an act whose intention was formed at some earlier time. This is a claim about the soul's architecture, not a leniency; the next lines show that halachah can still demand a *present* intention.

IN AVODAH · CHAYEI SARAH 5787

The mitzvah you did on autopilot still counted — now give it its thought. Take one mitzvah you perform without noticing (a berachah, netilas yadayim) and, once this week, supply the "thought at another time" deliberately: say what it is for before you do it. The maamar's point is that the union was always there; your job is to make the giver present rather than remembered.

SUMMARY · SECTION ג

A mitzvah done without kavanah still contains the giver–receiver pairing, because no act occurs without a thought behind it — if not now, then earlier, as the Frierdiker Rebbe taught about speech. Halachah may still require a present intention (le'ikuva or lechatchilah), and the maamar leaves that in place. The conclusion holds without exception: every mitzvah is a union of mashpia and mekabel.

The act is the principal — Rivkah's advantage

והנה · המעשה הוא העיקר · מעלת רבקה

BEFORE WE READ

Having shown that every mitzvah is a union of giver and receiver, the Rebbe asks which of the two is the principal, and answers against expectation: the receiver, the act. His proof is the marriage the parsha is about. Yitzchak was promised the seed, but Rivkah bore it; Avraham and Yitzchak converted the men, but Sarah and Rivkah the women, and the maamar finds the greater accomplishment on the women's side. The Gemara's image clinches it: a man brings home wheat, but it is bread — the woman's work — that a person lives on. Watch how three apparently separate proofs all say one thing: completion happens in the receiver.

והנה בענין זה גופא דיחוד משפיע ומקבל שבמצוות, הרי המעשה שבזה הוא העיקר[12]. ויש לומר דוגמא לזה מענין יחוד משפיע ומקבל כפי שהוא במעשה האבות, בשידוך יצחק ורבקה. דהנה בענין שידוך יצחק

בשידוך יצחק ורבקה. דהנה בענין שידוך יצחק ורבקה הרי המטרה בזה היתה כמ"ש[13] וארבה את זרעו ואתן לו את יצחק, וכתיב[14] כי ביצחק יקרא לך זרע, דקאי על יעקב שנולד מיצחק[15], וממנו נולד כל עם ישראל. והרי בענין זה הרי עיקר הלידה היתה ע"י רבקה, שהיא המקבל. וכפשטות הענין, דמצד האב

שהיא המקבל. וכפשטות הענין, דמצד האב אפשר שתהי' ההכנה והידיעה וההשערה איך יהיו התולדות, אבל הלידה עצמה בהתגלות היא ע"י האם, דהיינו רבקה. ויש לומר שכן הי' גם ברוחניות, דאברהם מגייר את האנשים ושרה מגיירת את הנשים[16], וכן הי' גם ביצחק ורבקה[*16], ובזה גופא יש מעלה בפעולת רבקה. והגם שאמרו רז"ל[17]

Now, within this very matter of the union of giver and receiver that is in mitzvos, the act in it is the principal[12] *— the mishnah in Avos: "it is not the study that is the principal thing, but the deed." Of the two partners, then, the mekabel — the act — is the one on which everything rests.* **And it may be said that an example of this** *— a model that makes the priority visible —* **is from the matter of the union of giver and receiver as it is in the deeds of the Patriarchs, in the shidduch of Yitzchak and Rivkah.** *The parsha that opened the maamar is now brought back as evidence: look at what the marriage was for, and at who accomplished it.*

For in the matter of the shidduch of Yitzchak and Rivkah, the goal in it was as it is written,[13] **"and I multiplied his seed and gave him Yitzchak,"** *— Yehoshua, recounting the whole arc of the Patriarchs: the point of Avraham was Yitzchak, the point of Yitzchak was his seed —* **and it is written,**[14] **"for in Yitzchak shall seed be called to you," which refers to Yaakov, who was born from Yitzchak**[15] *— "in Yitzchak, and not all of Yitzchak," the Gemara reads: Yaakov, not Eisav —* **and from him the whole people of Israel was born. And in this matter the principal birth was through Rivkah, who is the receiver.** *The purpose of the shidduch was a child; the child came through the one who received. The mekabel is where the goal was reached.*

And as the matter is in its plain sense: on the father's side there can be the preparation and the knowledge and the estimation of how the offspring will be, *— he can plan, foresee, hope, even know —* **but the birth itself, in revelation, is through the mother, that is, Rivkah.** *Whatever the father contributes stays potential until the mother makes it actual. "In revelation" —* בהתגלות *— is the operative word: the receiver is where a thing stops being an idea.* **And it may be said that so it was also spiritually, for "Avraham converted the men and Sarah converted the women,"**[16] **and so it was also with Yitzchak and Rivkah,**[*16] *— the Midrash infers Yitzchak's converts*

DEEP DIVE

Yitzchak's converts — מגיורי אביו

Fn. *16 points to Bereishis Rabbah 84:4: "Of Yitzchak we have not heard" that he made converts — "and where have we heard it? 'Yaakov dwelt in the land of his father's sojournings,' מגורי אביו — read: מגיורי אביו, his father's converts." So the pattern of Avraham and Sarah held for Yitzchak and Rivkah too.

