TORAH OHR • PARSHAS LECH LECHA • MAAMAR 1

(ענין לך לך וילך למסעיו ממטה למעלה מלמעלה...

The subject of “Go forth”: “And he went on his journeys,” from below upward and from above downward

Avram, av ram, is the hidden intellect beyond all thought, and his mission is to be drawn down step by step through the worlds, down to Malchus. Yet G-dliness revealed in physical deeds cannot come by that chain: it needs a light from Keser, above it, where high and low are equal. So the descent is really an ascent: whatever reaches lowest is rooted in what is highest.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

Dedicated in honor of the Rebbe’s father, Reb Levi Yitzchok

THE BIG IDEA

Avram, av ram, is the hidden intellect beyond all thought, and his mission is to be drawn down step by step through the worlds, down to Malchus. Yet G-dliness revealed in physical deeds cannot come by that chain: it needs a light from Keser, above it, where high and low are equal. So the descent is really an ascent: whatever reaches lowest is rooted in what is highest.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

The maamar reads Avram's name as av ram, the "exalted father," an intellect hidden from all thought, whose task is to be revealed through the chain of worlds down to Malchus. Avraham's Chesed is a revelation that connects, but it reaches created beings only through concealment, and it requires circumcision to remove the husk that blocks it; revelation in turn gives the power to elevate the sparks scattered in the world, like a candle absorbed into a torch. Becoming Avraham, with the added hei of Binah, seems a descent, but Binah's expansion comes from Atik and Keser, above Chochmah, as a sage needs a greater mind to explain an idea in parables. So too the Torah, clothed in physical mitzvos, draws from Keser, and a physical mitzvah reveals more than wisdom in its own place. Avraham kept the Torah only inwardly; its outward, physical fulfilment needed a light from above the chain of worlds, drawn down through circumcision, the hard labor of Egypt, and the alef of "Anochi." The maamar ends by reading Avram's journeys, Lot's separation, and the names of Avraham and Sarah as stages of this drawing-down.

OUTLINE

1 **Av ram: the hidden intellect revealed** ¶1–3

Avram is the intellect hidden from all thought; his Chesed must be revealed through the worlds, by way of concealment, so that a created world can exist and be nullified to G-d.

2 **Circumcision and the power of refinement** ¶4–6

Circumcision removes kelipas nogah; the resulting revelation elevates sparks like a candle before a torch, and Avram's call begins the World of Rectification.

3 **The added hei: descent as ascent** ¶7–9

The hei of Avraham is Binah, where Atik is revealed; as with Shlomo's parables and the tip of the yud, expansion comes from a higher level, Keser.

4	**Torah and mitzvos in physical things** Supernal wisdom is grasped only when clothed in physical mitzvos, which draw from Keser; charity and tefillin unify above; the Patriarchs prepared the way for the Torah.	¶10–13
5	**Inner and outer fulfilment of the Torah** Avraham kept the Torah inwardly; physical fulfilment needed a light from above hishtalshelus, drawn through circumcision, the Egyptian labor, and the alef of Keser at Sinai.	¶14–19
6	**Avram's journeys, Lot, and the names** Leaving Charan, the separation from Lot, and the names Avraham and Sarah read as the passage of revelation from the hidden intellect down to Malchus.	¶20–22

THE REBBE'S MAAMARIM ON THIS MAAMAR

AI summaries of the Rebbe's maamarim built on this one, each read beside ours from the corrected scan; not yet reviewed by a person. What each adds is also shown under its paragraph.

ש"פ לך לך, יו"ד מרחשון ה'תשמ"ב. הנחת הת' בלתי • 5742 • ד"ה לך לך מארצך וממולדתך ומבית אביך ספר המאמרים תשמ"ב • מוגה P. 59

The Rebbe opens from the Alter Rebbe's reading of "And he went on his journeys": the plural shows two journeys, from below upward and from above downward. The Alter Rebbe's maamar mainly explains the downward journey. Avram (av ram) is the intellect hidden from all thought, and it must descend to "the land that I will show you", which is Malchus and, in the end, the literal earth. This descent brings an added hei, because going lower requires a higher power, as Shlomo needed extra Binah to bring one idea down through three thousand parables. The Rebbe explains the upward journey and explicitly links the two readings, but does not state this as a question.

The Rebbe explains that the upward journey is the plain meaning of the verse. Avraham left Charan, the place of G-d's anger in the world; he left Ur Kasdim and his idolatrous father's house, where he had broken the idols; and he went to the Land, where he called G-d "Kel Olam". Before, G-d was known only as "G-d of the heavens"; Avraham made Him "G-d of the earth" too. The two readings are linked: the power for the descent, the higher level signified by the hei, comes from the ascent that came before it. Through the descent, "I will show you" is fulfilled, and Avraham's true greatness is revealed. Every Jew inherits this from Avraham. Each day he ascends through prayer and then goes down into worldly involvement, and through that descent he rises to his true source. Torah, which comes from above to below, and mitzvos, which raise up the physical, are these two walks during exile, and they lead to the future "I will walk among you" and "komemiyus", when G-dliness will be seen.

The lesson: Each day a Jew must first rise through prayer, leaving behind his own desires, habits and ways of thinking. With that power he then goes down into ordinary worldly life, and it is precisely there that his true greatness and G-dliness are revealed.

ספר המאמרים • ש"פ לך לך ה'תשמ"ה. הנחת הת' בלתי מוגה • 5745 • ד"ה ויאמר הוי' אל אברם לך לך תשמ"ה P. כח

The Rebbe opens with questions on the verse: why does it say "lech lecha" ("go for yourself") and not simply "lech"? Why is the order "from your land, from your birthplace, and from your father's house"? A person first leaves his father's house, then his neighborhood, and only then his country. And how does all this connect to the blessing that follows, "I will bless those who bless you"? Following the Alter Rebbe and the Rebbeim after him, he gives the core explanation: this journey has two directions, from below upward and from above downward. The upward ascent is the Alter Rebbe's reading of Avram's altars: first "to Havayah who appeared to him," the level of the Name that relates to revelation, and then up to "Havayah" unqualified. The downward descent is av ram, the hidden intellect beyond all thought, drawn down "to the land that I will show you." That land is Malchus, "the land of life," and in the end the literal Land of Israel.

The Rebbe then applies the two journeys to avodah. The ascent is prayer, "a ladder set on the earth whose top reaches heaven," and the mitzvos: a person takes physical things of this world, makes them into objects of mitzvah, and raises them up to the "secret of the Infinite." The descent is Torah study, "from heaven He let you hear His voice." This drawing-down is what empowers and guides the upward service. "Lech lecha" is the condition for success in Torah: one must "go away" from all one's own concerns and nullify one's self, "let my soul be as dust to all; open my heart to Your Torah." The surviving transcript has gaps, so the full resolution of the opening questions is not preserved. It closes by saying that what was true of Avraham is true of every Jew. Through both modes of service, each Jew reaches the complete "and all the families of the earth shall be blessed through you," in the future revelation when all nations will "call in the Name of Havayah," with the coming of Mashiach.

The lesson: To succeed in Torah study a person must go forth from his own concerns in true self-nullification. The Rebbe connects the two modes of service with the future revelations and prays that the true and complete Redemption come soon.

ספר המאמרים תשמ"ו • אור ליום ג' פ' לך, ז' מר-חשון ה'תשמ"ו • **5746** • ד"ה לך לך מארצך גו' • **P.** ל

The Rebbe opens with the verse "Lech lecha": "going" is stated without qualification, so it must include both kinds of going, from above downward (descent) and from below upward (ascent). He notes that later in the parshah the two movements appear in separate verses: Avram goes down to Egypt, the lowest land, and then goes up from Egypt to the Holy Land. That shows they are separate matters there. The novelty of the parshah's first verse is that a single going holds two movements that are opposite "from one extreme to the other." The question is how two opposites can be one.

Descent: Avram is av ram, hidden from all thought. His soul came down by stages. "Your land" (artzecha) is the will, "your birthplace" (moladetcha) is the middos born of the mochin, "your father's house" is lower still, and "the land" is Malchus. So it is with every soul, and specifically through the descent its virtue is shown. Ascent: Avram went from Charan, the place of G-d's "burning anger" (charon af), up to the Holy Land. In avodah one begins with an "undesired will" and service by compulsion (kafia), and rises to Avraham's service out of love, purely for its own sake (lishmah). The two are joined because, by virtue of G-d's speech in the Torah, opposites become one, just as "Anochi" and "Lo yihyeh" are two separate commandments yet were said in one utterance. Negative commandments correspond to the ascent and positive commandments to the descent. So Israel, "one

nation in the land," draws G-d's unity into physicality by uniting both movements. The Rebbe ties this to 7 Marcheshvan, which joins the time contrast between the festival pilgrimage and the time of work in the world afterward with the spatial contrast between Jerusalem and the Temple, on the one hand, and the rest of the world, on the other.

The lesson: Every Jew, as a child of Avraham and Sarah, must unite the two opposite movements of "lech lecha": rising from service by compulsion to service out of love, and descending to draw G-d's unity into the physical world. This is like carrying the festival's revelation into ordinary work in the world after 7 Marcheshvan.

THE MAAMAR IN THE REBBE'S LIGHT

Found by AI reading every place in the Rebbe's works that cites this maamar, checked against each source; not yet reviewed by a person. Each explanation is under its paragraph.

The Rebbe keeps returning to the line this maamar draws between Avraham before and after. A sicha of Shabbos Chayei Sarah 5732, building on the Mitteler Rebbe's Toras Chaim, explains why Avraham's work in Charan, though it added light above, had not yet made G-d „אלקי הארץ" ("G-d of the earth"): only after „לך לך" ("Go forth") did the hidden intellect of av ram come down to "the land"; a sicha of 5724 dates his preparation for Matan Torah, „חיבור עליונים ותחתונים" (the joining of upper and lower), from "Go forth" itself. A sicha of Shabbos Lech Lecha 5725 notes that the „ארצך מולדתך ובית אביך" ("land, birthplace and father's house") Avram leaves are holy levels, left all the same; a farbrengen of 11 Kislev 5747 names the line behind Shlomo's parables: „חכמה שייך לעצמו און בינה שייך להזולת" (Chochmah is for oneself, Binah for the other). Sichos of Vayera 5725 and Va'eira 5727 explain keeping the mitzvos "in the inner dimension": in the first the Patriarchs acted physically, yet no holiness stayed in the object; in the second theirs was service „בכח הנבראים" (by the power of the created), the deed secondary to the spiritual. A sicha in Likkutei Sichos vol. 3 makes circumcision the one mitzvah of theirs that drew holiness into the body itself, which is why it waited for G-d's command; a letter of Erev Shavuos 5717 adds „שזהו כוונה עיקרית בה" (that its physical side was even its main intent). Read with these, perhaps (biur b'derech efshar) the whole maamar is a first stage on the way to Sinai: the hidden made revealed, first above, then in the flesh.

KEY CONCEPTS

The hidden intellect שכל הנעלם מכל רעיון

A level of mind so deep that no thought can grasp it; the maamar identifies it with Avram, av ram, the level of Yesod of Abba (the outlet of Chochmah), which must descend level by level into revelation.

Atik עתיק

The innermost level of Keser, the source of divine delight, revealed specifically in Binah.

Keser (the Crown) כתר

The level above wisdom; because it transcends the chain of worlds, it can reach down even into physical things.

Kelipas nogah קליפת נוגה

The translucent husk that covers holiness but contains good that can be elevated; represented by the foreskin removed at circumcision.

A candle before a torch כנר בפני האבוקה

The image of lesser light absorbed into greater light: how sparks of holiness are drawn into the revealed Shechinah.

Inner and outer dimensions פנימיות וחיצוניות

Avraham kept the mitzvos in their inner, spiritual dimension; their outer, physical fulfilment came with the Torah given at Sinai, for which the circumcision given him in actual deed at ninety-nine prepared the way.

SECTION 1 · ¶1–3

Av ram: the hidden intellect revealed

1 (ענין לך לך[1] וילך למסעיו[2] ממטה למעלה[3] מלמעלה למטה[4] כוי להי הנראה[5] כוי להי סתם)[6,7]

(The subject of "Go forth" [Lech Lecha]; "And he went on his journeys" — from below upward, from above downward, etc.; "to Havayah who appeared," etc.; "to Havayah," unqualified.)

A heading listing the verses the maamar will explain: G-d's call to Avram, "Go forth," and Avram's later journeys, which the Alter Rebbe reads as a movement both from below upward and from above downward. The two altars Avram built, one "to Havayah who appeared to him" and one simply "to Havayah," will stand for a revealed level of G-dliness and a higher, unqualified one.

THE REBBE ON THIS PARAGRAPH · AI research, checked against each source; not yet reviewed by a person

FROM THE REBBE'S MAAMAR 5742 ,ד״ה לך לך מארצך וממולדתך ומבית אביך

The Alter Rebbe names and discusses both journeys, from below upward and from above downward, including in ¶9. The Rebbe specifically supplies the plain-sense account of the upward journey: Avraham left Charan and Ur Kasdim, broke the idols in his father's house, went to the Land, and called there in the name of G-d, א-ל עולם, making G-d known not only as G-d of the heavens but also as G-d of the earth.

The Alter Rebbe: וילך למסעיו ממטה למעלה מלמעלה למטה

The Rebbe: וענין ההליכה שמלמטה למעלה, מובא בדרושי חסידות (גם) בפי׳ לך לך

2 הנה אברם הוא השכל הנעלם מכל רעיון[8] א״ב [אב] ר״ם[9] וצ״ל בבחי׳ גילוי דהיינו להיות סדר השתלשלות מבחי׳ חכים ולא בחכמה ידיעה בבחי׳ ירידה ממדרגה למדרגה עד סוף כוי

Now, Avram is the intellect hidden from all thought — av ram, "exalted father"; and it must come to be in a state of revelation, that is, that there be the ordered chain of descending worlds (hishtalshelus) from the level of "wise, but not with a knowable wisdom," in the manner of descent from level to level, down to the end, etc.

The name Avram is read as av ram, "exalted father": a level of intellect so deep that no thought can reach it, higher even than Chochmah. Avram's task is to bring this hidden level into revelation, so that it descends step by step through all the worlds down to the lowest. The Rebbe, in his maamar "Lech Lecha" 5738 as the Kehot note quotes it, gives the reason it is above Chochmah: Chochmah, though the first of the inner faculties, is already a revelation, while av ram is hidden from all thought.

