ויאמר ה׳ אל אברם לך לך

Go: In Both Directions at Once

ד״ה ויאמר ה׳ אל אברם · Motzaei Shabbos Parshas Lech Lecha, 10 MarCheshvan 5738
Maamar of the Lubavitcher Rebbe · said in his room
Sefer HaMaamarim Melukat, from printed page רנ

Student Edition

RESHIMU

The map of the maamar

Five sections, one question: when Hashem says “go,” which way is a Jew supposed to walk?

1 **Going down** §א–ב

2 **Going up** §ג

3 **Beyond the river** §ד

4 **Both at once** §ה

The question (§א–ג)

“Go from your land” is read two ways. In one, a hidden light comes down from above to the land. In the other, a person climbs up from the lowest place. These are opposites. Which one does Hashem mean, and which one is the work of the year after Tishrei?

→

The answer (§ד–ה)

Both. Two opposite readings of the same word mean the word asks for both, together, the way komemiyus means two statures at once. A year that joins the walk down and the walk up is whole, and Hashem rests in what is whole.

The hinge moves

1. **Av Ram goes down.** שאברם הוא אב רם, שכל הנעלם מכל רעיון (§א). “Go” sends the hidden light down to the land, malchus.
2. **Shown to himself.** אראה ואגלה אותך בעצמך (§א). Only by reaching the lowest point is the highest shown, and raised.
3. **The soul becomes a walker.** שנעשית בבחינת מהלך (§ב). The soul’s descent lifts it, up to the yechidah, and the many waters only lift the ark of Torah and tefillah higher.
4. **The heel hears.** שפועל גם בהעקב שלו ער זָאל דערהערן אלקות (§ג). The climb starts at the bottom, at the heel, and the hearing rises until it reaches the head.
5. **Beyond the river.** בעבר הנהר ישבו אבותיכם (§ד): the root of the Avos above binah, and Terach’s land. The two readings of the river are the two directions of “go.”
6. **Both together.** כולל ב׳ האופנים יחד (§ה). “Go, go” asks for the walk down and the walk up at once, as komemiyus means two statures.
7. **A whole place.** דקוב”ה שריא באתר שלים (§ה). The leap year joins sun and moon into one whole year, and the whole is the vessel for Hashem’s Essence.

1 · Going down (§א–ב)

Avram is Av Ram, the hidden intellect above every thought. “Go” tells it to come down to the land, and only there is Avram shown to himself. A soul coming into a body is the same going down, and it lifts the soul all the way to the yechidah.

2 · Going up (§ג)

Read plainly, “go” is a climb: out of Terach’s land, up past the land to the hidden Name. In a Jew’s year the climb starts at the heel, the part with the least life, and makes it hear.

3 · Beyond the river (§ד)

“Beyond the river your fathers dwelt” has two readings too: a level above binah, where the Avos are rooted, and Terach’s land of idols. One goes with going down, the other with going up.

4 · Both at once (§ה)

One word read two opposite ways means both are meant. A leap year joins sun and moon, giver and receiver, into one whole year, and a whole place is where Hashem’s Essence rests.

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

Words you need

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

אב רם · שכל הנעלם מכל רעיון
Av Ram

exalted father; the intellect hidden from every thought. Torah Ohr reads the name Avram as Av Ram, "exalted father." It stands for an intellect so high that no thought can reach it, higher even than chochmah, the first flash of an idea. Chochmah is already something revealed. Av Ram is still hidden.

מלכות
malchus

kingship. The last of the ten sefiros. A king is only a king when there are people to rule, so malchus is where Hashem's light turns toward the world and is seen. Chassidus calls it the revealed world, and the maamar reads "the land" as malchus.

מהלך
mehalech

a walker. A soul above "stands": it stays at its level. A soul in a body can "walk": it keeps going from level to level. That is why "go" is said to the soul as it comes down. Becoming a walker is the gain.

יחידה
yechidah

the single one. The soul has five levels: nefesh, ruach, neshamah, chayah, yechidah. Yechidah is the deepest. It is called that because it receives from the Yachid, Hashem who is One, and it is so close to Him that the other side has nothing to match it.

עקב
eikev

heel. The heel has the least feeling and the least life of any part of the body. The maamar uses it for the parts of a person's life that feel dead to him, and for the mitzvos people step on because they seem small. The same word means "because" in "because Avraham listened."

דערהערן
derheren

to hear through. A Yiddish word the Rebbe uses. It is more than hearing. It means hearing so that it gets through to you and you feel it. The maamar says Avraham's heel "heard" G-dliness, and so can ours.

עבר הנהר
ever hanahar

beyond the river. Yehoshua says "beyond the river your fathers dwelt." Read plainly, that is Terach's land, a place of idols. Read inwardly, it is a level above "the river that goes out of Eden," above binah, the root of the Avos.

או״ח ... או״י
ohr chozer / ohr yashar

returning light / direct light. Upward, all powers rise automatically with the will; downward, intellect follows only if one wants to understand.

שנת העיבור
shenas ha'ibur

leap year. The Jewish calendar follows the moon but has to keep up with the sun, so seven times in nineteen years a second Adar is added. In the last year of the nineteen, sun and moon come out even. 5738 was that year.

אתר שלים
asar shelim

a whole place. The Zohar says Hashem rests only in a place that is whole. The maamar says a person becomes whole when both ways of serving Hashem, from above and from below, are joined in him.

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

Section א

1 Going down

ויאמר ה׳ אל

The big idea

Hashem tells Avram, "Go from your land." The first reading says this walk goes from above to below.

Avram is Av Ram: an intellect so high that no thought reaches it, higher even than chochmah.

"Go" tells that hidden light to come down all the way to "the land," malchus, the lowest level.

Only there is Avram "shown to himself." Reaching the bottom is what reveals the top, and raises it.

Before you learn

- **The pasuk.** Bereishis 12:1: "Go for yourself from your land, and from your birthplace, and from your father's house, to the land that I will show you." These are the first words of Parshas Lech Lecha.
- **Avram's name.** Until his bris he is called Avram, not Avraham. Chassidus reads the name as two words, av ram, "exalted father," and hears in it a level of the soul.
- **Two directions.** "Go" can mean climbing up or coming down. The maamar will give both readings. This section gives only the first: coming down.
- **The ladder.** The ten sefiros are the ten ways Hashem's light is shown. Chochmah, the first flash of insight, is near the top. Malchus, "the land," is the bottom rung.

ראשי תיבות new in this section

ה׳	השם (הוי׳) / חמשה (לפי ההקשר)	God (the Name) / five (by context)
ב׳	שני / שתי / שניים (לפי ההקשר)	two / second (by context)
הא׳	הראשון / האחד (לפי ההקשר)	the first / the one
מלמעלמ״ט	מלמעלה למטה	from above downward
בתו״א	בתורה אור	in Torah Or
מבחי׳	מבחינת	from the aspect of
בחי׳	בחינת	aspect / level of
משא״כ	מה שאין כן	which is not the case with
הצ״צ	הצמח צדק	the Tzemach Tzedek
לתו״א	לתורה אור	on Torah Ohr
גו׳	וגומר	and so on (the verse continues)
א׳	אחד / אחת / ראשון (לפי ההקשר)	one / first (by context)
עלי׳	עליה	ascent
בבי״ע	בבריאה יצירה עשיה	in Beriah, Yetzirah, Asiyah
אעפ״כ	אף על פי כן	nevertheless; even so
ע״י	על ידי	by means of; through
לבחי׳	לבחינת	to the aspect of
עי״ז	על ידי זה	through this
הב׳	השני / השנית (לפי ההקשר)	the second

בבחי׳	בבחינת	in the aspect of

English

לשון המאמר

(1) **And G-d said to Avram, "Go for yourself from your land,** — *the first words of the parsha, Bereishis 12:1* — **and from your birthplace and from your father's house,** *three circles, each one closer to home than the last,* **to the land that I will show you."** *Notice that Hashem does not say which land. The maamar will lean hard on those last words.*

(1) ויאמר ה׳ אל אברם לך לך מארצך וממולדתך ומבית אביך אל הארץ אשר אראך,

(2) **And it is known** — *the footnote points to the Mitteler Rebbe's Torah Chaim and the Tzemach Tzedek's Ohr HaTorah on this pasuk* — **that there are two readings of this,** *two answers to the question of which way the walking goes.* **The first reading: the walking (of "go")** — *the movement the word "go" describes* — **is from above to below.** *Not a man moving from one country to another, but something high coming down. The second reading waits until Section 3; for now, hold only the first.*

(2) וידוע[1] שיש בזה ב׳ פירושים. פירוש הא׳ שההליכה (דלך לך) היא מלמעלמ״ט.

(3) **As is explained in Torah Ohr,** *the Alter Rebbe's maamarim on the parsha,* **that Avram is Av Ram,** *the name split into two words, "exalted father": the term* **Av Ram** (אב רם · שכל הנעלם מכל רעיון the hidden intellect above every thought, which Avram's name stands for) — **the intellect hidden from every thought,** *a knowing so high that no thought can reach it* — **[for it is higher even than the level of chochmah.** *That is* **chochmah** (חכמה the first flash of an idea, before the details)*, the first flash of any idea. The square bracket is the Rebbe's own, and it runs on to phrase 5.*

(3) וכמבואר בתו״א[2] שאברם הוא אב רם, שכל הנעלם מכל רעיון [שהוא למעלה גם מבחי׳ חכמה.

4 כי חכמה (עם היותה ראשית כל הכחות פנימיים) היא בחי' גילוי. משא"כ אב רם הוא שכל הנעלם מכל רעיון.

4 **Because chochmah (though it is the first of all the inner powers)** — *the* **kochos pnimiyim** (כחות פנימיים the powers of mind and heart), *and chochmah comes before all of them* — **is a level of revelation.** *A flash of insight is small, but it is already something: you can catch it, say it, build on it.* **Whereas Av Ram is the intellect hidden from every thought.** *Chochmah is the first thing that shows. Av Ram is what has not shown at all, not even to the person who has it.*

5 וכמבואר בהגהות וביאורי הצ"צ לתו"א שם[3] פרטי הדרגות שבזה].

5 **And in the glosses and explanations of the Tzemach Tzedek** — *the third Rebbe, the Alter Rebbe's grandson* — **on Torah Ohr there,** *printed in his Ohr HaTorah,* **the details of the levels in this are explained.]** *There are steps inside the hidden intellect too; the Rebbe points us there and does not spell them out. The bracket closes, and the main line picks up again.*

6 ואמר ה' אל אברם לך לך מארצך גו' שיצא אורו הנעלם לגילוי ויומשך מלמעלה למטה עד אל הארץ, בחי' מלכות.

6 **And G-d said to Avram, "Go from your land," and so on** — *read now with Avram as Av Ram* — **means that his hidden light should go out into revelation,** *what was hidden should come out and be seen,* **and be drawn from above to below, all the way to "the land,"** *the end of the road,* **the level of malchus.** *That is* **malchus** (מלכות the last sefirah, where Hashem's light becomes visible; "the land"), *the last of the* **eser sefiros** (עשר ספירות the ten divine attributes). *The highest is told to travel all the way to the lowest.*

7 ומוסיף "אשר אראך", ובזה ב' פירושים. א' (כפשוטו) שאראך קאי על הארץ, בחי' מלכות, שהמלכות היא בחי' עלמא דאתגליא לכן אומר עלי' אשר אראך[4].