from "the land of his father's sojournings," read as "his father's converts" — **and in this itself there is an advantage in Rivkah's work.** *Each couple divided the labour; the maamar is about to say why the woman's half was the weightier.*

And although our Sages said[17] "it is the way of a man to conquer, etc." — *Yevamos 65b, on "fill the earth and conquer it": the man is the one commanded to be fruitful, because conquest, initiative, is his way* — **nevertheless our Sages said[18] "a man brings wheat — does he chew wheat?" (in wonder),** — *Rabbi Yose met Eliyahu and asked in what way a wife is a "helper." Eliyahu answered with a question: a man brings home wheat; does he gnaw raw wheat? flax; does he wear raw flax?* — **for there must be the woman who bakes the bread by which a person lives, through "that which comes from the mouth of G-d" that is in it.[19]** *Bread is the receiver's product, and bread is what sustains — not, as Devarim says, the bread as such but the divine word within it; the receiver's finishing is what lets the divine vitality inside the thing reach the person. The man's wheat is the giver's potential; the woman's bread is the receiver's revelation.* **And from this it is understood also with regard to the performance of mitzvos: that the principal thing in it is the aspect of Nukva in it — the act is the principal.** *The argument closes on itself: of the three unions in section ב, in each the "receiver" was the act, and now the receiver is shown to be the one that matters most.*

בפעולת רבקה. והגם שאמרו רז"ל[17] האיש דרכו לכבוש כו', מ"מ אמרו רז"ל[18] אדם מביא חיטין חיטין כוסס (בתמי'), שצ"ל האשה האופה את הלחם אשר על ידו יחי' האדם, ע"י המוצא פי הוי' שבו[19]. ומזה מובן גם בנוגע למעשה המצוות, שהעיקר בזה הוא בחי' הנוקבא שבו, המעשה הוא העיקר.

DEEP DIVE

Mekabel as the place of revelation

The usual hierarchy puts the giver above the receiver. Chassidus finds a second axis on which the receiver wins: the giver has the thing בכח, in potential; only in the receiver does it exist בפועל, in actuality. A teaching is complete only when understood by someone else; a seed is a tree only in the ground. The maamar's own word is בהתגלות, "in revelation," and revelation is the receiver's gift to the giver — the logic of אשת חיל עטרת בעלה (Mishlei 12:4), read in Chassidus of the future, when Malchus is revealed as a crown above the giver because her root is higher than his source. The same logic drives section ה.

DEEP DIVE

Bread and the word — "not by bread alone"

Devarim 8:3, which fn. 19 cites, reads: "man does not live by bread alone, but by all that comes from the mouth of G-d does man live." Chassidus (Likkutei Torah Tzav 13b, Eikev 14a, among the references given) takes this literally: what nourishes the body is not the bread's matter but the divine creative word, the מוצא פי הוי', that keeps the bread in existence — a spark, in the Arizal's language, higher in its root than the person who eats it, which is why the lower can sustain the higher. Place that inside the Gemara's image: the man supplies the wheat, raw; the woman bakes it into the form in which the divine word inside can actually feed a person. Her baking is not decoration added to his wheat; it is what makes the vitality within the wheat available. Transposed to mitzvos: kavanah and reason are the wheat; the physical act is the baking; and it is in the act that the divine word within the mitzvah becomes food for the world.

IN AVODAH · CHAYEI SARAH 5787

Finish things. This section's test is simple and uncomfortable: a plan, a good intention, a spoken commitment, are wheat. Only the completed act is bread. For one week, choose the mitzvah or the kindness you have "intended" longest and perform it in full, physically, to the end. According to the maamar, that completion is not the lesser half of the mitzvah; it is where the union lives.

SUMMARY · SECTION ד

Of giver and receiver, the receiver — the act — is the principal. Proof from the parsha: the shidduch's purpose was Yaakov and all Israel, and the birth came through Rivkah; Avraham and Yitzchak converted men but Sarah and Rivkah women, and the greater accomplishment is on the receiver's side; a man brings wheat, but it is the woman's bread, carrying the divine word, that sustains life. Therefore in mitzvos the principal is the Nukva, the act.

Fill the earth and conquer it — the dwelling, the garden, the wellsprings

והנה כשם שהוא בשידוך · מילאו את הארץ וכבשוה · באתי לגני

BEFORE WE READ

The last section moves outward in rings. A marriage fulfils "be fruitful and multiply, fill the earth and conquer it." Mitzvos, done in full, fulfil the same verse on the scale of the world: the land of the seven nations, then the land of ten, then the whole lowest earth, made into a dwelling for G-d. Then the dwelling is reread as a garden — a place of delight and of strolling — and strolling in a garden is the Rambam's name for the study of the Torah's inner dimension. The maamar ends where the Rebbe's maamarim end: the spreading of the wellsprings, the new Torah, and the resurrection, "speedily in our days, mamash."