והתכלית הוא להיות גילוי בבי"ע[10] ג"ע [גן עדן] עליון ותחתון תענוג הנבראים שיוכלו לקבל גילוי התענוג כו'.

And the purpose is that there be revelation in [the worlds of] Beriah, Yetzirah and Asiyah — the upper and lower Gan Eden, the delight of the created beings — so that they may receive the revelation of the delight, etc.

> The goal of this descent is that G-dliness be revealed even in the lower created worlds (Beriah, Yetzirah, Asiyah). There it is the upper and lower Gan Eden, the spiritual Garden of Eden, where souls and created beings receive a revelation of divine delight. A gloss of the Tzemach Tzedek, which the Kehot note quotes, says that drawing down the higher unity, so that the revelation below is as it is above, was new with Avraham.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **FROM THE REBBE'S MAAMAR 5746** ,ד"ה לך לך מארצך גו'
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> The Alter Rebbe states that Avram is the intellect hidden from all thought. The Rebbe supports how lofty Avram's soul-root is from the Sefer HaBahir: the attribute of Chesed says that Avram served in its place. He then places that root within the supernal will, from which the soul's descent begins.
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> The Alter Rebbe: הנה אברם הוא השכל הנעלם מכל רעיון א"ב ר"ם
>
> The Rebbe: מימי היות אברם בארץ לא הוצרכתי לעשות מלאכתי

3 וזהו ענין חסד אתגלי בפומא דאמה[11] להיות גילוי ההשפעה בבחי' התקשרות והוא יושב פתח האהל[12] כו'.

And this is the meaning of "Chesed is revealed in the mouth of the amah [the organ of the covenant]": that there be a revelation of the flow of influence in the manner of connection; and "he was sitting at the entrance of the tent," etc.

> The Zohar says that Chesed (kindness) is revealed at the "mouth of the amah." The amah (אמה) is the male organ, the organ of the covenant, which corresponds to Yesod, the channel through which the flow from above is passed on to the one who receives it. Its "mouth" is the opening where that flow comes out (in Etz Chaim, the Arizal's teachings as Rabbi Chaim Vital recorded them, the drop of the mochin is cast "in the mouth of the amah [the organ of the covenant]" and placed into Imma). So Chesed revealed there is kindness that connects giver and receiver. Avraham, the man of Chesed, embodies this flow; this is why he sits "at the entrance of the tent," the point where the inside opens outward. In Or HaTorah the Tzemach Tzedek links this "connection" to the end of Iggeres HaKodesh 15, where the Alter Rebbe explains that union is called daas, "knowledge," because daas means binding and connection.

אך גילוי זה הוא ע"י צמצומים והעלם בחי' חשך דיצחק ויהי ערב ויהי בקר יום[13] א'

But this revelation comes through contractions (tzimtzumim) and concealment — the level of the darkness of Yitzchak — "And there was evening and there was morning, one day,"

> Yet the revelation of kindness can only reach created beings through contractions and concealment, associated with Yitzchak (Gevurah). The verse of creation, "there was evening and there was morning," shows darkness, the concealment, coming first, and only then light.

כדי להיות בחי' יש ובו יהיה יום אחד המשכת אחד שיהיה היש בטל דהיינו שיהיה בחי' יש ובטל כו'.[14]

so that there be the level of a [created] something (yesh), and in it there will be "one day" — the drawing down of "One" — that the something be nullified; that is, that there be the level of something and [yet] nullified, etc.

> The concealment exists so that there can be a created "something" (yesh) at all. But within that something there should be "one day": G-d's Oneness drawn into it, so that it exists and is at the same time nullified before Him. In Likkutei Torah, Shelach, the Alter Rebbe refers to this reading of "evening and morning, one day" and explains that if the Infinite Light were drawn all the way down, everything would be nullified and no created "something" could exist, so withdrawal and contraction must follow the expansion.

SECTION 2 · ¶4–6

Circumcision and the power of refinement

4 והנה להיות גילוי זה צ"ל מצות מילה להסיר ערלה היא קליפת נוגה החופפת כו' שלא יהיה לה יניקה שא"א להמשיך בחי' גילוי בעודה שם כ"א כשיעור חיותה כו'.

Now, for this revelation to be, there must be the mitzvah of circumcision, to remove the foreskin, which is kelipas nogah that covers over [it], etc., so that it draw no nourishment; for it is impossible to draw down the level of revelation while it is there, except to the measure of its life-force, etc.

> For G-dliness to be revealed, the mitzvah of circumcision is needed. The foreskin stands for kelipas nogah, the "translucent husk" that covers holiness and draws nourishment from it; while it is there, revelation can come only in the limited measure that sustains it.

ולכן כתיב אחר מצות מילה כי אב המון גוים שלכאורה אינו מובן מה ענין גוים לכאן

Therefore it is written after the mitzvah of circumcision, "For [I have made you] the father of a multitude of nations" — which at first glance is not understood: what do nations have to do with this?

> The Alter Rebbe asks why, right after the command of circumcision, the Torah calls Avraham "father of a multitude of nations." What do the nations have to do with circumcision?

אלא שנעשה כח הבירור ע"י גילוי זה כי למה הצדיקים דומים[15] בפני השכינה כנר בפני האבוקה שנכללים בבחי' בטול באבוקה.[16, 17]

Rather, the power of refinement comes about through this revelation; for "To what are the righteous comparable before the Shechinah? Like a candle before a torch," in that they are absorbed, in a state of self-nullification (bittul), into the torch.

> He answers that the revelation brought about by circumcision gives the power to refine and elevate. As the Talmud says, the righteous before the Shechinah are like a candle before a torch: the small flame is absorbed into the great one. So too what is near the revealed light is drawn into it. Rabbi Pinchas Reizes's transcript of this maamar, as the Kehot note quotes it, makes the image explicit: when a candle is brought close to a torch, its oil is drawn off into the torch, and so through the deeds of the righteous the sparks are refined from Beriah, Yetzirah and Asiyah and absorbed into the Malchus of the Infinite One.

5 ואמרו גלו לאדום[18] כו' כי לא גלו אלא כדי שיתוסף עליהם גרים[19] והן הניצוצות[20] שבק"נ [שבקליפת נוגה] שבמאכלים ומשקים שמתעלים להתכלל בקדושה מפני גילוי שכינה שעי"ז הם בטלים ונכללים כנר בפני אבוקה[21] כו'.

And [the Sages] said, "They were exiled to Edom," etc.; for "they were exiled only so that converts would be added to them" — and these are the sparks within kelipas nogah that are in foods and drinks, which are elevated to be absorbed into holiness because of the revelation of the Shechinah, through which they are nullified and absorbed, like a candle before a torch, etc.

> The Sages say that wherever Israel was exiled, even to Edom, the Shechinah went with them, and that Israel was exiled among the nations only so that converts would be added to them. The Alter Rebbe reads this inwardly: the "converts" are the sparks of holiness in kelipas nogah, in the permitted food and drink of this world; when the Shechinah is revealed, these sparks are nullified before it and absorbed into holiness, like a candle before a torch. In Torah Ohr's discourses on Megillas Esther the Alter Rebbe brings the same saying and explains these converts as the sparks that fell from the World of Tohu, which are refined through eating and drinking.

6 וזהו ענין פ' זו ויאמר ה' אל אברם[22] א"ב [אב] ר"ם שיהא יורד ומשתלשל בבחי' גילוי כדי להיות תיקון ובירור

And this is the meaning of this passage, "And Havayah said to Avram" — av ram — that it should descend and come down by stages in a state of revelation, so that there be rectification and refinement.

> This is the inner meaning of G-d's call to Avram: av ram, the hidden intellect, is to descend by stages into revelation. The purpose is tikkun (rectification) and birur (refinement): repairing the world and sifting out the good in it.

כי עד אברם הי' [היה] שבה"כ [שבירת הכלים] דור המבול כו'. ומאברם מתחיל עולם התיקון לך לך יציאת שם מ"ה [שם מ"ה] המתקן ומברר כו'.

For until Avram there was the shattering of the vessels — the generation of the Flood, etc. And with Avram begins the World of Rectification: "Go forth" (lech lecha) — the emergence of the Name Mah, which rectifies and refines, etc.

> The generations before Avram, up to the Flood, correspond to the Kabbalistic "shattering of the vessels," when the first vessels, of the World of Tohu (chaos), broke under too much light and their sparks fell into the lower worlds. With Avram the World of Rectification (Tikkun) begins; "Go forth" is read as the going forth of the Name Mah (Havayah spelled out so that its letters total 45), the divine power that rectifies and refines.

וצ"ל ירידה אחר ירידה מא"ב [מאב] ר"ם בחי' יסוד אבא עד אל הארץ בחי' מל'. אשר אראך.

And there must be descent after descent, from av ram — the level of Yesod of Abba — down to "the land," the level of Malchus. "That I will show you."

> The descent is gradual, level after level: from av ram, identified with Yesod of Abba (the outlet of Chochmah), down to "the land," which stands for Malchus, the lowest Sefirah. "That I will show you" then introduces the goal of this journey.

פי' אראה ואגלה אותך בעצמך כלומר שאתה תבא לידי התגלות במצות מילה. והיה שמך אברהם[23] אב המון גוים כו':

This means: I will show and reveal you yourself; that is, you will come to be revealed through the mitzvah of circumcision. "And your name shall be Avraham, [for I have made you] the father of a multitude of nations," etc.

> In the verse, "that I will show you" describes the land; the maamar reads it as "I will show you," that is, I will reveal you yourself: the hidden intellect of Avram will itself come to be revealed, through the mitzvah of circumcision. Hence the Torah joins circumcision to the new name Avraham, "father of a multitude of nations."

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **THE REBBE EXPLAINS**
>
> In a sicha of Shabbos Lech Lecha 5725 (Likkutei Sichos vol. 5 p. 297 ff.), after showing that Rashi's two comments on „לך לך" ("lech lecha") speak of the journey as it touched Avraham's body and as it touched his soul, the Rebbe draws a lesson from the verse and meets an objection: why should someone whose „ארץ מולדת ובית אביו" ("land, birthplace and father's house") are already holy leave them?
>
> The Rebbe draws a consequence from this maamar's reading of "Go forth" as „ירידת נשמת אברהם מלמעלה למטה" (the descent of Avraham's soul from above to below): „ארצך מולדתך ובית אביך" ("your land, your birthplace and your father's house") are then „ענינים הכי נעלים" (the loftiest levels) in holiness, and not, as another explanation in Chassidus has it, „ענינים בלתי רצויים" (undesirable traits). Even so the verse tells him "go," to leave all of them.
>
> The Alter Rebbe: וצ"ל ירידה אחר ירידה מא"ב ר"ם בחי' יסוד אבא עד אל הארץ בחי' מל'

The Rebbe: לפי המבואר בתו"א ר"פ לך . . איז מובן אַז דער „ארצך מולדתך ובית אביך" זיינען ענינים הכי נעלים אין קדושה

Likkutei Sichos, vol. ה, p. 301 · ש"פ לך לך תשכ"ה

FROM THE REBBE'S MAAMAR 5742 , ד"ה לך לך מארצך וממולדתך ומבית אביך

The Alter Rebbe reads "that I will show you" as revealing Avraham himself through circumcision. The Rebbe stresses that this revelation happens specifically in the place reached by the descent. He extends it to every Jew: through going down into the world, each Jew's own virtue and G-dliness are revealed, and he rises to his true source and even beyond it, which is the essence of teshuvah.

The Alter Rebbe: פי' אראה ואגלה אותך בעצמך

The Rebbe: היינו ששם דוקא מתגלית מעלתו של אברהם אבינו

FROM THE REBBE'S MAAMAR 5745 , ד"ה ויאמר הויי אל אברם לך לך

The Alter Rebbe reads "the land" as the sefirah of Malchus, the end-point of the descent of av ram. The Rebbe carries the descent all the way down. Malchus is "the land of life," and the drawing-down reaches the literal, physical Land of Israel.

The Alter Rebbe: עד אל הארץ בחי' מל'

The Rebbe: דקאי על ספירת המלכות, ארץ החיים, עד לארצות החיים בפשטות, ארץ ישראל

FROM THE REBBE'S MAAMAR 5745 , ד"ה ויאמר הויי אל אברם לך לך

The Alter Rebbe reads "lech lecha" cosmically, as the emergence of the Name Mah that begins the era of rectification. The Rebbe gives the going-forth a personal meaning in Torah study. A person must "go away" from all his own concerns and nullify his self ("let my soul be as dust"), and this is what opens the heart to Torah.

The Alter Rebbe: לך לך יציאת שם מ"ה המתקן ומברר

The Rebbe: דההצלחה בלימוד התורה היא ע"י שמבטל מציאותו

FROM THE REBBE'S MAAMAR 5746 , ד"ה לך לך מארצך גו'

The Alter Rebbe gives only the two ends of the "descent after descent": from av ram (Yesod of Abba) to "the land" (Malchus). The Rebbe fills in the stages from the verse's unusual order (artzecha, moladetcha, beis avicha, then the land): will, then middos, then lower levels, then Malchus. He parallels this with the human soul, which moves from will to understanding to middos to actual deed, and applies it to every Jewish soul.

The Alter Rebbe: וצ"ל ירידה אחר ירידה מא"ב ר"ם בחי' יסוד אבא עד אל הארץ בחי' מל'

The Rebbe: דארצך קאי על בחי' הרצון, ומולדתך קאי על המדות הנולדים מן המוחין

FROM THE REBBE'S MAAMAR 5746 , ד"ה לך לך מארצך גו'

The Alter Rebbe reads "that I will show you" as "I will reveal you yourself," and says this comes about through circumcision. The Rebbe keeps the reading "reveal you yourself" but finds the revelation in the descent itself: it is specifically by going down that the soul's virtues and elevation are shown.

The Alter Rebbe: אראה ואגלה אותך בעצמך כלומר שאתה תבא לידי התגלות במצות מילה

The Rebbe: שדוקא ע"י הירידה מראים את המעלות והעילוי של הנשמה

SECTION 3 · ¶7–9

The added hei: descent as ascent

7 והנה לפי"ז [לפי זה] היא ירידה להיות מא"ב [מאב] ר"ם אברהם. אך הענין מה שנתוסף לו[24] ה' הוא ה' עילאה[25] ובזוהר[26] אי' [איתא] גבי ועבד הלוי הוא[27].

