— MAAMAR · MOTZAEI SHABBOS LECH LECHA 5738 —

וּיֹאמֶר ה׳ אֶל אַבְרָם לֶךְ לְךָ

Go — *in both directions at once.*

DOWN

Avram is Av Ram, the intellect no thought can reach. “Go” sends it down to the land — and only there is Avram shown to himself.

UP

The plain sense: out of Terach’s house, up past the land to the hidden Name. In a Jew, a climb that starts in the heel and makes it hear.

BOTH

Two opposite readings in one word mean both. A whole year, like 5738’s leap year, joins sun and moon, giver and receiver — the vessel for the Essence.

How to read this edition

The Rebbe's Hebrew runs on the right; the English on the left. **Bold is the translation of the Hebrew itself.** *Lighter italic is explanation woven in where it helps.* Read the bold alone and you have the maamar; read both and you have it taught.

This is the Reshimu Edition: the text without the scholarly apparatus, with short Key Point sidebars, a Shabbos-table Dvar Torah, and a one-page summary. A Full Elucidated Edition with line numbers, footnotes and source notes accompanies it.

The maamar in five moves

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.
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.
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.
RIVER	"Beyond the river your fathers dwelt" carries both: above binah, the Patriarchs' root; and Terach's land, the Haggadah's disgrace.
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.

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



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.

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.]**

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

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."**

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

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 —**

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

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.*

הוא קצה הכי עליון, אעפ"כ, ע"י הירידה וההמשכה (דאברם, שכל הנעלם מכל רעיון) אל הארץ אשר אראך (כפירוש הא'), לבחי' מלכות עלמא דאתגליא (קצה התחתון), ע"ז יתראה ויתגלה אמיתית ענינו (מהותו ועצמותו) של אברם (כפירוש הב'), שנעשה עילוי (גם) בבחי' שכל הנעלם מכל רעיון (קצה הכי עליון), כמובן מהמבואר בתו"א שם.

KEY POINT

The highest is sent down. Avram is the intellect hidden from every thought. "Go" does not lift him out of the world; it sends him into the land, malchus.

KEY POINT

Shown to himself. "I will show you" means the land — and it means you. Only by arriving at the lowest point is the highest revealed and raised.

IN SHORT

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.

PART 2

אות ב

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.

ב) ועד״ז הוא גם בענין ירידת הנשמה בגוף, שהעלי׳ הנעשית בהנשמה ע״י ירידתה למטה [שנעשית בבחינת מהלך, ענין ״לך לך״], היא גם בהדרגות הכי נעלות שבה, ואפילו בבחינת יחידה. דהגם דזה שנקראת יחידה הוא להיותה ״מקבלת מיחיד״ [שלכן אין שייך שתהי׳ כנגדה בלעו״ז, בבואה דבבואה לית להו], מ״מ, ע״י שהנשמה יורדת למטה,

(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"],**

מאיגרא רמה לבירא עמיקתא, נעשה עלי׳ גם בבחינת יחידה שבה. כמבואר בכמה דרושים שע״י עבודת הנשמה בירידתה למטה דוקא נעשה עלי׳ (ועלי׳ שלא בערך) גם בשרש ועצם הנשמה שלמעלה. וכמובן גם מהמבואר בכמה שיחות (בענין עלי׳ לתורה), שהעלי׳ היא בכל חמש הבחינות שבנשמה נפש רוח נשמה חי׳ יחידה, שהם ג׳ הבחינות תחתיים שניים ושלישיים דתיבת נח. וע״פ משנת״ל (ע״פ תורת הבעש״ט עה״פ

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*.

בא גו' אל התיבה) שענין תיבת נח הוא "הוראה בסדר עבודה" לכאו"א מישראל [ובפרט לאחרי חודש תשרי שאז מתחיל סדר העבודה ד"ויעקב הלך לדרכו". שהגם שהוא הולך לדרכו (גם) בעניני הרשות ובעובדין דחול, ועד לבחי' מים רבים שהם כל טרדות הפרנסה כו', מ"מ ע"י שמכניס את עצמו בהתיבות דתפלה ותורה הנה לא זו בלבד שהוא "ניצל מהשטף דמבול" אלא יתירה מזו שע"י המים נעשה ותרם התיבה ועד שנעשה ותנח התיבה], מובן מזה, שעליית הנשמה שנעשה ע"י ירידתה למטה והתלבשותה במים רבים

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*],

הוא בכל ג' הבחינות (דתיבת נח) תחתיים שניים ושלישיים, שענינם בנפש האדם הוא נר"נ חי' יחידה. בדוגמת המבואר לעיל (סעיף א') שע"י הליכת וירידת אברם אל הארץ בחי' מלכות, שהתכלית (דירידה זו) הוא להיות גילוי בבי"ע [וכידוע, שהליכת אברם אל הארץ הי' בכדי להמשיך בבי"ע עד בעוה"ז הגשמי', שע"ז עשה הכנה להמשכה שע"י מעשה המצוות בגשמיות לאחרי מתן תורה] נעשה עילוי גם בבחי' שכל הנעלם מכל רעיון.

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.**

KEY POINT

Even the yechidah gains. A soul in a body becomes a walker, and its ascent reaches the one level with no shadow in the other side.

KEY POINT

The waters lift the ark. After Tishrei, entering the words of Torah and prayer turns the pressures of the week into what raises the ark — all three decks of it.

IN SHORT

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.**

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

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

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

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.**

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

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.**

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

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.**

KEY POINT

Start from the heel. The second walk begins in the part with the least life — the mitzvos we trample — and makes it hear, as Avraham's heel heard.

KEY POINT

Feet lift the head. Simchas Torah proved the order: the heels danced first and the head followed, beyond the measure of intellect.

IN SHORT

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) —**

ד) ושני פירושים הנ”ל בלך לך מארצך גו’ הם בהתאם לשני הפירושים ב”בעבר הנהר ישבו אבותיכם”. הפירוש [שבפנימיות התורה] שעבר הנהר הוא הבחי’ שלמעלה (גם) מבחי’ ונהר יוצא מעדן (בינה דאצילות) ופירוש בעבר הנהר ישבו אבותיכם גו’ הוא ששרש האבות הוא מעבר הנהר שלמעלה מאצילות ומשם נמשכו למטה (בעבר השני של הנהר, היינו) בז”א דאצילות, ועד ש”ואולך אותו בכל ארץ כנען” הירידה וההמשכה בבחינת המלכות (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).**

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

KEY POINT

One river, two banks. “Beyond the river your fathers dwelt” is both the root above binah and Terach’s idolatrous land. The phrase carries both directions.

IN SHORT

“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.**

ה) והנה הגם שב' פירושים הנ"ל ב"לך לך" הם שני פירושים שונים והפכיים, מ"מ, מכיון שב' הפירושים הם באותה התיבה (תיבת לך), מוכח מזה, שענין "לך לך" [וההוראה לכאו"א מישראל שבפרשה זו] כולל ב' האופנים יחד, הילוך מלמעלה למטה והילוך מלמטה למעלה. ובדוגמת "והתהלכתי בתוככם" ש"והתהלכתי" (לשון רבים) כולל ב' בחינות הילוך הנ"ל. וכ"ה גם בענין ואולך אתכם קוממיות, ש"קוממיות" (לשון רבים) מורה על ב' קומות [קומה דאור ישר וקומה דאור חוזר, שהם דוגמת ב' בחינות הילוך הנ"ל], 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.**

ויש לקשר זה עם שנה זו (ביחוד), שהיא שנת העיבור, ויתירה מזו שהיא שנת העיבור דסיום מחזור קטן, שבה נעשה ההתאמה דשנת החמה עם שנת הלבנה (בתכלית השלימות). דהנה שמש הוא בחי' משפיע – דוגמת ענין ההילוך מלמעלמ"ט, ולבנה (דלית לה מגרמה כלום) הוא בחי' מקבל – דוגמת ענין ההילוך מלמטלמ"ע. וענין שנת העיבור (ובפרט

שנת העיבור דסיום מחזור קטן) הוא צירוף וחיבור ב' העבודות [העבודה דשמש (בחי' משפיע, הילוך מלמעלמ"ט, שבכללות הוא עבודת הצדיקים), והעבודה דלבנה (בחי' מקבל, הילוך מלמטה למעלה, שבכללות הוא עבודת הבעלי תשובה)], שייעשו ענין אחד (שנה תמימה), כמשנ"ת לעיל בארוכה. וכמ"ש ועינינו מאירות כשמש וכירח, שהכוונה בזה היא [לא רק שיהיו ב' המעלות, המעלה דשמש והמעלה דירח אלא גם] שב' הענינים (והמעלות) יהיו כאחד.

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.**

וענין זה [צירוף ואיחוד ב' ענינים הנ"ל] הוא הכנה וכלי [ובאופן דאבר, שהוא לא רק מקבל אלא גם ממשיך] להמשכת אוא"ס שלמעלה מגדר "מעלה ומטה". [וע"ד הידוע שלאחרי השלימות דאתערותא דלתתא (בחי' לבנה) וגילוי אתערותא דלעילא (בחי' שמש) (הנמשכת ע"י אתערותא דלתתא) נמשך אח"כ בחי' אתערותא דלעילא ממקום שאין אתערותא דלתתא מגעת שם כלל]. ששלימות העבודה [בצירוף ב' ענינים הנ"ל, שנה תמימה] הוא האתר

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*.**]**

שלים, שהוא כלי להשראת אוא"ס, דקוב"ה שריא באתר שלים. ועד שע"ז נעשה המשכת העצמות שהוא אמיתית ותכלית השלימות. ונעשים ישראל וקוב"ה (ע"י אורייתא) כולא חד, ובאופן שאין שייך לחלק ביניהם, מכיון שתורת אמת מעידה שהם חד.

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.**

KEY POINT

One word, both ways. When one word holds two opposite readings, it means both. "Go, go" commands descent and ascent together — komemiyus, two statures.

KEY POINT

A whole year. 5738's leap year matched sun and moon: giver and receiver, tzaddik and baal teshuvah, as one. G-d rests in a whole place.

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 SHORT

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.

FOR THE SHABBOS TABLE

Which way is Avram walking?

Lech Lecha opens with a command and a direction: go from your land, to the land I will show you. Everyone pictures the direction the same way — out of Charan, up to Israel. The Alter Rebbe asked a different question. Who is being told to go?

The name says. Avram is Av Ram, "exalted father" — in Chassidus, the part of the mind so high it has not yet become any thought. If that is who is being addressed, then "go" means come down. Let the hidden light travel all the way to "the land," the lowest level, the place where things are finally visible. And then the Alter Rebbe reads the last words again: "that I will show you" — I will show you to yourself. The highest thing about Avram is revealed only when it arrives at the bottom.

On Motzaei Shabbos Lech Lecha 5738, one week after the Mayim Rabbim maamar, the Rebbe took both readings and made them a map of every Jew's year. After Tishrei we go back to work. That is reading one: the light we gathered in the holidays is sent down into the week, and the week is where it becomes real — even the yechidah, the deepest point of the soul, gains from the trip. But there is a second reading, the plain one. Avram also climbs, out of his father Terach's idolatrous house. For us, that climb starts in the heel — the part of a person with the least life in it, the mitzvos we keep without feeling, Rashi's "commandments a person tramples with his heels." Avraham's heel, the Rebbe Rashab taught, heard. Ours can too. And a heel that hears lifts the head: that is what happened on Simchas Torah, when the feet danced and the mind followed.

Then the Rebbe did something characteristic. Two opposite readings of one word? Then the word means both. "Go, go" — twice — is a command to walk down and up at once, like komemiyus, the two statures the Talmud finds in "I will lead you upright." And he pointed at his calendar: 5738 was a leap year, the last of a nineteen-year cycle, the year the sun and the moon came level. Sun is the giver, moon the receiver; tzaddik and baal teshuvah; the light that comes down and the light that goes up. A whole year is both. And in a whole place, the Zohar says, G-d rests.

Our year, 5787, is a leap year too — not the one that closes the cycle, but a year with thirteen months all the same. Most of us lean one way — we give or we climb. The parsha's word asks for both in one week: carry Tishrei down into Tuesday, and start from the heel on Wednesday. Which way is Avram walking? Both. That is the direction.

AROUND THE TABLE

· Where in your week does "the land" — the ordinary — show you something about yourself you could not see in shul?

· Which "heel" mitzvah of yours could be made to hear this month?

· Are you a sun or a moon this year — and what would the other half look like?

The whole maamar on one page

א · GO: THE WALK DOWNWARD, FROM AV RAM TO THE LAND

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.

ב · THE SOUL'S DESCENT: AN ASCENT THAT REACHES THE YECHIDAH

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.

ג · GO: THE WALK UPWARD, FROM TERACH'S LAND AND FROM THE HEEL

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.

ד · "BEYOND THE RIVER YOUR FATHERS DWELT": TWO READINGS, TWO DIRECTIONS

"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.

ה · BOTH AT ONCE: TWO STATURES, A COMPLETE YEAR

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.

Colophon

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