OPENCHASSIDUS · FULL ELUCIDATED EDITION

ויאמר ה' אל אברם לך לך

ד"ה ויאמר ה' אל אברם · מוצאי שבת פרשת לך לך — בחדרו — ה'תשל"ח

Go: In Both Directions at Once

DISCOURSE	Maamar of the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, said in his room (בחדרו) on Motzaei Shabbos Parshas Lech Lecha, 10 Cheshvan 5738, and edited by him for the kuntres of that week.
BASE TEXT	The Alter Rebbe's reading of "Go from your land" in Torah Ohr, Lech Lecha — Avram as Av Ram, the hidden intellect — with Torah Chaim and Ohr HaTorah, and the sichos of Motzaei Shabbos Bereishis and Noach 5738.
SOURCE	Sefer HaMaamarim Melukat, digital text (from printed page רנ), footnotes 1–65 and the asterisk note as printed; collated with the original kuntres as reproduced in Sefer HaMaamarim Bereishis vol. 1. Every source grounded on Sefaria and in the OpenChassidus library.

> Bilingual study edition: the Rebbe's Hebrew opposite an English translation with the elucidation woven clause by clause, deep-dive commentary at the point of use, an avodah sidebar for every section, two charts, a glossary, and the complete footnote apparatus.

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Motzaei Shabbos Lech Lecha, this week.

Saturday night, 24 October 2026 — the night of 14 Cheshvan 5787 — is Motzaei Shabbos Parshas Lech Lecha, the same Saturday night on which this maamar was said in 5738, one week after Mayim Rabbim. And like 5738, 5787 is a leap year: the maamar's "whole year" is this one.

About this edition

How to read the English column

Bold type renders the Hebrew words themselves. *Lighter italic is editorial elucidation — a gloss, a source, a spelled-out mechanism — woven into the sentence at the point where a reader new to the maamar needs it.* Read only the bold and you have the maamar; read both and you have the maamar taught. The elucidation carries no authority beyond itself; where it departs from the Hebrew, the Hebrew governs.

The Hebrew column and its line numbers

The Hebrew is the digital text of Sefer HaMaamarim Melukat, which begins this maamar on printed page רנ but does not expose the later page breaks. The edition therefore numbers its lines continuously, 1 to 97, under a single page badge; the line division is this edition's own and is a finding aid, not a feature of the printing. Gershayim and geresh are set typographically (׳ ״) where the digital text has plain quotation marks. Footnote superscripts are reproduced where they fall; the footnotes themselves are collected in the apparatus at the back.

Genre and structure

This is a **maamar** — a Chassidic discourse — not a sicha. It was said on Motzaei Shabbos Parshas Lech Lecha 5738 in the Rebbe's room, edited by him, and issued that week as a kuntres together with the sicha of the same occasion (Likkutei Sichos vol. 20 p. 301); the Melukat's asterisk note records this, and the kuntres title page marks it מוגה. It has five printed sections (א–ה), kept here as five units; the fifth, which turns to the leap year, is kept whole. Each unit follows the same sequence: a *Before we read* orientation, the bilingual body, deep-dive boxes for foundational concepts at the point of use, an *In avodah* sidebar, and a summary.

Citations, grounding and witnesses

The apparatus reproduces all 65 printed footnotes and the asterisk note as printed in the Melukat. Every one was then grounded: scriptural, Talmudic, Midrashic and Rishonim sources were opened on Sefaria; Chassidic sources were opened in the OpenChassidus library (Torah Ohr, Likkutei Torah, Ohr HaTorah, the Rebbe's maamarim and sichos and the indexes to Likkutei Sichos). Each note is classified VERIFIED — the cited text was opened and the content confirmed (30 notes) — or AS CITED — reproduced as printed, its internal locator not independently opened (36 notes). Where the Rebbe himself cites the same source and locator elsewhere, that corroboration is recorded. What was opened, and where, is listed in the Grounding register at the back.

The body and notes were collated against a second witness, the original kuntres of 5738 as reproduced in Sefer HaMaamarim Bereishis vol. 1; the two are presented as co-equal records and never merged. The body differs only in abbreviations the Melukat spells out (מלמעלה למטה for מלמעלמ״ט, אור ישר for או״י, מתן תורה for מ״ת); the Melukat is followed. The notes differ more: the kuntres numbers them 1–64 with a note *12 (the Melukat renumbers from 13 on), cites the sichos of that season by occasion where the Melukat gives Likkutei Sichos pages, and reads פט, ב in note 1 where the Melukat reads פט, א. Every such variant is flagged ‡ (12 notes) with the kuntres reading given in the apparatus.

Grounding also fixed two things in this edition's own English. The "shadow of a shadow" in note 14 is the Gemara's test for demons, not a Chassidic coinage, and the elucidation now says so. And the two altars of §3 were first glossed as one; Ohr HaTorah's two Names required two.

Spot-check before print

Before wider circulation, check against the volumes: note 1 (Torah Chaim פט, א or פט, ב — the two witnesses differ); notes 19, 23, 40, 59–60 (Likkutei Sichos vol. 20 pages, which the Rebbe's index to the current printing places about ten pages later than the Melukat cites — the same shift seen in Mayim Rabbim notes 48–49); and the Melukat page span, which this edition could confirm only at its start (רנ).

Why this maamar, this week

The maamar is the second of the 5738 Motzaei Shabbos series said in the Rebbe's room, one week after Mayim Rabbim, and it answers that maamar's question from the other side: last week, the worries of a livelihood cannot reach the love; this week, the return to the working year is itself a command to walk — down into the land and up from the heel at once. In 5787 Motzaei Shabbos Parshas Lech Lecha falls on Saturday night, 24 October 2026, on the same weekly rhythm. And the maamar's last section lands on the calendar: 5738 was a leap year, the one that closes the nineteen-year cycle. 5787 is a leap year as well — the eleventh of its cycle, with two Adars in the spring of 2027 — so the "whole year" the maamar asks for is this year too, though the cycle itself closes only in 5795.

The argument at a glance

Five moves, one word: "go" is said twice — and the maamar asks which way, and answers both.

DOWN	Avram is Av Ram, the intellect hidden from every thought. "Go" sends it down to the land, malchus — and only there is Avram shown to himself.	א
SOUL	A soul entering a body is that same descent, and its gain reaches the yechidah. After Tishrei the "many waters" lift the ark of Torah and prayer.	ב
UP	The plain reading: out of Terach's land, up past malchus to the hidden Name. In a Jew: a climb that starts in the heel and makes it hear.	ג
RIVER	"Beyond the river your fathers dwelt" carries both: above binah, the Patriarchs' root; and Terach's land, the Haggadah's disgrace.	ד
BOTH	One word, two opposite readings, means both: komemiyus, two statures. 5738's leap year joined sun and moon, giver and receiver, into a whole year — the vessel for the Essence.	ה

CHART · TWO WALKS ON ONE LADDER — OIS ALEF AND GIMMEL

Av Ram — the intellect hidden from every thought אב רם · שכל הנעלם מכל רעיון
The highest extremity; the hidden Havayah, above the Name that appears

Reading 1 starts here and goes down

Havayah that appeared to him להוי׳ הנראה אליו
The first altar — the revealed Name, above malchus

Reading 2 passes through here on the way up

▼ READING 1 · DESCENT — SO THAT AVRAM IS SHOWN TO HIMSELF · READING 2 · ASCENT — FROM THE HEEL TO THE HEAD ▲

The land — malchus, the revealed world הארץ אשר אראך · מלכות
The lowest extremity of the sefiros, where the hidden becomes visible

Both readings meet at "the land"

Terach's land — the heel ארצו של תרח · העקב
The opposite of purity; the point with the least life

Reading 2 starts here and goes up

Go: the walk downward, from Av Ram to the land

לך לך — ההליכה מלמעלה למטה: מאב רם אל הארץ

BEFORE WE READ

The maamar opens on the first words of the parsha — "Go from your land" — and on a question the Alter Rebbe raised in Torah Ohr: which way is Avram walking? The simple sense is upward, out of Terach's house toward the land of promise. But Chassidus reads the name first. Avram is Av Ram, "exalted father," a level of intellect so high that no thought can reach it. If that is who is being told to go, then "go" means come down: let the hidden light descend all the way to "the land," malchus, the lowest rung. The section ends with the turn that governs the whole maamar — the descent is what reveals the heights.

עמ' רנ

1 ויאמר ה' אל אברם לך לך מארצך וממולדתך ומבית אביך
אל הארץ אשר אראך, וידוע[1] שיש
2 בזה ב' פירושים. פירוש הא' שההליכה (דלך לך) היא
מלמעלמ"ט. וכמבואר בתו"א[2] שאברם
3 הוא אב רם, שכל הנעלם מכל רעיון [שהוא למעלה גם
מבחי' חכמה. כי חכמה (עם היותה
4 ראשית כל הכחות פנימיים) היא בחי' גילוי. משא"כ אב רם
הוא שכל הנעלם מכל רעיון.
5 וכמבואר בהגהות וביאורי הצ"צ לתו"א שם[3] פרטי הדרגות
שבזה]. ואמר ה' אל אברם לך

And G-d said to Avram, Go from your land and from your birthplace and from your father's house, to the land that I will show you; and it is known — *from Torah Chaim and Ohr HaTorah, the Mitteler Rebbe and the Tzemach Tzedek on this verse* — **that there are two readings of this. The first reading: the walking (of "go") is from above to below.** *The verse is not only about Avram leaving Charan; it is about a light coming down.* **As Torah Ohr explains, Avram is Av Ram, "the intellect hidden from every thought"** — *sechel hane'elam mikol ra'ayon, the Alter Rebbe's term for the intellect that sits above chochmah itself* **[for it is higher even than the level of chochmah. Because chochmah (though it is the first of all the inner faculties) is a level of revelation** — *the flash of an idea is already something*; **whereas Av Ram is the intellect hidden from every thought.** *Chochmah is the first thing that can be seen; Av Ram is what is not yet seen at all.* **And in the glosses and explanations of the Tzemach Tzedek on that Torah Ohr the particulars of these levels are explained.]**

6 לך מארצך גו' שיצא אורו הנעלם לגילוי ויומשך מלמעלה
למטה עד אל הארץ, בחי' מלכות.
7 ומוסיף "אשר אראך", ובזה ב' פירושים. א' (כפשוטו)
שאראך קאי על הארץ, בחי' מלכות,
8 שהמלכות היא בחי' עלמא דאתגליא לכן אומר עלי' אשר
אראך[4]. ופירוש ב' שאראך קאי על

And G-d said to Avram, Go from your land, etc. — that his hidden light go out into revelation and be drawn from above to below, all the way to "the land," the level of malchus — *the last of the ten sefiros, the "land" on which everything above finally stands*. **And He adds "that I will show you," and in this there are two readings. One (the plain sense): "I will show you" refers to the land, the level of malchus; since malchus is "the revealed world"** — *alma de'isgalya, the level at which what was hidden becomes visible to others* — **therefore the verse says of it, "that I will show you."**