Now, according to this, it is a descent to become Avraham from av ram. But the point is that what was added to him, the hei, is the upper hei; and in the Zohar it is stated on "And the Levite shall perform the service, he":

> By what was just said, becoming Avraham is a descent from the lofty av ram. But the hei added to his name is the "upper hei," which stands for Binah, and the Zohar's reading of a verse about the Levites shows what that hei brings.

הוא דא עתיקא[28] שהתגלות עתיק הוא בבינה[29] דוקא ולא בחכמה כי חכמה נק' עדן[30] ואין שם התגלות עתיק

"He" — this is Atika; that is, the revelation of Atik is specifically in Binah and not in Chochmah; for Chochmah is called Eden, and there is no revelation of Atik there,

> The Zohar reads the word "he" (hu) in that verse as Atika, the "Ancient One," the innermost level of Keser. Its revelation is specifically in Binah, not in Chochmah, which is called "Eden" and has no revelation of Atik.

כי עתיק הוא מקור התענוגים והתענוג הוא למעלה מן החכמה[31] ובחכמה עצמה שהיא בחי' נקודה עדיין לא בא לידי גילוי כ"א

for Atik is the source of delights, and delight is above Chochmah; and in Chochmah itself, which is the level of a point, it has not yet come to revelation, except

> Atik is the source of all delight, and delight is above wisdom. In Chochmah, which is only a "point," an undeveloped flash, delight cannot yet show itself. In Iggeres HaKodesh 5 the Alter Rebbe explains that supernal Chochmah is the beginning of intellect while it is still hidden, flowing only a little into Binah to be understood, and that is why it is called "a point in a palace" and "Eden."

ע"י בינה נקודה בהיכלא[32] נקבה תסובב גבר[33] שמקבלת הארת עתיקא. והענין כנודע שלהיות[34] התפשטו' [התפשטות] וירידת המדרגו' [המדרגות] הוא דוקא ע"י בחי' ומדרגה יותר עליונה כו':

through Binah — "a point in a palace"; "a female shall encompass a male" — for it receives the light of Atika. And the explanation, as is known, is that for there to be an expansion and descent of the levels, this comes specifically through a level and rank that is higher still, etc.

Delight shows itself only in Binah, where the point of insight is spread out in a "palace" and understood. The verse "a female shall encompass a male" hints that Binah, the receiving "female," encompasses and receives the light of Atik. The rule behind it: every expansion and descent comes from a level higher still. In Torah Ohr, Terumah, the Alter Rebbe cites this same Zohar, refers back to the hei of Avraham, and explains that the main revelation of delight from intellect is in Binah, when one understands a thing thoroughly.

EXPLAINED ELSEWHERE • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person

EXPLAINED BY THE REBBE RAYATZ AND THE REBBE

The paragraph explains the hei added to Avram's name as the „ה' עילאה" ("upper hei"), Binah, where Atik is revealed („התגלות עתיק הוא בבינה"), but does not say what the added hei changed in Avraham's own life and work; a reader may ask how this bears on the story.

Perhaps (biur b'derech efshar) the added hei can also be read in Avraham's own life. In a maamar said during the Rebbe's wedding celebrations, on the night of 15 Kislev 5689, the Rebbe Rayatz, quoting the Alter Rebbe that Avram is „שכל הנעלם מכל רעיון" (the intellect hidden from all thought), explains that as Avram he grasped G-dliness for himself but could not reveal it to others; when the hei of Binah was added, „נפתחו לו מעינות ההסבר" ("the fountains of explanation opened"), as Shlomo could find three thousand parables for one idea (¶8), and Avraham could teach everyone „הטבע עצמו הוא אלקות" (that nature itself is G-dliness). He reads Rashi's „אברם אין לו בן אבל אברהם יש לו בן" ("Avram has no son, Avraham has a son") the same way: „בן מורה על ענין הגילוי" (a son is a revelation). Setting out this teaching in his maamar of 14 Kislev 5728 (an unedited transcript), the Rebbe adds that even so, to explain „א־ל עולם" ("Kel Olam") to every passer-by, „הוצרך אברהם לצמצם את עצמו ביותר" (Avraham had to contract himself greatly), so that it did not reach them as it was in him.

the Rebbe Rayatz: Drushei Chasunah: the maamar "כל הנהנה מסעודת חתן", said on the night of 15 Kislev 5689 at the wedding feast (headed "ליל ד', ט"ו כסלו"; printed in the first part of the volume Toras Menachem: Drushei Chasunah (new edition, 5772), the Rebbe Rayatz's wedding maamarim), p. לז-לח · the Rebbe: Toras Menachem 5728 vol. 1, the maamar "קטנתי מכל החסדים", Shabbos Vayishlach, 14 Kislev 5728 (unedited transcript; also Sefer HaMaamarim 5728 p. עד), vol. א, p. 281

THE REBBE ON THIS PARAGRAPH • AI research, checked against each source; not yet reviewed by a person

FROM THE REBBE'S MAAMAR 5742 ,ד"ה לך לך מארצך וממולדתך ומבית אביך

The Alter Rebbe explains that the added hei is the upper hei, Binah, where Atik is revealed, and that descent requires a higher level. What he does not say is that the preceding ascent supplies the power for the descent. The Rebbe ties the two journeys together: the ascent from below upward provides that power, enabling the subsequent descent to lower and lower levels.

> The Alter Rebbe: שלהיות התפשטו' וירידת המדרגו' הוא דוקא ע"י בחי' ומדרגה יותר עליונה
>
> The Rebbe: אשר זה (הנתינת כח) נעשה ע"י העלי' שלפנ"ז מלמטלמ"ע

8 ולהבין זה היטב[35] הנה כתיב בשלמה וידבר שלשת אלפים משל.[36] הענין הוא כמו שאנו רואין שהחכם אף שיודע דבר חכמה בעצמו[37] אעפ"כ [אף על פי כן] אינו יכול להסביר החכמה ההיא לזולתו עד שקודם

To understand this well: it is written of Shlomo, "And he spoke three thousand parables." The explanation is as we see, that a wise man, even though he himself knows a matter of wisdom, nevertheless cannot explain that wisdom to another until, before

> To clarify the principle, the Alter Rebbe turns to King Shlomo, who "spoke three thousand parables." Knowing an idea is not the same as being able to explain it to someone else.

שהוא מסביר צריך לקשר דעתו בחוזק ולהתיישב איך ומה שיכול להסביר ולהשתלשל למטה בדברים תחתונים ולהלבישם במשל דהיינו שיהי' [שיהיה] יכול למצוא דבר החכמה ההיא גם בדברים תחתונים.

he explains [it], he must bind his mind firmly and settle [his thought on] how and what he can explain, and [how to] bring [it] down by stages into lower matters and clothe them in a parable; that is, that he be able to find that matter of wisdom also in lower things.

> Before explaining, a teacher must concentrate intensely and work out how the idea can be brought down into simpler terms and dressed in an analogy, finding the same wisdom present in lower things.

כי לזה צריך חכם גדול שיוכל להלביש חכמתו גם בדברים תחתונים שלמטה ממנו. רק שלמה המלך ע"ה [עליו השלום] ברוב בינתו היה יכול למצוא שלשת אלפים משל

For this a great sage is needed, who can clothe his wisdom even in lower matters that are beneath him. Only King Shlomo, peace be upon him, in the abundance of his understanding, could find three thousand parables,

> This takes a truly great mind. Shlomo's vast understanding let him find three thousand parables for a single idea. In Likkutei Torah, Va'eschanan, the Alter Rebbe makes the same point and refers here: finding a parable for an idea takes a depth of wisdom above the wisdom of the idea itself, which is why many wise men cannot explain what they know.

דהיינו ג' אלפים מדרגות שלמטה ממנו גם שם היה יכול למצוא ולהראות אותו דבר חכמה בעצמה שהיה יודע.

that is, three thousand levels beneath him; even there he could find and show that very matter of wisdom that he knew.

> The three thousand parables are three thousand descending levels; at each one Shlomo could still find and show the very same wisdom he knew.

לכן כשנצרך להשתלשל המדרגה שתהיה ההתבוננות בהרחבה צריך שיהיה מן מקור עליון הגבוה ביותר מבחי' חכמה ואז יכול להיות התגלות בינה

Therefore, when the level must come down by stages so that the contemplation be in breadth, it must come from a higher source, loftier than the level of Chochmah, and then there can be the revelation of Binah.

> The lesson: for an idea to come down and spread out into broad, detailed understanding (Binah), the power must come from a source higher than the original insight (Chochmah).

אבל מן חכמה עצמה אין יכול לירד להשתלשל ממנה בחי' בינה רק שרש בינה והתגלותה היא התגלות עתיק בה וע"י נשתלשלה ונתגלה בהרחבה.

But from Chochmah itself the level of Binah cannot descend and come down by stages; rather, the root of Binah and its revelation is the revelation of Atik within it, and through [this] it came down by stages and was revealed in breadth.

> Binah cannot simply flow out of Chochmah. Its root is the revelation of Atik, above Chochmah, within it, and through that it develops and spreads out in breadth.

THE REBBE ON THIS PARAGRAPH • AI research, checked against each source; not yet reviewed by a person

BACKGROUND FROM THE REBBE

At the farbrengen of Shabbos Vayeitzei, 11 Kislev 5747, the day after Yud Kislev, the Rebbe asks what the Mitteler Rebbe's redemption on Yud Kislev added even to the Alter Rebbe's on Yud-Tes Kislev, and answers that the Mitteler Rebbe is the Binah (ספירת הבינה) of Chassidus, the faculty bound up with bringing it down into deed and to other Jews.

The Rebbe says that at the root, within the intellect itself, „חכמה שייך לעצמו און בינה שייך להזולת" (Chochmah belongs to oneself and Binah to the other): Binah brings the point of Chochmah (נקודת החכמה) down into understanding in its details, and that is what makes it possible to explain an idea to someone else, while a bare point of Chochmah has no hold „בהסברה ומשלים" (in explanation and parables) that can be handed on. His note at this line sends the reader first to this column of Torah Ohr, where „החכם אף שיודע דבר חכמה בעצמו אעפ"כ אינו יכול להסביר החכמה ההיא לזולתו" (the sage knows the wisdom "himself" yet cannot explain it "to another").

The Alter Rebbe: שהחכם אף שיודע דבר חכמה בעצמו אעפ"כ אינו יכול להסביר החכמה ההיא לזולתו

The Rebbe: בשרש הענינים (אין מוחין עצמן) איז חכמה שייך לעצמו און בינה שייך להזולת

Sefer HaSichos 5747, vol. א, p. 107 (note 43) · ש"פ ויצא, י"א כסלו ה'תשמ"ז

9 ואף כאן להיות הארת הבינה אורך ורוחב מבחי' יו"ד חכמה בחי' נקודה כו' הוא ע"י גילוי בחי' עליונה[38] יותר היא בחי' עתיק בחי' קוצו של יו"ד שעי"ז מתפשט היו"ד בה"א [באות ה"א].

So too here: for there to be the light of Binah, [with its] length and breadth, from the level of the yud — Chochmah, the level of a point, etc. — this comes through the revelation of a higher level still, namely the level of Atik, the level of the tip of the yud, through which the yud expands into the hei.

> The same holds in the letters of the Divine Name: the yud, a mere point, stands for Chochmah; the hei, with length and breadth, for Binah. The yud can expand into the hei only through its "tip" (kotz), which stands for Atik, a level above Chochmah.

וכמבואר בפרדס[39] שהיו"ד יש לו ג' קוצין ומקוץ התחתון נמשך הה' ובקוץ התחתון יש בחי' הקוץ העליון

And as is explained in the Pardes, the yud has three tips; from the lower tip the hei is drawn forth, and within the lower tip there is [something of] the level of the upper tip.

> Rabbi Moshe Cordovero's Pardes explains that the yud has three tips; the hei is drawn from the lower tip, and the lower tip holds within it something of the upper tip. In Likkutei Torah, Matos, the Alter Rebbe repeats this teaching of the Pardes, refers to this maamar, and brings the view of Rabbi Chaim Vital that the lower tip is Daas, which joins Chochmah and Binah.

ונמצא שיש הארת קוץ העליון בבינה ולכן ירידה זו היא בחי' עילוי מאוד שנמשך אור הכתר ולכן וילך למסעיו מנגב.

It follows that there is a light of the upper tip in Binah. Therefore this descent is a very great elevation, for the light of Keser is drawn down. And therefore, "And he went on his journeys from the Negev" —

> So Binah, the hei, carries a light from the upper tip, Keser. That is why the descent from av ram to Avraham is really a great elevation: through it the light of Keser is drawn down. This is also hinted in Avram's journeys "from the Negev."

חסד. ועד בית אל.[40] מל'. מלמעלה למטה. ומלמטה למעלה. מלה' הנראה כו'[41] עד להי' סתם:[42]

Chesed — "and as far as Beis El" — Malchus: from above downward, and from below upward; from "to Havayah who appeared," etc., to "to Havayah," unqualified.

> The stations of the journey are mapped onto the Sefiros: the Negev (south) is Chesed, Beis El is Malchus. The journey runs from above downward and from below upward, from the altar "to Havayah who appeared" (a revealed level) to the altar simply "to Havayah" (the higher, unqualified level).

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **FROM THE REBBE'S MAAMAR 5745,** ד"ה ויאמר הוי' אל אברם לך לך

The Alter Rebbe states the two directions of the journey and the movement «מלה' הנראה כו' עד לה'סתם». The Rebbe explains that the first level is «הדרגא בהוי' השייכת לגילוי»; from there the ascent rises to Havayah unqualified.

The Alter Rebbe: מלה' הנראה כו' עד לה' סתם

The Rebbe: דבתחלה הוא בבחי' הוי' הנראה אליו, היינו הדרגא בהוי' השייכת לגילוי

FROM THE REBBE'S MAAMAR 5745 ,ד"ה ויאמר הוי' אל אברם לך לך

The Alter Rebbe presents the two-way journey in terms of the Sefiros. The Rebbe assigns each direction to a form of service. Prayer and mitzvos are the ascent; Torah study is the descent. He adds that the descent through Torah is what gives strength to the ascent and acts as its "guide."