Now, just as it is with a shidduch in its plain sense, that through it one fulfils what is written,[20] "be fruitful and multiply and fill the earth and conquer it," *— the first command to the first couple: a marriage is how the earth gets filled —* **so too is it through the performance of mitzvos: through the completeness of the performance of mitzvos one brings about "fill the earth and conquer it" in its plain sense** *— not as a metaphor for inner work, though it is that too, but as geography. Note the word* שלימות*, completeness: it is the full performance, the act carried through, that has this reach — the receiver again.*

which includes the Land of Israel in its plain sense, the land of the seven nations *— the land promised to Avraham and conquered under Yehoshua —* **and more than that, "G-d your L-rd will widen your border,"[21] the land of ten nations, including Keini, Kenizi and Kadmoni,[22]** *— the three further lands named in the covenant between the pieces (Bereishis 15:19) and promised again in Devarim for the time when the border is widened; Rashi says the verse speaks of exactly these three —* **and up to the matter of "fill the earth and conquer it" in its plain sense, which includes all of this lowly earth, below which there is no lower,** *— the Tanya's description of our physical world —* **in which one makes a dwelling for Him, blessed be He, in the lower realms,[23] that is, that He, blessed be He, dwells and lives (un lebt) in the dwelling.[24]** *The Yiddish is the Rebbe's own emphasis: not a house kept for an Owner who visits, but a home He lives in, openly and with His whole self. That is what "conquering" the earth means — making it inhabitable for G-d.*

And there will be fulfilled what is written,[25] "I have come to My garden, My sister, My bride," *— Shir HaShirim 5:1, the verse that opens the Frierdiker Rebbe's last maamar and the Rebbe's first; the Rebbe is placing this maamar on that line —* **"to My garden" — to My bridal chamber, to the place where My principal** *presence* **was at the beginning,[26]** *— the Midrash: not "to a garden" but "to My garden,"* לגנוני*, My chuppah; the Shechinah's principal place was the*

והנה כשם שהוא בשידוך כפשוטו, שעל ידו מקיימים מ"ש[20] פרו ורבו ומילאו את הארץ וכבשוה, עד"ז הוא ג"כ ע"י מעשה המצוות, שע"י שלימות מעשה המצוות פועלים שיהי' מילאו את הארץ וכבשוה בפשטות, שזה כולל ארץ ישראל

וכבשוה בפשטות, שזה כולל ארץ ישראל כפשוטה, ארץ שבעה עממין, ויתר על כן, ירחיב ה' אלקיך את גבולך[21], ארץ עשר עממין, כולל קיני קניזי וקדמוני[22], ועד לענין מילאו את הארץ וכבשוה כפשוטו, שזה כולל כל הארץ הלזו התחתונה שאין תחתון למטה ממנה, שבה עושים דירה לו ית' בתחתונים[23], היינו שהוא ית' דר וחי (און לעבט) בהדירה[24]. ויקויים מ"ש[25] באתי לגני

לעבט) בהדירה[24]. ויקויים מ"ש[25] באתי לגני אחותי כלה, לגני לגנוני, למקום שהי' עיקרי בתחילה[26], ועוד זאת שהוא נקרא גנו של הקב"ה, היינו מקום של תענוג וטיול[27], שהקב"ה מטייל בו כביכול עם ישראל. ויש

DEEP DIVE

Basi LeGani — "My garden," "My bridal chamber"

Shir HaShirim Rabbah on 5:1 (fn. 26): "It does not say 'to a garden' but 'to My garden' — לגנוני, to My bridal chamber, to the place where My principal presence was at first." Adam's sin drove the Shechinah to the first heaven, Kayin's to the second, and so to the seventh; Avraham began bringing it down, and Moshe brought it to earth when the Mishkan was raised. The Frierdiker Rebbe's hemshech Basi LeGani 5710 (fn. 25) and the Rebbe's

lowest world at creation, it withdrew through seven sins, and seven tzaddikim from Avraham to Moshe brought it back down — **and furthermore, it is called the garden of the Holy One, blessed be He, meaning a place of delight and of strolling,[27] in which the Holy One, blessed be He, strolls, as it were, with Israel.** *A dwelling is where one lives; a garden is where one walks for pleasure. The maamar adds the second to the first: not only does G-d live in the lowest world, He takes delight there, and walks there with us.*