7 **And He adds, "that I will show you,"** — *why does the pasuk need these words at all?* — **and in this there are two readings,** *a second pair inside the first reading.* **One (the plain sense): "I will show you" refers to the land, the level of malchus,** *the land is the thing that will be shown,* **since malchus is the level of the "revealed world"** — **alma d'isgalya** (עלמא דאתגליא the level where what was hidden can be seen), *the level where what was hidden becomes visible* — **therefore it says of it, "that I will show you."** *A land that is "shown" fits the level whose whole nature is to be seen.*

(8) ופירוש ב' שאראך קאי על אברם (בחי' שכל הנעלם מכל רעיון) – "אראה ואגלה אותך בעצמך"[5] ("במהותך ועצמותך"[6]).

(8) **And the second reading: "I will show you" refers to Avram** — *not the land is being shown, but Avram himself* — **(the level of the intellect hidden from every thought):** *Av Ram.* **"I will show and reveal you to yourself"** — *Torah Ohr's words; Hashem will show Avram who Avram is* — **("in your essence and being,"** *as Torah Chaim puts it). Not his talents or his ideas, but the core of what he is.*

(9) והיינו, דהגם שספירת המלכות עלמא דאתגליא (ובפרט כמו שנמשכת בבי"ע[7]) היא קצה הכי תחתון, ושכל הנעלם מכל רעיון (שהוא נעלם גם מרעיון העליון) הוא קצה הכי עליון,

(9) **That is,** — *now the Rebbe sets the two readings side by side* — **although the sefirah of malchus, the revealed world (and especially as it is drawn down into the three lower worlds)** — **Beri'ah, Yetzirah, Asiyah** (בי"ע the three created worlds), *where created things feel separate from Hashem; the footnote sends us ahead to the end of Section 2 for this* — **is the lowest extremity,** *the very bottom,* **and the intellect hidden from every thought (which is hidden even from the Supernal thought)** — *even the highest thinking within the sefiros cannot reach it* — **is the highest extremity,**

(10) אעפ"כ, ע"י הירידה וההמשכה (דאברם, שכל הנעלם מכל רעיון) אל הארץ אשר אראך (כפירוש הא'), לבחי' מלכות עלמא דאתגליא (קצה התחתון),

(10) **nevertheless,** — *here is the turn* — **through the descent and the drawing-down (of Avram, the intellect hidden from every thought)** — *the top of everything* — **to "the land that I will show you" (as in the first reading),** *the land as the thing that will be shown,* **to the level of malchus, the revealed world (the lowest extremity),** *the highest travels the whole distance to the lowest,*

(11) ע"י"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[8].

(11) **through this the true matter of Avram (his essence and being) is seen and revealed** — *what he really is comes into view* — **(as in the second reading).** *So the two readings of "I will show you" are one movement: the land is shown, and in the land Avram is shown to himself.* **An elevation is brought about (also) in the level of the intellect hidden from every thought (the highest extremity),** — *the top is not only seen but raised by going down* — **as is understood from what is explained in Torah Ohr there.** *The footnote adds the Tzemach Tzedek's name for this: a descent for the sake of an ascent.*

Deep dive — Av Ram: knowing before thinking

You know the moment before an idea arrives. You are stuck on a hard Tosafos, and then, all at once, you see it. That flash is chochmah. It is tiny, it has no details yet, but it is already something. You can catch it and start building.

Chassidus asks: where did the flash come from? Not from another idea, or that idea would need a source too. Above every flash there is a power in the soul that knows without thinking. It never shows up as a thought of its own. It only shows up through the flashes it sends down. That is what Torah Ohr calls Av Ram, the intellect hidden from every thought.

So the difference between chochmah and Av Ram is not big idea versus small idea. Chochmah is the first thing revealed. Av Ram is not revealed at all, not to others and not even to the person himself.

Now hear the pasuk the way the Alter Rebbe hears it. Hashem says "go" to that hidden level. The thing that by its nature does not come out is told to come out, and to keep going until it reaches the land. That is what makes the first reading so surprising: the highest thing in the soul is the one sent on the longest walk.

Deep dive — Why the bottom shows the top

Think of a great teacher who has to explain his deepest idea to a beginner (our mashal). To make it simple enough, he has to understand it better than he ever did. Teaching the lowest student shows the teacher what he really knows.

The maamar says something like this about Avram. As long as Av Ram stays at the top, it is hidden, even from itself. Only when it comes down to malchus, the level whose whole job is to be seen, is it "shown to itself." The two readings of "I will show you" turn out to be one event.

But the Rebbe says more than "revealed." He says the top is raised. Why should going down add anything to the highest level? The footnote gives a hint, from Torah Ohr as cited: the descent of Avram happens through a level higher than Avram. To reach the very bottom, you need strength from above the top. So the farther the walk goes down, the deeper the source it has to draw on. The Tzemach Tzedek calls this a descent for the sake of an ascent.

How this works for a person, in a body, the maamar begins to show in the next section.

Review

1. What is the first reading of "go" in the pasuk: which direction is the walking?
2. How does Torah Ohr read the name Avram, and why is Av Ram higher than chochmah?
3. What are the two readings of "that I will show you"?
4. How does the end of the section join the two readings into one?

Talking points

- The maamar says the highest part of a person is hidden even from himself. Can a person have a strength he has never seen? How would he find out?
- Is going down to the lowest place a loss for the highest level or a gain? What does the maamar say, and does it match what you would have guessed?
- Most people picture spiritual growth as climbing out of ordinary life. This section points the other way. Which picture feels more true to you?

Take it with you. The highest part of you is shown, even to you, only when it comes down into the plain world.

Section ב

1 Going down

ב) ועד״ז הוא

The big idea

A soul coming down into a body is the first reading of "go": the high comes down.

In a body the soul becomes a walker, and its gain reaches even the yechidah, the level nothing can imitate.

After Tishrei the worries of making a living are the many waters of the flood.

A Jew who goes into the ark of Torah and tefillah is not only saved from the waters. The waters lift the ark.

Before you learn

- **From Section 1.** Av Ram, the highest level, came down to the land, and the coming down raised it. Now the Rebbe applies the same pattern to every Jewish soul.
- **Five levels of the soul.** Nefesh, ruach, neshamah, chayah, yechidah: from the outermost to the innermost. Yechidah is the deepest point, the one closest to Hashem.
- **Noach's ark.** Hashem told Noach to build the ark with three decks, "lower, second and third" (Bereishis 6:16). The waters rose and lifted the ark (7:17), until it came to rest (8:4).
- **Last week.** Last week's maamar, Mayim Rabbim, read the "many waters" as the worries of making a living, and said they cannot put out the hidden love.

new in this section ראשי תיבות

ועד״ז	ועל דרך זה	and similarly
שהעלי׳	שהעליה	that the ascent
שתהי׳	שתהיה	that it will be (fem.)
בלעו״ז	בלעומת זה	in the opposing side
מ״מ	מכל מקום	nevertheless; in any case
שע״י	שעל ידי	that by means of
ועלי׳	ועליה	and ascent
חי׳	חיה	Chayah (soul level)
ג׳	שלישי (שער ג׳) / שלושה (לפי ההקשר)	third / three
וע״פ	ועל פי	and according to
משנת״ל	מה שנתבאר לעיל	what was explained above
ע״פ	על פי / על פסוק (לפי ההקשר)	according to / on the verse (by context)
הבעש״ט	הבעל שם טוב	the Baal Shem Tov
עה״פ	על הפסוק	on the verse
לכאו״א	לכל אחד ואחד	to each and every one
וכו׳	וכולי	etc.; and so on
נר״נ	נפש רוח נשמה	Nefesh, Ruach, Neshamah
הי׳	היה	was
בעוה״ז	בעולם הזה	in this world
שעי״ז	שעל ידי זה	that through this

1 **(2) And so it is also in the matter of the soul's descent into the body** — *what was said about Avram is said about every neshamah; Ohr HaTorah, in the footnote, says outright that "go" refers to the soul coming into a body* — **that the elevation** — *the gain, the rise* — **brought about in the soul through its descent below,** *into a body and a physical life,*

1 ב) ועד"ז הוא גם בענין ירידת הנשמה בגוף[9], שהעלי׳ הנעשית בהנשמה ע"י ירידתה למטה

2 **[which is that it becomes a "walker,"** *a* **mehalech** (מהלך one who walks, going up from level to level instead of standing in place), *one who moves from level to level instead of standing at one* — **the matter of "go, go"],** *the doubled word of the pasuk, read as "keep going"* — **reaches even the loftiest levels in it, and even the level of yechidah.** *That is the* **yechidah** (יחידה the innermost level of the soul, one with Hashem), *the deepest of the soul's five levels. Even there the descent makes a difference.*

2 [שנעשית בבחינת מהלך[10], ענין "לך לך"[11]], היא גם בהדרגות הכי נעלות שבה, ואפילו בבחינת יחידה.

3 **For although the reason it is called yechidah is that it "receives from the Yachid"** — *from Hashem, who is One; Likkutei Torah reads yechidah as the receiving form of yachid* — **[which is why there cannot be anything facing it in the other side,** — **l'umas zeh** (לעומת זה · לעו"ז the other side, opposed to holiness), *which has a copy of every lower level of the soul but not of this one* — **"they have a shadow, but not a shadow of a shadow"],** *the Gemara in Gittin, said about demons. The other side can imitate, but it cannot imitate the deepest point.*

3 דהגם דזה שנקראת יחידה הוא להיותה "מקבלת מיחיד"[12] [שלכן[13] אין שייך שתהי׳ כנגדה בלעו"ז, בבואה דבבואה לית להו[14]],

4 **nevertheless,** — *even this level, which seems to need nothing* — **through the soul coming down below, "from a high roof to a deep pit,"** *the Gemara's words in Chagigah for a fall from the heights,* **an elevation is brought about even in its level of yechidah.** *The deepest point of the soul is not left where it was.*

4 מ"מ, ע"י שהנשמה יורדת למטה, מאיגרא רמה לבירא עמיקתא[15], נעשה עלי׳ גם בבחינת יחידה שבה.

5 כמבואר בכמה דרושים[16] שע"י עבודת הנשמה בירידתה למטה דוקא נעשה עלי' (ועלי' שלא בערך) גם בשרש ועצם הנשמה שלמעלה.

5 **As is explained in several discourses** — *the footnote names a maamar of the Frierdiker Rebbe, Zeh HaYom 5709* — **that through the soul's service in its descent below, specifically,** *only there and not above,* **an elevation is brought about (and an elevation beyond all proportion)** — *not more of the same, but a rise that cannot be measured against where it was* — **even in the root and essence of the soul above.** *The part of the soul that never came down rises too.*

6 וכמובן גם מהמבואר בכמה שיחות[17] (בענין עלי' לתורה), שהעלי' היא בכל חמש הבחינות שבנשמה נפש רוח נשמה חי' יחידה,

6 **And as is understood also from what is explained in several sichos** — *talks of the Frierdiker Rebbe, in Likkutei Dibburim and Sefer HaSichos 5702* — **(on the matter of an aliyah to the Torah),** *being called up to the reading,* **that the elevation is in all five levels of the soul:** *the* **NaRaN ChaY** (נר"נ ח"י the five levels of the soul, outer to inner), **nefesh, ruach, neshamah, chayah, yechidah,**

7 שהם ג' הבחינות תחתיים שניים ושלישיים[18] דתיבת נח.