The Alter Rebbe: מלמעלה למטה. ומלמטה למעלה

The Rebbe: וענין ההליכה מלמעלה למטה הו"ע לימוד התורה

FROM THE REBBE'S MAAMAR 5746 ,ד"ה לך לך מארצך גו'

The Alter Rebbe mentions the two directions of Avram's journeys only in passing and attaches them to "and he went on his journeys." The Rebbe roots both directions in the unqualified "lech lecha" itself. He then sharpens the point by contrast: in the descent to Egypt and the ascent from it the two movements are separate verses and separate matters. In the first verse they form one going made of two opposite movements.

The Alter Rebbe: מלמעלה למטה. ומלמטה למעלה. מלה' הנראה כו' עד לה' סתם

The Rebbe: שהליכה אחת יש בה ב' אופנים שהם הפכיים מן הקצה אל הקצה

SECTION 4 • ¶10–13

Torah and mitzvos in physical things

10 והנה להבין זה בעבודה[43] הנה אמרו נובלות חכמה של מעלה תורה[44, 45] שהתורה שהיא בדברים גשמיים היא מבחי' חכים ולא בחכמה ידיעא כי

Now, to understand this in [terms of] divine service: [the Sages] said, "The fallen fruit of the wisdom above is Torah"; that is, the Torah, which is [clothed] in physical things, is from the level of "wise, but not with a knowable wisdom." For

Now the Alter Rebbe applies this to a person's divine service. The Sages call the Torah the "fallen fruit" (novlos) of supernal wisdom: what has dropped down from above. Yet the Torah, clothed in physical things, comes from the very highest level of wisdom, "wise, but not with a knowable wisdom." In Torah Ohr, Yitro, the Alter Rebbe explains the "fallen fruit" as light drawn down from supernal Chochmah, "wise, but not with a knowable wisdom," to refine the world: the wisdom of the Torah clothed in physical things, such as the laws of pure and impure and the wool of tzitzis.

הנה חכמה עליונה אין לה השגה רק דוקא בהתלבשותה בדברים גשמיים שאזי בלקיחת האתרוג עד"מ מאחר שהחכמה מלובשת בו ה"ז [הרי זה] כאלו אוחז בחכמה העליונה.[46]

the supernal Chochmah cannot be grasped except specifically through its being clothed in physical things; so that in taking the esrog, for example, since the wisdom is clothed in it, it is as though one grasps the supernal Chochmah.

> Supernal wisdom as it is cannot be grasped at all; only when it is clothed in physical things can we take hold of it. So when a person takes the esrog on Sukkos, since G-d's wisdom is clothed in it, it is as if he is holding the supernal wisdom itself. Bringing this passage in his Hemshech "Matzah Zu" 5640, the Rebbe Maharash adds an analogy: letters engraved on a brilliant gem cannot be read because of its brilliance, but they can be read once they are stamped into wax.

THE REBBE ON THIS PARAGRAPH • AI research, checked against each source; not yet reviewed by a person

FROM THE REBBE'S MAAMAR 5742 ,ד"ה לך לך מארצך וממולדתך ומבית אביך

The Alter Rebbe's application to avodah concerns supernal Chochmah clothed in physical mitzvos. The Rebbe turns the two journeys into a daily order of avodah. In the morning one ascends the ladder of prayer, leaving one's own will, habits, intellect and emotions. Then, empowered by that ascent, one goes down into ordinary worldly involvement. In a broader sense, Torah is the movement from above downward and mitzvos the raising of the physical, and together they bring the future revelation.

The Alter Rebbe: והנה להבין זה בעבודה הנה אמרו נובלות חכמה של מעלה תורה

11 והנה המשכת חכמה עליונה בדברים גשמיים הוא ע"י אור הכתר כי אורייתא מחכמה נפקת[47, 48] בבחי' גילוי

Now, the drawing down of the supernal Chochmah into physical things is through the light of Keser; for "the Torah comes forth from Chochmah" in a state of revelation,

> How does supernal wisdom come down into physical things? Through the light of Keser, which is above wisdom. The Zohar's saying that the Torah "comes forth from Chochmah" describes only its revealed level.

אבל מקורה הוא למעלה שתריי"ג מצות דאורייתא וז' דרבנן הם תר"ך עמודי אור[49] והוא מארחין לבנונית דגלגלתא[50] בחי' כתר שהוא מל' דא"ס ועי"ז נמשך למטה כ"כ [כל כך].

but its source is higher: for the 613 mitzvos of the Torah and the seven of the Rabbis are the 620 pillars of light, and it [comes] from "the paths of the whiteness of the Skull (Gulgalta)," the level of Keser, which is the Malchus of the Infinite One (Ein Sof); and through this it is drawn so far down.

> Its source is higher: the 613 Torah commandments and seven Rabbinic ones make 620, the numerical value of keter (Keser), and are called 620 "pillars of light." They come from the "paths of whiteness" of the Gulgalta, the "skull" of Keser, which is the Malchus of the Infinite One; because they come from so high, they can reach so low.

12 ולכן גילוי חכמה עליונה המלובשת בפי' קדש[51,52] עד"מ הוא יותר מגילוי החכמה עצמה במקומה העליון לפי שנמשך ע"י הכתר שלמעלה מהחכמה.

Therefore the revelation of the supernal Chochmah that is clothed in the passage of "Kadesh," for example, is greater than the revelation of Chochmah itself in its supernal place, because it is drawn [down] through Keser, which is above Chochmah.

> "Kadesh" is one of the Torah passages written on the parchment of the tefillin. Because G-d's wisdom reaches that parchment through Keser, which is above wisdom, its revelation there is greater than the revelation of wisdom in its own lofty place.

ולכן נעשה יחוד עליון ע"י דברים גשמיים כמו ע"י צדקה נעשה יחוד עליון באצי' למעלה מגי"ע [מגן עדן] תענוג הנשמות

Therefore a supernal unification is brought about through physical things; as through charity (tzedakah) a supernal unification is brought about in Atzilus — above Gan Eden, the delight of the souls,

> That is why physical mitzvos can bring about a "supernal unification," a joining of divine levels, high in Atzilus. Giving charity, for example, has an effect above Gan Eden, where souls enjoy the radiance of G-dliness.

שהוא בבריאה ומל' דאצילות נעשה עתיק דבריאה כו' שמצדק נעשה צדקה ד נעשה ה כמ"ש בזהר[53] עד לא קבילת דכר[54] כו'.

which is in Beriah — and Malchus of Atzilus becomes the Atik of Beriah, etc.; so that from tzedek comes tzedakah — the dalet becomes a hei — as is written in the Zohar, "As long as she has not received a male," etc.

> Gan Eden is in the World of Beriah, whose innermost source (its Atik) is the lowest level of Atzilus, Malchus. Through charity, Malchus is raised and completed: tzedek (צדק, justice), ending in dalet, becomes tzedakah (צדקה), gaining a hei. The Zohar says that before Malchus receives from the masculine, giving level, she is a poor dalet. In Torah Ohr, Miketz, the Alter Rebbe explains this: the Keser of Beriah has in it something of the lowest level of Atzilus, just as Malchus of Adam Kadmon, called the Malchus of the Infinite One, becomes the Atik and Keser of Atzilus.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **FROM THE REBBE'S MAAMAR 5745** ,ד"ה ויאמר הוי' אל אברם לך לך
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> The Alter Rebbe explains the power of physical mitzvos as supernal Chochmah drawn down into them through Keser. The Rebbe presents the mitzvos in the opposite direction, as an ascent. They are given in measured, limited physical things ("do not add and do not subtract"). Man's work is to raise those things up to the "secret of the Infinite."
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> The Alter Rebbe: ולכן נעשה יחוד עליון ע"י דברים גשמיים

The Rebbe: האדם לוקח דברים גשמיים שבעולם הזה ועושה מהם מכשירי מצוה

13 ולכן לא נאמר בתורה מעלת אברהם שהיה מאכיל אורחים כו' עד שבא לא"י [לארץ ישראל][55] ולא בחו"ל [בחוץ לארץ] הגם שכבר היה בן ע"ה כו'

Therefore the Torah does not state the virtue of Avraham, that he would feed guests, etc., until he came to the Land of Israel, and not outside the Land, even though he was already seventy-five years old, etc.

The Torah praises Avraham's hospitality only after he reached the Land of Israel, although he was already seventy-five when he arrived. This suggests that his kindness before that did not have the same effect.

אלא שמתחלה אף אם היה עושה לא היה ממשיך כלום[56] ולא היה נוגע ליחוד עליון עד שויאמר ה' אל אברם[57] במאמר זה ויאמר ה' מאציל עליון המשיך אל א"ב [אב] ר"ם[58] לך לך כו'

Rather, at first, even if he did [so], he did not draw down anything and did not touch the supernal unification, until "And Havayah said to Avram" — with this utterance, "And Havayah said," the supernal Emanator drew down to av ram "Go forth," etc.,

Before G-d's call, his good deeds did not draw G-dliness down or affect the supernal unification. Only with "And Havayah said to Avram, Go forth" did the supernal Emanator draw the power of descent into av ram.

להיות ירידה והשתלשלות כו' ואזי נמשך להיות יחוד עליון תלוי במעשה התחתונים ועיקר גילוי היחוד הוא ע"י התורה.

for there to be descent and hishtalshelus, etc.; and then it was drawn down so that the supernal unification depends on the deeds of those below; and the main revelation of the unification is through the Torah.

From then on the unification above could depend on the deeds of people below. The main way this unification is revealed is the Torah.

אך האבות עשו הכנה לבחי' התורה כמ"ש ותורה שם בישראל[59] ע"י ישראל. כי ע"י אברהם נמשך קו ימין חסד כו'.

But the Patriarchs made a preparation for the level of the Torah, as it is written, "And He placed Torah in Israel" — through Israel. For through Avraham the right line, Chesed, was drawn down, etc.

The Patriarchs prepared the way for the Torah. In the psalm, "He placed Torah in Israel" means that G-d gave the Torah to the people Israel; the maamar reads "in Israel" as "through Israel," the Patriarchs themselves, and through Avraham the "right line" of the Sefiros, Chesed, was drawn down. The Rebbe Maharash, bringing this passage in his Hemshech "Matzah Zu" 5640, points to the Midrash (Bereishis Rabbah 63:3), which shows from verses that Yitzchak and even Avraham are called "Israel."

וזהו ענין ס' בראשית שאין בו מצות התורה רק פ' אברהם ופ' יצחק כו' שהם קודם התורה והם הם שהמשיכו להיות בחי' התורה כו':[60]

And this is the meaning of the book of Bereishis, in which there are no mitzvos of the Torah, only the portion of Avraham and the portion of Yitzchak, etc., which are before the Torah; and they are the ones who drew down [so] that there be the level of the Torah, etc.

This explains why the book of Bereishis has almost no commandments: it tells the stories of Avraham and Yitzchak, who lived before the Torah was given, but who drew down what made the Torah possible.

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THE REBBE EXPLAINS

In a sicha of Shabbos Chayei Sarah 5732 on Rashi's comment that Avraham told Eliezer, „עכשיו הוא אלקי השמים ואלקי הארץ כו' אבל כשלקחני מבית אבי הי' אלקי השמים ולא אלקי הארץ" ("Now He is G-d of heaven and of earth ... but when He took me from my father's house He was G-d of heaven and not G-d of the earth"), the Rebbe asks, in the inner dimension, why Avraham's earlier work in Charan had not yet made G-d "G-d of the earth."

Following the sources his note gives for this passage, among them the Mitteler Rebbe's Toras Chaim, which sets it out at length, the Rebbe explains that in Charan Avraham's service did draw added light above, in Atzilus („אלקי השמים", "G-d of heaven"), but that light did not come down into Beriah, Yetzirah and Asiyah or into this world. Only after „לך לך מארצך וממולדתך גו' אל הארץ" ("Go forth ... to the land"), when he came to the Land, did the hidden intellect of av ram come down into the middos and as far as „מלכות בחי' ארץ" (Malchus, "the land"), and then the added lights came down below as well. The note opens with "in what follows, see" this maamar "and onward," Toras Chaim and Or HaTorah, the last of them, it says, on this paragraph's question: „למה לא נאמר בתורה מעלת אברהם שהי' מאכיל אורחים עד שבא לא"י" (why the Torah tells of Avraham's hospitality only once he came to the Land).

The Alter Rebbe: שמתחלה אף אם היה עושה לא היה ממשיך כלום ולא היה נוגע ליחוד עליון

The Rebbe: ער האָט ממשיך געווען תוספות אורות למעלה באצילות, די המשכה איז אָבער ניט אַראָפגעקומען אין בי"ע און אין עוה"ז

Likkutei Sichos, vol. טו, p. 160–161 (note 28 on p. 160) · ש"פ חיי שרה תשל"ב

THE REBBE EXPLAINS

In a sicha for Parshas Lech Lecha compiled from talks of Shabbos Noach and Shabbos Balak 5724 (Likkutei Sichos vol. 15 p. 83 ff.), the Rebbe starts from the Rebbe Rashab's saying, as the Rebbe Rayatz reported it, that Lech Lecha is "the truly joyful week," since all its days are lived with Avraham, and asks why the sedras are then divided so that Avraham's birth closes Noach instead of opening Lech Lecha.

The Rebbe says that Avraham's work of preparing for Matan Torah, „חיבור עליונים ותחתונים" (the joining of upper and lower), began only with, and after, „לך לך" ("Go forth"), when he left Charan for the Land. His note sends the reader to this paragraph and draws a distinction: the „ב"א תורה" ("two thousand years of Torah") began when Avraham was fifty-two, „בהיותו עדיין בחרן" (while he was still in Charan), but the preparation for Matan Torah that he made began only after "Go forth."