And it may be said that this is connected with the fact that the revelation of the future is dependent on the spreading of the wellsprings of the Torah's inner dimension outward,[28] — *the Baal Shem Tov's letter: Moshiach told him "I will come when your wellsprings spread outward"* — **for the study of the Torah's inner dimension is also called "strolling in the orchard and in the garden" (as explained by the Rambam[29]),** — *Yesodei HaTorah 4:13: the first chapters of the Yad are "what the early sages called Pardes," and "one should not stroll in the Pardes" until he has filled himself with the bread and meat of halachah. The Rebbe takes the Rambam's verb seriously: inner Torah is a stroll in a garden* — **and from this one comes to the matter of "I have come to My garden" — a stroll in the orchard of the Torah's inner dimension in the future, when there will be the revelation of a "new Torah,"[30]** — *"a new Torah will go out from Me," which the Midrash reads as "a renewal of Torah"* — **and "awake and sing, you who dwell in the dust,"[31]** — *the resurrection* — **and all of this will be speedily, in our days, mamash.** *The chain, in order: complete mitzvos → the earth conquered as G-d's dwelling → the dwelling a garden of delight → the garden entered now through the study of Chassidus → the garden fully opened in the Redemption. The wellsprings are not a side-theme; they are the walk into the garden the whole maamar has been preparing.*

first maamar, 5711, are built on this passage. By ending here, the maamar identifies "fill the earth and conquer it" with the Basi LeGani project — and adds delight: a גן is where the King walks for pleasure.

שהקב"ה מטייל בו כביכול עם ישראל. ויש לומר, שזה קשור עם מה שהגילוי דלעתיד לבוא תלוי בהפצת מעיינות פנימיות התורה חוצה[28], שהרי גם לימוד פנימיות התורה נקרא בשם טיול בפרדס ובגן (כמבואר ברמב"ם[29]), ומזה באים לענין באתי לגני, טיול בפרדס פנימיות התורה לעתיד לבוא, כשיהי' גילוי תורה חדשה[30], והקיצו ורננו שוכני עפר[31], וכל זה יהי' בעגלא דידן ממש.

DEEP DIVE

Tiyul baPardes — the Rambam's stroll and the wellsprings

The Rambam (Yesodei HaTorah 4:13) calls the opening chapters of the Yad "Pardes," the orchard the four sages entered, and says one should not לטייל, stroll, there before one's "belly is full of bread and meat." The Rebbe's hadran of 5735 (fn. 29) dwells on the verb: not "enter" but "stroll" — inner Torah is a place of leisurely delight. The Baal Shem Tov's letter (fn. 28) supplies the other strand: Moshiach will come "when your wellsprings spread outward." Together: the garden of the future is already open as a garden now, to anyone who learns Chassidus, and spreading that learning brings "I have come to My garden" in full — בעגלא דידן ממש, in this physical world.

DEEP DIVE

Dirah betachtonim — a dwelling in the lowest place

The Midrash (Tanchuma Naso 16, cited in fn. 23) says that when G-d created the world "He desired to have a dwelling in the lower realms as He has in the upper." Tanya ch. 36 makes this the purpose of the entire chain of worlds: the higher worlds are a *descent* from G-d's light, and the purpose of creation is "this lowest world, below which there is no lower in terms of concealment," because there, when darkness is turned to light, the Infinite Light shines in its full strength — not through the garments it must wear in the higher worlds. The references in fn. 24 (Alter Rebbe 5565; Hemshech 5666; Rebbe Rashab 5678) sharpen "dwelling": a person in his own home is not on his guard; he is himself, with no reserve. So "He dwells and lives in the dwelling" means G-d's Essence present in the physical world without concealment. The link to the maamar's argument is exact: the lowest world is the ultimate *mekabel*, and the Essence chooses the receiver as the place of its revelation — just as Rivkah, the receiver, was where the promise became a child.

DEEP DIVE

Seven nations, ten nations — the three lands held back for the future

At the covenant between the pieces G-d promised Avraham the land of ten nations (Bereishis 15:19–21); Israel under Yehoshua conquered seven. The lands of the Keini, Kenizi and Kadmoni were deferred: Devarim 19:8 says that "when G-d widens your border, as He swore to your fathers," three further cities of refuge are to be added — and Rashi, citing the Sifrei, identifies the widened border with precisely these three lands, which the Sages place in the Messianic future. The maamar uses the three rings deliberately. First ring: the actual land, the seven nations — what mitzvos accomplished historically. Second ring: the widened land of ten — what their completion will accomplish in the Redemption. Third ring: "fill the earth," all of it — the dwelling in the lowest world. Mitzvos "conquer" in the sense of making territory holy, and each ring is reached by the same means: the complete act.

IN AVODAH · CHAYEI SARAH 5787

Walk in the garden this week. The maamar's last link is practical: learning Chassidus is already "strolling in the garden" that the Redemption will open fully, and spreading that learning is what brings the Redemption. Learn one piece of Chassidus — this maamar will do — with someone who would not otherwise learn it. That single act is, in the maamar's own terms, "fill the earth and conquer it."

SUMMARY · SECTION ה

A marriage fulfils "be fruitful, fill the earth and conquer it"; mitzvos, performed in full, fulfil it on the world's scale: the Land of the seven nations, the widened land of ten, and the whole lowest earth made into G-d's dwelling, where He lives openly. That dwelling is "My garden" — the Shechinah's original place, and a place of delight where G-d strolls with Israel. Since inner Torah is itself a stroll in the orchard, the spreading of Chassidus is the path into that garden, to the new Torah and the resurrection, speedily in our days.