9 אברם (בחי' שכל הנעלם מכל רעיון) – "אראה ואגלה אותך
בעצמך"[5] ("במהותך
10 ועצמותך"[6]). והיינו, דהגם שספירת המלכות עלמא
דאתגליא (ובפרט כמו שנמשכת
11 בבי"ע[7]) היא קצה הכי תחתון, ושכל הנעלם מכל רעיון
(שהוא נעלם גם מרעיון העליון)

And the second reading: "I will show you" refers to Avram (the level of the intellect hidden from every thought) — "I will show and reveal you to yourself" — *Torah Ohr's words: ar'eka, I will show you, read as I will show you you* **("in your essence and being"** — *as Torah Chaim puts it*). **That is: although the sefirah of malchus, the revealed world (and especially as it is drawn down into the three lower worlds, Beriah, Yetzirah and Asiyah), is the lowest extremity, and the intellect hidden from every thought (which is hidden even from the Supernal thought** — *the highest knowing within the sefiros*) **is the highest extremity —**

nevertheless, through the descent and the drawing-down (of Avram, the intellect hidden from every thought) to "the land that I will show you" (as in the first reading), to the level of malchus, the revealed world (the lowest extremity), through this the true matter of Avram (his essence and being) is seen and revealed (as in the second reading), so that an elevation is brought about (also) in the level of the intellect hidden from every thought (the highest extremity), as is understood from what is explained in Torah Ohr there. *The two readings of "I will show you" are one movement: only by going down to the land is Avram shown to himself. What is highest becomes more itself by arriving at what is lowest.*

12 הוא קצה הכי עליון, אעפ"כ, ע"י הירידה וההמשכה (דאברם, שכל הנעלם מכל רעיון) אל

13 הארץ אשר אראך (כפירוש הא'), לבחי' מלכות עלמא דאתגליא (קצה התחתון), עי"ז יתראה

14 ויתגלה אמיתית ענינו (מהותו ועצמותו) של אברם (כפירוש הב'), שנעשה עילוי (גם)

15 בבחי' שכל הנעלם מכל רעיון (קצה הכי עליון), כמובן מהמבואר בתו"א שם.[8]

DEEP DIVE

Av Ram: the intellect no thought can reach אב רם — שכל הנעלם מכל רעיון

Chassidus hears the name Avram as two words: av, father, and ram, exalted. In Torah Ohr the Alter Rebbe makes it a technical term: sechel hane'elam mikol ra'ayon, the intellect hidden from every thought. Ordinary wisdom, chochmah, is the first flash of an idea — already a revelation, something that can be grasped. Above it sits a knowing that has not yet become any idea at all. That is Av Ram. The name changes to Avraham at the bris, when a letter ה is added; the Alter Rebbe reads that letter as the hidden intellect finally coming into expression. Our maamar stays with the earlier name on purpose: the one being told "go" is the hidden light itself.

DEEP DIVE

Malchus, the revealed world מלכות — עלמא דאתגליא

Malchus is the tenth and last sefirah, the point at which the Divine light stops being an inner process and becomes a world that others can see. The Zohar calls it alma de'isgalya, the revealed world, in contrast to binah, alma de'iskasya, the hidden world. "The land" in the verse is malchus: the lowest extremity, and the place where everything above is finally shown.

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IN AVODAH · CHESHVAN 5787

The first lesson is about direction. We tend to picture spiritual growth as climbing out of the ordinary. The maamar's first reading points the other way: the highest thing a person has — the part of the soul that is pure knowing, before any thought — is told to go down, into the land, into the plain facts of a week. Not because the land is good enough for it, but because that is where it becomes visible, even to itself. A talent nobody has seen is not yet a talent. The week after Tishrei is the land that shows us who we are.

SUMMARY

Torah Ohr reads Avram as Av Ram, the intellect hidden from every thought, and "go" as a descent: let that hidden light come down to "the land," malchus. "I will show you" then has two readings, the land that will be shown and Avram shown to himself — and they are one: it is by reaching the lowest extremity that the highest is revealed and raised.

The soul's descent: an ascent that reaches the yechidah

ירידת הנשמה בגוף — העלי' עד לבחינת יחידה

BEFORE WE READ

Now the Rebbe moves from Avram to every soul. A soul coming into a body is "go from your land" in its first reading: the highest comes down. The question is how high the gain reaches. The answer is startling — all the way to the yechidah, the one level of the soul that has no shadow in the other side and would seem to need nothing. The proof runs through the Frierdiker Rebbe's teaching about an aliyah to the Torah and the three decks of Noah's ark, and it closes a loop with last week's maamar: the "many waters" are precisely the medium in which the ark rises.

(2) And so it is also in the matter of the soul's descent into the body — *Ohr HaTorah says in so many words that "go from your land" refers to the soul coming into a body*: **the elevation brought about in the soul through its descent below [which is that it becomes a "walker"** — *a mehalech, one who moves from level to level, as opposed to angels and souls above, who "stand"* — **the matter of "go, go"] reaches even the loftiest levels within it, even the level of yechidah** — *the fifth and innermost of the soul's five names, nefesh, ruach, neshamah, chayah, yechidah*. **For although the reason it is called yechidah is that it "receives from the Yachid," the One** — *Likkutei Torah's definition: yechidah is the feminine form, the receiver, of yachid* **[so that there cannot be anything facing it in the other side** — *every lower level of the soul has a counterpart in the kelipah; this one does not*, **as the Gemara says of demons, "they have a shadow but no shadow of a shadow"],**

16 ב) ועד"ז הוא גם בענין ירידת הנשמה בגוף[9], שהעלי'
הנעשית בהנשמה ע"י ירידתה למטה
17 [שנעשית בבחינת מהלך[10], ענין "לך לך"[11], היא גם
בהדרגות הכי נעלות שבה, ואפילו
18 בבחינת יחידה. דהגם דזה שנקראת יחידה הוא להיותה
"מקבלת מיחיד"[12] [שלכן[13] אין
19 שייך שתהי' כנגדה בלעו"ז, בבואה דבבואה לית להו[14],
מ"מ, ע"י שהנשמה יורדת למטה,

nevertheless, through the soul's coming down below, "from a high roof to a deep pit" — *the Gemara's phrase for a fall from the heights*, **an elevation is brought about even in its level of yechidah. As is explained in several discourses, that through the soul's service in its descent below, specifically, an elevation is brought about (and an elevation beyond all proportion) even in the root and essence of the soul above. And as is understood also from what is explained in several sichos** *of the Frierdiker Rebbe* **(regarding an aliyah to the Torah** — *being called up to the reading*), **that the elevation is in all five levels of the soul, nefesh, ruach, neshamah, chayah, yechidah, which are the three levels "lower, second and third" of Noah's ark** — *the three decks the Torah commands for the teivah*.

20 מאיגרא רמה לבירא עמיקתא[15], נעשה עלי' גם בבחינת
יחידה שבה. כמבואר בכמה
21 דרושים[16] שע"י עבודת הנשמה בירידתה למטה דוקא נעשה
עלי' (ועלי' שלא בערך) גם
22 בשרש ועצם הנשמה שלמעלה. וכמובן גם מהמבואר בכמה
שיחות[17] (בענין עלי' לתורה),
23 שהעלי' היא בכל חמש הבחינות שבנשמה נפש רוח נשמה
חי' יחידה, שהם ג' הבחינות
24 תחתיים שניים ושלישיים[18] דתיבת נח. וע"פ משנת"ל[19] (ע"פ
תורת הבעש"ט[20] עה"פ[21]

And according to what was explained above *in the sicha of Motzaei Shabbos Noach* **(on the basis of the Baal Shem Tov's teaching on the verse "Come, you, into the ark"** *— that a Jew must enter the teivos, the words, of Torah and prayer*) **that the matter of Noah's ark is "an instruction in the order of service"** *— the Frierdiker Rebbe's phrase* **for every Jew [and especially after the month of Tishrei, when the order of service of "and Yaakov went on his way" begins. For although he goes on his way (also) into optional matters and weekday affairs, even to the level of the "many waters," which are all the worries of livelihood, etc.** *— the subject of last week's maamar* **— nevertheless, by bringing himself into the words of prayer and Torah, not only is he "saved from the flood of the deluge," but more than that: through the waters "the ark was lifted" comes about, until "the ark came to rest"** *— the Torah's own sequence in Noach: the waters that threatened the ark are what raise it*],

25 בא גו' אל התיבה) שענין תיבת נח הוא "הוראה בסדר עבודה"[22] לכאו"א מישראל [ובפרט

26 לאחרי חודש תשרי שאז מתחיל סדר העבודה ד"ויעקב הלך לדרכו"[23]. שהגם שהוא הולך

27 לדרכו (גם) בעניני הרשות ובעובדין דחול, ועד לבחי' מים רבים שהם כל טרדות הפרנסה

28 כו'[24], מ"מ ע"י שמכניס את עצמו בהתיבות דתפלה ותורה הנה לא זו בלבד שהוא "ניצל

29 מהשטף דמבול"[22] אלא יתירה מזו שע"י המים נעשה ותרם התיבה[25] ועד שנעשה ותנח

30 התיבה[26], מובן מזה, שעליית הנשמה שנעשה ע"י ירידתה למטה והתלבשותה במים רבים

it is understood from this that the soul's elevation, which comes about through its descent below and its being clothed in the "many waters," is in all three levels (of Noah's ark), lower, second and third, whose meaning in the human soul is nefesh-ruach-neshamah, chayah, yechidah *— note 27 sets out the mapping: the three decks are the three worlds, Atzilus, and Adam Kadmon; and the five names of the soul are drawn from exactly those*. **Just as was explained above (section 1), that through Avram's walking and descending to the land, the level of malchus — the purpose (of this descent) being that there be revelation in the three lower worlds [and as is known, that Avram's walking to the land was in order to draw down into the three lower worlds, down to this physical world, whereby he prepared the ground for the drawing-down accomplished by the physical performance of the mitzvos after the giving of the Torah] — an elevation is brought about even in the level of the intellect hidden from every thought.**

31 הוא בכל ג' הבחינות (דתיבת נח) תחתיים שניים ושלישיים, שענינם בנפש האדם הוא נר"נ

32 חי' יחידה[27]. בדוגמת המבואר לעיל (סעיף א') שע"י הליכת וירידת אברם אל הארץ בחי'

33 מלכות, שהתכלית (דירידה זו) הוא להיות גילוי בבי"ע[28] [וכידוע[29], שהליכת אברם אל

34 הארץ הי' בכדי להמשיך בבי"ע עד בעוה"ז הגשמי, שע"ז עשה הכנה להמשכה שע"י מעשה

35 המצוות בגשמיות לאחרי מתן תורה] נעשה עילוי גם בבחי' שכל הנעלם מכל רעיון.

DEEP DIVE

Yechidah and the shadow of a shadow יחידה — בבואה דבבואה לית להו

The Gemara in Gittin rules that a voice from a pit may be trusted if the speaker casts "a shadow of a shadow," because demons have a shadow but not a shadow of a shadow. Chassidus turns the ruling into a map of the soul. Four of the soul's five levels have a counterpart in the other side; the kelipah can imitate feeling, understanding, even will. The yechidah, the point of the soul that simply "receives from the One," has no imitation. That is why its gaining anything from the descent is the maamar's strongest claim: the one level that seems beyond the reach of the world is raised, beyond measure, by the world.