7 **which are the three levels** — *three, though the soul has five* — **"lower, second and third"** — *the three decks Hashem told Noach to build into the ark, Bereishis 6:16* — **of Noach's ark.** *How five levels fit into three decks, the Rebbe's footnote 27 explains; the deep dive below opens it.*

8 וע"פ משנת"ל[19] (ע"פ תורת הבעש"ט[20] עה"פ[21] בא גו' אל התיבה) שענין תיבת נח הוא "הוראה בסדר עבודה"[22] לכאו"א מישראל

8 **And according to what was explained earlier** — *in the Rebbe's sicha of Motzaei Shabbos Noach, a week before* — **(based on the teaching of the Baal Shem Tov on the pasuk "Come... into the ark"),** *Bereishis 7:1* — **that the matter of Noach's ark is "an instruction in the order of service"** — *the Frierdiker Rebbe's phrase: the ark is not only a story but a lesson in how to serve Hashem* — **for every Jew,**

9 [ובפרט לאחרי חודש תשרי שאז מתחיל סדר העבודה ד"ויעקב הלך לדרכו"[23].

9 **[and especially after the month of Tishrei,** *the month of the Yomim Tovim,* **when the order of service** — *the way of serving Hashem* — **of "And Yaakov went on his way" begins.** *That is* **Vayaakov halach l'darko** (ויעקב הלך לדרכו going back into the regular year after the holidays)*: after the holidays a Jew goes out into the ordinary year, and the footnote points to the Rebbe's sichos of those weeks for the full story.*

(10) שהגם שהוא הולך לדרכו (גם) בעניני הרשות ובעובדין דחול, ועד לבחי' מים רבים שהם כל טרדות הפרנסה כו',[24]

(10) **For although he goes on his way (also)** — *the "also" matters; it is not his only road* — **into permitted matters and weekday deeds,** *the* **inyanei hareshus** (ענייני הרשות normal things, not mitzvah, not sin) *and* **uvdin d'chol** (עובדין דחול regular weekday work) *that fill a normal day,* **even to the level of "many waters," which are all the worries of livelihood, and so on,** — *the* **tirdos haparnasah** (טרדות הפרנסה the stress of making a living) *of last week's maamar, Mayim Rabbim, Section 6* —

(11) מ"מ ע"י שמכניס את עצמו בהתיבות דתפלה ותורה הנה לא זו בלבד שהוא "ניצל מהשטף דמבול"[22]

(11) **nevertheless,** *for all the waters,* **by bringing himself into the words of tefillah and Torah** — *the Baal Shem Tov's reading:* **teivos** (תיבות words of Torah and tefillah, which are an ark), *the same Hebrew word as the ark; a Jew steps inside the words when he davens and learns* — **not only is he "saved from the flood of the deluge,"** — *the Frierdiker Rebbe's words again — the waters do not drown him,*

(12) אלא יתירה מזו שע"י המים נעשה ותרם התיבה[25] ועד שנעשה ותנח התיבה[26]],

(12) **but more than that:** — *here is the surprise* — **through the waters, "and the ark was lifted" comes about,** *Bereishis 7:17, the waters rose and carried the ark up above the earth,* **until "and the ark came to rest"].** *That is Bereishis 8:4, on the mountains of Ararat. The same waters that could have sunk the ark are what raised it.*

(13) מובן מזה, שעליית הנשמה שנעשה ע"י ירידתה למטה והתלבשותה במים רבים הוא בכל ג' הבחינות (דתיבת נח) תחתיים שניים ושלישיים, שענינם בנפש האדם הוא נר"נ חי' יחידה.[27]

(13) **It is understood from this** — *now the Rebbe draws the conclusion of all the brackets* — **that the soul's elevation, which comes through its descent below and its being dressed in the "many waters,"** — *not in spite of the worries but through them* — **is in all three levels (of Noach's ark), lower, second and third,** *every deck,* **whose meaning in a person's soul is nefesh-ruach-neshamah, chayah, yechidah.** *The footnote: the lowest deck is nefesh, ruach and neshamah together, the second is chayah, the third is yechidah.*

(14) בדוגמת המבואר לעיל (סעיף א') שע"י הליכת וירידת אברם אל הארץ בחי' מלכות, שהתכלית (דירידה זו) הוא להיות גילוי בבי"ע[28]

(14) **Like what was explained above (in Section 1),** *phrases 9 to 11,* **that through Avram's walking and descending to the land, the level of malchus** — *the first reading of "go"* — **the purpose (of this descent) being that there be revelation in the three lower worlds,** *that Hashem be seen in Beriah, Yetzirah and Asiyah — this is the passage the footnote in Section 1 pointed ahead to —*

(15) [וכידוע[29], 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]

(15) **[and as is known, Avram's walking to the land was in order to draw down into the three lower worlds,** — *the footnote names Torah Chaim and Ohr HaTorah* — **down to this physical world,** *the lowest place of all,* **by which he prepared for the drawing-down done through the physical doing of the mitzvos after the giving of the Torah]** — *Avram's journey paved the road a Jew walks today when he puts on tefillin with his own hands,*

(16) נעשה עילוי גם בבחי' שכל הנעלם מכל רעיון.

(16) *— and here the sentence that began in phrase 14 ends —* **an elevation is brought about** — *not only revelation below but a rise above —* **even in the level of the intellect hidden from every thought.** *Av Ram went down and was raised; the soul goes down and its yechidah is raised. Same pattern, two sizes (our framing).*

Deep dive — Yechidah: the level nothing can imitate

The Gemara in Gittin has a strange rule. If a voice calls from a pit and says "write a get for my wife," can we trust it is a person and not a demon? Look for a shadow. Demons have a shadow, but not a shadow of a shadow.

Chassidus turns this into a map of the soul. The side opposed to holiness can copy almost everything a soul has. There is unholy love and unholy fear. There is cleverness used for bad things. Even stubborn will can belong to the other side. Each of these is a "shadow" the other side can cast.

The yechidah has no copy. Likkutei Torah explains its name: yechidah "receives from the Yachid," the One. It does not feel or think on its own. It is the point where the soul simply is one with Hashem. There is nothing to imitate, because there is nothing there except that oneness.

That is why this section's claim is so strong. A level that is already one with Hashem seems to have nothing to gain. It is not in the body, it does not struggle, it cannot be touched by the other side. And still the Rebbe says the soul's walk down raises it, beyond any measure. The descent reaches the one place that looked out of its reach.

Deep dive — Walking and standing: why a soul needs a body

Zechariah (3:7) is promised he will be a walker "among these who stand." The ones who stand are angels. An angel is fixed at its level. It serves with full strength, but tomorrow it is where it was today.

A soul before it comes into a body is also a stander, in the language of the footnote. It is close to Hashem and stays where it is. Only in a body, facing a world that hides Hashem, does it have something to push against. Every time it overcomes the hiding, it moves. That is what the footnote, from Ohr HaTorah as cited, calls the main meaning of "go, go": be a walker, not a stander.

So the descent is not a sad trip with a happy ending tacked on. The walking is only possible below. The worries, the plain weekday work, the many waters, are the road itself.

This is also why the waters lift the ark. A Jew who brings himself into the words of Torah and tefillah, in the middle of the flood, rises with every wave that could have sunk him.

Review

1. What does the Rebbe compare to Avram's going down to the land?
2. Why is the yechidah called by that name, and why does the other side have nothing to match it?
3. How do the three decks of Noach's ark match the five levels of the soul?
4. What happens to a Jew who brings himself into the words of Torah and tefillah during the "many waters"?

Talking points

- Last week's maamar said the waters cannot put out the love. This one says the waters lift the ark. Is that the same idea, or a bigger one?
- The yechidah is already one with Hashem. What could it possibly gain from a soul's hard week in this world?
- An angel never goes down and never goes up. Would you rather stand at a high level or walk from a low one?

Take it with you. The worries of the week are the waters, and Torah and tefillah are the ark: the waters lift the ark higher.

Section ג

2 Going up

ג) ופירוש הב׳

The big idea

Read plainly, "go" is a climb. Avram starts in Terach's land, the lowest place, and rises to the land, past it to the Name that appears, and past that to the hidden Name.

A Jew's year after Tishrei has this climb too. It starts at the heel: the power of action, and the things he does with no life in them.

Avraham's heel "heard" Hashem, and he passed that power to every Jew. The hearing rises from the heel until it reaches the head, and there it is above the limits of intellect.

Simchas Torah shows how: the feet dance first, and they lift the head with them.

Before you learn

- **Where we are.** Sections 1 and 2 read "go" as a journey down: the hidden light of Av Ram coming down to the land, and the soul coming down into a body. Now the Rebbe gives a second reading of the same word, going the other way.
- **Terach.** Avram's father made and sold idols. Avram grew up in his house. "Your land, your birthplace and your father's house" is the place Avram is told to leave.
- **Two altars.** In Bereishis 12:7 Avram builds an altar "to Hashem, who appeared to him." In the next pasuk he builds another, just "to Hashem." Keep the difference in mind.
- **Eikev.** The word means "because," and it also means "heel." Hashem tells Yitzchak He will bless him "because (eikev) Avraham listened to My voice."

new in this section ראשי תיבות

וגו׳	וגומר	and so on (the verse continues)
מלמטלמ״ע	מלמטה למעלה	from below upward
כנ״ל	כנזכר לעיל	as mentioned above
ס״א	סעיף א׳	section 1
להוי׳	להוי״ה (שם הוי״ה)	to Havayah (the Name)
הוי׳	הוי״ה (שם המפורש)	Havayah; the Tetragrammaton
מהוי׳	מהוי״ה (שם הוי״ה)	than the Name Havayah
שבכאו״א	שבכל אחד ואחד	that is in each one
דמלמטלמ״ע	דמלמטה למעלה	of from below to above
וכמ״ש	וכמו שכתוב	and as it is written
וע״י	ועל ידי	and by means of
שהי׳	שהיה	that was
דשמע״צ	דשמיני עצרת	of Shemini Atzeres
ושמח״ת	ושמחת תורה	and Simchas Torah
שהו״ע	שהוא ענין	which is the matter of

1 **And the second explanation of "Go," and so on, "to the land"** — *Section 1 gave the first, a hidden light coming down* — **is (as in the plain meaning of the pasuk)** — *the footnote adds that Likkutei Torah of the Arizal reads it this way too* — **that this walking is from below to above** (**milmatah lemaalah** (מלמטה למעלה climbing up, starting from the bottom)). *In the first reading Avram came down. In this one he climbs.*

1 ג) ופירוש הב' בלך לך גו' אל הארץ הוא (כפשטות הכתוב[30]) שהליכה זו היא מלמטה למעלה,

2 **It is the walking away from "your land, your birthplace and your father's house," which is (in the plain meaning of the pasuk)** — *nothing hidden here* — **the land, and so on, of Terach,** *Avram's father, a maker of idols,* **[the opposite of purity]** — *the footnote brings the Midrash: "Who can bring a pure thing out of an impure one?" For example, Avraham out of Terach* — **the very lowest level.** *That is where this walk starts: at the bottom.*

2 ההליכה מארצך וממולדתך ומבית אביך שהוא (כפשטות הכתוב) ארצו וגו' של תרח [היפך ענין הטהרה[31]], דרגא הכי תחתונה,

3 **And from there he will walk and rise, from below to above,** *one step after another,* **up to "the land that I will show you," which refers (as above, in Section 1)** — *where the Rebbe first read "the land" this way* — **to the level of malchus** (**malchus**), *the last of the sefiros, where Hashem's light becomes visible. In the first reading the land was the bottom. Here it is only the first stop on the way up.*

3 ומשם ילך ויעלה מלמטלמ"ע עד אל הארץ אשר אראך שקאי (כנ"ל ס"א) על בחי' המלכות,

4 **and further, up to the level of** — *a second stop* — **"he built an altar there to Hashem, who appeared to him"** — *Bereishis 12:7, the first altar Avram builds in the land, to Hashem's four-letter Name* (**Havayah** (שם הוי' Hashem's four-letter Name, which has a revealed level and a hidden one)) *as it shows itself* — **(which is above the level of malchus).** *The Name that appears is already higher than the land.*

4 ועד לבחי' ויבן שם מזבח להוי' הנראה אליו[32] (שהוא למעלה מבחי' מלכות),

(5) ועד אשר ויבן שם מזבח להוי' סתם[33], בחי' הוי' דלעילא, הוי' הנעלם, שלמעלה מהוי' (דלתתא) הנראה[34].

(5) **and further still, to where "he built an altar there to Hashem," plain** — *the very next pasuk, 12:8, the second altar, with no "who appeared to him"* — **the level of the higher Havayah,** *the one above,* **the hidden Havayah, which is above the (lower) Havayah that appears.** *The footnote sends us to the Tzemach Tzedek's Ohr HaTorah for this pair. The climb does not stop at what can be seen. It reaches the Name that is not shown at all.*

(6) ועד"ז הוא גם בהעבודה ד"ויעקב הלך לדרכו" שבכאו"א שלאחרי חודש תשרי,

(6) **And it is the same** — *the same climb from below* — **in the service of "and Yaakov went on his way"** — *the pasuk Section 2 used for the start of the working year* — **that is in every single Jew after the month of Tishrei,** *when the Yomim Tovim are over and ordinary life begins again.*

(7) 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,

(7) **This walking is (not only in the way of from above to below,** *which is what Section 2 described:* **that he goes on his way from the festivals of the month of Tishrei to his way in permitted matters** — *things that are neither a mitzvah nor a sin* — **and weekday dealings throughout the whole year,** *carrying the light of the Yomim Tovim down into them,* **but) also in the way of from below to above.** *Same pasuk, same person, the opposite direction.*

(8) מתחיל מכח המעשה שלו, ובכח המעשה גופא כמו שהוא בהעקב שבו, דרגא היותר תחתונה שבגוף האדם

(8) **It begins from his power of action,** *the lowest of a person's powers, below thought and below feeling,* **and within the power of action itself, as it is in his heel** (**eikev** עקב the heel: the part of you with the least life in it), *the last place the power of doing reaches* — **the very lowest level in a person's body.** *Avram's climb began in Terach's land. A Jew's climb begins at his heel.*

(9) [ועד שהוא ענין דהיפך החיים[35], בדוגמת המובא לעיל בנוגע לתרח שהוא היפך הטהרה], ומשם מתחיל הליכתו מלמטלמ"ע,

(9) **[To the point that it is a matter of the opposite of life** — *the footnote is Avos deRabbi Nasan, which calls a person's heels "the angel of death in a person"* — **like what was brought above about Terach,** *in phrase 2,* **that he is the opposite of purity],** *the two pictures match: the lowest place in the world, the lowest place in the body.* **And from there his walking from below to above begins,**

(10) שפועל גם בהעקב שלו ער זאָל דערהערן אלקות [וכמ"ש באברהם עקב אשר שמע אברהם בקולי[36] שגם העקב שלו האָט דערהערט[37].

(10) **so that it works even on his heel: that it should "derher" G-dliness** (**derheren** (דערהערן Yiddish for hearing something until it gets through to you)) — *the Rebbe switches to Yiddish for a hearing that gets all the way through* — **[as it is written about Avraham, "because** (*eikev*) **Avraham listened to My voice"** (*Bereishis* 26:5). *Eikev means "because," and it also means heel. So the Rebbeim read it:* **even his heel "heard"** (*hot derhert*). *The footnote sends us to the Rebbe Rashab's teaching, which the Frierdiker Rebbe passed on: Avraham's greatness reached all the way down to his heel.*

(11) וע"י שהי' זה אצל אברהם אבינו, ניתן הכח על זה לכאו"א מישראל (בדוגמת האהבה מסותרת שבכאו"א מישראל שהיא בירושה לנו מאבותינו[38], ובפרט מאברהם אבינו[39])],

(11) **And because this was so with Avraham our father, the power for it was given to every single Jew** — *none of us has to build it from nothing* — **(like the hidden love** (**ahavah mesuteres** (אהבה מסותרת the love for Hashem every Jew has deep down, even when he does not feel it)) **in every Jew, which is "an inheritance to us from our fathers,"** *in the words of Tanya, chapter 18,* **and especially from Avraham our father)],** *the footnote points to Torah Chaim and Likkutei Torah for this. What Avraham did once, his children inherit, the way a son inherits his father's house.*

(12) ומזה נמשך (באופן דהילוך מלמטלמ"ע) השמיעה (דער דערהער) באלקות בכל הכחות, עד לכח השכל שבראש, שתהי' בהם השמיעה למעלה ממדידה והגבלה דשכל.

(12) **And from this is drawn (in the way of a walk from below to above)** — *the hearing does not stay in the heel; it travels up* — **the hearing (the derher) of G-dliness in all the powers,** *hands, heart, every part of him,* **up to the power of intellect in the head,** *the highest power in the body,* **so that in them there is a hearing above the measure and limit of intellect.** *Notice the surprise: when the hearing reaches the mind, the mind hears more than it could ever have worked out by itself.*

(13) וגם ענין זה ד"ויעקב הלך לדרכו" (הליכה מלמטלמ"ע) מתחיל לאחרי חודש תשרי.

(13) **And this matter too of "and Yaakov went on his way"** — *the same pasuk as phrase 6* — **(the walk from below to above)** — *not only the walk down* — **begins after the month of Tishrei.** *Why then? The next phrase gives the reason.*

14 **For the service of Shemini Atzeres and Simchas Torah (the close of the festivals of Tishrei) is with (joy and) dancing,** *the hakafos around the bimah,* **and dancing is (mainly, and from the start) in the feet,** *not in the head,* **and within the feet themselves, in the heel.** *When a person dances, the heels are what leave the ground.*

14 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.

15 **And when the heels lift themselves (heibn zich,** *in Yiddish)* **and dance, they lift up the head as well (and the power of intellect in it)** — *the footnote points to a sicha of the Rebbe in Likkutei Sichos* — **so that it too dances with great joy, above measure and limit.** *The head does not lead this dance. It is carried along, and it ends up dancing in a way it would never have chosen on its own.*

15 וע"י שהעקבים מתנשאים (הויבן זיך) ומרקדים, הם מנשאים גם את הראש (וכח השכל שבו)[40], שגם הוא מרקד בשמחה גדולה למעלה ממדידה והגבלה.

16 **And from this,** *from the dancing of Simchas Torah,* **strength is drawn for the service of "and Yaakov went on his way" (the walk from below to above) throughout the whole year,** *through Cheshvan and every month after it,* **beginning from the power of action as it is in the heel,** *the bottom rung, exactly where Avram's walk began*

16 ומזה נמשך כח על העבודה דויעקב הלך לדרכו (הליכה מלמטלמ"ע) במשך כל השנה, מתחיל מכח המעשה כמו שהוא בהעקב

17 **[including the things "a person tramples with his heels"** — *Rashi's phrase at the start of Parshas Eikev, for the mitzvos people treat as light* — **meaning things in which (for whatever reason it may be) he has no life,** *no feeling and no excitement; he does them without caring,* **(like the heel in its plain sense, which is a matter of the opposite of life)],** *the same picture as phrase 9, now with an address in daily life.*

17 [כולל הענינים שאדם דש בעקביו[41], היינו ענינים אשר (מצד איזה סיבה שתהי') אין לו חיות בהם (בדוגמת העקב כפשוטו שהו"ע דהיפך החיים)],

18 **and from there he continues** — *up from the heel* — **(in the way of a walk from below to above) to the power of intellect in the head as well,** *the top of the body,* **as above** — *the same rise as in phrase 12, from the heel all the way to the mind. The section ends with two readings of "go" on the table: one down, one up. Which one does Hashem mean? The maamar has not said yet.*

18 ומזה ממשיך (באופן דהילוך מלמטלמ"ע) גם לכח השכל שבראש, כנ"ל.

Deep dive — From below to above: the walk that climbs

Chassidus speaks of two directions of light (**ohr chozer / ohr yashar** (אור"ח ... אור"י upward vs. downward flow)). Ohr yashar, "direct light," goes from above to below: Hashem gives, and the giving comes down level after level until it reaches the world. Ohr chozer, "returning light," goes the other way. It starts from below, from the one who receives, and rises back up.

You already know a walk of the second kind (our example). Davening does not open with Shema. It opens with korbanos and Pesukei D'Zimra, words about this world, and climbs from there, step by step, toward Shema and Shemoneh Esrei.

Section 1 read "go" as direct light: Av Ram, the hidden intellect, coming down to the land. Section 3 reads the same word as returning light. Avram begins in Terach's land, below the land itself, and climbs.

Look at where the climb ends. Not at the land. Not even at the Name as it appears, the first altar. It ends at the second altar, the hidden Havayah, a level that is not shown at all. A walk that starts from the very bottom does not stop at what can be seen.

That is why the maamar is so careful about the starting point (our reading). It does not start the climb in a comfortable middle place. It starts it in Terach's house, and in a person's heel.

Deep dive — The heel that hears

Why does the climb start at the heel, and not in the mind, where a person understands things?

Think about what a heel can do. It cannot think. It feels very little. Avos deRabbi Nasan calls it "the angel of death in a person," the part with the least life. All it does is carry the body where it is sent. In the maamar's language, the heel cannot understand, but it can hear.

Hearing is not the same as understanding (our reading). Understanding happens inside your own head, so it only goes as far as your head goes. Hearing takes in something from outside you, as it is, before you have measured it. A heel that hears takes in G-dliness without first cutting it down to its own size.

Avraham's heel heard. The pasuk says so with the word eikev. And what Avraham had, he handed on, the way he handed on the hidden love. Every Jew has this power by inheritance.