At the Shabbos table

CHAYEI SARAH 5787 · A DVAR TORAH FROM THIS MAAMAR

A story told twice. This week's parsha spends more words on a servant's errand than on some of the Torah's most important laws — and then tells the whole thing again. The Midrash says plainly: "the conversation of the Patriarchs' servants is finer than the Torah of their sons." The Rebbe, in a maamar said on Shabbos Chayei Sarah 5748, explains why in a way that reaches into every mitzvah we do.

Eliezer's errand was a shidduch. And a marriage, Chassidus teaches, is the shape of every mitzvah: something comes from above — a command, a reason, an intention — and meets something below that receives it: the mitzvah, the act, the hands that do it. Every mitzvah is a wedding between a giver and a receiver.

Then the Rebbe asks the question a wedding guest might not: which of the two is the main one? We would say the giver. The maamar says the receiver. Yitzchak was promised the seed; Rivkah bore it. Avraham and Yitzchak taught the men; Sarah and Rivkah the women, and the maamar finds the greater accomplishment there. And the Gemara's homely picture: a man brings home wheat. Does he chew wheat? It is the bread — the receiver's finishing — that a person lives on. "The deed is the principal."

So the parsha is doubled because its subject is what we do all day: take what comes from above and complete it below. And the maamar ends where the Rebbe always ends. Marriages "fill the earth"; mitzvos, done completely, fill the earth with G-d's presence until this lowest world is His dwelling — and more, His garden, where He strolls with us. Learning Chassidus, the Rambam's "stroll in the orchard," is already a walk in that garden. Spreading it is how the gates open.

Take-home: the half of the mitzvah you were tempted to call the small part — the physical doing, finished — is the half where everything lands. Finish one thing this week. That is bread, not wheat.

Glossary

שיחתן של עבדי אבות	*sichasan shel avdei avos*	"The conversation of the Patriarchs' servants" — Eliezer's narrative, which the Midrash calls finer than the Torah of the sons because it is told twice.
גופי תורה	*gufei Torah*	"Bodies of Torah" — fundamental laws, many of which are derived from a single word or letter.
די לחכימא ברמיזא	*dai lechakima biremiza*	"A hint suffices for the wise" — why Torah can give fundamentals in allusion.
שידוך	*shidduch*	A match; here the marriage of Yitzchak and Rivkah, the first the Torah narrates in detail.
זעיר אנפין / ז"א	*Ze'ir Anpin*	"The small face" — the six emotive sefiros of Atzilus as one partzuf; the giver in the supernal union.
נוקבא	*Nukva*	"The female" — Malchus of Atzilus, the receiver, which becomes the source of the worlds below.
יחוד זו"נ	*yichud Z"A veNukva*	The union of giver and receiver above, effected by every mitzvah below; named in the formula לשם יחוד.
משפיע / מקבל	*mashpia / mekabel*	Giver / receiver — the maamar's plain-Hebrew name for the pair, applied at three depths within one mitzvah.
מעשה אבות סימן לבנים	*maaseh avos siman labanim*	"The deeds of the Patriarchs are a sign for the children" — their lives are the map of ours.
נתינת כח	*nesinas koach*	The empowerment given with a command, so that the command can be carried out.
טעם המצוה / גוף המצוה	*taam hamitzvah / guf hamitzvah*	The reason (soul) of a mitzvah and its body (the act).
כוונה	*kavanah*	Intention; the person's focus in performing a mitzvah.
לעיכובא / לכתחילה	*le'ikuva / lechatchilah*	Halachic terms: a condition whose absence invalidates / a requirement for the proper way of acting that does not invalidate after the fact.
המעשה הוא העיקר	*hamaaseh hu haikar*	"The deed is the principal" (Avos 1:17) — the maamar's thesis about the receiver.
האיש דרכו לכבוש	*ha'ish darko lichbosh*	"It is the man's way to conquer" (Yevamos 65b) — why the man is commanded to be fruitful.
מוצא פי הוי'	*motza pi Havayah*	"That which comes from G-d's mouth" — the divine word within bread that actually sustains.

מילאו את הארץ וכבשוה	*mil'u es ha'aretz vechivshuha*	"Fill the earth and conquer it" — fulfilled by marriage, and by mitzvos on the scale of the world.
קיני קניזי וקדמוני	*Keini, Kenizi, Kadmoni*	The three further lands promised to Avraham, to be given when "G-d widens your border" in the future.
דירה בתחתונים	*dirah betachtonim*	"A dwelling in the lower realms" — the purpose of creation (Tanchuma Naso 16; Tanya ch. 36).
באתי לגני	*Basi LeGani*	"I have come to My garden" (Shir HaShirim 5:1) — read as "My bridal chamber," the Shechinah's original place; the title of the Frierdiker Rebbe's last and the Rebbe's first maamar.
טיול בפרדס	*tiyul baPardes*	"Strolling in the orchard" — the Rambam's phrase for the study of the Torah's deepest matters; here, of Chassidus.
הפצת המעיינות חוצה	*hafatzas hamaayanos chutzah*	"Spreading the wellsprings outward" — the condition Moshiach gave the Baal Shem Tov for his coming.
תורה חדשה	*Torah chadashah*	"A new Torah will go out from Me" (Yeshayah 51:4 as read in Vayikra Rabbah 13:3) — the Torah of the future.
בעגלא דידן ממש	*ba'agala didan mamash*	"Speedily, in our days, really" — the Rebbe's closing formula.

The maamar's footnote apparatus

All 32 footnotes of the Melukat printing, reproduced as printed. VERIFIED = opened and confirmed. AS CITED = reproduced from the printed apparatus, not independently opened. MIXED = part opened, part as cited, as the note states.

1	ב"ר פ"ס, ח. ילק"ש פרשתנו רמז קט.	Bereishis Rabbah 60:8; Yalkut Shimoni, Chayei Sarah §109.	VERIFIED	BR 60:8 opened: אמר רבי אחא יפה שיחתן של עבדי בתי אבות מתורתן של בנים — the Midrash itself reads עבדי בתי אבות. Yalkut locator as cited.
2	פרשתנו כד, מב.	Rashi, Bereishis 24:42, s.v. ואבא היום.	VERIFIED	Rashi opened: יפה שיחתן של עבדי אבות לפני המקום מתורתן של בנים... והרבה גופי תורה לא ניתנו אלא ברמיזה. Rashi's wording is the one the maamar quotes.
3	ב"ר שם.	Bereishis Rabbah 60:8 (the variant עבדי בתי אבות).	VERIFIED	See fn. 1.
4	לשון פרש"י שם.	Rashi's wording, loc. cit.	VERIFIED	See fn. 2.
5	אוה"ת פרשתנו קכז, ב ואילך. וראה גם מאמרי אדה"ז תקס"ג ח"א ע' לו ואילך. לקו"ת ברכה צו, ד.	Ohr HaTorah, Chayei Sarah 127b ff.; see also Maamarei Admur HaZaken 5563 vol. 1 p. 36 ff.; Likkutei Torah, Berachah 96d.	AS CITED	The Alter Rebbe's maamar with the Tzemach Tzedek's glosses. Locators reproduced as printed.
6	קלה, א ואילך. קלז, ד ואילך. וראה גם תו"ח לך לך עט, ד ואילך.	Toras Chaim, Chayei Sarah 135a ff.; 137d ff.; see also Toras Chaim, Lech Lecha 79d ff.	MIXED	**VERIFIED (text) · AS CITED (folio).** Toras Chaim's discussion opened in the digital text (Bereishis I): the Eliezer narrative is "the root and general matter of the supernal union of MaH and BaN." Kehot folio numbers as printed.
7	סה"מ תר"ס ע' כט.	Sefer HaMaamarim 5660 p. 29.	AS CITED	The Rebbe Rashab's ד"ה ויהיו חיי שרה (or the series there); not opened.
8	ראה מדרש משלי פכ"ב. זהר ח"א כו, ב. ח"ג קכט, סע"ב. רפ, ב. ועוד. וראה גם בנדו"ד – ד"ה א"ר אחא יפה שיחתן כו' תשמ"ז (לעיל ע' ת). לקו"ש ח"כ ע' 332 הערה 72.	Midrash Mishlei ch. 22; Zohar I 26b; III 129b (end), 280b; and elsewhere. See also, on our subject, ד"ה א"ר אחא יפה שיחתן 5747 (Melukat Bereishis I p. 400); Likkutei Sichos vol. 20 p. 332 n. 72.	AS CITED	The idiom די לחכימא ברמיזא. The 5747 maamar is the immediate predecessor of this one, same opening words.
9	ראה תנחומא לך לך ט. ב"ר פ"מ, ו. רמב"ן לך לך יב, ו. שם, י. יד, א. תולדות כו, א. ר"פ וישלח. ס"פ	Tanchuma Lech Lecha 9; Bereishis Rabbah 40:6; Ramban, Bereishis 12:6, 12:10, 14:1, 26:1,	AS CITED	מעשה אבות סימן לבנים. Not reproduced in the Dvar

	ויחי. תו"ח לך לך פג, סע"ג ואילך. אוה"ת ר"פ לך לך. ועוד.	beg. Vayishlach, end Vayechi; Toras Chaim Lech Lecha 83c ff.; Ohr HaTorah beg. Lech Lecha; etc.		Malchus print, which carries no footnote on this phrase.
10	ראה גם לקו"ת שלח מ, א. עטרת ראש דרוש לעש"ת נח, סע"ב ואילך. ועוד.	See also Likkutei Torah, Shelach 40a; Ateres Rosh, Derush for the Ten Days of Teshuvah 58b (end) ff.; etc.	AS CITED	The two elements within a mitzvah: its reason/intent and the mitzvah itself.
11	ראה ד"ה מה רב טובך תרצ"ב פ"ו (סה"מ קונטרסים ח"ג ס"ע מ ואילך). סה"מ תש"ג ס"ע 20 ואילך. ועוד.	See ד"ה מה רב טובך 5692 ch. 6 (Sefer HaMaamarim Kuntreisim III p. 40 end ff.); Sefer HaMaamarim 5703 p. 20 end ff.; etc.	AS CITED	The Frierdiker Rebbe on speech always being preceded by thought.
12	אבות פ"א מי"ז.	Avos 1:17.	VERIFIED	Opened: ולא המדרש הוא העיקר אלא המעשה.
13	יהושע כד, ג.	Yehoshua 24:3.	VERIFIED	Opened: וארבה את זרעו ואתן לו את יצחק (וארב kesiv).
14	וירא כא, יב.	Bereishis 21:12.	VERIFIED	כי ביצחק יקרא לך זרע.
15	ראה נדרים לא, א. פרש"י ויצא כח, טו. וראה רמב"ם הל' נדרים פ"ט הכ"א. הל' מלכים פ"י ה"ז.	See Nedarim 31a; Rashi Bereishis 28:15; Rambam, Hil. Nedarim 9:21; Hil. Melachim 10:7.	MIXED	**VERIFIED (Nedarim) · AS CITED (rest).** Nedarim 31a opened: ביצחק ולא כל יצחק — the seed named in the promise is Yaakov, not Eisav.
16	ב"ר פל"ט, יד. פפ"ד, ד. פרש"י לך יב, ה.	Bereishis Rabbah 39:14; 84:4; Rashi Bereishis 12:5.	VERIFIED	BR 39:14 opened: אברהם היה מגייר את האנשים ושרה מגיירת את הנשים.
*16	ראה ב"ר פפ"ד שם.	See Bereishis Rabbah 84:4.	VERIFIED	Opened: ביצחק לא שמענו, והיכן שמענו... מגורי אביו — מגיורי אביו: Yitzchak too made converts. Not carried in the Dvar Malchus print.
17	יבמות סה, ב.	Yevamos 65b.	VERIFIED	Opened: איש דרכו לכבש ואין אשה דרכה לכבש (וכבשוה on).
18	שם סג, א ובפרש"י.	Yevamos 63a and Rashi there.	VERIFIED	Opened: אדם מביא חיטין חיטין כוסס? פשתן פשתן לובש? לא נמצאת מאירה עיניו ומעמידתו על רגליו.
19	ע"פ עקב ח, ג. וראה ל"ת להאריז"ל עה"פ. פע"ח שער (כו) יוהכ"פ פ"א. ספר הליקוטים להאריז"ל בתחלתו. וראה גם של"ה עד, א. תו"א נח ט, ד. בשלח סה, ד. לקו"ת צו יג, ב. אמור לח, ג. מטות פא, ב. עקב יד, א. ועוד.	After Devarim 8:3; see Likkutei Torah of the Arizal on the verse; Pri Etz Chaim, Shaar (27) Yom HaKippurim ch. 1; Sefer HaLikkutim of the Arizal at its beginning; see also Shelah 74a; Torah Ohr Noach 9d, Beshalach 65d; Likkutei Torah Tzav 13b, Emor 38c, Matos 81b, Eikev 14a; etc.	MIXED	**VERIFIED (verse) · AS CITED (rest).** כי על כל מוצא פי ה' יחיה האדם. The Dvar Malchus print abridges this note to its first two references.

20	בראשית א, כח.	Bereishis 1:28.	VERIFIED	פרו ורבו ומלאו את הארץ וכבשוה.
21	פ' ראה יב, כ. פ' שופטים יט, ח.	Devarim 12:20; 19:8.	VERIFIED	כי ירחיב ה' אלקיך את גבולך.
22	ספרי ראה שם. פרש"י שופטים שם. ועוד.	Sifrei on Devarim 12:20; Rashi on Devarim 19:8; etc.	MIXED	**VERIFIED (Rashi) · AS CITED (Sifrei).** Rashi 19:8 opened: לתת לך ארץ קיני וקניזי וקדמוני.
23	ראה תנחומא נשא טז. בחוקותי ג. במדב"ר פי"ג, ו. תניא רפל"ו.	See Tanchuma Naso 16; Bechukosai 3; Bamidbar Rabbah 13:6; Tanya beg. ch. 36.	MIXED	**VERIFIED (Tanchuma Naso) · AS CITED (rest).** Tanchuma Naso 16 opened: נתאוה שיהא לו דירה בתחתונים כמו שיש בעליונים.
24	ראה מאמרי אדה"ז תקס"ה ח"א ע' תפט. אוה"ת בלק ע' תתקצז. סה"מ תרל"ה ח"ב ע' שנג. וש"נ. המשך תרס"ו ס"ע ג. סה"מ תרע"ח ע' קצג. סה"מ ראש השנה ע' שיד. וש"נ.	See Maamarei Admur HaZaken 5565 vol. 1 p. 489; Ohr HaTorah Balak p. 997; Sefer HaMaamarim 5635 vol. 2 p. 353 and refs.; Hemshech 5666 p. 3 end; Sefer HaMaamarim 5678 p. 193; Sefer HaMaamarim Rosh Hashanah p. 314 and refs.	AS CITED	The idea that a dirah is where its Owner lives openly, with His whole self. The Dvar Malchus print gives instead: ראה אוה"ת שה"ש ח"ב ע' תרעט ואילך. ועוד.
25	שה"ש ה, א. וראה המשך באתי לגני ה'ש"ת (סה"מ תש"י ע' 111 ואילך).	Shir HaShirim 5:1; see the hemshech Basi LeGani 5710 (Sefer HaMaamarim 5710 p. 111 ff.).	MIXED	**VERIFIED (verse) · AS CITED (hemshech).** באתי לגני אחותי כלה.
26	שהש"ר עה"פ.	Shir HaShirim Rabbah on the verse (5:1).	VERIFIED	Opened: באתי לגן אין כתיב כאן אלא לגני, לגנוני, למקום שהיה עיקרי מתחילה.
27	ראה גם שיחות שבהערה 29.	See also the sichos cited in n. 29.	AS CITED	—
28	אגה"ק דהבעש"ט – נדפס בכש"ט (הוצאת קה"ת) בתחלתו. ובכ"מ.	The Baal Shem Tov's letter, printed at the beginning of Keser Shem Tov (Kehot ed.); and in many places.	AS CITED	לכשיפוצו מעינותיך חוצה.
29	הל' יסוה"ת פ"ד הי"ג. וראה הדרן על הרמב"ם תשל"ה (תורת מנחם – הדרנים על הרמב"ם וש"ס ע' לט) הערה 6 בשוה"ג. לקו"ש חכ"ו ע' 123. וש"נ.	Rambam, Hil. Yesodei HaTorah 4:13; see the Hadran on the Rambam 5735 (Toras Menachem — Hadranim al HaRambam veShas p. 39) n. 6 in the margin; Likkutei Sichos vol. 26 p. 123 and refs.	MIXED	**VERIFIED (Rambam) · AS CITED (rest).** Rambam opened: ואני אומר שאין ראוי לטייל בפרדס אלא מי שנתמלא כריסו לחם ובשר.
30	ראה ויק"ר פי"ג, ג.	See Vayikra Rabbah 13:3.	VERIFIED	Opened: תורה חדשה מאתי תצא — חידוש תורה מאתי תצא (on Yeshayah 51:4).
31	ישעי' כו, יט.	Yeshayah 26:19.	VERIFIED	הקיצו ורננו שוכני עפר.

Reshimu, Atzmut OS, and how these editions are made

PREPARED BY SHIMON ROSENBERG · SHIMON@RESHIMU.AI · RESHIMU.AI

Why this work and this text belong together

Reshimu builds runtime governance for AI agents — the Four Gates — so that a system acting on someone's behalf can be held to what it was actually told and what it actually knows. **Atzmut OS** is the audit and escalation layer: every claim traceable, every uncertainty surfaced instead of smoothed over. A maamar edition is the same discipline applied to sacred text, where a misattribution is a substantive wrong, not a formatting error.

The method, in the order it runs

1. The printed page is the source. The Hebrew is taken from a published digital witness of the printed text and never reconstructed from memory.

2. Every footnote reproduced as printed. Nothing is silently corrected; differences between printings are recorded.

3. VERIFIED / AS CITED / UNVERIFIED disclosed. A source is called verified only when it was opened and the quoted words found.

4. Elucidation typographically separated from translation. Bold is the Hebrew's own words; lighter italic is editorial. The reader can always tell which is which.

5. Nothing asserted that isn't traceable to the printed source. Where the elucidation draws on a framework beyond the maamar's own words (Tanya, the earlier maamarim it cites), the deep dives say so.

What this edition is not

It is not a substitute for learning the maamar inside, with a teacher, in the Hebrew. It is scaffolding — built to be taken down once the Hebrew stands on its own.

Colophon

SOURCE

Maamar ד"ה איתא במדרש פרשתנו, said by the Lubavitcher Rebbe on Shabbos Parshas Chayei Sarah, 22 Marcheshvan 5748. Printed in Sefer HaMaamarim 5748 p. 34 ff. and Hisvaaduyos 5748 vol. I p. 471 ff.; collected in Sefer HaMaamarim Melukat, Bereishis I, p. 403 ff., whose digital text is the Hebrew of this edition; reprinted in Dvar Malchus for Parshas Chayei Sarah. Hanachah bilti mugah.

ELUCIDATION

Translation, interwoven elucidation, deep-dive commentary, avodah sidebars, glossary, Shabbos-table dvar Torah and summaries prepared for this edition. They are editorial, marked as such throughout, and carry no authority beyond themselves.

VERIFICATION

Every citation in the apparatus is classified VERIFIED or AS CITED (with mixed notes stating which part is which); no locator has been corrected by guesswork. The Dvar Malchus print's footnote numbering and its four departures from the Melukat apparatus are recorded in the apparatus notes.

PREPARED BY

Shimon Rosenberg — shimon@reshimu.ai · reshimu.ai

OPENCHASSIDUS

Prepared 25 Marcheshvan 5787 (5 November 2026). Sacred text — please do not discard.