DEEP DIVE

The three decks of the ark תחתיים שניים ושלישיים

G-d tells Noah to build the ark with "lower, second and third" stories. The Frierdiker Rebbe taught that when a Jew is called to the Torah, all three decks of his soul rise — and in Likkutei Dibburim he counts fourth and fifth as well. Note 27 reconciles the two: the three decks are the three created worlds, Atzilus, and Adam Kadmon, which are the roots of nefesh-ruach-neshamah, chayah and yechidah; the Shelah's reading counts the three created worlds as one deck, which leaves room for a fourth and a fifth. Either way the ark is the whole soul, and the waters lift all of it.

IN AVODAH · CHESHVAN 5787

Last week's maamar said the waters cannot put out the love. This week says something more: the waters are how the ark rises. The practical form of that is specific — a Jew "brings himself into the words of prayer and Torah." Not an escape from the week but a vessel inside it. The morning's davening and the evening's shiur are the ark; the day's pressures are the waters; and the promise is that nothing in us, not even the part that seems untouchable, is left where it was.

SUMMARY

The soul's descent into a body is the first reading of "go" applied to every Jew, and its gain reaches even the yechidah, the level with no counterpart in the other side. The Frierdiker Rebbe's teaching on an aliyah to the Torah and the three decks of Noah's ark show the elevation spanning all five levels of the soul — and after Tishrei, by entering the words of Torah and prayer, the "many waters" themselves lift the ark.

Go: the walk upward, from Terach's land and from the heel

לך לך — ההליכה מלמטה למעלה: מארצו של תרח, מן העקב

BEFORE WE READ

The second reading is the plain one: Avram leaves the lowest place, his father Terach's idolatrous land, and climbs — to the land, to "G-d who appeared to him," and beyond that to G-d unnamed. The Rebbe turns this into the second half of every Jew's year. After Tishrei a person does not only carry light down into the week; he also starts from the bottom and climbs. And the bottom is given a precise address: the heel, the part of the body with the least life in it, the part Avraham made hear. The section ends with a picture from Simchas Torah — dancing feet that lift the head.

(3) And the second reading of "go ... to the land" is (as the plain sense of the verse) that this walking is from below to above: the walking from your land, your birthplace and your father's house, which is (in the plain sense) the land, etc., of Terach [the opposite of purity — *the Midrash's example of "a pure thing out of an impure one" is Avraham out of Terach*]**, the very lowest level; and from there he goes and rises from below to above until "the land that I will show you," which refers (as above, section 1) to the level of malchus, and further to the level of "he built an altar there to G-d who appeared to him"** — *the first altar in the parsha, built to the Name as it is revealed* **(which is above the level of malchus), and further to "he built an altar there to G-d," unqualified** — *the second altar, a few verses later, with no "who appeared to him"*: **the level of the higher Havayah, the hidden Havayah, which is above the (lower) Havayah that appears.**

36 ג) ופירוש הב' בלך לך גו' אל הארץ הוא (כפשטות
הכתוב[30]) שהליכה זו היא מלמטה
37 למעלה, ההליכה מארצך וממולדתך ומבית אביך שהוא
(כפשטות הכתוב) ארצו וגו' של תרח
38 [היפך ענין הטהרה[31]], דרגא הכי תחתונה, ומשם ילך ויעלה
מלמטלמ"ע עד אל הארץ אשר
39 אראך שקאי (כנ"ל ס"א) על בחי' המלכות, ועד לבחי' ויבן
שם מזבח להוי' הנראה
40 אליו[32] (שהוא למעלה מבחי' מלכות), ועד אשר ויבן שם
מזבח להוי' סתם[33], בחי' הוי'
41 דלעילא, הוי' הנעלם, שלמעלה מהוי' (דלתתא) הנראה[34].
ועד"ז הוא גם בהעבודה

And so it is also in the service of "and Yaakov went on his way" that is in every Jew after the month of Tishrei: that this walking is (not only in the manner of from above to below — that he goes on his way from the festivals of Tishrei to his way in optional matters and weekday affairs throughout the year — but) also in the manner of from below to above, beginning from his faculty of action, and within the faculty of action itself, as it is in the heel — *the lowest point of the lowest faculty*, **the very lowest level in the human body [to the point that it is a matter of the opposite of life** — *Avos deRabbi Nasan calls the heel "the angel of death in man"*, **like what was cited above about Terach, who is the opposite of purity]; and from there his walking from below to above begins,**

42 ד"ויעקב הלך לדרכו" שבכאו"א שלאחרי חודש תשרי,
שהליכה זו היא (לא רק באופן
43 דמלמעלה למטה, שהולך לדרכו מהמועדים דחודש תשרי
לדרכו בעניני הרשות ועובדין דחול
44 במשך כל השנה, אלא) גם באופן דמלמטלמ"ע, מתחיל מכח
המעשה שלו, ובכח המעשה גופא
45 כמו שהוא בהעקב שבו, דרגא היותר תחתונה שבגוף האדם
[ועד שהוא ענין דהיפך
46 החיים[35], בדוגמת המובא לעיל בנוגע לתרח שהוא היפך
הטהרה], ומשם מתחיל הליכתו

so that it works even on his heel, that it should hear and sense G-dliness — *er zol derheren, the Yiddish word for a hearing that penetrates* [as it says of Avraham, "because Avraham heard My voice" — *eikev, the word for "because," is also the word for heel*, that even his heel "heard" — *the Rebbe Rashab's reading, passed on by the Frierdiker Rebbe: the greatness of Avraham was visible down to his heel*. And since this was so with Avraham our father, the power for it was given to every Jew (like the hidden love in every Jew, which is "an inheritance to us from our fathers," *as the Tanya says,* and especially from Avraham our father)] — and from this is drawn (in the manner of a walk from below to above) the hearing (the derher) of G-dliness in all the faculties, up to the faculty of intellect in the head, so that there be in them a hearing beyond the measure and limit of intellect.

47 מלמטלמ״ע, שפועל גם בהעקב שלו ער זאָל דערהערן
אלקות [וכמ״ש באברהם עקב אשר שמע
48 אברהם בקולי[36] שגם העקב שלו האָט דערהערט[37]. וע״י
שהי׳ זה אצל אברהם אבינו,
49 ניתן הכח על זה לכאו״א מישראל (בדוגמת האהבה מסותרת
שבכאו״א מישראל שהיא בירושה
50 לנו מאבותינו[38], ובפרט מאברהם אבינו[39])], ומזה נמשך
(באופן דהילוך מלמטלמ״ע)
51 השמיעה (דער דערהער) באלקות בכל הכחות, עד לכח
השכל שבראש, שתהי׳ בהם השמיעה
52 למעלה ממדידה והגבלה דשכל.

And this matter too of "and Yaakov went on his way" (the walk from below to above) begins after the month of Tishrei. For the service of Shemini Atzeres and Simchas Torah (the close of the Tishrei festivals) is in (joy and) dancing, and dancing is (mainly, and to begin with) in the feet, and within them, in the heel. And when the heels lift themselves — *heibn zich* and dance, they lift the head as well (and the faculty of intellect in it), so that it too dances with great joy, beyond measure and limit.

53 וגם ענין זה ד״ויעקב הלך לדרכו״ (הליכה מלמטלמ״ע)
מתחיל לאחרי חודש תשרי. דהנה
54 העבודה דשמע״צ ושמח״ת (סיום המועדים דחודש תשרי)
היא ב(שמחה ו)ריקודים, שענין
55 הריקודים הוא (בעיקר ומתחיל) בהרגלים, ובהם גופא
בהעקב שבהם. וע״י שהעקבים
56 מתנשאים (הויבן זיך) ומרקדים, הם מנשאים גם את הראש
(וכח השכל שבו)[40], שגם הוא
57 מרקד בשמחה גדולה למעלה ממדידה והגבלה. ומזה נמשך
כח על העבודה דויעקב הלך לדרכו

And from this is drawn strength for the service of "and Yaakov went on his way" (the walk from below to above) throughout the whole year, beginning from the faculty of action as it is in the heel [including the things "a person tramples with his heels" — *Rashi's phrase for the light mitzvos*, meaning things in which (for whatever reason) he has no vitality (like the heel in the plain sense, which is a matter of the opposite of life)], and from there it continues (in the manner of a walk from below to above) to the faculty of intellect in the head as well, as above.

58 (הליכה מלמטלמ״ע) במשך כל השנה, מתחיל מכח המעשה
כמו שהוא בהעקב [כולל הענינים
59 שאדם דש בעקביו[41], היינו ענינים אשר (מצד איזה סיבה
שתהי׳) אין לו חיות בהם
60 (בדוגמת העקב כפשוטו שהו״ע דהיפך החיים)], ומזה
ממשיך (באופן דהילוך מלמטלמ״ע) גם
61 לכח השכל שבראש, כנ״ל.

DEEP DIVE

Two altars, two Names להוי׳ הנראה אליו — להוי׳ סתם

In Lech Lecha Avram builds two altars within two verses. The first is "to G-d who appeared to him"; the second is simply "to G-d." The Tzemach Tzedek reads the difference as two levels of the Name Havayah: the lower Havayah, which appears — is revealed, within the order of the worlds — and the higher Havayah, hidden, above all appearing. The climb from Terach's land does not stop at the land, nor at the revealed Name; it reaches the Name that is not shown at all.

DEEP DIVE

The heel that hears דער עקב האָט דערהערט

The verse in Toldos says G-d blessed Yitzchak "because (eikev) Avraham heard My voice." Eikev also means heel. The Rebbe Rashab taught, and the Frierdiker Rebbe repeated in a letter and a sicha, that Avraham's greatness was not confined to his mind and heart; it reached his hands and feet, down to the heel of his foot — his heel heard. Avos deRabbi Nasan calls the heel the "angel of death in man," the place with the least life. The maamar sets the climb exactly there: not from the parts of us that already feel alive, but from the parts that do not.

IN AVODAH · CHESHVAN 5787

Where does a person start climbing in Cheshvan? Not from inspiration — from the heel. Rashi gives the heel a content: the "light" mitzvos we trample, the commitments we keep without feeling them. The maamar's instruction is to make those hear: a blessing said as if someone were listening, a minhag kept with attention, a small kindness done fully. The claim is that this is not a lesser avodah but the beginning of the real one, and that it lifts the head — that a person who makes his heel hear ends up thinking differently. Simchas Torah proved it: the feet went first, and the mind followed.

SUMMARY

The plain reading of "go" is a climb from the very bottom, Terach's land, up to malchus and past it to the hidden Name. In a Jew's year this is the second mode of "Yaakov went on his way": a walk from below to above that begins in the heel — the point with the least life, the mitzvos trampled underfoot — and makes it hear, as Avraham's heel heard, until the hearing reaches the head. Simchas Torah's dancing feet are its source.

"Beyond the river your fathers dwelt": two readings, two directions

בעבר הנהר ישבו אבותיכם — שני פירושים, שני כיוונים

BEFORE WE READ

A short section that shows the two readings of "go" are not the Rebbe's invention. The Haggadah quotes Yehoshua: "Beyond the river your fathers dwelt ... Terach, the father of Avraham." On the plain sense it is the embarrassing beginning — our fathers were idolaters. In Chassidus "beyond the river" is the highest address there is: above the river that flows out of Eden, above binah, the source of the Patriarchs' souls. The same phrase carries both the descent and the ascent.

(4) And the two readings above of "go from your land" correspond to the two readings of "beyond the river your fathers dwelt" — *Yehoshua's words in his farewell speech, quoted in the Haggadah*. **The reading [of the inner dimension of Torah] that "beyond the river" is the level that is above (even) "the river that goes out of Eden"** — *Bereishis 2:10* **(binah of Atzilus** — *binah is the river that flows from the Eden of chochmah*), **and the meaning of "beyond the river your fathers dwelt" is that the root of the Patriarchs is from beyond the river, above Atzilus, and from there they were drawn down (to the other bank of the river, that is) into Z"A of Atzilus** — *the emotive attributes, which the Patriarchs embody: chesed, gevurah, tiferes*, **down to "I led him through the whole land of Canaan," the descent and drawing-down into the level of malchus (as above, section 1, that the land of Israel refers to malchus) —**

62 ד) ושני פירושים הנ"ל בלך לך מארצך גו' הם בהתאם לשני
הפירושים ב"בעבר הנהר ישבו
63 אבותיכם"[42]. הפירוש [שבפנימיות התורה[43]] שעבר הנהר
הוא הבחי' שלמעלה (גם) מבחי'
64 ונהר יוצא מעדן[44] (בינה דאצילות) ופירוש בעבר הנהר ישבו
אבותיכם גו' הוא ששרש
65 האבות הוא מעבר הנהר שלמעלה מאצילות ומשם נמשכו
למטה (בעבר השני של הנהר, היינו)
66 בז"א דאצילות, ועד ש"ואולך אותו בכל ארץ כנען"[45] הירידה
וההמשכה בבחינת המלכות
67 (כנ"ל סעיף א' שארץ ישראל קאי על מלכות) – ההליכה
מארצך גו', שקאי על עבר הנהר,

the walking "from your land," which refers to beyond the river, "to the land that I will show you," is a walk from above to below. And the reading (as it is in the plain sense) that "beyond the river" is the place of Terach, and the verse "beyond the river your fathers dwelt" is to their discredit [as is evident from the Sages' dictum "one begins with the disgrace," "at first our fathers were idolaters," as it says, "beyond the river your fathers dwelt" — *Pesachim 116a: Rav's version of the Haggadah's "disgrace" is this very verse*] **— the walking "from your land" (beyond the river) "to the land that I will show you" is a walk and ascent from below to above (as above, section 3).**

68 אל הארץ אשר אראך, הוא הליכה מלמעלה למטה[46].
והפירוש (כמו שהוא בפשטות) שעבר
69 הנהר הוא מקומו של תרח, ומ"ש בעבר הנהר ישבו
אבותיכם גו' הוא לגריעותא [כדמוכח
70 ממרז"ל[47] מתחיל בגנות כו' מתחילה עובדי ע"ז היו אבותינו
כו' שנאמר בעבר הנהר
71 ישבו אבותיכם גו'] – ההליכה מארצך גו' (עבר הנהר) אל
הארץ אשר אראך, הילוך ועלי'
72 מלמטלמ"ע[48] (כנ"ל סעיף ג').

DEEP DIVE

The river that goes out of Eden ונהר יוצא מעדן

Eden is chochmah, the point of wisdom; the river that flows out of it is binah, understanding, which widens the point into a stream. "Beyond the river" in Chassidus therefore means higher than binah — the Patriarchs' souls are rooted above the order of Atzilus altogether, and their life in the world is a descent from there, down through the emotive attributes they personify, into the land. The same words, on the Haggadah's reading, name the lowest point in the family's story. The maamar lets both stand: the phrase is a river with two banks.

IN AVODAH · CHESHVAN 5787

The Haggadah does not hide where we come from, and Chassidus does not deny where we come from either — it adds that we also come from somewhere else. A person can tell his own story both ways and both are true: the idolatrous house, and the root above the river. The maamar's point is that the walk out of one and the walk down from the other are the same walk. Honesty about the bottom and confidence in the root are not in tension.

SUMMARY

"Beyond the river your fathers dwelt" has a Chassidic reading — above the river of Eden, above binah, the root of the Patriarchs — and a plain reading, Terach's land, the disgrace with which the Haggadah begins. The two readings carry the two directions of "go": descent from the root to the land, and ascent from the bottom to the land.

Both at once: two statures, a complete year

לך לך — שני הפירושים יחד: קוממיות, ושנת העיבור

BEFORE WE READ

The two readings are opposite — one goes down, one goes up. The Rebbe's rule is that when two opposite meanings sit in one word, the word means both together. "Go, go" is a command to walk in both directions. The proofs are two verses from the end of Bechukosai: "I will walk among you," in the plural, and "I will lead you upright," komemiyus, which the Talmud reads as two statures. Then the maamar lands in its own year, 5738, a leap year that completed a nineteen-year cycle by matching the sun and the moon — and reads that calendar as the union of two services, the giver's and the receiver's, the tzaddik's and the baal teshuvah's. The end is the Zohar's: G-d rests only in a whole place.

(5) Now, although the two readings above of "go, go" are two different and opposite readings, nevertheless, since both readings are in the same word (the word "go"), it is proven from this — *by the principle the Rebbe derives elsewhere from the word shaatnez, that one word carrying two meanings means both* **that the matter of "go, go" [and the instruction for every Jew in this parsha] includes both modes together, a walk from above to below and a walk from below to above. Like "I will walk among you"** — *Vayikra 26:12, vehis'halachti*, **where "I will walk" (a plural form** — *the reflexive doubling of the verb*) **includes both levels of walking above. And so too in the matter of "I will lead you upright," komemiyus, where "komemiyus" (a plural form) indicates two statures** — *the Gemara: two hundred cubits, two statures of Adam* **[a stature of direct light and a stature of returning light** — *ohr yashar, what descends from above; ohr chozer, what is sent back up from below*, **which parallel the two levels of walking above]: the intent is that "komemiyus" includes both statures together.**

73 ה) והנה הגם שב' פירושים הנ"ל ב"לך לך" הם שני פירושים שונים והפכיים, מ"מ, מכיון

74 שב' הפירושים הם באותה התיבה (תיבת לך), מוכח מזה[49], שענין "לך לך" [וההוראה

75 לכאו"א מישראל שבפרשה זו] כולל ב' האופנים יחד, הילוך מלמעלה למטה והילוך מלמטה

76 למעלה. ובדוגמת "והתהלכתי בתוככם"[50] ש"והתהלכתי" (לשון רבים) כולל[51] ב' בחינות

77 הילוך הנ"ל[52]. וכ"ה גם בענין ואולך אתכם קוממיות[53], ש"קוממיות" (לשון רבים[54])

78 מורה על ב' קומות[55] [קומה דאור ישר וקומה דאור חוזר, שהם דוגמת ב' בחינות הילוך

79 הנ"ל[56], הכוונה בזה היא ש"קוממיות" כולל ב' הקומות יחד.

And this may be connected with this year (in particular), which is a leap year, and more than that, a leap year that completes a small cycle — *the nineteen-year cycle of the calendar, at the end of which the solar and lunar years come level*, **in which the matching of the solar year with the lunar year is brought about (in its full perfection). For the sun is the giver** — *the mashpia* — **like the walk from above to below; and the moon (which "has nothing of its own"** — *the Zohar: the moon only reflects*) **is the receiver — like the walk from below to above.**

80 ויש לקשר זה עם שנה זו (ביחוד), שהיא שנת העיבור, ויתירה מזו שהיא שנת העיבור

81 דסיום מחזור קטן, שבה נעשה ההתאמה דשנת החמה עם שנת הלבנה (בתכלית השלימות)[57].

82 דהנה שמש הוא בחי' משפיע – דוגמת ענין ההילוך מלמעלמ"ט, ולבנה (דלית לה מגרמה

83 כלום[58]) הוא בחי' מקבל – דוגמת ענין ההילוך מלמטלמ"ע. וענין שנת העיבור (ובפרט

84 שנת העיבור דסיום מחזור קטן) הוא צירוף וחיבור ב'
העבודות [העבודה דשמש (בחי'

And the matter of a leap year (and especially a leap year that completes a small cycle) is the joining and union of the two services [the service of the sun (the giver, the walk from above to below, which in general is the service of tzaddikim), and the service of the moon (the receiver, the walk from below to above, which in general is the service of baalei teshuvah)], so that they become one thing (a whole year — *shanah temimah, the leap year's thirteen months*), **as was explained above at length. And as we say** *in Nishmas on Shabbos*, **"our eyes shining like the sun and like the moon," where the intent is [not only that both qualities be present, the quality of the sun and the quality of the moon, but also] that the two things (and qualities) be as one.**

85 משפיע, הילוך מלמעלמ"ט, שבכללות הוא[59] עבודת
הצדיקים), והעבודה דלבנה (בחי'

86 מקבל, הילוך מלמטה למעלה, שבכללות הוא[59] עבודת
הבעלי תשובה)], שייעשו ענין אחד

87 (שנה תמימה), כמשנ"ת לעיל[60] בארוכה. וכמ"ש[61] ועינינו
מאירות כשמש וכירח,

88 שהכוונה בזה היא [לא רק שיהיו ב' המעלות, המעלה דשמש
והמעלה דירח אלא גם] שב'

89 הענינים (והמעלות) יהיו כאחד.

And this [the joining and union of the two things above] is a preparation and a vessel [in the manner of a limb — *ever*, **which does not only receive but also transmits] for the drawing-down of the Infinite Light that is beyond the category of "above and below." [And in the manner of what is known** *from Likkutei Torah*, **that after the completion of the arousal from below (the level of the moon) and the revelation of the arousal from above (the level of the sun) (which is drawn through the arousal from below), there is drawn afterward a level of arousal from above from a place that no arousal from below reaches at all** — *a gift that cannot be earned, given only once everything that can be earned has been*.**]**

90 וענין זה [צירוף ואיחוד ב' ענינים הנ"ל] הוא הכנה וכלי
[ובאופן דאבר, שהוא לא רק

91 מקבל אלא גם ממשיך[62]] להמשכת אוא"ס שלמעלה מגדר
"מעלה ומטה". [וע"ד הידוע[63]

92 שלאחרי השלימות דאתערותא דלתתא (בחי' לבנה) וגילוי
אתערותא דלעילא (בחי' שמש)

93 (הנמשכת ע"י אתערותא דלתתא) נמשך אח"כ בחי'
אתערותא דלעילא ממקום שאין אתערותא

94 דלתתא מגעת שם כלל]. ששלימות העבודה [בצירוף ב'
ענינים הנ"ל, שנה תמימה] הוא האתר

For the completeness of the service [in the joining of the two things above, a whole year] is "the whole place," which is a vessel for the indwelling of the Infinite Light, for "the Holy One rests in a whole place" — *the Zohar: the Divine presence settles only in something complete*. **Until, through this, the drawing-down of the Essence comes about, which is the true and ultimate completeness. And Israel and the Holy One become (through the Torah) entirely one** — *the Zohar's phrase, Israel, the Torah and the Holy One are all one*, **in a manner that no division between them is possible, since the Torah of truth testifies that they are one.**

95 שלים, שהוא כלי להשראת אוא"ס, דקוב"ה שריא באתר
שלים[64]. ועד שעי"ז נעשה המשכת

96 העצמות שהוא אמיתית ותכלית השלימות. ונעשים ישראל
וקוב"ה (ע"י אורייתא) כולא

97 חד[65], ובאופן שאין שייך לחלק ביניהם, מכיון שתורת אמת
מעידה שהם חד.

DEEP DIVE

Komemiyus: two statures קוממיות — ב' קומות

The Torah promises, "I will lead you upright," komemiyus. In Bava Basra, R. Meir takes the doubled form literally: two hundred cubits, twice the stature of Adam. The Maharsha notes the plural. Chassidus (Imrei Binah, Ohr HaTorah, and the Rebbe's own maamar of 5711) names the two statures: ohr yashar, direct light descending from above, and ohr chozer, returning light rising from below. In the future the two will be one — which is exactly what "go, go" asks of a Jew now.

DEEP DIVE

The leap year of 5738 שנת העיבור דסיום מחזור קטן

The Jewish calendar follows the moon but is anchored to the sun by adding a month seven times in nineteen years. 5738 was the last of those nineteen; at its close the solar and lunar years came level. The Rebbe's letter of 6 Tishrei 5738 (Likkutei Sichos vol. 14) and the sicha of Motzaei Shabbos Noach drew the lesson: sun and moon are giver and receiver, tzaddik and baal teshuvah, and a "whole year" is their union. 5787 is a leap year too — the eleventh year of the cycle, not the one that closes it — so the maamar's "whole year" is also ours. What carries over in full is the structure: a year is whole only when both services are in it.

CHART · SUN, MOON AND THE WHOLE YEAR — OIS HEI

SUN · משפיע

From above to below

The giver. Direct light, ohr yashar. In general: the service of tzaddikim. Reading 1 of "go."

LEAP YEAR · שנה תמימה

Both joined

5738 closed a nineteen-year cycle: sun and moon came level. Komemiyus — two statures as one. The "whole place" in which the Essence rests.

MOON · מקבל

From below to above

The receiver, "with nothing of its own." Returning light, ohr chozer. In general: the service of baalei teshuvah. Reading 2 of "go."

IN AVODAH · CHESHVAN 5787

Most of us lean one way. Some give — teach, lead, carry light down into a situation. Some receive — learn, return, climb. The maamar refuses the choice: the parsha's word says both, and a year is only "whole" when both are in it. Concretely: the teacher davens like a beginner; the one coming back takes on a piece of giving. And the promise at the end is larger than either — what comes to a whole place is not more of what we earned but something from where earning does not reach.

SUMMARY

Two opposite readings in one word mean both: "go, go" commands a walk down and a walk up together, as "I will walk among you" and komemiyus, two statures of direct and returning light, say in the plural. 5738, a leap year completing the nineteen-year cycle, matched sun and moon — giver and receiver, tzaddik and baal teshuvah — into one whole year, and a whole place is the vessel in which the Infinite Light rests and Israel and G-d are one.

Glossary

אב רם	*Av Ram*	“Exalted father”: Torah Ohr’s reading of the name Avram as the intellect hidden from every thought, above chochmah.
שכל הנעלם מכל רעיון	*Sechel hane’elam mikol ra’ayon*	The intellect concealed from every thought; the supernal wisdom before it becomes any idea (chochmah stimaah).
מלכות	*Malchus*	The last sefirah, “the land”; the revealed world (alma de’isgalya) in which the higher levels are shown.
אשר אראך	*Asher ar’eka*	“That I will show you” — read either of the land (shown to Avram) or of Avram (shown to himself).
מהלך / עומד	*Mehalech / omed*	Walker and stander: a soul in a body moves between levels; angels and souls above stand in place.
יחידה	*Yechidah*	The fifth and innermost level of the soul, “receiving from the One”; it has no counterpart in the other side.
בבואה דבבואה	*Bavua devavua*	“A shadow of a shadow” (Gittin 66a); what demons lack — in Chassidus, the kelipah’s lack of a yechidah.
תחתיים שניים ושלישיים	*Tachtiyim, sheniyim, shelishiyim*	The three decks of Noah’s ark (Bereishis 6:16), read as the three levels of the soul’s elevation.
ויעקב הלך לדרכו	*VeYaakov halach ledarko*	“And Yaakov went on his way”: the return to the working year after Tishrei, in both directions.
עקב	*Eikev*	Heel; also “because.” The lowest point of the body, which in Avraham “heard.”
דערהערן	*Derheren*	Yiddish: to hear through, to sense inwardly; the hearing of G-dliness that reaches even the heel.
הוי׳ דלעילא / דלתתא	*Havayah dile’ila / diltata*	The higher, hidden Name and the lower Name that “appears”; Avram’s two altars.
עבר הנהר	*Ever hanahar*	“Beyond the river”: above the river of Eden (binah) — or, in the plain sense, Terach’s land.
קוממיות	*Komemiyus*	“Upright” (Vayikra 26:13); plural form read as two statures: direct light and returning light.
אור ישר / אור חוזר	*Ohr yashar / ohr chozer*	Direct light descending from above; returning light rising from below.
שנת העיבור	*Shenas ha’ibur*	Leap year of thirteen months; 5738 closed a nineteen-year cycle, matching sun and moon.
אתערותא דלעילא / דלתתא	*Isarusa dile’ila / diltata*	Arousal from above / from below; the highest arousal comes from where no effort reaches.
אתר שלים	*Asar shelim*	“A whole place” (Zohar): the completeness in which the Divine presence rests.

Apparatus: the footnotes as printed

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

№	SECTION	AS PRINTED	ENGLISH	STATUS · NOTE
*	א	יצא לאור בקונטרס מוצאי ש"פ לך לך – ה'תשל"ח, "עש"ק וירא ה'תשל"ח".	Published in Kuntres Motzaei Shabbos Parshas Lech Lecha 5738, "Erev Shabbos Kodesh Vayeira 5738."	AS CITED The asterisk note of the Melukat; the kuntres itself (second witness) carries the publisher's foreword dated Erev Shabbos Vayeira 5738 and the note that the sicha was printed in Likkutei Sichos vol. 20 p. 301. *The asterisk note of the Melukat printing: the maamar was edited and issued as its own kuntres that week — the editorial status is* מוגה. Sefer HaMaamarim Bereishis I
1‡	א	תו"ח לך לך פט, א. אוה"ת שם (כרך ו') תתרעט, ב.	Torah Chaim, Lech Lecha 89a. Ohr HaTorah there (vol. 6) 1079b.	AS CITED Torah Chaim and Ohr HaTorah locators as cited. ‡ The kuntres witness reads תו"ח לך לך פט, ב where the Melukat has פט, א — spot-check against the volume. ‡ *Second witness (the kuntres) reads* פט, ב.
2	א	ר"פ לך לך. וראה גם תו"ח שם (פ, א). אוה"ת שם תתרעב, א ואילך.	Beginning of Lech Lecha. See also Torah Chaim there (80a); Ohr HaTorah there 1072a ff.	VERIFIED Opened: Torah Ohr, Lech Lecha, opening discourse (Library, chabadlibrary.org) — אברם: אב רם, שכל הנעלם מכל רעיון. The Rebbe cites the same locators (תו"א ר"פ לך; אוה"ת ח"ד תרפה, א) for this reading in a sicha of Chayei Sarah 5713. *Torah Ohr, opening discourse of Lech Lecha:* אברם — אב רם, שכל הנעלם מכל רעיון. chabadlibrary.org (Torah Ohr Lech Lecha)
3	א	אוה"ת לך לך (כרך ד') תרפה, א. וראה גם תו"ח שם.	Ohr HaTorah, Lech Lecha (vol. 4) 685a. See also Torah Chaim there.	AS CITED Ohr HaTorah Lech Lecha (vol. 4) 685a as cited; corroborated by the Rebbe's citation of the same locator elsewhere (Toras Menachem, Chayei Sarah 5713). *The Tzemach Tzedek's glosses on the Torah Ohr discourse.*
4	א	כ"מ בתו"ח שם (תחילת סעיף ב'). ושם פא, רע"א – באו"א קצת.	So it appears in Torah Chaim there (beginning of §2); and there 81a top, somewhat differently.	AS CITED Torah Chaim locator as cited.
5	א	תו"א יא, ב. תו"ח שם פא, רע"א. אוה"ת שם (כרך ו') תתרעג, א.	Torah Ohr 11b. Torah Chaim there 81a top. Ohr HaTorah there (vol. 6) 1073a.	VERIFIED Opened: Torah Ohr 11b (Library) — אשר אראך, פי' אראה ואגלה אותך בעצמך. The Rebbe quotes the same phrase from Torah Ohr in sichos of 5742, 5751 and 5752. *Torah Ohr 11b:* פי' אראה ואגלה אותך — אשר אראך בעצמך. chabadlibrary.org (Torah Ohr 11b)

№	SECTION	AS PRINTED	ENGLISH	STATUS · NOTE
6	א	תו"ח שם. ובאוה"ת שם: בעצמך ומהותך.	Torah Chaim there. In Ohr HaTorah there: "in yourself and your essence."	AS CITED Torah Chaim and Ohr HaTorah readings as cited.
7	א	ראה לקמן סוס"ב.	See below, end of §2.	VERIFIED Internal cross-reference; the end of §2 (lines 32–35) states that the descent to malchus is for the sake of revelation in BY"A. *Internal cross-reference; the end of §2 confirms it.*
8	א	ראה תו"א שם יא, ב ואילך (ובתו"ח שם פא, סע"א ואילך. אוה"ת שם תתרעג, ב), שהירידה דבחי' אברם למטה היא ע"י (גילוי) בחינה שלמעלה מבחי' אברם. ובאוה"ת שם (כרך ד') תרפז, א בשוה"נ, שהיא ירידה צורך עלי".	See Torah Ohr there 11b ff. (and Torah Chaim there 81a end ff.; Ohr HaTorah there 1073b): the descent of the level of Avram below is brought about by (the revelation of) a level higher than Avram. And in Ohr HaTorah there (vol. 4) 687a, in the margin: it is a descent for the sake of ascent.	AS CITED Torah Ohr 11b opened for note 5; the inference (descent through a level above Avram; descent for the sake of ascent) reproduced as cited. *Torah Ohr 11b opened (note 5); the inference as cited.*
9	ב	ראה אוה"ת שם תרפח, סע"א, שענין לך לך "קאי על ירידת הנשמה בגוף".	See Ohr HaTorah there 688a end: the matter of Lech Lecha "refers to the soul's descent into the body."	AS CITED Ohr HaTorah 688a as cited. The phrase "קאי על ירידת הנשמה בגוף" is quoted in the same form in a sicha of Lech Lecha 5742.
10‡	ב	ראה בהמצויין לעיל ע' רמט הערה 50. ובכ"מ.	See the sources cited above, p. 249, note 50; and elsewhere.	VERIFIED Opened: the cross-reference resolves to Mayim Rabbim 5738 note 50 (Torah Ohr 30a; the soul becomes a "מהלך") — last week's edition, where the note was grounded. ‡ The kuntres phrases the reference by title, the Melukat by page. = *Mayim Rabbim 5738 note 50 (Torah Ohr 30a: the ascent is to become a "walker").* ‡ *The kuntres reads:* ראה בהמצויין בד"ה מים רבים ש.ז. הערה *50.* reshimu.ai — Mayim Rabbim 5738
11	ב	ראה אוה"ת שם תרעט, א: "לך לך, שיהי' בבחי' מהלך ולא בבחי' עומד". ושם ע"ב: שזהו "עיקר פי' לך לך".	See Ohr HaTorah there 679a: "Lech lecha — that he be a walker and not a stander." And there, side b: this is "the main meaning of lech lecha."	AS CITED Ohr HaTorah Lech Lecha 679a as cited. Corroboration: the Rebbe's index to Likkutei Sichos records the same quotation and locator (vol. 20 pp. 56, 295). *The Rebbe cites the same Ohr HaTorah locator in Likkutei Sichos vol. 20.*
12	ב	לקו"ת ראה כה, א.	Likkutei Torah, Re'eh 25a.	VERIFIED Opened: Sefaria, Likkutei Torah, Re'eh — ויחידה הוא לשון נקבה שמקבלת מיחיד. Sefaria's own source-notes on the passage cite this maamar (ד"ה לך לך תשל"ח ובהערה *12). *Likkutei Torah, Re'eh:* יחידה ... שמקבלת מיחיד. Sefaria
13‡	ב	ראה ד"ה צהר תעשה תש"ז פ"ל (ע' 187). וראה גם ד"ה ועשית ציץ עת"ר (ע' קס).	See d"h Tzohar Taaseh 5707 ch. 30 (p. 187). See also d"h Ve'asisa Tzitz 5670 (p. 160).	AS CITED D"h Tzohar Taaseh 5707 ch. 30 and d"h Ve'asisa Tzitz 5670 as cited. ‡ Numbered *12 in the kuntres. ‡ *In the kuntres this is note *12.*

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14	ב	גיטין סו, א. לקו"ת תצא לז, ג. ד"ה ועשית ציץ שם. צהר תעשה שם.	Gittin 66a. Likkutei Torah, Teitzei 37c. D"h Ve'asisa Tzitz there. Tzohar Taaseh there.	VERIFIED Opened: Sefaria, Gittin 66a — בבואה אית להו, בבואה דבבואה לית להו. Likkutei Torah Teitzei and the maamarim as cited; the Rebbe Rashab's 5670 discourses use the same Gemara for the yechidah (Library). *Gittin 66a:* בבואה אית להו, בבואה דבבואה לית להו. Sefaria
15	ב	לשון הגמרא – חגיגה ה, ב.	The wording of the Gemara — Chagigah 5b.	VERIFIED Opened: Sefaria, Chagigah 5b — מאיגרא רם לבירא עמיקתא. *Chagigah 5b:* מאיגרא רם לבירא עמיקתא. Sefaria
16	ב	ד"ה זה היום תש"ט ספ"ב ואילך. וראה הביאור בזה לקו"ש ח"ג ע' 846.	D"h Zeh HaYom 5709, end of ch. 2 ff. See the explanation in Likkutei Sichos vol. 3, p. 846.	AS CITED D"h Zeh HaYom 5709 and Likkutei Sichos vol. 3 p. 846 as cited.
17	ב	לקו"ד כה, ב ואילך. סה"ש תש"ב ע' 75.	Likkutei Dibburim 25b ff. Sefer HaSichos 5702, p. 75.	AS CITED Likkutei Dibburim and Sefer HaSichos 5702 as cited; the Rebbe cites the same two locators for the Frierdiker Rebbe's teaching on an aliyah to the Torah (Toras Menachem, Shavuos 5732; Library). *The Rebbe cites the same two locators for this teaching elsewhere (Toras Menachem, Shavuos 5732).*
18	ב	נח ו, טז. וראה לקמן הערה 27.	Noach 6:16. See below, note 27.	VERIFIED Opened: Sefaria, Genesis 6:16. *Bereishis 6:16:* תחתים שנים ושלשים תעשה. Sefaria
19‡	ב	לקו"ש ח"כ ע' 286-7.	Likkutei Sichos vol. 20, pp. 286–7.	AS CITED Likkutei Sichos vol. 20 as cited. ‡ The kuntres cites the sicha by occasion (Motzaei Shabbos Noach §9) with the page in brackets; the Rebbe's index to the current printing lists the teivah discussion at pp. 291–297 — pagination differs between printings; spot-check. ‡ *The kuntres reads:* שיחת לקו"ש ח"כ ע' [286-7] מוצאי ש"פ נח סעיף ט' *286-7]. The index of the current printing locates the teivah discussion at pp. 291–297; spot-check the page.*
20‡	ב	הובאה בד"ה צהר תעשה תרצ"ה בתחלתו ובכ"מ (ראה הוספות לכתר שם טוב (הוצאת קה"ת, תשנ"ט) סי' יא).	Cited at the beginning of d"h Tzohar Taaseh 5695 and elsewhere (see the addenda to Kesser Shem Tov, Kehot ed. 5759, §11).	AS CITED D"h Tzohar Taaseh 5695 and the Kesser Shem Tov addenda as cited. ‡ The kuntres cites §10 of the addenda; the Melukat cites §11 of the 5759 edition. ‡ *The kuntres reads:* ראה הוספות לכש"ט (הוצאת קה"ת) סי' י — *the Melukat updates the locator to the 5759 edition.*

№	SECTION	AS PRINTED	ENGLISH	STATUS · NOTE
21	ב	נח ז, א.	Noach 7:1.	VERIFIED Opened: Sefaria, Genesis 7:1. *Bereishis 7:1:* בא אתה וכל ביתך אל התבה. Sefaria
22	ב	לשון כ"ק מו"ח אדמו"ר בד"ה צהר תעשה שם.	The wording of my father-in-law, the Rebbe, in d"h Tzohar Taaseh there.	VERIFIED Opened: the Frierdiker Rebbe's wording "ענין תיבת נח היא הוראה בסדר עבודה" in d"h Tzohar Taaseh 5695 (Sefer HaMaamarim Kuntresim II p. 344), as quoted in the sources to HaYom Yom (Library). *The phrase "הוראה בסדר עבודה" confirmed in d"h Tzohar Taaseh 5695 (Sefer HaMaamarim Kuntresim II p. 344) as quoted in the HaYom Yom sources.*
23‡	ב	ראה בארוכה לקו"ש שם ע' 269, וע' 282.	See at length Likkutei Sichos there, p. 269 and p. 282.	AS CITED Likkutei Sichos vol. 20 pp. 269, 282 as cited. ‡ The kuntres cites the sichos by occasion; see note 19 on pagination. ‡ *The kuntres reads:* שיחת מוצאי ש"פ בראשית (ס"ד לקו"ש שם ע' *269]* ושיחת מוצאי ש"פ נח הערה *15* ע' *282]. Pagination differs between printings (cf. Mayim Rabbim notes 48–49).*
24‡	ב	ראה ד"ה מים רבים סעיף ו' (לעיל ע' רמט).	See d"h Mayim Rabbim §6 (above, p. 249).	VERIFIED Opened: Mayim Rabbim 5738 §6 (last week's edition) — "ויעקב הלך לדרכו ... ועד לבחי' מים רבים." ‡ The kuntres cites it as ש.ז. with the kuntres-series pages קמ–קמא. = *Mayim Rabbim 5738 §6 (last week's edition).* ‡ *The kuntres reads:* ש.ז. סעיף ו' לעיל ע' *קמ-קמא].* reshimu.ai — Mayim Rabbim 5738
25	ב	(נח ז, יז) תו"א ט, סע"א.	(Noach 7:17) Torah Ohr 9a end.	VERIFIED Opened: Sefaria, Genesis 7:17 — ותרם מעל הארץ. Torah Ohr 9a as cited (the d"h Mayim Rabbim discourse grounded last week). *Bereishis 7:17:* וירבו המים וישאו את התבה ותרם מעל הארץ. *Torah Ohr as cited.* Sefaria
26	ב	נח ח, ד. וראה אוה"ת נח ע, א. (כרך ג) תרמג, ב ואילך.	Noach 8:4. See Ohr HaTorah, Noach 70a; (vol. 3) 643b ff.	VERIFIED Opened: Sefaria, Genesis 8:4 — ותנח התבה. Ohr HaTorah as cited. *Bereishis 8:4:* ותנח התבה. *Ohr HaTorah as cited.* Sefaria

№	SECTION	AS PRINTED	ENGLISH	STATUS · NOTE
27	ב	ראה אוה"ת שם תרכו, א (מרמ"ז), שגי הבחינות תחתיים שניים ושלישיים הם בי"ע אצילות וא"ק. וידוע (שע"ק להרח"ו ח"ג פ"ב. ע"ח שער דרושי אבי"ע פ"ג – הובא בהמשך תרס"ו ע' רל. ד"ה ויהי אומן עטר"ת פ"א. ובכ"מ) שנר"ן הם מבי"ע, חי' מאצי', ויחידה מא"ק. וזהו גם הכוונה במ"ש בלקו"ד שם, שחמשה השמות נרנח"י הם תחתיים שניים שלישיים רביעיים וחמישים שהם ד' עולמות אבי"ע ועולמות א"ס שלמעלה מאצילות, שמונה העולמות בי"ע לג' בחינות – כהפי' (אוה"ת שם, משל"ה), שתחתיים שניים ושלישיים הם בי"ע (ועפ"ז יש "רביעיים וחמישיים" – ובדוגמת ה' שמות דנשמה).	See Ohr HaTorah there 627a (from the Ramaz): the three levels — lower, second and third — are Beriah-Yetzirah-Asiyah, Atzilus and Adam Kadmon. And it is known (Shaarei Kedushah of R. Chaim Vital III:2; Etz Chaim, Shaar Drushei ABY"A ch. 3 — cited in Hemshech 5666 p. 230; d"h Vayehi Omein 5679 ch. 1; and elsewhere) that nefesh-ruach-neshamah are from BY"A, chayah from Atzilus, and yechidah from Adam Kadmon. This is also the intent of Likkutei Dibburim there, that the five names NRNCh"Y are lower, second, third, fourth and fifth — the four worlds ABY"A and the worlds of Ein Sof above Atzilus — counting the worlds BY"A as three levels, as in the reading (Ohr HaTorah there, from the Shelah) that lower, second and third are BY"A (whence there are "fourth and fifth," corresponding to the five names of the soul).	AS CITED Ohr HaTorah, Shaarei Kedushah, Etz Chaim, Hemshech 5666 p. 230 and d"h Vayehi Omein 5679 as cited. Corroboration: the Rebbe's index to Likkutei Sichos lists Shaarei Kedushah III:2 (נר"נ מבי"ע חי' מאצי' ויחידה מא"ק) at vol. 20 p. 297. *The Rebbe's index to Likkutei Sichos records the same Shaarei Kedushah locator (vol. 20 p. 297).*
28	ב	תו"א ריש פרשתנו (וראה הגהות הצ"צ לשם אוה"ת לך תרפה, ב. תרפט, ב).	Torah Ohr, beginning of our parsha (and see the Tzemach Tzedek's glosses on it, Ohr HaTorah Lech Lecha 685b; 689b).	VERIFIED Opened: Torah Ohr, Lech Lecha, opening discourse (note 2). The Tzemach Tzedek's glosses as cited. *Torah Ohr, Lech Lecha, opening discourse (note 2).* chabadlibrary.org (Torah Ohr Lech Lecha)
29	ב	תו"ח שם פג, ד ואילך. אוה"ת שם (כרך ו') תתרעה, סע"א ואילך. וראה גם תו"א יא, סע"ג.	Torah Chaim there 83d ff. Ohr HaTorah there (vol. 6) 1075a end ff. See also Torah Ohr 11c end.	AS CITED Torah Chaim, Ohr HaTorah and Torah Ohr 11c as cited.
30	ג	וכ"ה בל"ת להאריז"ל – מובא במקומות שבהערה 1.	So too in Likkutei Torah of the Arizal — cited in the sources in note 1.	AS CITED Likkutei Torah of the Arizal as cited.
31	ג	ראה במדב"ר רפי"ט: מי יתן טהור מטמא . . כגון אברהם מתרח.	See Bamidbar Rabbah, beginning of ch. 19: "Who can bring a pure thing out of an impure one ... such as Avraham from Terach."	VERIFIED Opened: Sefaria, Bamidbar Rabbah 19:1 — מי יתן טהור מטמא לא אחד, כגון אברהם מתרח. *Bamidbar Rabbah 19:1, opening.* Sefaria
32	ג	פרשתנו יב, ז.	Our parsha, 12:7.	VERIFIED Opened: Sefaria, Genesis 12:7. *Bereishis 12:7:* ויבן שם מזבח לה' הנראה אליו. Sefaria
33	ג	שם, ח.	There, verse 8.	VERIFIED Opened: Sefaria, Genesis 12:8. *Bereishis 12:8:* ויבן שם מזבח לה'. Sefaria
34	ג	אוה"ת פרשתנו (כרך ד') תרפד, ב. תרפז, ב. תרפט, סע"א. ד"ה בחודש השלישי תש"ב.	Ohr HaTorah, our parsha (vol. 4) 684b; 687b; 689a end. D"h Bachodesh HaShlishi 5702.	AS CITED Ohr HaTorah and d"h Bachodesh HaShlishi 5702 as cited.
35	ג	אדר"נ ספל"א.	Avos deRabbi Nasan, end of ch. 31.	VERIFIED Opened: Sefaria, Avos deRabbi Nasan 31 (end) — מלאך המות בעולם, מלאך המות באדם זה עקיביו של אדם. *Avos deRabbi Nasan 31 end:* מלאך המות זה עקיביו — בעולם, מלאך המות באדם של אדם. Sefaria

№	SECTION	AS PRINTED	ENGLISH	STATUS · NOTE
36	ג	תולדות כו, ה.	Toldos 26:5.	VERIFIED Opened: Sefaria, Genesis 26:5. *Bereishis 26:5:* עקב אשר שמע אברהם בקולי. Sefaria
37	ג	סה"מ תש"ח ס"ע 253. התמים ח"ו ע' נב.	Sefer HaMaamarim 5708, end of p. 253. HaTamim vol. 6, p. 52.	AS CITED Sefer HaMaamarim 5708 p. 253 and HaTamim vol. 6 p. 52 as cited. Corroboration: the Rebbe cites the same two locators (with Igros Kodesh of the Frierdiker Rebbe III p. 563) for the heel that "האָט דערהערט" in d"h Tanu Rabbanan Ner Chanukah 5738 (Melukat; Library). *The Rebbe cites the same two locators for this teaching in d"h Tanu Rabbanan Ner Chanukah 5738 (Melukat), adding Igros Kodesh of the Frierdiker Rebbe vol. 3 p. 563.*
38	ג	תניא פי"ח.	Tanya ch. 18.	VERIFIED Opened: Sefaria, Tanya ch. 18 — אהבה מסותרת שבלב כללות ישראל, שהיא ירושה לנו מאבותינו. *Tanya ch. 18:* שהיא ירושה לנו ... אהבה מסותרת מאבותינו. Sefaria
39‡	ג	תו"ח שמות תקלז, סע"ב [בהוצאה החדשה – תצוה ח"ב שסג, סע"ב]. וראה גם לקו"ת סוכות עח, ד. שמע"צ פט, ב.	Torah Chaim, Shemos 537b end [in the new edition — Tetzaveh vol. 2, 363b end]. See also Likkutei Torah, Sukkos 78d; Shemini Atzeres 89b.	AS CITED Torah Chaim and Likkutei Torah locators as cited. ‡ The bracketed new-edition locator is the Melukat's addition. ‡ *The bracketed new-edition locator is the Melukat's addition; the kuntres has only* תו"ח שמות תקלז, סע"ב.
40‡	ג	ראה גם לקו"ש שם ע' 267 ואילך.	See also Likkutei Sichos there, p. 267 ff.	AS CITED Likkutei Sichos vol. 20 p. 267 as cited. ‡ The kuntres cites the sicha by occasion (Motzaei Shabbos Bereishis §3). ‡ *The kuntres reads:* שיחת מוצאי שבת בראשית ס"ג *[*לקו"ש שם ע' *267* ואילך*].*
41	ג	רש"י ר"פ עקב.	Rashi, beginning of Eikev.	VERIFIED Opened: Sefaria, Rashi on Deuteronomy 7:12 — אם המצוות קלות שאדם דש בעקביו תשמעון. *Rashi, Devarim 7:12:* מצוות קלות שאדם דש בעקביו. Sefaria
42	ד	יהושע כד, ב. ובאוה"ת פרשתנו תרפב, ב הובאו ב' הפירושים דלקמן.	Yehoshua 24:2. In Ohr HaTorah, our parsha, 682b, both readings below are cited.	VERIFIED Opened: Sefaria, Joshua 24:2. Ohr HaTorah 682b as cited; the Library's Ohr HaTorah carries the "בעבר הנהר ישבו אבותיכם" discussions in Lech Lecha and Vayikra. *Yehoshua 24:2:* בעבר הנהר ישבו אבותיכם מעולם. *Ohr HaTorah as cited.* Sefaria

№	SECTION	AS PRINTED	ENGLISH	STATUS · NOTE
43	ד	תו"א כה, א. עה, ד. דרמ"צ פב, ב. ובכ"מ.	Torah Ohr 25a; 75d. Derech Mitzvosecha 82b; and elsewhere.	AS CITED Torah Ohr 25a, 75d and Derech Mitzvosecha 82b as cited. The reading itself (עבר הנהר = above the river that goes out of Eden, i.e. above binah) is confirmed in Likkutei Torah and the Siddur im Dach in the Library. *Torah Ohr's reading of* עבר הנהר *as above the "river that goes out of Eden" confirmed in the Library (Torah Ohr, Likkutei Torah); the folio locators as cited.*
44	ד	בראשית ב, יו"ד.	Bereishis 2:10.	VERIFIED Opened: Sefaria, Genesis 2:10. *Bereishis 2:10:* ונהר יוצא מעדן. Sefaria
45	ד	יהושע שם, ג.	Yehoshua there, verse 3.	VERIFIED Opened: Sefaria, Joshua 24:3. *Yehoshua 24:3:* ואולך אותו בכל ארץ כנען. Sefaria
46	ד	ראה גם אוה"ת שם תרצ, ב.	See also Ohr HaTorah there 690b.	AS CITED Ohr HaTorah 690b as cited.
47	ד	פסחים קטז, א.	Pesachim 116a.	VERIFIED Opened: Sefaria, Pesachim 116a — מתחיל בגנות ומסיים בשבח: רב אמר; מתחלה עובדי עבודה זרה היו אבותינו. *Pesachim 116a:* מתחלה ... מתחיל בגנות עובדי עבודה זרה היו אבותינו. Sefaria
48	ד	ראה גם אוה"ת שם תרצא, ב.	See also Ohr HaTorah there 691b.	AS CITED Ohr HaTorah 691b as cited.
49	ה	ראה לקו"ש ח"ג ע' 782 (הערי' לזה מ"שעטנז").	See Likkutei Sichos vol. 3, p. 782 (the proof for this from "shaatnez").	AS CITED Likkutei Sichos vol. 3 p. 782 as cited.
50	ה	בחוקותי כו, יב.	Bechukosai 26:12.	VERIFIED Opened: Sefaria, Leviticus 26:12. *Vayikra 26:12:* והתהלכתי בתוככם. Sefaria
51	ה	ובנוגע ל"יהתהלכתי" – פשוט שכולל ב' הבחינות, מכיון (שאין זה שני פירושים כ"א) שפירוש "והתהלכתי" הוא ב' אופני הילוך. ועד"ז הוא גם בנוגע ל"קוממיות" (דלקמן בפנים).	As for "vehis'halachti," it obviously includes both levels, since (this is not two interpretations but rather) the meaning of "vehis'halachti" is two modes of walking. The same holds for "komemiyus" (below in the text).	VERIFIED Internal note; no external locator. *Internal note; its claim is the text's own.*
52	ה	דרושי ד"ה והתהלכתי – אוה"ת ויקרא (כרך ב') ע' תרמ ואילך. לקו"ת ראה כו, א. אמ"ב שער הק"ש פפ"ז. ספפ"ח ואילך.	The discourses d"h Vehis'halachti — Ohr HaTorah, Vayikra (vol. 2) p. 640 ff. Likkutei Torah, Re'eh 26a. Imrei Binah, Shaar HaKrias Shema ch. 87; end of ch. 88 ff.	AS CITED Ohr HaTorah Vayikra, Likkutei Torah Re'eh 26a and Imrei Binah as cited.
53	ה	בחוקותי כו, יג.	Bechukosai 26:13.	VERIFIED Opened: Sefaria, Leviticus 26:13. *Vayikra 26:13:* ואולך אתכם קוממיות. Sefaria
54	ה	ראה חדא"ג מהרש"א לב"ב שבהערה הבאה.	See Chiddushei Aggados of the Maharsha on Bava Basra cited in the next note.	AS CITED Maharsha, Chiddushei Aggados on Bava Basra 75a as cited.

№	SECTION	AS PRINTED	ENGLISH	STATUS · NOTE
55	ה	ב"ב עה, א. סנהדרין ק, א.	Bava Basra 75a. Sanhedrin 100a.	VERIFIED Opened: Sefaria, Bava Batra 75a and Sanhedrin 100a — ואולך אתכם קוממיות, ר' מאיר אומר מאתים אמה כשתי קומות של אדם הראשון. *Both:* ר' מאיר אומר — ואולך אתכם קוממיות מאתים אמה, כשתי קומות של אדם הראשון. Sefaria (BB 75a) · Sefaria (Sanh. 100a)
56	ה	אמ"ב שם פפ"ט. אוה"ת שם ע' תרנג. תערב-ג.	Imrei Binah there ch. 89. Ohr HaTorah there p. 653; 672–3.	AS CITED Imrei Binah ch. 89 and Ohr HaTorah as cited. Corroboration: the Rebbe's d"h Vehis'halachti 5711 — קוממיות, ב' קומות, קומה דאור ישר וקומה דאור חוזר (Library). *The Rebbe's own d"h Vehis'halachti 5711 uses the same formula:* קומה דאור ישר — קוממיות וקומה דאור חוזר. chabad.org (d"h Vehis'halachti 5711)
57‡	ה	ראה בארוכה במכתב דוא"ו תשרי תשל"ח (לקו"ש חי"ד ע' 477 ואילך). וש"נ.	See at length the letter of 6 Tishrei 5738 (Likkutei Sichos vol. 14, p. 477 ff.), and the sources cited there.	AS CITED The letter of 6 Tishrei 5738 in Likkutei Sichos vol. 14 p. 477 as cited. Corroboration: Likkutei Sichos vol. 16 p. 531 and the index (vol. 20 pp. 287–291) treat 5738 as the leap year closing a small cycle. ‡ Note structure differs between witnesses. ‡ *The kuntres reads:* במכתב דוא"ו תשרי תשל"ח* *with a separate note:* *) לקו"ש חי"ד ע' *477* ואילך. *Likkutei Sichos vol. 16 p. 531 also treats 5738 as the leap year closing a small cycle.*
58	ה	זח"ב קמה, ב. ועוד.	Zohar II 145b; and elsewhere.	AS CITED Zohar II 145b as cited; the phrase לית לה מגרמה כלום appears in the Zohar on Sefaria (Terumah, Vayeshev, Bo). *The phrase* לית לה מגרמה כלום *is Zoharic (Sefaria: Zohar Terumah, Vayeshev, Bo); the folio as cited.* Sefaria (Zohar Terumah)
59‡	ה	ראה לקו"ש ח"כ ע' 288 הערה *65.	See Likkutei Sichos vol. 20, p. 288, note *65.	AS CITED Likkutei Sichos vol. 20 p. 288 note *65 as cited. ‡ The kuntres cites the sicha by occasion. ‡ *The kuntres reads:* ראה לקו"ש ח"כ ע' *[*/* שיחת מוצאי ש"פ נח הערה *288] *65. Cited twice in the text (*בעלי תשובה / צדיקים*).*
60‡	ה	לקו"ש שם ע' 287-8.	Likkutei Sichos there, pp. 287–8.	AS CITED Likkutei Sichos vol. 20 pp. 287–8 as cited. ‡ The kuntres cites §12 of the sicha. ‡ *The kuntres reads:* בשיחה הנ"ל לקו"ש שם ע' *287-8]*/ סי"ב.

№	SECTION	AS PRINTED	ENGLISH	STATUS · NOTE
61	ה	נוסח התפלה דשבת (נשמת). וראה בהמצויין בלקו"ש שם ע' 290 הערה 83.	The text of the Shabbos prayer (Nishmas). See the sources cited in Likkutei Sichos there, p. 290, note 83.	VERIFIED Opened: Sefaria, Siddur, Nishmas — ועינינו מאירות כשמש וכירח. The Rebbe's index locates the verse's treatment at Likkutei Sichos vol. 20 p. 290. *Nishmas:* ועינינו מאירות כשמש וכירח. *The Rebbe's index locates the verse's treatment at Likkutei Sichos vol. 20 p. 290.* Sefaria
62	ה	תו"א קיד, ב. לקו"ת ראה כב, סע"ד. ד"ה אדון עולם תש"ג פ"ה. ובכ"מ.	Torah Ohr 114b. Likkutei Torah, Re'eh 22d end. D"h Adon Olam 5703 ch. 5; and elsewhere.	AS CITED Torah Ohr 114b, Likkutei Torah Re'eh 22d and d"h Adon Olam 5703 as cited.
63	ה	לקו"ת שה"ש כד, סע"א ואילך.	Likkutei Torah, Shir HaShirim 24a end ff.	AS CITED Likkutei Torah Shir HaShirim 24a as cited. The formula "אתערותא דלעילא ממקום שאין אתערותא דלתתא מגעת שם" is confirmed in Torah Ohr 37c and Ohr HaTorah Shir HaShirim in the Library. *The formula "אתערותא דלעילא ממקום שאין אתערותא דלתתא מגעת שם" confirmed in Torah Ohr and Ohr HaTorah in the Library; the folio as cited.* chabadlibrary.org (Torah Ohr 37c)
64	ה	זח"ג צ, ב.	Zohar III 90b.	AS CITED Zohar III 90b as cited; the phrase לא שריא אלא באתר שלים ... appears in the Zohar on Sefaria (Emor, Vayechi). *The phrase* לא שריא אלא באתר שלים ... *is in the Zohar (Sefaria: Zohar Emor, Vayechi, Tazria); the folio as cited.* Sefaria (Zohar Emor)
65	ה	ראה זהר שם עג, א.	See Zohar there, 73a.	AS CITED Zohar III 73a as cited (ישראל ואורייתא וקוב"ה כולא חד). *Zohar III 73a:* ישראל ואורייתא וקוב"ה כולא חד — *as cited.*

Grounding register

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

Editorial claims checked

Claim	Opened	
Avram = Av Ram, "the hidden intellect concealed from every thought"; the ה added at the bris brings it to revelation	Torah Ohr, Lech Lecha, opening discourse; Ohr HaTorah Lech Lecha (Library)	link
"I will show you" = "I will reveal you to yourself" — Torah Ohr's reading of אראך	Torah Ohr 11b (Library)	link
Yechidah is "receiving from the Yachid"; the kelipah has no counterpart to it	Likkutei Torah Re'eh (Sefaria); Gittin 66a (Sefaria)	link
The three decks of the ark = nefesh-ruach-neshamah / chayah / yechidah; the Frierdiker Rebbe's teaching that an aliyah to the Torah lifts all five	Likkutei Sichos vol. 20 (index: pp. 296–7); Toras Menachem Shavuos 5732 (Library)	
"Noah's ark is an instruction in the order of avodah" — the Frierdiker Rebbe's words	D"h Tzohar Taaseh 5695, quoted in the HaYom Yom sources (Library)	
The heel is "the angel of death in man"	Avos deRabbi Nasan 31 (Sefaria)	link
Avraham's heel "heard" — the Rebbe Rashab's reading of עקב אשר שמע, transmitted by the Frierdiker Rebbe	Toras Menachem 24 Teves 5711 (Library); d"h Ner Chanukah 5738 (Melukat)	link
Rashi: "the light mitzvos a person tramples with his heels"	Rashi, Devarim 7:12 (Sefaria)	link
Both readings of "beyond the river": above the river of Eden (binah) / Terach's idolatrous land	Joshua 24:2–3, Pesachim 116a (Sefaria); Likkutei Torah, Siddur im Dach (Library)	link
Komemiyus = two statures, two hundred cubits; Chassidus: ohr yashar and ohr chozer	Bava Basra 75a (Sefaria); d"h Vehis'halachti 5711 (Library)	link
5738 was a leap year closing a 19-year cycle; the Rebbe's letter of 6 Tishrei 5738 draws the lesson	Likkutei Sichos vol. 14 p. 477 (as cited); vol. 16 p. 531 (Library)	
The moon "has nothing of its own" — the Maggid's teaching on "our eyes shining like the sun and the moon"	Zohar (Sefaria); Toras Menachem 5718, 5726 (Library)	link
5787: Motzaei Shabbos Lech Lecha falls on 14 Cheshvan, 24 October 2026; 5787 is itself a leap year (year 11 of the 19-year cycle: two Adars in 2027), though not the one that closes the cycle	Sefaria calendar (1 Cheshvan 5787 = 12 Oct 2026); cycle arithmetic (5787−1) mod 19 + 1 = 11	link

Witnesses of the maamar

Witness	Use	
Sefer HaMaamarim Melukat — digital text, chabadlibrary.org (primary; notes 1–65 + asterisk)	Body and footnotes transcribed from it; page רנ confirmed as the first printed page	link
Same text at chabad.org/torah-texts/3140394 and lahak.org (Toras Menachem – Maamarim Melukat)	Collated; identical apart from markup (the lahak page drops a few section-opening words to drop-caps)	link
Kuntres Motzaei Shabbos Lech Lecha 5738 as reproduced in Sefer HaMaamarim Bereishis vol. 1 (torasmoshiach.com) — second witness; notes 1–64 with *12	Collated word by word; variants flagged ‡ (notes 1, 10, 13, 19–20, 23–24, 39–40, 57, 59–60); body differs only in abbreviations the Melukat spells out (מלמעלה למטה, אור ישר, מתן תורה, אתערותא דלעילא)	link
Sefer HaSichos 5749 vol. 1 p. 39 and Toras Menachem 5749 — the Rebbe citing this maamar as "ד"ה ויאמר גו' לך לך תשל"ח פ"ב (סה"מ מלוקט ח"א ע' רפב) הערה 26"	Confirms the old Melukat pagination (vol. 1 p. 281 ff.) and the kuntres note numbering	

Where the other printings are

The maamar was issued as Kuntres Motzaei Shabbos Parshas Lech Lecha 5738 (Kehot, Erev Shabbos Vayeira 5738) with the sicha of that night, and then in Sefer HaMaamarim Melukat vol. 1, p. רפא ff. — the pagination the Rebbe uses when he cites it (Sefer HaSichos 5749). The current Melukat arranged by parsha carries it from p. רנ, and Sefer HaMaamarim Bereishis vol. 1 reproduces the kuntres with its original note numbers. The sicha is in Likkutei Sichos vol. 20, p. 301.

Method

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

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

Colophon

OpenChassidus · Full Elucidated Edition · ד״ה ויאמר ה׳ אל אברם, מוצאי ש״פ לך לך ה׳תשל״ח. Hebrew: Sefer HaMaamarim Melukat, digital text (chabadlibrary.org/books/1500360036; printed page רנ ff.), footnotes 1–65 and asterisk note as printed. Second witness: the kuntres of 5738 as reproduced in Sefer HaMaamarim Bereishis vol. 1 (torasmoshiach.com). Sources grounded on Sefaria and in the OpenChassidus library (October 2026). Translation, elucidation, deep dives, charts and avodah notes are editorial and carry no authority beyond themselves.

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