Now the surprise. When the hearing climbs from the heel to the head, the head receives it the heel's way: as hearing, "above the measure and limit of intellect." Simchas Torah shows it. The feet start dancing, the head is lifted, and a thinking person dances with a joy he could never have reasoned his way into.

Review

1. In the second reading, where does Avram's walk begin, and what are the three stops on his way up?
2. What is the difference between the altar of Bereishis 12:7 and the altar of 12:8, as the maamar reads them?
3. Where in a person does the walk from below to above begin? Why is the heel called "the opposite of life"?
4. How does the word eikev show that Avraham's heel "heard"? How does that power reach every Jew?
5. What happens on Simchas Torah that gives strength for the walk up through the whole year?

Talking points

- Most people would start serving Hashem from the parts of them that already feel alive. The maamar starts from the parts that feel dead. Which start is more honest? Which is harder?
- The maamar says the head, lifted by the heel, hears "above the measure and limit of intellect." Can doing something lead you to understand more than thinking about it first? Give an example.
- Rashi's "mitzvos a person tramples with his heels": which ones would you put on that list today? What would it take to make one of them "hear"?

Take it with you. The climb starts at the heel: make the part of you with the least life hear Hashem, and it will lift your head.

Section ד

3 Beyond the river

ד) ושני פירושים

The big idea

The two ways of reading "go" are not a one-time trick. The same two readings sit in a pasuk from Yehoshua: "Beyond the river your fathers dwelt."

Read inwardly, "beyond the river" is a level above binah, even above Atzilus, where the souls of the Avos are rooted. From there they came down into the land.

Read plainly, it is Terach's land of idols, the embarrassing start of our story. From there Avraham climbed up to the land.

One phrase holds the highest root and the lowest beginning. Each matches one direction of "go."

Before you learn

- **The pasuk.** Yehoshua 24:2: "Beyond the river your fathers dwelt from of old, Terach, the father of Avraham and the father of Nachor, and they served other gods." You say it every year in the Haggadah, right after "At first our fathers were idol worshippers."
- **The river of Eden.** Bereishis 2:10: "A river goes out of Eden to water the garden." Chassidus reads this river as binah, the power of understanding. Hold on to that; it is the key to this section.
- **The question from Sections 1 to 3.** "Go" was read two ways: down from above, and up from below. Now the Rebbe shows that the same two readings already live in another pasuk.

ראשי תיבות new in this section

הנ״ל	הנזכר לעיל	the aforementioned
הבחי׳	הבחינה	the aspect / level
בז״א	בזעיר אנפין	in Z'eir Anpin
ומ״ש		

	ומה שכתב / ומה שכתוב	and what is written
ממרז״ל	ממאמר רבותינו זכרונם לברכה	from the saying of our Sages
ע״ז	על זה	about this; on this

1 **And the two readings** *we saw* **above of "Go from your land"** — *going down from above in Sections 1 and 2, climbing up from below in Section 3* — **match the two readings of** *another pasuk*, **"Beyond the river your fathers dwelt."** *That pasuk is Yehoshua 24:2, from his last speech to the people, and we all know it from the Haggadah. The Rebbe's note says Ohr HaTorah on our parsha already brings both readings side by side.*

1 ד) ושני פירושים הנ"ל בלך לך מארצך גו' הם בהתאם לשני הפירושים ב"בעבר הנהר ישבו אבותיכם"[42].

2 **The reading** — **[that belongs to the inner dimension of Torah (pnimiyus haTorah** (פנימיות התורה Chassidus and Kabbalah)**]** — **is that "beyond the river" (ever hanahar** (עבר הנהר the place the Avos came from: Terach's land, or a level above Atzilus)**) is the level that is above (even) the level of "a river goes out of Eden"** — *Bereishis 2:10, the river that waters the Garden* — **(which is binah (בינה understanding: working an idea out in full) of Atzilus (אצי׳ the highest, divine world)).** *In this reading the river is not a place on a map. It is a level, and "beyond" it means higher than it.*

2 הפירוש [שבפנימיות התורה[43]] שעבר הנהר הוא הבחי' שלמעלה (גם) מבחי' ונהר יוצא מעדן[44] (בינה דאצילות)

3 **And the meaning of "Beyond the river your fathers dwelt" is that the root of the Avos** — *Avraham, Yitzchak and Yaakov* — **comes from beyond the river,** *from the far bank,* **which is above Atzilus.** *Atzilus is the highest of the worlds, and the souls of the Avos are rooted higher still. That is what "your fathers dwelt" there means in this reading.*

3 ופירוש בעבר הנהר ישבו אבותיכם גו' הוא ששרש האבות הוא מעבר הנהר שלמעלה מאצילות

4 **And from there they were drawn down** — *the same souls, coming lower* — **(to the other bank of the river, that is)** *to the near side,* **into Z"A (Ze'ir Anpin) (ז״א the six middos, Hashem's attributes of feeling) of Atzilus,** *the six middos, Hashem's attributes of feeling, which chassidus says the Avos carry: Avraham kindness, Yitzchak strength, Yaakov harmony,*

4 ומשם נמשכו למטה (בעבר השני של הנהר, היינו) בז"א דאצילות,

5 ועד ש"ואולך אותו בכל ארץ כנען"[45] הירידה וההמשכה בבחינת המלכות (כנ"ל סעיף א' שארץ ישראל קאי על מלכות)

5 **and further down, until "I led him through all the land of Canaan"** — *the next pasuk, Yehoshua 24:3 — which is* **the descent and drawing down into the level of malchus** — *the lowest sefirah* **(as above in Section 1, that the land of Israel stands for malchus).** *In Section 1, "to the land" was read as malchus, and the land of Canaan is that same land.*

6 – ההליכה מארצך גו', שקאי על עבר הנהר, אל הארץ אשר אראך, הוא הליכה מלמעלה למטה[46].

6 *So in this reading,* **the walk "from your land,"** *which means* **from beyond the river,** *the root of the Avos,* **"to the land that I will show you," is a walk from above to below.** *It is the same direction as the first reading of "go" in Section 1: a hidden light coming down. The Rebbe's note points to Ohr HaTorah for this.*

7 והפירוש (כמו שהוא בפשטות) שעבר הנהר הוא מקומו של תרח, ומ"ש בעבר הנהר ישבו אבותיכם גו' הוא לגריעותא

7 **And the reading (as it is in the plain sense)** — *the simple meaning anyone hears in the pasuk* — **is that "beyond the river" is the place of Terach,** *Avraham's father, an idol-maker,* **and the words "Beyond the river your fathers dwelt" are said to their discredit,** *as something that does not make them look good.*

8 [כדמוכח ממרז"ל[47] מתחיל בגנות כו' מתחילה עובדי ע"ז היו אבותינו כו' שנאמר בעבר הנהר ישבו אבותיכם גו']

8 **[As we see from the saying of our Sages,** *in Pesachim 116a, about how the Haggadah must be told:* **"One begins with the disgrace,"** *the low point, before the praise,* **and so on, "At first our fathers were idol worshippers," and so on, as it says, "Beyond the river your fathers dwelt"].** *On Pesach night we open the story of our freedom by saying where we started: at the bottom.*

9 – ההליכה מארצך גו' (עבר הנהר) אל הארץ אשר אראך, הילוך ועלי' מלמטלמ"ע[48] (כנ"ל סעיף ג').

9 *And in this reading,* **the walk "from your land"** — *here,* **(beyond the river)** *means Terach's land of idols* — **"to the land that I will show you" is a walk and a climb from below to above** — *out of the lowest place and up, the note again sending us to Ohr HaTorah* — **(as above in Section 3),** *where "go" meant leaving Terach's house. Two readings of one pasuk, two directions. What to do with that, Section 5 will say.*

Deep dive — The river that goes out of Eden: what is beyond binah

Think about how a new idea comes to you. First there is a flash: you see it all at once, but cannot yet explain it. Then you sit with it. You take it apart, ask what follows from it, how it fits. The flash was a point. The working out turns it into something wide, with length and breadth.

Chassidus names these two powers chochmah and binah. Chochmah is the flash, the point. Binah is the working out. That is why the maamar calls "a river goes out of Eden" binah: Eden is the source point, and the river is what flows out of it and spreads. A river carries water to the whole garden; binah carries the point into everything that comes after it.

So what is "beyond the river"? Something higher than that whole order: higher than ideas being worked out, higher than the system of the sefiros in Atzilus itself. That is where the maamar, following Torah Ohr as cited in its note, puts the root of the Avos. Their souls do not start inside the system. They start above it, and their life in the world is a coming down: through the middos, which they each carry, into the land.

Notice how far apart the two readings are. In one, "beyond the river" is the highest address there is. In the other, it is a house of idols. Both are said about the same words (the maamar's principle, which Section 5 develops).

Review

1. Which pasuk does the Rebbe bring in this section, and where do we say it every year?
2. In the inner reading, what is "the river," and what does "beyond the river" mean?
3. Trace the path of the Avos in the inner reading: from where, through what, down to where?
4. In the plain reading, why is "Beyond the river your fathers dwelt" said "to their discredit," and which direction of "go" does it match?

Talking points

- The Haggadah could have started with Avraham's greatness. Instead it starts with idol worship. Why open the story of our freedom with the most embarrassing part?
- One reading says the Avos came from the highest place; the other says they came from the lowest. Can both be true about the same family? Can both be true about you?
- Is it harder to come down from a high place into ordinary life, or to climb up out of a low one?

Take it with you. The same words, "beyond the river," name both the highest root of the Avos and the house of idols they left: we come from both places.

Section ה

4 Both at once

ה) והנה הגם

The big idea

"Go" is read two opposite ways, down from above and up from below. Because both readings sit in one word, the word means both, together.

Two pesukim say the same in the plural: "I will walk among you," and komemiyus, two statures, direct light and returning light.

5738 was a leap year that closed the nineteen-year cycle. The sun is the giver, the tzaddik's walk down; the moon is the receiver, the baal teshuvah's walk up. A whole year joins them.

A whole place is where Hashem rests. From there comes what no effort reaches: Hashem's Essence, and the Jewish people one with Him.

Before you learn

- **The question.** Since Section 1 the maamar has given two readings of "go": a light coming down from above, and a person climbing up from below. They point in opposite directions. Which one does Hashem mean? This section answers.
- **Two pesukim from Bechukosai.** Vayikra 26:12: "I will walk among you." Vayikra 26:13: "I will lead you komemiyus," upright. Both words are in a form the maamar calls plural.
- **The calendar.** The Jewish months follow the moon, but the year has to keep pace with the sun, so seven times in nineteen years a second Adar is added. In the nineteenth year the two calendars come out even. 5738 was that year.
- **Nishmas.** On Shabbos morning we say: "Even if our mouths were full of song like the sea ... and our eyes shining like the sun and like the moon." The Rebbe reads one phrase of it here.