The Alter Rebbe: אך האבות עשו הכנה לבחי' התורה כמ"ש ותורה שם בישראל ע"י ישראל

> The Rebbe: אברהם אבינו'ס עבודת ההכנה צו מ"ת (חיבור עליונים ותחתונים) האָט זיך אָנגעהייבן ערשט מיט (און נאָך) „לך לך גו'"
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> משיחות ש"פ נח וש"פ בלק תשכ"ד · Likkutei Sichos, vol. טו, p. 84 (note 13)

SECTION 5 • ¶14–19

Inner and outer fulfilment of the Torah

14 אך לפי"ז [לפי זה][61] צריך להבין מדוע לא זכו ישראל לקבל התורה עד שהיו בגלות מצרים[62] וימררו בחומר ובלבנים[63] הלא כבר זכו ע"י אבות.

But according to this, it must be understood why Israel did not merit to receive the Torah until they were in the exile of Egypt, "and they embittered [their lives] with mortar and with bricks"; had they not already merited [it] through the Patriarchs?

> A question: if the Patriarchs had already prepared the Torah, why did Israel receive it only after the hard slavery of Egypt, with its "mortar and bricks"?

וגם איך היה יכול לעשות כל היחודים קודם שנימול כי המילה ניתנה לו אח"כ כשהיה בן צ"ט שנה.[64]

And also, how could he [Avraham] perform all the unifications before he was circumcised, since circumcision was given to him afterward, when he was ninety-nine years old?

> A second question: Avraham was circumcised only at ninety-nine. How could he bring about unifications above before that, if circumcision is what makes revelation possible?

רק דאיתא קיים אברהם כל התורה[65] כולה ואיך הניח תפילין אשר נזכר שם יציאת מצרים ואז עדיין לא היה כלל גלות מצרים. אך באמת יש פנימי' וחיצוני' והקיום שלו היה בפנימי' [פנימיות / פנימית] [בפנימיות / בפנימית].

Yet it is stated that Avraham fulfilled the entire Torah — and how did he put on tefillin, in which the Exodus from Egypt is mentioned, when there was as yet no exile of Egypt at all? But in truth there is an inner dimension and an outer dimension, and his fulfillment was in the inner dimension.

> The Mishnah says Avraham kept the whole Torah, yet tefillin mention the Exodus, which had not yet happened. The answer: mitzvos have an inner and an outer dimension, and Avraham kept them in their inner, spiritual dimension.

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> **THE REBBE EXPLAINS**
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> In a sicha of Shabbos Vayera 5725 (Likkutei Sichos vol. 5), the Rebbe asks whether Avraham really fulfilled the mitzvah of hospitality (הכנסת אורחים) when his guests were angels who did not need to eat, and answers by defining how the Patriarchs kept the mitzvos.

> The Rebbe takes up this paragraph's proof that the Patriarchs kept the mitzvos spiritually („ואיך הניח תפילין אשר נזכר שם יציאת מצרים ואז עדיין לא היה כלל גלות מצרים", tefillin mention the Exodus, which had not yet happened) and says what "in the inner dimension" means. They did act physically: Yaakov's rods (מקלות) drew down what tefillin draw down. But their deeds did not fix „קדושת המצוה בפנימיות ובגלוי" (the holiness of the mitzvah, inwardly and openly) in the physical thing; no holiness remained in the rods once the deed was done.
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> The Alter Rebbe: ואיך הניח תפילין אשר נזכר שם יציאת מצרים ואז עדיין לא היה כלל גלות מצרים
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> The Rebbe: עס איז ניט פאַרבליבן אין די מקלות קיין קדושה, נאָך דעם וואָס מען האָט אָפּגעטאָן מיט זיי די עבודה
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> Likkutei Sichos, vol. ה, p. 324–326 (note 86, p. 326) · ש"פ וירא תשכ"ה

15 ויאמר הוי"ה היינו התגלות והמשכת אא"ס [אור אין סוף] כי"ע [כתר עליון] מלמעלה למטה בבחי' פנימי' [פנימיות / פנימית] אבל שיוכל להתגלות גם בחיצונית שיהיה בדבר גשמי בקלף ממש גילוי אלקות כנ"ל.

"And Havayah said" means the revelation and drawing down of the Infinite Light (Or Ein Sof), the supernal Keser, from above downward, in the inner dimension. But that it can be revealed also in the outer dimension — that in a physical thing, in actual parchment, there be a revelation of G-dliness, as explained above —

> "And Havayah said" to Avram means G-d's infinite light, from Keser, was drawn down to him in the inner dimension. But for G-dliness to be revealed in the outer dimension, in physical objects such as the parchment of tefillin, something more is needed.

אין זה דרך השתלשלו' [השתלשלות] רק ע"י וימררו חייהם כו' בכל עבודה קשה[66] נעשה התגלות מבחי' למעלה מהשתלשלות

this is not by way of hishtalshelus; only through "And they embittered their lives," etc., "with all hard labor," does a revelation come about from the level that is above hishtalshelus,

> That cannot happen through the ordinary step-by-step descent of the worlds. It came only through the bitter slavery of Egypt, which drew down a revelation from a level above the whole chain of worlds.

כי אז יוכל להתגלות גם למטה מהשתלשלות כי שם מעלה ומטה שוין גם חכמה לבחי' עשי' [עשיה] יחשב כולם בחכמה עשית.[67]

for then it can be revealed also below hishtalshelus; for there, above and below are equal — even Chochmah is reckoned as the level of Asiyah: "You made them all with wisdom."

> A level above the chain can be revealed even below it, because for it high and low are the same. So the verse "You made (asisa) them all with wisdom (chochmah)" joins Chochmah to the word of Asiyah, action: from that height, the highest Sefirah and the lowest world are equal.

16 וזהו כי עגולי אריך מקיפי' [מקיפים] רגלי עשיי' [עשייה] היינו שההמשכ' [שההמשכה] והתגלות הוא מן מקיף עליון הכולל אבי"ע [אצילות בריאה יצירה עשיה] כו' ואז יכול להשתלשל רצונו ית' גם בדבר גשמי בקלף וכדומה.

And this is [the meaning of] "for the circles of Arich encompass the feet of Asiyah": that is, the drawing down and revelation is from the supernal encompassing [light] that includes [the worlds of] Atzilus, Beriah, Yetzirah and Asiyah, etc.; and then His will, blessed be He, can descend by stages even into a physical thing, into parchment and the like.

> A Kabbalistic saying: the "circles" (encompassing lights) of Arich Anpin (the "Long Face," the outer configuration of Keser, the divine will, beneath Atik, Keser's inner level) surround even the "feet" of Asiyah, the lowest world. The revelation comes from an encompassing light that includes all four worlds equally, so G-d's will can come down even into parchment and similar physical things.

אבל אברהם לא המשיך רק בבחי' פנימית[68] מלמעלה לכן לא הי' [היה] עדיין התגלות במעש' המצות בגשמיות ממש בבחינ' [בבחינת / בבחינה] חיצונית רק הקיום שלו כל התורה היה בבחי' פנימית.

But Avraham drew down only in the inner dimension, from above; therefore there was not yet a revelation in the actual physical performance of the mitzvos, in the outer dimension; rather, his fulfillment of the whole Torah was in the inner dimension.

> Avraham drew G-dliness down only in the inner dimension. So in his time there was not yet a revelation through the actual physical performance of mitzvos; his keeping of the Torah was inward.

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> **THE REBBE EXPLAINS**
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> In a sicha of Shabbos Va'eira 5727 on the haftorah, where Nevuchadnezzar is rewarded for conquering Tyre though he did it for his own ends, the Rebbe explains that since the Giving of the Torah the mitzvos are kept because they are G-d's command, so „המעשה הוא העיקר" (the deed itself is what counts), and he contrasts the Patriarchs' mitzvos before Sinai.
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> The Rebbe explains why the Patriarchs' mitzvos stayed in the inner dimension: before the Giving of the Torah, keeping the mitzvos was „עבודה בכח הנבראים" (service by the power of created beings), reaching only „ועד לשרשם" (as far as their root). Its effect was in the spiritual, in the soul and in the world, making the Patriarchs a chariot (מרכבה) for Atzilus; where they did act physically, the deed was secondary, an expression of the spiritual, and so not exact in every detail. After Sinai the mitzvos are kept „בכח הבורא שלמעלה מחילוק רוחניות וגשמיות" (by the Creator's power, which is above the division between spiritual and physical).
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> The Alter Rebbe: אבל אברהם לא המשיך רק בבחי' פנימית מלמעלה לכן לא הי' עדיין התגלות במעש' המצות בגשמיות ממש
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> The Rebbe: פאַר מ"ת (ביי די אבות) עשיית המצות — איז די עשי' געווען אַ טפל און אויסדרוק פון דעם ענין רוחני
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> Likkutei Sichos, vol. כא, p. 49 (note 50) · ש"פ וארא תשכ"ז

17 וכשהיה בן צ״ט[69] ניתנה לו במתנ׳ [במתנה] מצות מילה במעשה ממש בכדי שיולד ממנו יצחק שיצא מאתו אח״כ יעקב תמים ובניו יקבלו התורה[70] בהתגלות חיצונית מצות מעשה ממש

And when he was ninety-nine, the mitzvah of circumcision in actual deed was given to him as a gift, in order that Yitzchak be born from him, from whom Yaakov the wholehearted would afterward come forth, and his sons would receive the Torah in outward revelation — mitzvos of actual deed.

> At ninety-nine Avraham received circumcision as a physical mitzvah, a "gift" from above. Its purpose was that Yitzchak be born, and from him Yaakov "the wholehearted," all of whose sons were righteous and would receive the Torah as mitzvos done in physical deed. In Likkutei Torah, Tazria, the Alter Rebbe explains that Avraham was a prophet even before his circumcision because the light of Atzilus comes clothed in vessels, which the kelipos cannot block; but for the unclothed light of Adam Kadmon, the level before Atzilus, to shine on him, he had to cut away the foreskin that covers it.

לכן לא קבל אברהם התורה לפי שיצא ממנו ישמעאל וכו׳ רק אחר שנימול ונולד יצחק אחר המילה אז יוכל להוליד יעקב תמים אשר קבלו בניו התור׳ [התורה] במצו׳ [במצות] מעשה.

Therefore Avraham did not receive the Torah, because Yishmael came forth from him, etc. Only after he was circumcised and Yitzchak was born after the circumcision could he then father Yaakov the wholehearted, whose sons received the Torah in mitzvos of deed.

> That is why Avraham himself did not receive the Torah: Yishmael was born to him before his circumcision. Only after the circumcision was Yitzchak born, leading to Yaakov, whose children received the Torah of practical mitzvos.

הארה מן העגולי׳ כו׳ אף בבחי׳ חיצונית כי לנגדו למעלה מן השתלשלות מעלה ומטה הכל חד כו׳

[This is] a light from the circles, etc., [shining] even in the outer dimension; for before Him, above hishtalshelus, above and below are all one, etc.

> Circumcision drew down a light from the encompassing "circles" even into the outer dimension, because before G-d, above the chain of worlds, above and below are one.

(ועמ״ש ע״פ משה ידבר[71,72] שם נת׳ [נתבאר] היטב ההפרש בין מה שקיים אברהם כל התורה כו׳ למ״ת [למתן תורה] עולה בקנה א׳ עם מ״ש כאן):[73]

(And see what is written on [the verse] "Moshe would speak": there the difference between Avraham's fulfilling the whole Torah, etc., and the Giving of the Torah is well explained, and it accords with what is written here.)

> A parenthetical cross-reference to another maamar in Torah Ohr (on "Moshe would speak"), which explains the difference between Avraham's keeping of the Torah and the Giving of the Torah at Sinai. There, in Torah Ohr, Yitro, the Alter Rebbe explains that the mitzvos Avraham kept drew the Infinite Light mainly above, into Z'eir Anpin, while "Moshe would speak" drew the revelation down below, even into the World of Asiyah.

THE REBBE ON THIS PARAGRAPH • AI research, checked against each source; not yet reviewed by a person

THE REBBE EXPLAINS

In a sicha for Parshas Lech Lecha (Likkutei Sichos vol. 3, compiled from talks of 24 Iyar 5711 and Yud Shevat 5712), the Rebbe asks why Avraham, who kept the whole Torah before it was given, waited for G-d's command to circumcise himself.

The Rebbe explains that one mitzvah of the Patriarchs, circumcision, drew holiness into the physical itself: the limb becomes holy and stays so, as with the mitzvos after Sinai, and through it all their other, spiritual mitzvos gained a link to the mitzvos of the children. A mitzvah of that kind needed a command, "a giving of power from above," which is why Avraham waited for it. Perhaps (biur b'derech efshar) this is the sense of this paragraph's „ניתנה לו במתנ' מצות מילה במעשה ממש" ("circumcision in actual deed was given to him as a gift").

The Alter Rebbe: וכשהיה בן צ"ט ניתנה לו במתנ' מצות מילה במעשה ממש

The Rebbe: די איין מצוה פון די אבות וואָס האָט ממשיך געווען קדושה אויך אין גשמיות, איז געווען מצות מילה

Likkutei Sichos, vol. ג, p. 757–761 (note 5, p. 758; the quote, p. 759) · מלוקט משיחות כ"ד אייר תשי"א, יו"ד שבט תשי"ב

THE REBBE EXPLAINS

In a letter of Erev Shavuos 5717 (printed among the additions to Likkutei Sichos vol. 30), answering, as the editors' note gives the question, whether Avraham's circumcision was like the Patriarchs' other mitzvos, „שהם רק ברוחניות" (kept only in the spiritual), or like the mitzvos after Sinai, „שהם גם בגשמיות" (kept physically too).

The Rebbe answers that „מצות מילה דאאע"ה היא גם בגשמיות" (Avraham's circumcision was physical too), and „ולא עוד אלא שזהו כוונה עיקרית בה" (that this was even its main intent), as written in this maamar, which he cites by its opening words, „הנה אברם" ("Hinei Avram"), together with the explanation of it in Likkutei Torah L'Gimmel Parshiyos.

The Alter Rebbe: ניתנה לו במתנ' מצות מילה במעשה ממש

The Rebbe: מצות מילה דאאע"ה היא גם בגשמיות. ולא עוד אלא שזהו כוונה עיקרית בה וכמוש"כ בד"ה הנה אברם (תו"א ר"פ לך לך)

Likkutei Sichos, vol. ל, p. 281 · ממכתב ערב חג השבועות, תשי"ז

18 וזהו הוא עשנו ולא אנחנו[74] ולו קרי בויי"ו וכתיב לא באלי"ף וביאור הענין[75] כי איך יכול להיות שנהי' אנחנו עמו על ידי השתלשלות רק כי הוא עשנו ולא באלי"ף זהו בחי' כתר

And this is [the meaning of] "He made us, and not we [ourselves]": the word lo is read with a vav and written with an alef. And the explanation of the matter: for how can it be that we would be "His people" by way of hishtalshelus? Only because "He made us," and lo with an alef — this is the level of Keser,

The verse "He made us, and we are His" has a word, lo, that is read with a vav (לו, "His") but written with an alef (לא, "not"). How could created beings become "His people" through the ordinary chain of worlds? Only through the alef, which stands for Keser. In Torah Ohr, Yitro, the Alter Rebbe explains a word written and read the same two ways, lo in Chanah's song, "and by Him actions are weighed" (I Samuel 2:3): lo with an alef stands for the negative commandments and lo with a vav for the positive ones, which together make the lower unity equal to the higher.

כי א' רישא דאתוון כתר ועי"ז יכול להיות ולו בוי"ו אנחנו עמו כי מאחר שזהו למעלה מן השתלשלות הארתו יכול להיות גם למטה מן השתלשלות.

for alef is the head of the letters — Keser; and through this there can be "and we are His" (lo, with a vav), "His people"; for since this is above hishtalshelus, its light can be also below hishtalshelus.

> Alef, the first letter, is the "head of the letters," Keser. Because Keser is above the chain of worlds, its light can reach below it too, and so we can truly be "His."

19 ולכן כשנתנה התורה ונצטוו מצות במעשה ממש מצוה הראשונה היא מתחלת באל"ף אנכי[76] כו'. כי שיקויים המצות במעשה ויעשה יחודים

Therefore, when the Torah was given and they were commanded mitzvos in actual deed, the first commandment begins with an alef: "I (Anochi)," etc. For that the mitzvos be fulfilled in deed, and that one bring about unifications

> So when the Torah was given as commandments to be done physically, the very first commandment began with alef: "Anochi" ("I am"). Carrying out the mitzvos in physical deed and bringing about unifications through them...

ע"י קיום מצות במעשה אי אפשר רק שיתגלה הארה מבחי' כתר כו' לכן מצוה ראשונה מתחלת באל"ף בחי' כתר הארה מלבנונית הכתר כו'.

through fulfilling mitzvos in deed, is impossible unless a light from the level of Keser is revealed, etc.; therefore the first commandment begins with alef — the level of Keser — a light from the whiteness of Keser, etc.

> ...is possible only if a light from Keser is revealed. Hence the first commandment opens with alef, which stands for Keser, the light of the "whiteness" of Keser.

SECTION 6 · ¶20–22

Avram's journeys, Lot, and the names

20 וזהו ואברם בן ע"ה שנה בצאתו מחרן[77] היינו כי ממוחין למדות צריך לילך דרך הגרון ואחר שירד ממדרגת מוחין ועדיין לא נעשו מדות קודם שיבאו להלב נק' אז חרן וכשהיה אברם בן ע"ה

And this is [the meaning of] "And Avram was seventy-five years old when he left Charan": that is, from the intellect (mochin) to the emotive attributes (middos) one must pass by way of the throat; and after it has descended from the level of the mochin but has not yet become middos, before they reach the heart, it is then called Charan. And when Avram was seventy-five —

> Avram's leaving Charan at seventy-five is read inwardly. Between the mind (mochin) and the emotions (middos) there is a passage, the "throat": the stage after thought has left the mind but before it has become feeling in the heart. This in-between stage is called Charan.

היינו ז"פ [ז' פעמים] עשר[78] בחי' חיצוני' וה' חסדי' בחינת פנימי' [חסדים] יצא מחרן שבא [פנימיות / פנימית] הארה והתגלות מחכמה למדות.

that is, seven times ten, the outer level, and five chasadim, the inner level — he left Charan; for a light and revelation came from Chochmah to the middos.

> Seventy-five is seven times ten (the seven middos in their outer aspect) plus five, the five chasadim (kindnesses) in their inner aspect. Leaving Charan at that age means that light from Chochmah finally came through into the middos.

> **THE REBBE ON THIS PARAGRAPH** · AI research, checked against each source; not yet reviewed by a person
>
> **FROM THE REBBE'S MAAMAR 5746 ,**ד"ה לך לך מארצך גו'
>
> For the Alter Rebbe, Charan is the throat, the passage between mochin and middos, part of the flow from Chochmah to the middos. The Rebbe, following Rashi's reading of Charan as חרון אף, makes Charan the lowest point; leaving it for the Holy Land is the journey from below upward. Separately, in avodah, he assigns an undesired will and service by compulsion to ארצך, and describes rising to Avraham's service out of love.
>
> The Alter Rebbe: ועדיין לא נעשו מדות קודם שיבאו להלב נק' אז חרן
>
> The Rebbe: דחרן הוא תחתון שאין למטה ממנו

21 והנה כמו שאיתא רישא דעשו בעטפוי דיצחק[79,80] כמו"כ [כמו כן] קודם הבירור הי' [היה] לוט כלול באברהם בקדושה

Now, just as it is stated that "the head of Eisav [rested] in the bosom of Yitzchak," so too before the refinement, Lot was included within Avraham in holiness,

> The Targum says Eisav's head was buried in Yitzchak's lap: something of Eisav was rooted in holiness. So too Lot, before he was sifted out, was contained within Avraham in holiness. In Torah Ohr, Toldos, the Alter Rebbe calls Eisav the "dross of gold," the waste of Yitzchak's Gevurah from which Eisav came forth, while "the head of Eisav" lay in Yitzchak's lap.

כמו סיגים אשר קודם הצירוף ובירור מעורבים הם עם זהב.[81] ולו"ט בגי' [בגימטריא] מ"ה[82] [שם מ"ה] אחורי' [אחוריים] דשם מ"ה [שם מ"ה].

like dross that, before the smelting and refining, is mixed with gold. And Lot is numerically [equal to] Mah — the back of the Name Mah.

> He was like dross mixed with gold before refining. Lot (לוט) has the numerical value 45, the same as Mah, the Name of rectification; he is its "back," its outermost aspect. The Rebbe remarks, in his notes to Rabbi Pinchas's transcript, that "gold" is written so in many places, but it seemingly should say "silver," since silver is Avraham's level.

אך הוא מקור חו"ב [חכמה ובינה] דקליפה לכן נק' לוט לשון קללה ולכן הלך לוט את אברהם קודם הבירור

But he is the source of the Chochmah and Binah of kelipah; therefore he is called Lot, a term of curse; and therefore Lot went with Avraham before the refinement.

> Lot is also the root of the Chochmah and Binah of kelipah, the intellect of the side opposed to holiness; his name, Lot, is read as a term of curse (in Aramaic, lut means to curse). That is why he went along with Avraham before the refining took place.

ולכן יצא מלוט עמון ומואב אשר יצאה מהם רות המואביה[83] ונעמה העמוני'[84] כי מואב חכ' [חכמה] דקליפה[85] ונעמה הוא לשון נועם[86] בינה התגלות עתיק בבינה

And therefore from Lot came Ammon and Moav, from whom came Rus the Moabite and Naamah the Ammonite; for Moav is the Chochmah of kelipah, and Naamah is a term of pleasantness (noam) — Binah, the revelation of Atik in Binah.

> From Lot came Ammon and Moav, and from them Rus (Ruth) the Moabite and Naamah the Ammonite, both ancestresses of the house of David. Moav is the Chochmah of kelipah, and Naamah, from noam (pleasantness), corresponds to Binah, where Atik is revealed. In Likkutei Torah, Chukas, the Alter Rebbe explains Moav as the Chochmah of kelipah, the wisdom of those "wise to do evil," and teaches that just as Rus was refined out of Moav, the Torah and mitzvos turn the intellect of the animal soul to holiness.

ועי"י בירור יצאה רות המואביה ונעמה העמוני' מן חו"ב [חכמה ובינה] דקליפה ואחר הבירור נפרדו סיגי לוט מאברהם:[87]

And through refinement, Rus the Moabite and Naamah the Ammonite came forth from the Chochmah and Binah of kelipah; and after the refinement, the dross of Lot separated from Avraham.

> Through refinement, Rus and Naamah, holy souls, were drawn out from that intellect of kelipah. Once the good had been sifted out, the dross of Lot separated from Avraham.

22 ויאהל אברם עד מקום שכם[88] כתפין חו"ג [חסד וגבורה] דנוק' [דנוקבא] ואלון מורה ת"ת [תפארת] דנוק' [דנוקבא] כי כל המשכות והתגלות הי' [היה] אברהם ממשיך להמלכות מן שכל הנעלם לכן אמר לו ישמעאל יחיה לפניך[89]

"And Avram pitched his tent as far as the place of Shechem" — [Shechem meaning] shoulders: the Chesed and Gevurah of Nukva; "and Elon Moreh" — the Tiferes of Nukva. For all the drawings-down and revelation, Avraham would draw down to Malchus from the hidden intellect. Therefore he said, "If only Yishmael might live before You!"

> Avram's route through the land is mapped onto the Sefiros of Nukva (Malchus as a full configuration): Shechem, which also means "shoulder," is her Chesed and Gevurah, the two arms; Elon Moreh is her Tiferes. Everything Avraham drew down from the hidden intellect reached Malchus, and this is why he could plead for Yishmael, hoping to elevate him too.

כי אחרי שנקרא אברהם בה"א [באות ה"א][90] שעי"ז המשיך התגלות בבחי' מל' ונתנה לו המילה הי' [היה] יכול להעלות נצוצות כנר בפני אבוקה שיהיו נכללי' [נכללים] בבחי' מל' כו' וכמ"ש ואת הנפש אשר עשו[91] וכו'.

For after he was called Avraham, with a hei, through which he drew down revelation into the level of Malchus, and circumcision was given to him, he was able to elevate sparks, like a candle before a torch, so that they be absorbed into the level of Malchus, etc.; as it is written, "and the souls that they had made," etc.

> Once Avram became Avraham, with the added hei, and received circumcision, he could draw revelation into Malchus and raise the sparks of holiness around him, absorbing them like a candle into a torch. The verse about "the souls they had made" in Charan, the people Avraham and Sarah brought close to G-d, is read in this light. The Rebbe (Likkutei Sichos, vol. 15) infers from these words that only after he was called Avraham could he raise sparks, and refers to another talk explaining that the converts Avraham made did not endure.

גם שרי היתה נקראת מקודם ביו"ד מורה על צמצום ואח"כ כשהיתה צריכה להוליד את יצחק היתה נק' בה"א [באות ה"א] בהרחבה להורות על המשכה והתגלות.[92]

Also Sarai was at first called [by a name ending] with a yud, indicating tzimtzum; and afterward, when she was to give birth to Yitzchak, she was called with a hei, expansively, to indicate drawing down and revelation.

> Sarai's name likewise changed: its yud, a small point, signified contraction; when she was to bear Yitzchak she became Sarah with a hei, a broad letter, signifying expansion and revelation.

וזהו ויקרא שם אברם בשם[93] ה'. ויקרא היינו המשכה מא"ב [מאב] ר"ים שכל הנעלם המשכ' מיסוד אבא לע"ס [לעשר ספירות] דנוק' [דנוקבא] הנק' שם ה' כו':

And this is [the meaning of] "And Avram called there in the Name of Havayah." "And he called" means drawing down from av ram, the hidden intellect: a drawing down from Yesod of Abba to the ten Sefiros of Nukva, which are called "the Name of Havayah," etc.

> "Avram called there in the Name of Havayah" is read as drawing down: from av ram, the hidden intellect (Yesod of Abba), to the ten Sefiros of Nukva, which are called "the Name of Havayah." This is the maamar's theme in brief: the hidden made revealed, all the way down to Malchus.

THE REBBE ON THIS PARAGRAPH • AI research, checked against each source; not yet reviewed by a person

A QUESTION THE REBBE RAISES

In a note to the sicha of Shabbos Chayei Sarah 5732, on the statement that even in his father's house in Charan Avraham made G-d known in the world, the Rebbe brings the verse „ואת הנפש אשר עשו בחרן" ("the souls they had made in Charan"), which Rashi reads as „אברהם מגייר" (Avraham making converts).

In a note the Rebbe sets Rashi's reading of „ואת הנפש אשר עשו בחרן" ("the souls they had made in Charan") (Avraham made converts there) against this paragraph, which brings the verse for what Avraham could do only „אחרי שנקרא אברהם בה"א" (after he was called Avraham, with the hei): raise sparks, „כנר בפני אבוקה" (like a candle before a torch). He remarks that the maamar, quoting the verse, leaves out the words "in Charan" (בחרן).

The Alter Rebbe: הי' יכול להעלות נצוצות כנר בפני אבוקה שיהיו נכללי' בבחי' מל' כו' וכמ"ש ואת הנפש אשר עשו וכו'

The Rebbe: אבל להעיר מתו"א יב, ריש ע"א . . וכמ"ש ואת הנפש אשר עשו כו'" (ומשמיט תיבת „בחרן")

Likkutei Sichos, vol. טו, p. 161 (note 31) · ש"פ חיי שרה תשל"ב

IN ONE'S AVODAH

Supernal wisdom cannot be grasped in itself, but only as it is clothed in physical mitzvos: taking the esrog, putting on tefillin, giving charity. So a person should see the physical mitzvah not as a lowering of the spiritual but as the place where G-d's highest wisdom is actually held, and through which unifications above are brought about.

QUESTIONS FOR DISCUSSION

1. Why does the maamar insist that becoming "Avraham" is not a descent from "Avram" but an elevation?
2. How does the parable of Shlomo's three thousand parables show that expansion depends on a higher source?
3. Why is G-dliness in the parchment of tefillin said to be greater than wisdom in its own supernal place?
4. What is the difference between Avraham's keeping of the Torah and Israel's keeping of it after Sinai?
5. What role do concealment and hardship (Yitzchak's darkness, the labor of Egypt) play in making revelation possible?

FOR CHILDREN · AGES 9–13

For the children at the table

Going down to bring G-d's wisdom into deeds

THE BIG IDEA

G-d's highest wisdom is held in the simple, physical mitzvos we do, so bringing it down into deeds is really going up.

The name Avram can be read as av ram, "exalted father": a wisdom so high that it is hidden from every thought. G-d told Avram, "Go forth," and his journey was to bring that hidden wisdom down, step by step, until it shines even in our world. Avraham's quality is Chesed, kindness, which gives and connects. When Avram became Avraham, the letter hei was added to his name. That might look like going down, from high wisdom to explaining it in detail. The maamar shows the opposite: to explain an idea in many simple ways, a person needs a power even higher than the idea itself. The same is true of the Torah. Its wisdom can reach into physical mitzvos, like taking an esrog, putting on tefillin and giving tzedakah, because it comes from Keser, G-d's will, which is above wisdom. So a physical mitzvah holds more of G-d than wisdom on its own. Avraham kept the Torah in a spiritual way. The power to bring it into physical deeds came later, at Mount Sinai, where the Ten Commandments begin with Anochi, "I," whose first letter, alef, stands for Keser.

THE MASHAL

A wise man may understand an idea well, yet to explain it to others he must think hard and find a parable, showing the same idea in simpler things. That takes even greater wisdom. King Shlomo was so wise that he could explain one idea in three thousand parables.

QUESTIONS FOR THE SHABBOS TABLE

1. What does the name Avram, av ram, tell us about him?
2. Why does explaining an idea with a parable need more wisdom than just knowing it?
3. Which physical mitzvah will you do this week, and how can you remember that G-d's highest wisdom is inside it?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ענין לך לך**

An early transcript of this same maamar, recorded by a disciple of the Alter Rebbe; it opens with the verse of Avram's journeys rather than with "Go forth."

KEHOT'S NOTE

בס' הנחות הר"פ ע' ה בהתחלה: וילך למסעיו ממעלה למטה כו' עם איזה הגהות מהצ"צ. הנחת כ"ק אדמו"ר האמצעי באוה"ת כרך ו תתרעב, א (הנדפס מלקו"ת לג"פ פב, א) עם הגהות מהצ"צ. גוכתי"ק כ"ק אדמו"ר האמצעי בבוך 1025 קכז, ב. והוא משנת תקס"ז. ראה לעיל ציונים לכ"ק אדמו"ר זי"ע. עוד הגהות וקיצורים באוה"ת בכרך ד תרפה, א. תרפח, ב.

2 On his way back from Egypt, Avram "went on his journeys from the Negev as far as Beis El," to the place where his tent had stood at first; the maamar reads the stations of this journey as levels of the Sefiros.

Genesis 13:3 בראשית י"ג:ג'

וַיֵּלֶךְ לְמַסָּעָיו מִנֶּגֶב וְעַד־בֵּית־אֵל עַד־הַמָּקוֹם אֲשֶׁר־הָיָה שָׁם אָהֳלֹה בַּתְּחִלָּה בֵּין בֵּית־אֵל וּבֵין הָעָי׃

And he went on his journeys from the South even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Ai;

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

3 **ממטה למעלה**

The Kehot note gives this Zohar passage, on Lech Lecha, for the words "from below upward."

Zohar I, 78a זח"א עח, א

KEHOT'S NOTE

ראה זח"א עח, א. ראה ד"ה לך לך תשמ"ו.

4 **מלמעלה למטה**

The Kehot note gives this passage of the Zohar (in the Sisrei Torah section) for the words "from above downward."

Zohar, Achrei Mot 57:354–59:362 ספר הזהר, אחרי מות נ"ז:שנ"ד-נ"ט:שס"ב

5 **לה' הנראה**

Havayah appeared to Avram in Canaan and promised the land to his offspring, and Avram built an altar there "to Havayah who had appeared to him": here, G-dliness at the level where it is revealed.

Genesis 12:7 בראשית י"ב:ז'

וַיֵּרָא ה' אֶל־אַבְרָם וַיֹּאמֶר לְזַרְעֲךָ אֶתֵּן אֶת־הָאָרֶץ הַזֹּאת וַיִּבֶן שָׁם מִזְבֵּחַ לַה' הַנִּרְאֶה אֵלָיו׃

And the L-RD appeared unto Abram, and said: 'Unto thy seed will I give this land'; and he builded there an altar unto the L-RD, who appeared unto him.

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6 **בכמה מקומות מציינים לד"ה זה**

Several discourses of Likkutei Torah refer to this maamar.

KEHOT'S NOTE

בד"ה הנה אברם — לקו"ת שלח מה, ד. ואתחנן י, ג. ובכמה מקומות מציינים: בד"ה לך לך. בלקו"ת אמור לט, א מציין לכאן. לכללות מאמר זה ראה מאמרי אדה"ז פרשיות כרך א ע' פ. ד"ה לך לך תשל"ח (נדפס בלקו"ש ח"כ ע' 295).

7 **וממעלה למטה**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה זח"ג (בסתרי תורה) עז, א.

PARAGRAPH 2

8 **שכל הנעלם מכל רעיון**

A later discourse on the "intellect hidden from all thought."

KEHOT'S NOTE

ראה סה"מ תרנ"ז ע' קסד. ד"ה לך לך תרצ"ד, שכל העמוק ביותר שמוסתר ונעלם לגמרי נק' שכל הנעלם מכל רעיון להיות שגם אפס קצהו אינו מושג כלל. 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 — ד"ה לך לך תשל"ח. וראה מאמרי אדה"א במדבר כרך א' ע' שי (במילואים למ"מ). ובד"ה ואברהם זקן תשל"ד (מהנחה בלתי מוגה) מבאר דענין שכל הנעלם מכל רעיון יש בו בי' נקודות מצד אחד הרי יש בו ההגדרה דשכל, אבל לאידך הרי הוא שכל באופן כזה שהוא נעלם מכל רעיון, ע"ש שמביא ראי' מסה"מ תרס"ו ע' פ. באוה"ת תולדות כרך ד תרפה, א מביא זה בשם: ברע"מ. וראה באמרי בינה ח"ג פרק קמא: ובלשון הגאונים.

9 **א"ב ר"ם**

The Kehot note gives this Zohar passage for av ram; the maamar reads the name Avram as av ram, the "exalted father," the hidden intellect.

Zohar I, 79b זח"א עט, ב

KEHOT'S NOTE

ראה זח"א עט, ב. וראה גם תו"ח כאן פ, א. בהנחת הר"פ נוסף: חכים ולא בחכמה ידיעה.

10 **להיות גילוי בבי"ע . . פתח האהל**

The note quotes a gloss saying that this revelation in the lower worlds "was new with Avraham," and sends the reader to that discourse on the Thirteen Attributes of Mercy.

KEHOT'S NOTE

כמ"ש בלקו"ת בדרוש עשי"ת ד"ה להבין פי' יג"מ מי כמוך כו' נושא עון ע"ש פ"ב . . זה נתחדש לאברהם וע' בלקו"ת להאריזי"ל פ' לך לך נהנה מזיו השכינה ווהו גילוי החסדים, לזה נאמר והוא יושב פתח האוהל — מאמרי אדמו"ר הזקן הנחות הר"פ ע' ה'.

PARAGRAPH 3

11 **חסד אתגלי בפומא דאמה**

The Zohar (in the Idra Rabba, the "Great Assembly" of Rabbi Shimon bar Yochai) teaches that Chesed is revealed at the "mouth of the amah"; the Alter Rebbe reads it as the revelation of divine influence through connection.

Zohar III, 142a זח"ג קמב, א

Zohar II, 36a זח"ב לו, א

KEHOT'S NOTE

זח"ג קמב, א. וראה גם זח"ב לו, א. ובאוה"ת לך לך כרך ד תרפה, ב: "ומ"ש כאן [בתו"א] דפי' חסד אתגלי בפומא דאמה היינו להיות גילוי ההשפעה בבחי' התקשרות" ע"ש שמציין לאגה"ק סד"ה להבין משל ומליצה. וראה באוה"ת שם תרפד, ב. ענין זה לא נזכר בהנחת הר"פ. ושם יש הגה"ה מהצ"צ: "אבל המשכת יחוד העליון וזהו שיהי' הגילוי למטה כמו למעלה כמ"ש בלקו"ת בדרוש עשי"ת ד"ה להבין פי' יג"מ מי כמוך כו' נושא עון ע"ש פ"ב פי' לשיקבה"ו זה נתחדש לאברהם. וע' בלקו"ת מהאריז"ל פ' לך לך נהנה מזיו השכינה זהו גילוי החסדים": לזה נאמר והוא יושב . . . וראה בתו"ח כאן פ, ב בענין גם שקודם שבא אברהם לעולם נמשך סדר ההשתלשלות דאבי"ע.

12 **והוא יושב פתח האוהל**

Right after Avraham's circumcision, Havayah appeared to him as he sat at the entrance of his tent in the heat of the day; here the "entrance" is the point where hidden kindness opens outward.

Genesis 18:1 בראשית י"ח:א'

וַיֵּרָ֥א אֵלָ֖יו ה' בְּאֵלֹנֵ֣י מַמְרֵ֑א וְה֣וּא יֹשֵׁ֗ב פֶּ֚תַח־הָאֹ֔הֶל כְּחֹ֖ם הַיּֽוֹם׃

And the L-RD appeared unto him by the terebinths of Mamre, as he sat in the tent door in the heat of the day;

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KEHOT'S NOTE

בראשית יח, א.

13 **ויהי ערב ויהי בקר יום א'**

At the close of the first day of creation the Torah says, "And there was evening and there was morning, one day": evening, darkness, comes first, showing that concealment precedes revelation, and the day is called "one."

Genesis 1:5 בראשית א:ה'

וַיִּקְרָ֨א אֱלֹקִ֜ים לָאוֹר֙ י֔וֹם וְלַחֹ֖שֶׁךְ קָ֣רָא לָ֑יְלָה וַיְהִי־עֶ֥רֶב וַיְהִי־בֹ֖קֶר י֥וֹם אֶחָֽד׃

And G-d called the light Day, and the darkness He called Night. And there was evening and there was morning, one day.

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KEHOT'S NOTE

בראשית א, ה. בלקו"ת שלח מה, ד מציין לכאן.

14 **כי אב המון גוים**

The words here quote Genesis 17:5; the passage is shown below.

Genesis 17:5 בראשית י"ז:ה'

וְלֹא־יִקָּרֵ֨א עוֹד֙ אֶת־שִׁמְךָ֔ אַבְרָ֖ם וְהָיָ֣ה שִׁמְךָ֔ אַבְרָהָ֑ם כִּ֥י אַב־הֲמ֖וֹן גּוֹיִ֥ם נְתַתִּֽיךָ׃

Neither shall thy name any more be called Abram, but thy name shall be Abraham; for the father of a multitude of nations have I made thee.

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KEHOT'S NOTE

בראשית יז, ה.

PARAGRAPH 4

15 **למה צדיקים דומים**

The Talmud compares the righteous before the Shechinah to a candle before a torch; the Alter Rebbe uses it for being absorbed in self-nullification into a greater light.

Pesachim 8a:4 פסחים ח' א:ד'

וַאֲבוּקָה לָא? וְהָאָמַר רָבָא, מַאי דִּכְתִיב: "וְנֹגַהּ כָּאוֹר תִּהְיֶה קַרְנַיִם מִיָּדוֹ לוֹ וְשָׁם חֶבְיוֹן עֻזּוֹ", לְמָה צַדִּיקִים דּוֹמִין בִּפְנֵי שְׁכִינָה — כַּנֵּר בִּפְנֵי הָאֲבוּקָה. וְאָמַר רָבָא: אֲבוּקָה לְהַבְדָּלָה מְצָוָה מִן הַמּוּבְחָר!

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KEHOT'S NOTE

פסחים ח, א.

16 **שנכללים בבחי' בטול באבוקה**

There the Alter Rebbe explains the image: when a great torch burns, the light of a single candle beside it goes out into the torch's light and they become one.

KEHOT'S NOTE

ראה לקו"ת ברכה צח, ב. בהנחת הר"פ נוסף: כשמקרבין נר לאבוקה בסמוך לה נסתלק השמן הנר ונכלל באבוקה, ככה ע"י מעשה הצדיקים נבררים הניצוצות מבי"ע ונכללים במלי דא"ס". ובהנחת כ"ק אדה"א הנדפס באוה"ת תתרעב, ב (מלקו"ת לג"פ) בארוכה יותר.

17 In the covenant of circumcision G-d tells Avram, "Your name shall no longer be Avram; your name shall be Avraham, for I have made you the father of a multitude of nations": the verse itself explains the new name as av hamon, "father of a multitude," where the maamar reads the old one as av ram, "exalted father." The maamar asks why this promise about nations stands in the chapter of circumcision.

Genesis 17:5 בראשית י"ז:ה'

וְלֹא־יִקָּרֵ֨א עוֹד֙ אֶת־שִׁמְךָ֔ אַבְרָ֖ם וְהָיָ֣ה שִׁמְךָ֔ אַבְרָהָ֑ם כִּ֥י אַב־הֲמ֖וֹן גּוֹיִ֥ם נְתַתִּֽיךָ׃

Neither shall thy name any more be called Abram, but thy name shall be Abraham; for the father of a multitude of nations have I made thee.

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PARAGRAPH 5

18 **גלו לאדום**

There (5a) the saying is given in full, "They were exiled to Edom, the Shechinah is with them; they were exiled to Babylon...," and the Alter Rebbe explains the exile of the Shechinah: G-dly light descends and is clothed in created beings through the contraction of the Name Elokim, until they exist as a separate "something," so that afterward that something may be nullified to G-d.

KEHOT'S NOTE

נסמן לעיל לדף ה, א.

19 **לא גלו אלא כדי שיתוסף עליהם גרים**

The Talmud says G-d exiled Israel among the nations only so that converts would be added to them; the Alter Rebbe applies it to the sparks elevated from kelipas nogah.

Pesachim 87b:14 פסחים פ"ז ב:י"ד

וְאָמַר רַבִּי אֶלְעָזָר: לֹא הִגְלָה הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת יִשְׂרָאֵל לְבֵין הָאוּמּוֹת אֶלָּא כְּדֵי שֶׁיִּתּוֹסְפוּ עֲלֵיהֶם גֵּרִים, שֶׁנֶּאֱמַר: "וּזְרַעְתִּיהָ לִּי בָּאָרֶץ". כְּלוּם אָדָם זוֹרֵעַ סְאָה אֶלָּא לְהַכְנִיס כַּמָּה כּוֹרִין.

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Zohar I, 244a זח"א רמד, א

KEHOT'S NOTE

פסחים פז, ב. זח"א רמד, א. בגוכתי"ק הניל: "שיתוספו", ותי' עליהם ליתא.

20 **והן הניצוצות**

the passage shares nothing with the note

KEHOT'S NOTE

ראה לקמן קיז, ב. נתבאר בארוכה בביאוה"ז לאדה"א קלו, א.

21 **ונכללים כנר בפני אבוקה**

Rabbi Pinchas's transcript reads: when he was called Avraham with the hei, a revelation of light in Malchus, "the entrance of the tent," he became "father of a multitude of nations," for the multitude of nations become converts and are absorbed into Malchus: the light swallowed in Beriah, Yetzirah and Asiyah from the shattering of the vessels.

KEHOT'S NOTE

בהנחת הר"פ: "נמצא כשנקרא אברהם בה' התגלות אור בבחי' מל' פתח האוהל אז נעשה אב המון גוים כי המון גוים נעשה גרים ונכללים בבחי' מל' אור הגוים הנבלעים בבי"ע משבירת הכלים". וכן בהנחת אדה"א מדגיש ענין "פתח האהל".

PARAGRAPH 6

22 **ויאמר ה' אל אברם**

Havayah's first words to Avram: "Go forth from your land, from your birthplace and from your father's house, to the land that I will show you"; read here as the descent of the hidden intellect.

Genesis 12:1 בראשית י"ב:א'

וַיֹּאמֶר ה' אֶל־אַבְרָם לֶךְ־לְךָ מֵאַרְצְךָ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ אֶל־הָאָרֶץ אֲשֶׁר אַרְאֶךָּ:

Now the L-RD said unto Abram: 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee.

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23 G-d, making the covenant of circumcision with Avram, tells him, "Your name shall be Avraham, for I have made you the father (av) of a multitude (hamon) of nations"; the maamar links the new name to the revelation that comes through circumcision.

Genesis 17:5 בראשית י"ז:ה'

וְלֹא־יִקָּרֵא עוֹד אֶת־שִׁמְךָ אַבְרָם וְהָיָה שִׁמְךָ אַבְרָהָם כִּי אַב־הֲמוֹן גּוֹיִם נְתַתִּיךָ:

Neither shall thy name any more be called Abram, but thy name shall be Abraham; for the father of a multitude of nations have I made thee.

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PARAGRAPH 7

24 **מה שנתוסף לו ה'**

The Tzemach Tzedek refers back to this passage on the hei added to Avraham's name.

KEHOT'S NOTE

באוה"ת ויחי שפ, א מציין לכאן.

25 **ה' עילאה**

A further treatment of the "upper hei."

KEHOT'S NOTE

ע' באוה"ת פ' נצבים ע' אי"קד.

26 **ובזהר אי'**

The passage in Terumah explains that the main revelation of delight from intellect is in Binah, when a thing is understood thoroughly, citing this Zohar on "and the Levite shall serve, he: this is Atika," and refers back to the hei of Avraham in Lech Lecha.

Zohar III, 178a זח"ג קעח, א

KEHOT'S NOTE

זח"ג קעח, א. ראה לקמן פ, ב שמציין לכאן.

27 G-d tells Aharon that the Levites shall perform the service of the Tent of Meeting: "And the Levite, he shall perform the service"; in the plain sense "he" stresses that the Levites, and not the rest of Israel, are to do this service, and the Zohar reads the word "he" (hu) as a hint to Atika.

Numbers 18:23 במדבר י"ח:כ"ג

וְעֲבַד הַלֵּוִי הוּא אֶת־עֲבֹדַת אָהֳל מוֹעֵד וְהֵם יִשְׂאוּ עֲוֹנָם חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחֲלוּ נַחֲלָה:

But the Levites alone shall do the service of the tent of meeting, and they shall bear their iniquity; it shall be a statute for ever throughout your generations, and among the children of Israel they shall have no inheritance.

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28 **ובזוהר אי' גבי ועבד הלוי הוא. הוא דא עתיקא**

The Zohar's reading of "he" as Atika, the source for the revelation of Atik in Binah.

Zohar, Korach 8:37–41 ספר הזהר, קרח ח:לז-מא

At the moment when the day was about to be sanctified the spirits of the demons issued forth, but the day was sanctified before their bodies were created, and so the world was left deficient. When Israel were sanctified and all their grades completed with the Levites on the left side, then this deficiency of the world on the left side was made good, and all was then subordinated to the right and the world was freed from defect. Hence it says "the Levite shall do", i.e. "make" or "complete". ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

29 **שהתגלות עתיק הוא בבינה**

The passage in Tzav notes that Binah is sometimes called Atika in the Zohar and that the revelation of Atik is in Binah, referring to Lech Lecha.

KEHOT'S NOTE

לקו"ת צו יא, א. במדבר יב, רע"ג. פ' עקב טו, ג. ר"ה נז, א מציין לכאן. ע' באוה"ת פ' חיי שרה קיט, ב. ובפ' ראה בתחלתו. ובדרושים ליוהכ"פ ע' א'תקצג "כי התענוג אינו אלא כשמושג הדבר" וע"ש בעמוד א'תקצד. וראה בביאורי הזהר להצ"צ פ' אחרי עמוד שסד שלפעמים איתא להיפך דפנימי' אבא הוא פנימי' עתיק ע"ש. ראה ד"ה זה היום תר"ס ע' כב. בגוכתי"ק ליתא תי' "דא" ותי' "עתיק". באוה"ת כאן תתרעז, א יש הגה"ה שמציין להנחת הר"פ.

30 **חכמה נק' עדן**

A talk of the Rebbe Rashab cited for Chochmah being called "Eden."

Tikkunei Zohar, Tikkun 54 · 87b:7 תקו"ז תיקון נד

בְּרֵאשִׁית בָּרָא אלקי"ם, אֶת הַשָּׁמַיִם עֵץ הַחַיִּים, וְאֶת הָאָרֶץ כָּל עֵץ נֶחְמָד לְמַרְאֶה, וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ דָּא עֵץ הַדַּעַת טוֹב וָרָע, וְדָא רָזָא תֹהוּ עִמָּק רָע, בֹּהוּ עִמָּק טוֹב, וְדָא עֵץ הַדַּעַת טוֹב וָרָע, כִּי שָׁם בָּלַל יהו"ה שִׁפַּת כָּל הָאָרֶץ (שם יא ט), וּמֵהָכָא נָפַק כָּל עֵרְבּוּבְיָא דְטוֹב וָרָע, דְּאִיהוּ רָזָא דְּצַדִּיק וְרַע לוֹ רָשָׁע וְטוֹב לוֹ.

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ראה ת"ז תי' נד. פרדס בשעה"כ בערכו ומאו"א בערכו, וראה בתורת שלום ע' 159.

31 **והתענוג הוא למעלה מן החכמה**

The Tzemach Tzedek refers from this idea to the Maggid's Or Torah at the beginning of Lech Lecha, likening it to "Let not the wise man glory in his wisdom."

KEHOT'S NOTE

ראה בספר יצירה פ"ב מ"ד "אין טובה למעלה מענג". ובאוה"ת בראשית כרך ג תקכג, ב מציין ע"ז לעיין באו"ת מהמגיד ר"פ לך לך שזה ע"ד אל יתהלל החכם כו' ע"ש.

32 **בינה נקודה בהיכלא**

Binah as "a point in a palace": the point of Chochmah spread out and housed in Binah.

Zohar I, 6a זח"א ו, א

Tikkunei Zohar, Tikkun 5 · 19a:11–14 תקו"ז תיקון ה

בראשית ב' ראשית. נקודה בהיכליה. והאי נקודה איהי מחשבה סתימא. אדהכי הא אליהו אזדמן לגביה. א"ל. רבי רבי והא ב' פתיחא איהי. אם כן במאי איהי מחשבה סתימא בה. אלא בריש *הורמנותא דמלכא בוצינא דקרדינות' כד מדיד משיחא. האי נקודה נפיק מינה קו דסתים ניצוצא ההיא מחשבה כגוונא דא ם.

Constantinople, 1740 (CC-BY-NC)

KEHOT'S NOTE

זח"א ו, א. ת"ז תי' ה. ראה אגה"ק סי' ה (קז, א).

33 **נקבה תסובב גבר**

Calling the people to return, the prophet says G-d "has created a new thing in the land: a female shall encompass a male"; in its plain sense, the "wayward daughter," Israel, will of her own accord come round to G-d. Kabbalah reads it as the receiving level encompassing and drawing on a higher light, here Binah receiving the light of Atik. (context: Steinsaltz Tanakh)

Jeremiah 31:22 ירמיהו ל"א:כ"ב

עַד־מָתַי תִּתְחַמָּקִין הַבַּת הַשּׁוֹבָבָה כִּי־בָרָא ה' חֲדָשָׁה בָּאָרֶץ נְקֵבָה תְּסוֹבֵב גָּבֶר׃

How long wilt thou turn away coyly, O thou backsliding daughter? For the L-RD hath created a new thing in the earth: A woman shall court a man.

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KEHOT'S NOTE

ירמי' לא, כב.

34 **והענין כנודע שלהיות התפשטות וירידת המדריגו'**

The following section of this maamar is brought there with changes and additions.

KEHOT'S NOTE

בהבא לקמן ראה בהמשך מצה זו תר"מ ע' קסה בשינויים והופות. וראה תו"ח לך לך פא, ב ואילך. אוה"ת לך לך (כרך ד ע' תרצ, ב ואילך. כרך ו ע' תתרעג, א ואילך). וראה המשך תרס"ו ע' עח ואילך. ד"ה מעין גנים תרצ"א (סה"מ קונטרסים ח"א ע' 404 ואילך) ובכ"מ. לקו"ש ח"א ע' 42 הערה 32.

PARAGRAPH 8

35 **ולהבין זה היטב**

From here to the end of the maamar the text comes from Rabbi Pinchas's transcript, with additions by the Tzemach Tzedek.

KEHOT'S NOTE

מכאן עד סיום המאמר הוא מהנחת הר"פ ע' ו. בבוך 1135 לה, ב בגוכתי"ק כתב הצ"צ אחר המאמר שמכאן הוא הנחת הר"פ והוא ביאור. וגם בקטע זה יש הוספות מהצ"צ.

36 **וידבר שלשת אלפים משל**

In the account of Shlomo's wisdom, the Book of Kings says he "spoke three thousand meshalim" (a mashal is a proverb or wise saying, and also a parable); the Alter Rebbe takes them as parables, three thousand levels into which he could bring down one idea.

I Kings 5:12 מלכים א ה':י"ב

וַיְדַבֵּר שְׁלֹשֶׁת אֲלָפִים מָשָׁל וַיְהִי שִׁירוֹ חֲמִשָּׁה וָאָלֶף׃

And he spoke three thousand proverbs; and his songs were a thousand and five.

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KEHOT'S NOTE

מלכים-א ה, יב. ראה ד"ה על חומותיך תרל"ח ע' רמח.

37 **שהחכם אף שיודע דבר חכמה בעצמו**

A lengthy treatment of the parable of the sage who knows an idea but must work to explain it.

KEHOT'S NOTE

ראה בארוכה באוה"ת מסעי ע' אתלא.

PARAGRAPH 9

38 **הוא ע"י גילוי בחי' עליונה**

Passages in Likkutei Torah that refer back to this idea that expansion comes through revelation of a higher level.

KEHOT'S NOTE

בלקו"ת הוספות לויקרא נד, ג. בלק עה, ב מציין לכאן.

39 **וכמבואר בפרדס**

Rabbi Pinchas's transcript reads here instead: the yud is Chochmah, but Binah is revealed through the light of the upper tip, the light of Keser; through Keser Avraham becomes the upper hei, Binah, and from it the chasadim descend to the lower hei, Malchus.

KEHOT'S NOTE

שער האותיות ס"פ יג. מכאן עד סיום הקטע — הגהת כ"ק הצ"צ. בהנחת הר"פ כאן מתי' ואף כאן, עד התחלת הקטע "והנה להבין" "וזהו ענין קוצו של י' העליון היינו י' חכמה אך שיתגלה בחי' בינה הוא ע"י הארת קוץ העליון על היו"ד הארת הכתר נתגלה קוץ התחתון באות ה' עילאה היינו בינה וזהו ויאמר ה' אל אברם ע"י בחי' כתר נעשה אברהם ה' עילאה בינה ומזה נשתלשל ונגלה החסדים עד ה' תתאה בחי' מל' ואז וילך למסעיו ממעלה למטה וממטה למעלה הנ"ל": והנה אמרו נובלות חכמה. מכאן עד סיום הקטע שונה מהנחת הר"פ ע"ש ע' ו. בלקו"ת מטות פו, ב מציין לכאן. ושם מביא דעת הרח"ו: שקוץ התחתון הוא הדעת והיינו שהדעת מחבר חו"ב. ע"ש. וראה לקו"ת שלח מו, ב.

40 **וילך למסעיו מנגב. חסד. ועד בית אל**

"He went on his journeys from the Negev as far as Beis El"; the south (Negev) is Chesed and Beis El is Malchus.

Genesis 13:3 בראשית י"ג:ג'

וַיֵּלֶךְ לְמַסָּעָיו מִנֶּגֶב וְעַד־בֵּית־אֵל עַד־הַמָּקוֹם אֲשֶׁר־הָיָה שָׁם אָהֳלָה בַּתְּחִלָּה בֵּין בֵּית־אֵל וּבֵין הָעָי׃

And he went on his journeys from the South even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Ai;

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41 **מלה' הנראה כו'**

An explanation of the movement from "to G-d who appeared" to "to G-d," unqualified.

KEHOT'S NOTE

ראה ביאור ע"ז באוה"ת פ' לך לך כרך ד תרפח, ב (מלקו"ת לג' פרשיות עט, ג). ספר המאמרים תש"ב ע' 100.

42 **לה' הנראה**

The altar "to Havayah who had appeared to him," the revealed level.

Genesis 12:7 בראשית י"ב:ז'

וַיֵּרָא ה' אֶל־אַבְרָם וַיֹּאמֶר לְזַרְעֲךָ אֶתֵּן אֶת־הָאָרