STUDENT EDITION

איתא במדרש פרשתנו

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

A maamar of the Rebbe, Shabbos Chayei Sarah 5748. Hebrew and English, section by section.

RESHIMU

Five ideas, one question, one answer

1. A story told twice (sections א)
The Midrash says Eliezer's story is told twice while big laws are only hinted. The answer: the story is the marriage of Yitzchak and Rivkah, and that marriage is the pattern of every mitzvah.

2. Giver and receiver inside one mitzvah (section ב)
Every mitzvah has a giver and a receiver — three times over: the command and the mitzvah, the reason and the act, your intention and your hands.

3. Even without kavanah (section ג)
A mitzvah done on autopilot still had a thought behind it, even if the thought came long ago. Halachah may still want the thought now; the structure holds either way.

4. The receiver is the main one (section ד)
Which of the two matters most? The receiver, the act. Rivkah gave birth to the promised child. A man brings home wheat, but bread is what you live on.

5. Fill the earth (section ה)
A marriage fills the earth. Mitzvos, done fully, fill the earth with G-d — His home, His garden. Learning Chassidus is already a walk in that garden.

THE QUESTION THE MAAMAR CARRIES

Why does the Torah tell Eliezer's story twice, when whole areas of halachah are given in a single hint?

THE ANSWER

Because the story is the marriage of Yitzchak and Rivkah, and marriage — a giver joined to a receiver — is what every mitzvah is. The Torah repeats the one story that models all of our service, and inside that story it shows that the receiver, the finished act, is the main thing.

Hinge moves

- Section א: the question about *length* turns into a claim about *structure* — the story is doubled because it is the pattern of every mitzvah.
- Section ב: the giver–receiver pairing is found three times inside a single mitzvah.
- Section ג: the Rebbe raises the strongest objection himself — mitzvos done without kavanah — and absorbs it.
- Section ד: the surprise — the receiver, not the giver, is the main one.
- Section ה: from a marriage to the whole earth, to G-d's garden, to the spreading of Chassidus.

How to read the pages

- The Rebbe's Hebrew is on the right. The English is on the left.
- Bold type is the translation. Lighter italic is explanation woven in.
- Small raised numbers in the Hebrew are the Rebbe's footnotes, listed in the back.
- Read each row on both sides before moving on. Say the Hebrew out loud if you can.

WORDS YOU NEED

Ten terms

שיחתן של עבדי אבות	*sichasan shel avdei avos*	The ordinary talk of the Patriarchs' servants — Eliezer's story.
גופי תורה	*gufei Torah*	Whole areas of Torah law; many of them come from a single word.
שידוך	*shidduch*	A match, a marriage. Here: Yitzchak and Rivkah.
ז"א ונוקבא	*Z"A ve-Nukva*	The giver and the receiver in the world of Atzilus — the model for every pairing below.
משפיע / מקבל	*mashpia / mekabel*	Giver / receiver. The maamar's main pair of words.
כוונה	*kavanah*	Intention — what you have in mind while doing a mitzvah.
המעשה הוא העיקר	*hamaaseh hu haikar*	"The deed is the main thing" — from Pirkei Avos.
דירה בתחתונים	*dirah betachtonim*	G-d's home in the lowest world — the purpose of creation.
באתי לגני	*Basi LeGani*	"I have come to My garden" — the Rebbe's first maamar begins with these words.
הפצת המעיינות	*hafatzas hamaayanos*	Spreading the wellsprings — teaching Chassidus everywhere.

SECTION א · IDEA 1

A story told twice

א

THE BIG IDEA

The Midrash says Eliezer's story is told twice while whole areas of halachah are only hinted. The Rebbe gives the answer our Rebbeim gave: the story is the marriage of Yitzchak and Rivkah, and that marriage is the shape of every mitzvah.

BEFORE YOU LEARN

The parsha tells how Eliezer found Rivkah for Yitzchak — and then tells it all again when Eliezer reports to her family. Rashi quotes a Midrash about this. Read the Midrash first and make sure you can say what its question is. The Rebbe's answer comes in two steps.

NEW IN THIS SECTION ראשי תיבות

פרש"י	פירוש רש"י	Rashi's commentary
ר'	רבי	Rabbi
כו'	כולי	and so on
אדמו"ר	אדוננו מורנו ורבנו	our master, teacher and Rebbe
אוה"ת	אור התורה	Ohr HaTorah, the Tzemach Tzedek's work
הצ"צ	הצמח צדק	the Tzemach Tzedek
ואעפ"כ	ואף על פי כן	and even so
ז"א	זעיר אנפין	Ze'ir Anpin, the giver
זו"נ	ז"א ונוקבא	giver and receiver
ע"י	על ידי	through

STUDY THE MAAMAR IN THIS SECTION

1	**It says in the Midrash on our parsha (and Rashi brings it on the Torah)** — *on the verse "and I came today," so every child who learns Chumash with Rashi has seen it.*	איתא במדרש פרשתנו[1] (והובא בפרש"י על התורה[2])
2	**Rabbi Acha said: the ordinary talk of the Patriarchs' servants (another version: of the Patriarchs' households) is finer than the Torah of the sons** — *the Torah given to us at Sinai.*	אמר ר' אחא יפה שיחתן של עבדי אבות (נוסח אחר[3] עבדי בתי אבות) כו' מתורתן של בנים
3	**for Eliezer's story is doubled in the Torah, while many whole areas of Torah were given only by a**	

	hint. *That is the question. A servant's dinner-table story takes sixty verses, twice. The laws of Shabbos hang on one word.*	שהרי פרשה של אליעזר כפולה בתורה והרבה גופי תורה לא ניתנו אלא ברמיזה[4]
4	**And it is explained in the maamarim of our Rebbeim (in the Alter Rebbe's maamar printed in Ohr HaTorah with the Tzemach Tzedek's notes, in Toras Chaim on our parsha, and in the maamarim after it)** — *the Rebbe is building on his predecessors and says so.*	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])
5	**that the reason many areas of Torah were given only by a hint (because "a hint is enough for the wise"), and even so Eliezer's story is doubled,**	דמה שהרבה גופי תורה לא ניתנו אלא ברמיזה (כי די לחכימא ברמיזא[8]) ואעפ"כ פרשה של אליעזר כפולה בתורה
6	**is because the content of Eliezer's story is the marriage of Yitzchak and Rivkah.** *The length is not about the servant. It is about what he was sent to do.*	הוא משום שפרשה של אליעזר ענינה הוא השידוך דיצחק ורבקה
7	**(That is, besides the general difference between "the Torah of the sons" and "the talk of the servants" explained in those maamarim** — *they give a first reason: the servants' talk comes from the Patriarchs' total self-nullification* —	(היינו דנוסף לכללות החילוק בין תורתן של בנים ושיחתן של עבדי בתי אבות המבואר בהדרושים
8	**the advantage of Eliezer's story is also that it deals with the marriage of Yitzchak and Rivkah.)** *Two reasons. The maamar takes the second.*	הרי מעלת פרשת אליעזר היא גם להיותה עוסקת בשידוך דיצחק ורבקה)
9	**Because the union of Yitzchak and Rivkah points to the union of Z"A and Nukva** — *the giver and the receiver above. Every marriage below is a picture of that pairing.*	כי ענין יחוד יצחק ורבקה מורה על יחוד ז"א ונוקבא
10	**which is the content of the whole service of every Jew, for through every mitzvah one brings about the union of giver and receiver.** *This is the sentence the whole maamar explains. A mitzvah is a wedding.*	שזהו תוכן כללות עבודת כל אחד ואחת מישראל, שע"י כל מצוה פועלים יחוד זו"נ
11	**And since "the deeds of the Patriarchs are a sign for the children," this story about the marriage of Yitzchak and Rivkah was doubled in the Torah.** *The Torah repeats it because it is what you do every day.*	ומכיון שמעשה אבות סימן לבנים[9], לכן הוכפלה בתורה פרשה זו המדברת בענין נישואי יצחק ורבקה

DEEP DIVE

Giver and receiver — why a mitzvah is a wedding

In Chassidus, the ten sefiros of the world of Atzilus arrange themselves into "faces" (partzufim). **Z"A** (Ze'ir Anpin, "the small face") is the six emotional attributes together — Chessed, Gevurah, Tiferes and so on. It is the giver. **Nukva** is Malchus, the receiver. Malchus "has nothing of its own"; that is exactly why it can become a vessel, and from it the lower worlds are made.

When these two join, something that was only an idea in the giver becomes real in the receiver and is passed on. Chassidus says the same structure is everywhere a giver meets a receiver: a teacher and a student, a husband and a wife — and G-d's command and the person who does it. That is why the maamar can say, without a metaphor, that every mitzvah is a union of Z"A and Nukva. The words we say before a mitzvah, לשם יחוד קודשא בריך הוא ושכינתיה, name exactly these two.

REVIEW

- What is the Midrash's question?
- What are the two reasons the earlier maamarim give for the doubling? Which one does the Rebbe use?
- Finish the sentence: "Every mitzvah is a union of ___ and ___."

TALKING POINTS

- If the Torah can give a whole law in one word, why does it ever repeat anything?
- What does it mean that a mitzvah is a "wedding"? Who are the two sides?

TAKE IT WITH YOU

Before one mitzvah this week, think of the two sides: 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.

SECTION ב · IDEA 2

Giver and receiver inside one mitzvah

ב

THE BIG IDEA

The giver–receiver pairing is not only the shape of a whole life of mitzvos. It is inside every single mitzvah, three times, at three depths.

BEFORE YOU LEARN

Keep a list as you read. The Rebbe finds three pairs: (1) the command and the mitzvah; (2) the mitzvah's reason and its act; (3) your intention and your hands. In each pair, notice which side is the receiver.

NEW IN THIS SECTION ראשי תיבות

aspect, level	בחינה	בחי'
two	שני	ב'
becomes	נהיה	נהי'

STUDY THE MAAMAR IN THIS SECTION

1 ויש לומר, שענין זה שבכללות עבודת האדם, יחוד זו"נ, יחוד משפיע ומקבל, ישנו בפרטיות בכל מצוה

And one can say that this thing which is in a person's whole service — the union of giver and receiver — is found in detail in every mitzvah. *Mashpia means giver; mekabel means receiver. These are the words from here on.*

2 דהציווי (ונתינת כח) מלמעלה על מעשה המצוה היא בחי' משפיע, ועצם המצוה הוא המקבל

For the command (and the power given with it) from above to do the mitzvah is the giver, and the mitzvah itself is the receiver. *Pair one. G-d says "put on tefillin" — that is the giver. The tefillin on your arm — that is the receiver.*

3 ונמצא, שמעשה המצוה (הבא ע"י הציווי וגוף המצוה) הוא יחוד משפיע ומקבל

So the act of the mitzvah (which comes through the command and the body of the mitzvah) is a union of giver and receiver. *The act is where the two meet.*

4 וגם בהמצוה גופא יש ב' ענינים[10], טעם וכוונת המצוה, והמצוה עצמה

And in the mitzvah itself there are two things: the reason and purpose of the mitzvah, and the mitzvah itself. *Pair two. Tefillin have a reason — to tie heart and mind to G-d — and they have a body, boxes and straps.*

5

	The reason is the giver, and the mitzvah itself is the receiver. *The reason flows into the act and gives it meaning; the act gives the reason a place in the world.*	דטעם (וכוונת המצוה) הוא בחי' משפיע, והמצוה עצמה הוא בחי' מקבל
6	**So in the act of the mitzvah (which includes the reason and the mitzvah itself) there is a union of giver and receiver.**	ונמצא, שבמעשה המצוה (שבה נכללים טעם המצוה, והמצוה עצמה) הוא יחוד משפיע ומקבל
7	**And more: in the person doing the mitzvah there are also two things — the intention, and the doing of the mitzvah's body.** *Pair three, now inside you. Not the mitzvah's reason, but what you have in mind, and your hands doing it.*	ועוד זאת, שגם בהאדם העושה את המצוה ישנם ב' ענינים, כוונת המצוה ועשיית גוף המצוה
8	**Your intention is the giver, and your doing is the receiver. So in the doing of the mitzvah the union of giver and receiver comes about.** *Three pairs, one act. In every pair the act is the receiver — and the act is where the union happens.*	דכוונת המצוה הוא בחי' משפיע, ועשיית המצוה הוא בחי' מקבל. נמצא שבעשיית המצוה נהי' היחוד דמשפיע ומקבל

DEEP DIVE

Taam and guf — a mitzvah has a soul and a body

Likkutei Torah (Shelach 40a, cited in footnote 10) says a mitzvah has a טעם, a reason, and a גוף, a body. The reason is like a soul: it is the meaning, what the mitzvah is for. The body is the physical act: the leather of the tefillin, the walls of the sukkah, the coin given to a poor person.

Both are needed. A mitzvah done with no idea why is a body without a soul. But a reason with no act is a soul with no body to live in — it is not a mitzvah at all. Chassidus is careful about which one it calls the giver and which the receiver. The reason is the giver; the act is the receiver. That sounds like the reason is "higher." Hold on to that, because in section ד the Rebbe is going to turn it over.

REVIEW

- Name the three pairs of giver and receiver inside one mitzvah.
- In each pair, which side is the receiver?
- Where does the union actually happen?

TALKING POINTS

- Pick a mitzvah you did today. Can you find all three pairs in it?
- Why would the Rebbe call the command the "giver" and the mitzvah the "receiver"?

TAKE IT WITH YOU

Three questions before a mitzvah: Who is commanding this? What is it for? What do I have in mind? Then do it with your hands. The doing is where all three land.

SECTION ג · IDEA 3

Even without kavanah

ג

THE BIG IDEA

What about mitzvos done without thinking? The Rebbe says a thought was still there — maybe long ago — the way a word never leaves your mouth without a thought behind it. Halachah may still want the thought now. The structure holds either way.

BEFORE YOU LEARN

This section answers an objection. If pair three needs intention plus action, what about the berachah you said without thinking? Watch the Rebbe bring a teaching about speech and move it over to action. Then watch him mark exactly where halachah is stricter.

ראשי תיבות NEW IN THIS SECTION

במ"א	במקום אחר	elsewhere
ועד"ז	ועל דרך זה	and in the same way
מ"מ	מכל מקום	nevertheless
ע"ז	על זה	about this

STUDY THE MAAMAR IN THIS SECTION

1

And one can add: the fact that the person has these two things, intention and doing, is true even of an act done without intention, — *the mitzvah on autopilot* —

ויש להוסיף בזה, דזה שבאדם העושה את המצוה ישנם ב' הענינים דכוונת המצוה ועשיית המצוה הוא גם במעשה הנעשה בלא כוונה

2

because there is the thought that causes the act, besides the act itself. *No real kavanah — but some thought moved the hand. That thought is the giver.*

דהרי ישנה המחשבה הגורמת למעשה זה, נוסף על עצם המעשה

3

The explanation: it is explained elsewhere about the power of speech that every word comes after thought. *The Frierdiker Rebbe's teaching. Thought, speech and action are three garments of the soul, one inside the other; speech is always drawn from thought.*

ויש לומר הביאור בזה, דהנה מבואר במ"א לגבי כח הדיבור, דכל דיבור בא ע"י קדימת המחשבה[11]

4

And when we sometimes see someone who speaks without thinking, it is because it was in his thought at another time. *"Thoughtless" speech is a*

ומה שלפעמים רואים שיש מי שמדבר בלי מחשבה, הרי זה משום שהי' זה במחשבתו בזמן אחר

thought from yesterday, or from years ago, coming out on its own.

5	**And the same can be said about the power of action: although there is such a thing as an act done without intention,**	ועד"ז יש לומר גם בנוגע לכח המעשה, דאף שיש מציאות של מעשה הנעשה בלא כוונה
6	**and it matters for halachah too, for there are acts that need intention and without it do not count,** — *the Rebbe states the strongest version of the objection himself: for some mitzvos, no kavanah means you did not do it* —	ונוגע גם להלכה שיש מעשים הצריכים כוונה ובלא כוונה אינם מועילים
7	**nevertheless one must say that anything that comes to action was in thought before.**	מ"מ בהכרח לומר שכל דבר הבא לידי מעשה, בהכרח שהי' לפני זה במחשבה
8	**And if it was done without thought, you are forced to say there was some thought about it earlier.** *So the pair is still there: thought (giver) before act (receiver), even if the thought is not present now.*	ואם נעשה בלי מחשבה על כרחך צריך לומר שהיתה ע"ז איזה מחשבה לפני זה
9	**Only that for halachah, a thought from another time is not enough, and so the act does not count — if the intention is required (or only preferred).** *Le'ikuva: without it the mitzvah is simply not done. Lechatchilah: it should be there, but afterwards the mitzvah still counts.*	אלא שבנוגע להלכה הרי מחשבה זו שהיתה בזמן אחר אינה מספיקה, ולכן המעשה אינו מועיל, אם הכוונה היא לעיכובא (או רק לכתחילה)
10	**As explained elsewhere, and this is not the place to go on about it. From all this it is understood that in every mitzvah there is a union of giver and receiver.** *No exceptions — not even the half-asleep berachah.*	וכמבואר במ"א, ואין כאן המקום להאריך בזה. ומכל זה מובן, שבכל מצוה ישנו יחוד משפיע ומקבל

DEEP DIVE

Thought, speech, action — nothing skips a level

Tanya (chapter 4) calls thought, speech and action the three *levushim*, the garments of the soul. They are not three separate pipes. They are layers, one inside the other. Thought is innermost and never stops. Speech is a thought dressed up so another person can hear it. Action is a thought dressed up so the world can hold it.

The Frierdiker Rebbe drew a conclusion from this: because speech is only a garment for thought, there is no such thing as a word with no thought behind it. What looks like thoughtless talk is an old thought being worn again. The Rebbe moves the same argument one layer outward. Action is also a garment for thought. So an "unintended" act is an act whose thought was formed earlier.

This is not a leniency. Halachah can still demand that the thought be there *now*, and for some mitzvos it does. Chassidus says a thought must exist; halachah says, for certain mitzvos, that it must exist at the moment. Both describe the same act from two sides.

REVIEW

- What is the objection the Rebbe raises in this section?
- What did the Frierdiker Rebbe teach about speech, and how does the Rebbe use it?
- What is the difference between le'ikuva and lechatchilah?

TALKING POINTS

- Have you ever said something "without thinking"? Where did it come from?
- If a mitzvah without kavanah still has a giver and a receiver, why does halachah sometimes say it doesn't count?

TAKE IT WITH YOU

Take one mitzvah you do without noticing and, once this week, give it its thought on purpose: say what it is for before you do it.

SECTION ד · IDEA 4

The receiver is the main one

ד

THE BIG IDEA

Which of the two is the main one, the giver or the receiver? We would say the giver. The Rebbe says the receiver — the act. The proof is the marriage the parsha is about.

BEFORE YOU LEARN

Three proofs are coming, and they all say one thing. Yitzchak was promised the child; Rivkah gave birth. Avraham and Yitzchak taught the men; Sarah and Rivkah taught the women, and theirs is the bigger achievement. A man brings wheat; bread is what you live on. Ask yourself after each one: where does the thing get finished?

NEW IN THIS SECTION ראשי תיבות

כמ"ש	כמו שכתוב	as it is written
רז"ל	רבותינו זכרונם לברכה	our Sages
בתמי'	בתמיה	asked in wonder
שצ"ל	שצריך להיות	that there must be
הוי'	הוי"ה	the Name of G-d, read "Hashem"

STUDY THE MAAMAR IN THIS SECTION

1 והנה בענין זה גופא דיחוד משפיע ומקבל שבמצוות, הרי המעשה שבזה הוא העיקר[12]

Now, in this very matter of giver and receiver in mitzvos, the act is the main thing. *Pirkei Avos: "The main thing is not the learning but the deed." Of the two partners, the receiver — the act — is the one everything rests on.*

2 ויש לומר דוגמא לזה מענין יחוד משפיע ומקבל כפי שהוא במעשה האבות, בשידוך יצחק ורבקה

An example of this is the union of giver and receiver as it was in the deeds of the Patriarchs, in the marriage of Yitzchak and Rivkah. *The story that opened the maamar comes back as evidence.*

3 דהנה בענין שידוך יצחק ורבקה הרי המטרה בזה היתה כמ"ש[13] וארבה את זרעו ואתן לו את יצחק

The goal of the marriage of Yitzchak and Rivkah was, as it says, "and I multiplied his seed and gave him Yitzchak," *— the verse in Yehoshua that tells the whole story of the Avos in one line.*

4 וכתיב[14] כי ביצחק יקרא לך זרע, דקאי על יעקב שנולד מיצחק[15], וממנו נולד כל עם ישראל

and it says "in Yitzchak your seed will be called," which means Yaakov, who was born from Yitzchak, and from him the whole Jewish people was born.

"In Yitzchak" — and not all of Yitzchak: Yaakov, not Eisav.

5	**And in this, the actual birth came through Rivkah, who is the receiver.** *The goal was a child. The child came through the one who received.*	והרי בענין זה הרי עיקר הלידה היתה ע"י רבקה, שהיא המקבל
6	**And simply: on the father's side there can be preparation, knowledge, and an estimate of how the children will be,**	וכפשטות הענין, דמצד האב אפשר שתהי' ההכנה והידיעה וההשערה איך יהיו התולדות
7	**but the birth itself, out in the open, is through the mother, Rivkah.** *Whatever the father gives stays a possibility until the mother makes it real. "Out in the open" is the key phrase.*	אבל הלידה עצמה בהתגלות היא ע"י האם, דהיינו רבקה
8	**And the same was true spiritually: Avraham brought the men close and Sarah the women, and so it was with Yitzchak and Rivkah,**	ויש לומר שכן הי' גם ברוחניות, דאברהם מגייר את האנשים ושרה מגיירת את הנשים[16], וכן הי' גם ביצחק ורבקה[16*]
9	**and in this itself there is an advantage in Rivkah's work.** *Each couple split the job. The maamar is about to say why the woman's half was the weightier one.*	ובזה גופא יש מעלה בפעולת רבקה
10	**And although our Sages said "it is the man's way to conquer," still our Sages said: "a man brings home wheat — does he chew wheat?" (asked in wonder),** *Eliyahu's answer to Rabbi Yose, who asked how a wife is a "helper." Wheat, raw? Flax, unwoven?*	והגם שאמרו רז"ל[17] האיש דרכו לכבוש כו', מ"מ אמרו רז"ל[18] אדם מביא חיטין חיטין כוסס (בתמי')
11	**for there must be the woman who bakes the bread by which a person lives, through the word of G-d inside it.** *Bread is the receiver's product, and bread is what keeps you alive — not the flour, the Torah says, but G-d's word inside it. The receiver's finishing lets that word reach you.*	שצ"ל האשה האופה את הלחם אשר על ידו יחי' האדם, ע"י המוצא פי הוי' שבו[19]
12	**From this we understand about mitzvos too: the main thing is the receiver in it — the act is the main thing.** *In all three pairs of section ב the receiver was the act. Now the receiver turns out to be the one that matters most.*	ומזה מובן גם בנוגע למעשה המצוות, שהעיקר בזה הוא בחי' הנוקבא שבו, המעשה הוא העיקר

DEEP DIVE

Why the receiver wins

Usually we put the giver above the receiver. The teacher knows more than the student. The father comes before the child. Chassidus does not deny this. But it finds a second scale, and on that scale the receiver wins.

The giver has the thing בכח — as a possibility. Only in the receiver does it exist בפועל — for real. A lesson is only finished when someone else understands it. A seed is only a tree in the ground. The maamar's own word is בהתגלות, "out in the open." Being out in the open is the receiver's gift to the giver.

This is why Chassidus reads the verse "a woman of valor is the crown of her husband" (Mishlei 12:4) about the future: the receiver will be revealed as a crown above the giver, because her root is higher than his. And it is the same idea that drives the last section: the lowest world, the receiver of all receivers, is the place where G-d makes His home.

DEEP DIVE

Bread, not wheat

Devarim 8:3 says a person does not live by bread alone, "but by everything that comes from G-d's mouth." Chassidus takes this literally: what feeds you is not the matter of the bread but the divine word that keeps the bread existing. That spark, the Arizal says, comes from a higher place than you do — which is why something lower, like food, can keep something higher, like a person, alive.

Now put that into the Gemara's picture. The man brings wheat. The woman bakes it into the form in which the word inside can actually feed someone. Her baking is not decoration on his wheat. It is what makes the life inside the wheat available. Moved over to mitzvos: your kavanah and the mitzvah's reason are the wheat. The physical act is the baking. The act is where the divine word inside the mitzvah becomes food for the world.

REVIEW

- What three proofs does the Rebbe bring that the receiver is the main one?
- What does "out in the open" (בהתגלות) have to do with it?
- What is the wheat and what is the bread, in a mitzvah?

TALKING POINTS

- The giver is "higher." So how can the receiver be the main one? Can both be true?
- Think of something you planned for a long time and finally did. Which part felt like it mattered?

TAKE IT WITH YOU

A plan, a good intention, a promise — these are wheat. Only the finished act is bread. Pick the mitzvah or kindness you have "meant to do" longest and do it, fully, this week.

SECTION ה · IDEA 5

Fill the earth

ה

THE BIG IDEA

A marriage fills the earth. Mitzvos, done completely, fill the earth with G-d — first the Land of Israel, then more, then the whole lowest world as His home. And a home where He takes pleasure is a garden. Learning Chassidus is already a walk in that garden.

BEFORE YOU LEARN

The last section moves outward in rings: the Land of seven nations, the Land of ten, the whole world. Then the Rebbe changes the picture from a house to a garden, and connects the garden to learning Chassidus. Count the rings, and notice where the Rebbe's own words — "un lebt" — appear.

NEW IN THIS SECTION ראשי תיבות

what is written	מה שכתוב	מ"ש
also	גם כן	ג"כ
blessed be He	יתברך	ית'
the Holy One, blessed be He	הקדוש ברוך הוא	הקב"ה
that was	שהיה	שהי'
will be	יהיה	יהי'

STUDY THE MAAMAR IN THIS SECTION

1 והנה כשם שהוא בשידוך כפשוטו, שעל ידו מקיימים מ"ש[20] פרו ורבו ומילאו את הארץ וכבשוה

Now, just as with a marriage in the plain sense, through which one fulfills "be fruitful and multiply and fill the earth and conquer it," — *the first command to the first couple* —

2 עד"ז הוא ג"כ ע"י מעשה המצוות, שע"י שלימות מעשה המצוות פועלים שיהי' מילאו את הארץ וכבשוה בפשטות

so too through mitzvos: through the complete performance of mitzvos one brings about "fill the earth and conquer it" in the plain sense. *Not a metaphor — actual land. And notice "complete": the act carried through, the receiver again.*

3 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]

This includes the actual Land of Israel, the land of seven nations, and more: "G-d will widen your border" — the land of ten nations, including Keini, Kenizi and Kadmoni, — *three lands promised to Avraham and kept for the future.*

4	**and up to "fill the earth and conquer it" literally, which includes this whole lowest earth, below which there is nothing lower,** — *the Tanya's name for our physical world* —	ועד לענין מילאו את הארץ וכבשוה כפשוטו, שזה כולל כל הארץ הלזו התחתונה שאין תחתון למטה ממנה
5	**in which we make a home for Him in the lowest world — meaning that He lives, and is alive (un lebt), in that home.** *The Yiddish is the Rebbe's own stress: not a house kept for an owner who visits, but a home where He actually lives, openly.*	שבה עושים דירה לו ית' בתחתונים[23], היינו שהוא ית' דר וחי (און לעבט) בהדירה[24]
6	**And there will be fulfilled "I have come to My garden, My sister, My bride" — "My garden," My wedding canopy, the place where I mainly was at the beginning,** — *the Midrash: the Shechinah's main place was this world, until Adam's sin; seven tzaddikim brought it back down.*	ויקויים מ"ש[25] באתי לגני אחותי כלה, לגני לגנוני, למקום שהי' עיקרי בתחילה[26]
7	**And more: it is called G-d's garden — a place of pleasure and strolling, where G-d strolls, so to speak, with the Jewish people.** *A home is where you live. A garden is where you walk for pleasure. The maamar adds the second to the first.*	ועוד זאת שהוא נקרא גנו של הקב"ה, היינו מקום של תענוג וטיול[27], שהקב"ה מטייל בו כביכול עם ישראל
8	**And one can say this is connected to the fact that the revelation of the future depends on spreading the wellsprings of the inner Torah outward,** — *the Baal Shem Tov's letter: Moshiach said, "when your wellsprings spread outward."*	ויש לומר, שזה קשור עם מה שהגילוי דלעתיד לבוא תלוי בהפצת מעיינות פנימיות התורה חוצה[28]
9	**for the study of the inner Torah is also called "strolling in the orchard and the garden" (as the Rambam explains),** — *the Rambam says one should not "stroll in the Pardes" before filling up on halachah. The Rebbe takes the word "stroll" seriously.*	שהרי גם לימוד פנימיות התורה נקרא בשם טיול בפרדס ובגן (כמבואר ברמב"ם[29])
10	**And from this we come to "I have come to My garden" — a stroll in the orchard of the inner Torah in the future, when there will be a new Torah revealed, and "awake and sing, you who lie in the dust" — and all this will be speedily, in our days, mamash.** *The chain: complete mitzvos → the earth as G-d's home → the home as a garden → the garden entered now through Chassidus → the garden fully open when Moshiach comes.*	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

Dirah betachtonim — a home in the lowest place

The Midrash (Tanchuma Naso 16) says that when G-d created the world, "He wanted to have a home in the lower worlds as He has in the upper ones." Tanya chapter 36 makes this the purpose of everything: the higher worlds are a step *down* from G-d's light, so they cannot be the goal. The goal is "this lowest world, below which there is nothing lower" — because when darkness here is turned into light, G-d's light shines at full strength, without the coverings it needs in the higher worlds.

The word "home" matters. In your own home you are not on guard; you are fully yourself. So "He lives in the home" means G-d present in the physical world with nothing hidden. And notice how this fits the maamar: the lowest world is the biggest receiver of all — and G-d chooses the receiver as the place to be revealed, just as Rivkah, the receiver, is where the promise became a child.

DEEP DIVE

A walk in the garden

Two sources meet in the last lines. The Rambam (Yesodei HaTorah 4:13) calls the deepest parts of Torah "Pardes," the orchard, and says one should not לטייל, stroll, there before learning the practical laws. The Rebbe notices the verb. The Rambam does not say "enter" the orchard. He says "stroll." The inner Torah is a place of leisurely pleasure, not a hallway you rush through.

The second source is the Baal Shem Tov's letter. On Rosh Hashanah 5507 his soul went up to the chamber of Moshiach, and he asked, "When are you coming?" The answer: "When your wellsprings spread outward." Put the two together. The garden of the future is already open as a garden now, to anyone who learns Chassidus. And spreading that learning is what opens the garden all the way. The last words, בעגלא דידן ממש, insist that the walk happens here, in this physical world — the one the maamar just called the lowest.

REVIEW

- What are the three rings of "fill the earth"?
- What is the difference between a home and a garden, in the maamar?
- How is learning Chassidus connected to Moshiach, according to the last lines?

TALKING POINTS

- Why would the lowest world be the place G-d wants to live?
- What does it mean to "stroll" in Torah rather than rush through it? Have you ever learned that way?

TAKE IT WITH YOU

Learn one piece of Chassidus — this maamar is fine — with someone who would not otherwise learn it. In the maamar's own words, that is "fill the earth and conquer it."

BRINGING IT TOGETHER

The maamar on one page

The parsha spends more words on a servant's errand than on some of the Torah's biggest laws — and then tells it again. The Midrash says it plainly: the servants' ordinary talk is finer than the Torah of the sons. The Rebbe explains why, and the explanation reaches into every mitzvah you do.

Eliezer's errand was a marriage. A marriage is a giver joined to a receiver, and that is what every mitzvah is: a command, a reason, an intention coming from above and meeting a mitzvah, an act, a pair of hands below. Inside one mitzvah the pairing happens three times. It is there even when you do the mitzvah without thinking, because a thought was behind it somewhere.

Then the surprise. Which side is the main one? The receiver. Yitzchak was promised the child; Rivkah gave birth. Avraham taught the men; Sarah the women, and hers was the bigger work. A man brings wheat; the woman's bread is what you live on. The deed is the main thing.

And then the rings: a marriage fills the earth; mitzvos, done completely, fill the earth with G-d until the lowest world is His home — and more than a home, His garden, where He walks with us. Learning Chassidus is already a walk in that garden. Spreading it opens the gates.

Three questions to discuss

- The maamar says the "receiver" is the main one. Where in your own life is the receiving — the finishing — harder than the starting?
- If a mitzvah done without kavanah still "counts" in Chassidus but may not in halachah, what is each one trying to protect?
- The Rebbe ends a maamar about Eliezer's errand with the coming of Moshiach. Trace the path from the first line to the last in five steps.

Every abbreviation, א to ת

אדמו"ר	אדוננו מורנו ורבנו	our master, teacher and Rebbe
אוה"ת	אור התורה	Ohr HaTorah
ב'	שני	two
במ"א	במקום אחר	elsewhere
בחי'	בחינה	aspect, level
בתמי'	בתמיה	asked in wonder
ג"כ	גם כן	also
הוי'	הוי"ה	the Name of G-d
הקב"ה	הקדוש ברוך הוא	the Holy One, blessed be He
הצ"צ	הצמח צדק	the Tzemach Tzedek
ואעפ"כ	ואף על פי כן	and even so
ועד"ז	ועל דרך זה	and in the same way
ז"א	זעיר אנפין	Ze'ir Anpin
זו"נ	ז"א ונוקבא	giver and receiver
ית'	יתברך	blessed be He
יהי'	יהיה	will be
כו'	כולי	and so on
כמ"ש	כמו שכתוב	as it is written
מ"מ	מכל מקום	nevertheless
מ"ש	מה שכתוב	what is written
נהי'	נהיה	becomes
ע"י	על ידי	through
ע"ז	על זה	about this
פרש"י	פירוש רש"י	Rashi's commentary
ר'	רבי	Rabbi
רז"ל	רבותינו זכרונם לברכה	our Sages
שהי'	שהיה	that was
שצ"ל	שצריך להיות	that there must be

The Rebbe's footnotes

As printed in Sefer HaMaamarim Melukat (1–31, *16). VERIFIED opened and checked. AS CITED copied as printed, not opened here.

1	ב"ר פ"ס, ח. יל"ש פרשתנו רמז קט	Bereishis Rabbah 60:8; Yalkut Shimoni Chayei Sarah §109	VERIFIED
2	פרשתנו כד, מב	Rashi on Bereishis 24:42	VERIFIED
3	ב"ר שם	Bereishis Rabbah 60:8	VERIFIED
4	לשון פרש"י שם	Rashi's wording there	VERIFIED
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.; Maamarei Admur HaZaken 5563 I p. 36 ff.; Likkutei Torah Berachah 96d	AS CITED
6	קלה, א ואילך. קלז, ד ואילך. וראה גם תו"ח לך לך עט, ד ואילך	Toras Chaim Chayei Sarah 135a ff., 137d ff.; Lech Lecha 79d ff.	AS CITED
7	סה"מ תר"ס ע' כט	Sefer HaMaamarim 5660 p. 29	AS CITED
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. לקו"ש ח"כ ע' 332 הערה 72	Midrash Mishlei 22; Zohar I 26b, III 129b, 280b; the 5747 maamar of the same opening; Likkutei Sichos 20 p. 332 n. 72	AS CITED
9	ראה תנחומא לך לך ט. ב"ר פ"מ, ו. רמב"ן לך לך יב, ו. ועוד	Tanchuma Lech Lecha 9; Bereishis Rabbah 40:6; Ramban on Bereishis 12:6; etc.	AS CITED
10	ראה גם לקו"ת שלח מ, א. עטרת ראש דרוש לעשי"ת נח, סע"ב ואילך	Likkutei Torah Shelach 40a; Ateres Rosh 58b ff.	AS CITED
11	ראה ד"ה מה רב טובך תרצ"ב פ"ו. סה"מ תש"ג ס"ע 20 ואילך	Maamar Mah Rav Tuvcha 5692 ch. 6; Sefer HaMaamarim 5703 p. 20 ff.	AS CITED
12	אבות פ"א מי"ז	Avos 1:17	VERIFIED
13	יהושע כד, ג	Yehoshua 24:3	VERIFIED
14	וירא כא, יב	Bereishis 21:12	VERIFIED
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	Nedarim 31a; Rashi Bereishis 28:15; Rambam Nedarim 9:21, Melachim 10:7	VERIFIED (Nedarim)
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
*16	ראה ב"ר פפ"ד שם	Bereishis Rabbah 84:4	VERIFIED
17	יבמות סה, ב	Yevamos 65b	VERIFIED
18	שם סג, א ובפרש"י	Yevamos 63a and Rashi	VERIFIED
19			VERIFIED (verse)

	ע"פ עקב ח, ג. וראה ל"ת להאריז"ל עה"פ. פע"ח שער (כז) יוהכ"פ פ"א. ועוד	After Devarim 8:3; Likkutei Torah of the Arizal; Pri Etz Chaim; etc.	
20	בראשית א, כח	Bereishis 1:28	VERIFIED
21	פ' ראה יב, כ. פ' שופטים יט, ח	Devarim 12:20; 19:8	VERIFIED
22	ספרי ראה שם. פרש"י שופטים שם. ועוד	Sifrei; Rashi on Devarim 19:8	VERIFIED (Rashi)
23	ראה תנחומא נשא טז. בחוקותי ג. במדב"ר פי"ג, ו. תניא רפל"ו	Tanchuma Naso 16; Bechukosai 3; Bamidbar Rabbah 13:6; Tanya ch. 36	VERIFIED (Tanchuma)
24	ראה מאמרי אדה"ז תקס"ה ח"א ע' תפט. אוה"ת בלק ע' תתקצז. סה"מ תרל"ה ח"ב ע' שנג. המשך תרס"ו ס"ע ג. ועוד	Maamarei Admur HaZaken 5565 I p. 489; Ohr HaTorah Balak p. 997; Sefer HaMaamarim 5635 II p. 353; Hemshech 5666 p. 3; etc.	AS CITED
25	שה"ש ה, א. וראה המשך באתי לגני ה'שי"ת	Shir HaShirim 5:1; the hemshech Basi LeGani 5710	VERIFIED (verse)
26	שהש"ר עה"פ	Shir HaShirim Rabbah on 5:1	VERIFIED
27	ראה גם שיחות שבהערה 29	See the sichos in note 29	AS CITED
28	אגה"ק דהבעש"ט – נדפס בכש"ט (הוצאת קה"ת) בתחלתו	The Baal Shem Tov's letter, Keser Shem Tov (Kehot), beginning	AS CITED
29	הל' יסוה"ת פ"ד הי"ג. וראה הדרן על הרמב"ם תשל"ה הערה 6 בשוה"ג. לקו"ש חכ"ו ע' 123	Rambam Yesodei HaTorah 4:13; Hadran on the Rambam 5735 n. 6; Likkutei Sichos 26 p. 123	VERIFIED (Rambam)
30	ראה ויק"ר פי"ג, ג	Vayikra Rabbah 13:3	VERIFIED
31	ישעי' כו, יט	Yeshayah 26:19	VERIFIED

ABOUT THIS EDITION

Notes on the text

The maamar was said by the Rebbe on Shabbos Parshas Chayei Sarah, 22 Marcheshvan 5748 (14 November 1987) — the Shabbos of the Kinus HaShluchim — in the form the Rebbe used in those years, "like a sicha," and printed from an unedited transcript. It is collected in Sefer HaMaamarim Melukat, Bereishis I, p. 403 ff., whose published text is the Hebrew here. The phrase rows cut that text into pieces a student can hold; nothing is retyped from memory.

The English is a new translation, with explanation woven in and marked by lighter italic. Bold is the Rebbe's own words. The deep dives explain the Chassidic ideas the sections turn on; where they draw on sources beyond the maamar (Tanya, the earlier maamarim it names), they say so.

The footnotes are all here with their status. Nothing is called verified that was not opened.

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