ראשי תיבות new in this section

שב׳	ששני / ששתי	that (the) two	וע״ד	ועל דרך	and in the manner of
וכ״ה	וכן הוא	and so it is	אח״כ	אחר כך	afterwards
כמשנ״ת	כמו שנתבאר	as was explained	דקוב״ה	דקודשא בריך הוא	of the Holy One, blessed be He
אוא״ס	אור אין סוף	the Infinite Light (Or Ein Sof)	וקוב״ה	וקודשא בריך הוא	and the Holy One, blessed be He

1 **Now, even though the two readings above of "Go"** — *down from above in Sections 1 and 2, up from below in Section 3* — **are two different readings,** *not just two shades of one meaning,* **and opposite ones,** — *one walks down, the other walks up — you would think a person has to choose. Here the Rebbe takes that problem head on.*

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

2 **Even so, since both readings are in the same word** — *that is the key fact* — **(the word "lech," go),** — *not two pesukim, not even two words, one word* — **it is proven from this** — *the Rebbe's note points to a proof he gave in a sicha from the word shaatnez* —

2 מ"מ, מכיון שב' הפירושים הם באותה התיבה (תיבת לך), מוכח מזה[49],

3 **that "Go"** — *the whole command* — **[and the lesson for every Jew in this parsha]** — *because the parsha is a teaching for each of us, not only a story about Avraham* — **includes both ways together: a walk from above to below** — *Section 1* — **and a walk from below to above** — *Section 3. This is the answer to the question the maamar has carried since Section 1. Not one or the other. Both, at once.*

3 שענין "לך לך" [וההוראה לכאו"א מישראל שבפרשה זו] כולל ב' האופנים יחד, הילוך מלמעלה למטה והילוך מלמטה למעלה.

4 **Like "I will walk among you"** — *Vayikra 26:12, from the blessings in Bechukosai* — **where "vehis'halachti" (a plural form)** — *the verb is built doubled, a walking of more than one kind (our gloss on the grammar)* — **includes both kinds of walking above.** *The Rebbe's note adds that here it is even simpler: these are not two readings at all, the word itself means two ways of walking.*

4 ובדוגמת "והתהלכתי בתוככם"[50] ש"והתהלכתי" (לשון רבים) כולל[51] ב' בחינות הילוך הנ"ל[52].

5 **And so too with "I will lead you komemiyus"** — *upright, the very next pasuk, Vayikra 26:13* — **where "komemiyus" (a plural form,** *as the Maharsha points out, the note says***) means two statures** (**komemiyus** (קוממיות two heights at once: from above and from below)): *the Gemara in Bava Basra 75a says Hashem will make us two hundred amos tall, twice the height of Adam HaRishon,*

5 וכ"ה גם בענין ואולך אתכם קוממיות[53], ש"קוממיות" (לשון רבים[54]) מורה על ב' קומות[55]

6 [קומה דאור ישר וקומה דאור חוזר, שהם דוגמת ב' בחינות הילוך הנ"ל[56], הכוונה בזה היא ש"קוממיות" כולל ב' הקומות יחד.

6 **[a stature of direct light and a stature of returning light** (ohr chozer / ohr yashar) — *light coming down from above, and light rising back up from below* — **which are like the two kinds of walking above]** — *down and up, as in "go"* — **the point is that "komemiyus" includes both statures together.** *Not two people, one tall each way. One person with both heights at the same time.*

7 ויש לקשר זה עם שנה זו (ביחוד), שהיא שנת העיבור, ויתירה מזו שהיא שנת העיבור דסיום מחזור קטן,

7 **And this can be connected with this year (in particular)** — *5738, when the maamar was said* — **which is a leap year** (shenas ha'ibur (שנת העיבור a thirteen-month year that brings the moon's calendar level with the sun's)), **and more than that, a leap year that closes a small cycle** — *the nineteen-year cycle of the Jewish calendar; 5738 was its nineteenth and last year* —

8 שבה נעשה ההתאמה דשנת החמה עם שנת הלבנה (בתכלית השלימות)[57].

8 **in which the sun's year** — *about 365 days* — **and the moon's year are brought to match** — *twelve months of the moon are about eleven days short of the sun's year, and the added months make it up, until at the end of the nineteen years the two come out even* — **(in full perfection).** *The note sends us to the Rebbe's letter of 6 Tishrei that year, which develops this at length.*

9 דהנה שמש הוא בחי' משפיע – דוגמת ענין ההילוך מלמעלמ"ט, ולבנה (דלית לה מגרמה כלום[58]) הוא בחי' מקבל – דוגמת ענין ההילוך מלמטלמ"ע.

9 **For the sun is a giver** (mekabel / mashpia (המקבל ... influencer and recipient)) — *it shines with its own light* — **like the walk from above to below; and the moon (which "has nothing of its own,"** *in the Zohar's words, since all its light is the sun's***) is a receiver — like the walk from below to above.** *Sun and moon are the two readings of "go" written in the sky (our image).*

10 וענין שנת העיבור (ובפרט שנת העיבור דסיום מחזור קטן) הוא צירוף וחיבור ב' העבודות [העבודה דשמש (בחי' משפיע, הילוך מלמעלמ"ט, שבכללות הוא[59] עבודת הצדיקים),

10 **And the point of a leap year (and especially a leap year that closes a small cycle) is the joining and uniting of the two kinds of service** — *two ways of serving Hashem* — **[the service of the sun (a giver, walking from above to below, which in general is** — *note 59 is printed here* — **the service of tzaddikim),** *those who start high and bring the light down,*

(11) **and the service of the moon (a receiver, walking from below to above, which in general is** — *and note 59 is printed here a second time, one source for both halves* — **the service of baalei teshuvah)],** *those who climb back up from far away,* **so that they become one thing (a whole year),** *nothing missing,* **as was explained above at length** — *the note shows where: the Rebbe's sicha of Motzaei Shabbos Parshas Noach, one week earlier.*

(11) והעבודה דלבנה (בחי' מקבל, הילוך מלמטה למעלה, שבכללות הוא[59] עבודת הבעלי תשובה)], שייעשו ענין אחד (שנה תמימה), כמשנ"ת לעיל[60] בארוכה.

(12) **And as** *it* **says** *in Nishmas on Shabbos morning:* **"And our eyes shining like the sun and like the moon,"** *a line about how we would praise Hashem if only we could,* **where the point is [not only that both qualities be there, the quality of the sun and the quality of the moon, but also] that the two things (and qualities) be as one.** *Not a sun beside a moon. One pair of eyes, with both lights in it.*

(12) וכמ"ש[61] ועינינו מאירות כשמש וכירח, שהכוונה בזה היא [לא רק שיהיו ב' המעלות, המעלה דשמש והמעלה דירח אלא גם] שב' הענינים (והמעלות) יהיו כאחד.

(13) **And this [joining and uniting of the two things above] is a preparation and a vessel** (kli (הכלי container for a light)) **[like a limb, which does not only receive but also draws down]** — *a hand does not just hold the soul's life the way a cup holds water; it is shaped for it and pulls it into action (our reading of the note's image)* — **for drawing down the Infinite Light** (Ohr Ein Sof (אוא"ס G-d's limitless light)) **that is above the category of "above and below."**

(13) וענין זה [צירוף ואיחוד ב' ענינים הנ"ל] הוא הכנה וכלי [ובאופן דאבר, שהוא לא רק מקבל אלא גם ממשיך[62]] להמשכת אוא"ס שלמעלה מגדר "מעלה ומטה".

(14) **[As is known** — *the note sends us to Likkutei Torah on Shir HaShirim* — **that after the arousal from below** (isarusa dil'tata / dil'eila (אתערותא דלתתא · דלעילא our effort up, and Hashem's giving down)) **is complete (the level of the moon),** *everything a person does from his side,* **and the arousal from above is revealed (the level of the sun) (which is drawn down by the arousal from below),** *Hashem's answer to that effort,* **afterward there is drawn an arousal from above from a place that the arousal from below does not reach at all].** *A gift that no effort could earn.*

(14) [ועי"ד הידוע[63] 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].

(15) **For the completeness of the service [in joining the two things above, a whole year] is "the whole place"** (**asar shelim** (אתר שלים a place that is complete, where Hashem can rest)), **which is a vessel for the resting of the Infinite Light,** *as the Zohar says:* **"The Holy One, blessed be He, rests in a whole place."** *A person who has only one of the two walks is not yet whole.*

(15) ששלימות העבודה [בצירוף ב' ענינים הנ"ל, שנה תמימה] הוא האתר שלים, שהוא כלי להשראת אוא"ס, דקוב"ה שריא באתר שלים[64].

(16) **Until, through this,** — *through the whole place, the joined service* — **there comes the drawing down of the Essence** (**Atzmus** (עצמות אוא"ס G-d's very Self)), *Hashem Himself, more than any light that shines from Him,* **which is the true and ultimate completeness.** *Any light, even an infinite one, is still something that comes out; only the Essence lacks nothing at all.*

(16) ועד שעי"ז נעשה המשכת העצמות שהוא אמיתית ותכלית השלימות.

(17) **And the Jewish people and the Holy One, blessed be He, become (through the Torah) entirely one,** — *the Zohar's words: Israel, the Torah and Hashem are "kulla chad," all one* — **in a way that it is impossible to divide between them,** *not even in thought,* **since the Torah of truth testifies that they are one.** *The maamar ends on a testimony: the Torah itself says so, and the Torah is true.*

(17) ונעשים ישראל וקוב"ה (ע"י אורייתא) כולא חד[65], ובאופן שאין שייך לחלק ביניהם, מכיון שתורת אמת מעידה שהם חד.

Deep dive — Ohr yashar and ohr chozer: two statures in one person

Think of a teacher and a student. The teacher brings something down: he knows it, and he lowers it to the student's level. The student does the opposite: he starts where he is and works his way up. Same lesson, two directions.

Chassidus has names for these two movements. Ohr yashar, direct light, is light coming down from its source, the way the sun's light reaches the ground. Ohr chozer, returning light, is what rises back up from below, the way light bounces back off a surface. In a person, ohr yashar is what is given to him from above. Ohr chozer is what he sends back up by his own effort.

The Gemara in Bava Basra 75a says that in the time to come Hashem will make the Jewish people "komemiyus," two hundred amos tall: two statures of Adam HaRishon. The chassidus on this pasuk, which the Rebbe's note cites (Imrei Binah and Ohr HaTorah, as cited), names the two statures: one of direct light, one of returning light.

The point is the word "together." Most of us are mainly one or the other: mainly a giver or mainly a climber. The maamar says the full height of a Jew is both at once, in one person. That is what "go, go" asks of him now.

Deep dive — Sun, moon, and a whole place

The sun has its own light. The moon has none; the Zohar says it "has nothing of its own," and everything it shines it receives. So the sun is a giver and the moon a receiver.

The maamar matches them to two kinds of people. A tzaddik works like the sun: he starts high and brings light down into the world. A baal teshuvah works like the moon: he starts low, with nothing of his own to show, and climbs. Each has something the other lacks.

A leap year joins the two calendars, and in the year that closes the cycle they come out exactly even. The Rebbe reads that as a picture of a person whose service joins both walks. Such a person is whole, and the Zohar says, as cited in the note, that Hashem rests only in a whole place.

Then comes the deepest step. Likkutei Torah, as cited, describes three stages. First a person reaches up with everything he has. Then Hashem answers from above, in proportion to that effort. And after that, Hashem gives from a place that no effort from below reaches at all.

Why would being whole bring a gift that effort cannot earn? Because Hashem's Essence is neither above nor below (our reading of the maamar's principle). Each walk alone is only one direction. Joined, they make a vessel with no single direction, and that fits Him.

Review

1. Why does the Rebbe say "go" must mean both directions, and not only one of them?
2. What two proofs does the maamar bring from Bechukosai, and what is the "two statures" of komemiyus?
3. What happened in the calendar in 5738, and what do the sun and the moon each stand for?
4. What comes to the "whole place," and what does the maamar say about the Jewish people and Hashem at the end?

Talking points

- The Rebbe proves a lot from the fact that both readings use the same word. Is that a strong proof? When two meanings share a word, must both be meant?
- A tzaddik who never fell and a baal teshuvah who climbed back: the maamar asks each to have the other's way too. What would that look like in real life?
- The highest gift comes from "a place no effort reaches." Then why work at all? Does the maamar give an answer to that?

Take it with you. Hashem's "go" means both down and up together: a person who gives and also climbs is whole, and Hashem rests in what is whole.

Bringing it together

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

The whole maamar in one page

Hashem tells Avram, “Go from your land.” The Rebbeim read this two ways. In the first, Avram is Av Ram, an intellect so high that no thought reaches it, and “go” tells that hidden light to come down, all the way to “the land,” malchus, the lowest level. Only there is Avram “shown to himself”: reaching the bottom is what reveals the top and raises it. A soul coming down into a body is the same kind of going. It becomes a walker, and its gain reaches the yechidah, the deepest level of the soul. After Tishrei, the worries of making a living are the many waters of the flood. A Jew who goes into the ark of Torah and tefillah is not only saved from them. The waters lift the ark.

In the second reading, “go” is a climb. Avram starts in Terach’s land, the lowest place, and climbs to the land, and past it to the hidden Name of Hashem. In a Jew this climb starts at the heel, the part with the least life, and the things he does without feeling. Avraham’s heel “heard” Hashem, and he passed that power on to every Jew. On Simchas Torah the feet dance and lift the head with them. That gives the strength for the whole year: the hearing starts at the heel and rises to the mind. Even “beyond the river your fathers dwelt” has both readings, a level above binah and Terach’s land.

Two opposite readings of one word mean the word wants both. “I will walk among you” and komemiyus, two statures, say the same in the plural. 5738 was a leap year that closed the nineteen-year cycle, when sun and moon come out even. The sun is the giver, going down, the service of tzaddikim. The moon is the receiver, going up, the service of baalei teshuvah. A whole year joins them. A whole place is where Hashem rests, and from there comes something no effort from below could reach: Hashem’s Essence, and the Jewish people and Hashem truly one.

Talk it over

- The maamar says the highest part of a person becomes visible only when it comes down into ordinary life. Can you think of something about yourself you only found out by doing something plain and everyday?
- The climb starts at the heel, with the things a person does without feeling anything. Is a mitzvah done without feeling worth less than one done with feeling? What does the maamar say happens to it?
- Most people lean one way: some mostly give, some mostly receive. The maamar asks for both at once. What would it look like for you to add the side you lean away from?

ראשי תיבות · Abbreviations key

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

אוא״ס	אור אין סוף	the Infinite Light (Or Ein Sof)
אח״כ	אחר כך	afterwards
אעפ״כ	אף על פי כן	nevertheless; even so
א׳	אחד / אחת / ראשון (לפי ההקשר)	one / first (by context)
בבחי׳	בבחינת	in the aspect of
בבי״ע	בבריאה יצירה עשיה	in Beriah, Yetzirah, Asiyah
בז״א	בזעיר אנפין	in Z'eir Anpin
בחי׳	בחינת	aspect / level of
בלעו״ז	בלעומת זה	in the opposing side
בעוה״ז	בעולם הזה	in this world
בתו״א	בתורה אור	in Torah Or
ב׳	שני / שתי / שניים (לפי ההקשר)	two / second (by context)
גו׳	וגומר	and so on (the verse continues)
ג׳	שלישי (שער ג׳) / שלושה (לפי ההקשר)	third / three
דמלמטלמ״ע	דמלמטה למעלה	of from below to above
דקוב״ה	דקודשא בריך הוא	of the Holy One, blessed be He
דשמע״צ	דשמיני עצרת	of Shemini Atzeres
הא׳	הראשון / האחד (לפי ההקשר)	the first / the one
הבחי׳	הבחינה	the aspect / level
הבעש״ט	הבעל שם טוב	the Baal Shem Tov
הב׳	השני / השנית (לפי ההקשר)	the second
הוי׳	הוי״ה (שם המפורש)	Havayah; the Tetragrammaton
הי׳	היה	was
הנ״ל	הנזכר לעיל	the aforementioned
הצ״צ	הצמח צדק	the Tzemach Tzedek
ה׳	השם (הוי׳) / חמשה (לפי ההקשר)	God (the Name) / five (by context)
וגו׳	וגומר	and so on (the verse continues)
וכמ״ש	וכמו שכתוב	and as it is written
וכ״ה	וכן הוא	and so it is
ומ״ש	ומה שכתב / ומה שכתוב	and what is written
ועד״ז	ועל דרך זה	and similarly
ועלי׳	ועליה	and ascent
וע״ד	ועל דרך	and in the manner of
וע״י	ועל ידי	and by means of
וע״פ	ועל פי	and according to
וקוב״ה	וקודשא בריך הוא	and the Holy One, blessed be He
ושמח״ת	ושמחת תורה	and Simchas Torah
חי׳	חיה	Chayah (soul level)
כו׳	וכולי	etc.; and so on
כמשנ״ת	כמו שנתבאר	as was explained
כנ״ל	כנזכר לעיל	as mentioned above
לבחי׳	לבחינת	to the aspect of
להוי׳	להוי״ה (שם הוי״ה)	to Havayah (the Name)
לכאו״א	לכל אחד ואחד	to each and every one
לתו״א	לתורה אור	on Torah Ohr
מבחי׳	מבחינת	from the aspect of
מהוי׳	מהוי״ה (שם הוי״ה)	than the Name Havayah
מלמטלמ״ע	מלמטה למעלה	from below upward
מלמעלמ״ט	מלמעלה למטה	from above downward
ממרז״ל	ממאמר רבותינו זכרונם לברכה	from the saying of our Sages
משא״כ	מה שאין כן	which is not the case with
משנת״ל	מה שנתבאר לעיל	what was explained above
מ״מ	מכל מקום	nevertheless; in any case
נר״נ	נפש רוח נשמה	Nefesh, Ruach, Neshamah
ס״א	סעיף א׳	section 1
עה״פ	על הפסוק	on the verse
עי״ז	על ידי זה	through this
עלי׳	עליה	ascent
ע״ז	על זה	about this; on this
ע״י	על ידי	by means of; through
ע״פ	על פי / על פסוק (לפי ההקשר)	according to / on the verse (by context)
שבכאו״א	שבכל אחד ואחד	that is in each one

שב׳	ששני / ששתי	that (the) two
שהו״ע	שהוא ענין	which is the matter of
שהי׳	שהיה	that was
שהעלי׳	שהעליה	that the ascent

שעי״ז	שעל ידי זה	that through this
שע״י	שעל ידי	that by means of
שתהי׳	שתהיה	that it will be (fem.)

Marei mekomos

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

1	תו"ח לך לך פט, א. אוה"ת שם (כרך ו') תתרעט, ב.	The two readings of the verse: Torah Chaim, Lech Lecha 89a; Ohr HaTorah (vol. 6) 1079b. The original kuntres reads 89b, not 89a; to be checked against the volume.	AS CITED
2	ר"פ לך לך. וראה גם תו"ח שם (פ, א). אוה"ת שם תתרעב, א ואילך.	Torah Ohr, beginning of Lech Lecha: Avram is Av Ram, the intellect hidden from every thought. See also Torah Chaim 80a and Ohr HaTorah 1072a ff.	VERIFIED
3	אוה"ת לך לך (כרך ד') תרפה, א. וראה גם תו"ח שם.	The Tzemach Tzedek's glosses on Torah Ohr: Ohr HaTorah, Lech Lecha (vol. 4) 685a; see also Torah Chaim there.	AS CITED
4	כ"מ בתו"ח שם (תחילת סעיף ב'). ושם פא, רע"א – באו"א קצת.	Torah Chaim there, beginning of §2: "I will show you" refers to the land; and 81a, somewhat differently.	AS CITED
5	תו"א יא, ב. תו"ח שם פא, רע"א. אוה"ת שם (כרך ו') תתרעג, א.	Torah Ohr 11b: "I will show you" means "I will reveal you to yourself." Also Torah Chaim 81a and Ohr HaTorah 1073a.	VERIFIED
6	תו"ח שם. ובאוה"ת שם: בעצמך ומהותך.	Torah Chaim there: "in your being and your essence"; Ohr HaTorah words it "in yourself and your being."	AS CITED
7	ראה לקמן סוס"ב.	See below, end of §2: the descent to malchus is for revelation in the lower worlds.	VERIFIED
8	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"ג, שהיא ירידה צורך עלי'.	Torah Ohr 11b ff. (with Torah Chaim and Ohr HaTorah): Avram comes down through a level higher than Avram; and Ohr HaTorah 687a, in the margin: it is a descent for the sake of an ascent.	AS CITED
9	ראה אוה"ת שם תרפח, סע"א, שענין לך לך "קאי על ירידת הנשמה בגוף".	Ohr HaTorah 688a: Lech Lecha "refers to the soul's descent into the body."	AS CITED
10	ראה בהמצויין לעיל ע' רמט הערה 50. ובכ"מ.	The sources cited in Mayim Rabbim 5738, note 50 (Torah Ohr 30a): the soul comes down to become a walker. The kuntres cites it by title rather than by page.	VERIFIED
11	ראה אוה"ת שם תרעט, א: "לך לך, שיהי' בבחי' מהלך ולא בבחי' עומד". ושם ע"ב: שזהו "עיקר פי' לך לך".	Ohr HaTorah 679a: "Lech lecha, that he be a walker and not a stander"; and 679b: this is "the main meaning of lech lecha."	AS CITED
12	לקו"ת ראה כה, א.	Likkutei Torah, Re'eh 25a: yechidah is so called because it receives from the Yachid, the One.	VERIFIED

13	ראה ד"ה צהר תעשה תש"ז פ"ל (ע' 187). וראה גם ד"ה ועשית ציץ עת"ר (ע' קס).	Why the other side has no yechidah: d"h Tzohar Taaseh 5707 ch. 30, and d"h Ve'asisa Tzitz 5670. In the kuntres this note is numbered *12.	AS CITED
14	גיטין סו, א. לקו"ת תצא לז, ג. ד"ה ועשית ציץ שם. צהר תעשה שם.	Gittin 66a: a shadow of a shadow they do not have. Also Likkutei Torah, Teitzei 37c, and the two maamarim of note 13.	VERIFIED
15	לשון הגמרא – חגיגה ה, ב.	Chagigah 5b: "from a high roof to a deep pit."	VERIFIED
16	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., explained in Likkutei Sichos vol. 3 p. 846: the soul's work below raises its very root.	AS CITED
17	לקו"ד כה, ב ואילך. סה"ש תש"ב ע' 75.	The Frierdiker Rebbe on an aliyah to the Torah lifting all five levels of the soul: Likkutei Dibburim 25b ff.; Sefer HaSichos 5702 p. 75.	AS CITED
18	נח ו, טז. וראה לקמן הערה 27.	Bereishis 6:16, the ark's lower, second and third decks. See note 27.	VERIFIED
19	לקו"ש ח"כ ע' 286-7.	The sicha of Motzaei Shabbos Noach 5738: Likkutei Sichos vol. 20 pp. 286–7. The current printing may place it a few pages later; to be checked.	AS CITED
20	הובאה בד"ה צהר תעשה תרצ"ה בתחלתו ובכ"מ (ראה הוספות לכתר שם טוב (הוצאת קה"ת, תשנ"ט) סי' יא).	The Baal Shem Tov's teaching on "come into the ark" (teivah, also "word"): d"h Tzohar Taaseh 5695 and Kesser Shem Tov, addenda §11. The kuntres has §10 of an earlier edition.	AS CITED
21	נח ז, א.	Bereishis 7:1, "Come, you and all your household, into the ark."	VERIFIED
22	לשון כ"ק מו"ח אדמו"ר בד"ה צהר תעשה שם.	The Frierdiker Rebbe's words in d"h Tzohar Taaseh 5695: Noah's ark is "an instruction in the order of avodah." Cited a second time at "saved from the flood."	VERIFIED
23	ראה בארוכה לקו"ש שם ע' 269, וע' 282.	"Yaakov went on his way" after Tishrei: Likkutei Sichos vol. 20 pp. 269 and 282. The kuntres cites the sichos by occasion.	AS CITED
24	ראה ד"ה מים רבים סעיף ו' (לעיל ע' רמט).	Mayim Rabbim 5738 §6, last week's maamar: the many waters are the worries of making a living.	VERIFIED
25	(נח ז, יז) תו"א ט, סע"א.	Bereishis 7:17, "the waters rose and lifted the ark"; Torah Ohr 9a.	VERIFIED
26	נח ח, ד. וראה אוה"ת נח ע, א. (כרך ג') תרמג, ב ואילך.	Bereishis 8:4, "and the ark came to rest"; Ohr HaTorah, Noach 70a and (vol. 3) 643b ff.	VERIFIED

27	ראה אוה"ת שם תרכז, א (מרמ"ז), שג' 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 וחמישיים 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).	The three decks are the worlds Beriah-Yetzirah-Asiyah, Atzilus and Adam Kadmon (Ohr HaTorah 627a, from the Ramaz). Nefesh, ruach and neshamah come from the lower worlds, chayah from Atzilus, yechidah from Adam Kadmon (Shaarei Kedushah III:2; Etz Chaim; and elsewhere).	AS CITED
28	תו"א ריש פרשתנו (וראה הגהות הצ"צ לשם אוה"ת לך תרפה, ב. תרפט, ב).	Torah Ohr, beginning of our parsha, with the Tzemach Tzedek's glosses (Ohr HaTorah 685b, 689b): the goal is revelation in the lower worlds.	VERIFIED
29	תו"ח שם פג, ד ואילך. אוה"ת שם (כרך ו') תתרעה, סע"א ואילך. וראה גם תו"א יא, סע"ג.	Avram's going to the land prepared the way for mitzvos done physically after Matan Torah: Torah Chaim 83d ff.; Ohr HaTorah 1075a ff.; Torah Ohr 11c.	AS CITED
30	וכ"ה בל"ת להאריז"ל – מובא במקומות שבהערה 1.	So too in the Arizal's Likkutei Torah, cited in the places given in note 1.	AS CITED
31	ראה במדב"ר רפי"ט: מי יתן טהור מטמא . . כגון אברהם מתרח.	Bamidbar Rabbah 19:1: "Who can bring a pure thing out of an impure one ... such as Avraham from Terach."	VERIFIED
32	פרשתנו יב, ז.	Bereishis 12:7, "he built there an altar to Hashem who appeared to him."	VERIFIED
33	שם, ח.	Bereishis 12:8, "he built there an altar to Hashem," with no further description.	VERIFIED
34	אוה"ת פרשתנו (כרך ד') תרפד, ב. תרפז, ב. תרפט, סע"א. ד"ה בחודש השלישי תש"ב.	The two altars as the revealed Name and the hidden Name: Ohr HaTorah, Lech Lecha 684b, 687b, 689a; d"h Bachodesh HaShlishi 5702.	AS CITED
35	אדר"נ ספל"א.	Avos deRabbi Nasan, end of ch. 31: the angel of death in a person is his heels.	VERIFIED
36	תולדות כו, ה.	Bereishis 26:5, "because (eikev) Avraham listened to My voice."	VERIFIED
37	סה"מ תש"ח ס"ע 253. התמים ח"ו ע' נב.	Avraham's heel heard: Sefer HaMaamarim 5708 p. 253; HaTamim vol. 6 p. 52.	AS CITED
38	תניא פי"ח.	Tanya ch. 18: the hidden love is an inheritance from our fathers.	VERIFIED
39	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.	Especially from Avraham: Torah Chaim, Shemos 537b (new edition: Tetzaveh vol. 2, 363b); Likkutei Torah, Sukkos 78d and Shemini Atzeres 89b. The bracketed new-edition page is the Melukat's addition.	AS CITED

40	ראה גם לקו"ש שם ע' 267 ואילך.	The dancing feet of Simchas Torah lift the head: Likkutei Sichos vol. 20 p. 267 ff. The kuntres cites the sicha of Motzaei Shabbos Bereishis by occasion.	AS CITED
41	רש"י ר"פ עקב.	Rashi, beginning of Eikev (Devarim 7:12): the light mitzvos a person tramples with his heels.	VERIFIED
42	יהושע כד, ב. ובאוה"ת פרשתנו תרפב, ב הובאו ב' הפירושים דלקמן.	Yehoshua 24:2, "beyond the river your fathers dwelt"; Ohr HaTorah 682b brings both readings.	VERIFIED
43	תו"א כה, א. עה, ד. דרמ"צ פב, ב. ובכ"מ.	The inner reading, "beyond the river" as above binah: Torah Ohr 25a, 75d; Derech Mitzvosecha 82b.	AS CITED
44	בראשית ב, יו"ד.	Bereishis 2:10, "a river goes out of Eden."	VERIFIED
45	יהושע שם, ג.	Yehoshua 24:3, "I led him through all the land of Canaan."	VERIFIED
46	ראה גם אוה"ת שם תרצ, ב.	Ohr HaTorah, Lech Lecha 690b.	AS CITED
47	פסחים קטז, א.	Pesachim 116a: begin with the disgrace; at first our fathers served idols.	VERIFIED
48	ראה גם אוה"ת שם תרצא, ב.	Ohr HaTorah, Lech Lecha 691b.	AS CITED
49	ראה לקו"ש ח"ג ע' 782 (הערי' לזה מ"שעטנז").	Two readings of one word mean both are meant: Likkutei Sichos vol. 3 p. 782 (the proof from "shaatnez").	AS CITED
50	בחוקותי כו, יב.	Vayikra 26:12, "I will walk among you."	VERIFIED
51	ובנוגע ל"והתהלכתי" – 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).	The Rebbe's own note: "I will walk" plainly includes both, since its one meaning is two ways of walking; the same is true of "komemiyus."	VERIFIED
52	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 maamarim on "I will walk": Ohr HaTorah, Vayikra p. 640 ff.; Likkutei Torah, Re'eh 26a; Imrei Binah, Shaar HaKrias Shema ch. 87-88.	AS CITED
53	בחוקותי כו, יג.	Vayikra 26:13, "I led you upright (komemiyus)."	VERIFIED
54	ראה חדא"ג מהרש"א לב"ב שבהערה הבאה.	The Maharsha's Chiddushei Aggados on the Bava Basra passage in the next note.	AS CITED
55	ב"ב עה, א. סנהדרין ק, א.	Bava Basra 75a; Sanhedrin 100a: komemiyus is two hundred cubits, two statures of Adam.	VERIFIED
56	אמ"ב שם פפ"ט. אוה"ת שם ע' תרנג. תערב-ג.	The two statures as direct and returning light: Imrei Binah ch. 89; Ohr HaTorah pp. 653, 672-3.	AS CITED
57	ראה בארוכה במכתב דוא"ו תשרי תשל"ח (לקו"ש חי"ד ע' 477 ואילך). וש"נ.	The Rebbe's letter of 6 Tishrei 5738 on the leap year that closes the small cycle (Likkutei Sichos vol. 14 p. 477 ff.).	AS CITED

58	זח"ב קמה, ב. ועוד.	Zohar II 145b: the moon has nothing of its own.	AS CITED
59	ראה לקו"ש ח"כ ע' 288 הערה *65.	Likkutei Sichos vol. 20 p. 288, note *65: in general, the sun is the service of tzaddikim and the moon of baalei teshuvah. Printed twice in the text, once for each.	AS CITED
60	לקו"ש שם ע' 287-8.	The sicha of Motzaei Shabbos Noach 5738, at length: Likkutei Sichos vol. 20 pp. 287-8.	AS CITED
61	נוסח התפלה דשבת (נשמת). וראה בהמצויין בלקו"ש שם ע' 290 הערה 83.	Nishmas, in the Shabbos davening: "our eyes shining like the sun and the moon"; see Likkutei Sichos vol. 20 p. 290, note 83.	VERIFIED
62	תו"א קיד, ב. לקו"ת ראה כב, סע"ד. ד"ה אדון עולם תש"ג פ"ה. ובכ"מ.	A limb (ever) not only receives but draws down: Torah Ohr 114b; Likkutei Torah, Re'eh 22d; d"h Adon Olam 5703 ch. 5.	AS CITED
63	לקו"ת שה"ש כד, סע"א ואילך.	Likkutei Torah, Shir HaShirim 24a ff.: an arousal from above that comes from where no arousal from below reaches.	AS CITED
64	זח"ג צ, ב.	Zohar III 90b: the Holy One rests only in a whole place.	AS CITED
65	ראה זהר שם עג, א.	Zohar III 73a: Israel, the Torah and the Holy One are all one.	AS CITED

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

About this edition

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

This is the Reshimu Student Edition of the Rebbe's maamar ד"ה ויאמר ה' אל אברם, said in his room on Motzaei Shabbos Parshas Lech Lecha, 10 MarCheshvan 5738, and edited by him for the kuntres of that week. It gives the whole maamar, Hebrew and English side by side, cut into short numbered phrases, for a reader who has not yet learned a maamar on his own.

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

The Hebrew comes, letter for letter, from the verified text of the published Full Elucidated Edition, which follows Sefer HaMaamarim Melukat (from עמ' רנ). A second digital copy of the Melukat was compared with it word by word. No word differs; the only differences are in quotation marks. The original kuntres of 5738 differs from the Melukat in the body only in abbreviations the Melukat spells out. The footnote numbers 22 and 59 each appear twice in the text: the Rebbe cites the same note a second time. We kept the text as our source has it.

The five sections follow the five printed letters of the maamar. The four ideas, their colors, the section labels, the boxes and the notes on the footnotes are ours (editorial), not part of the maamar.

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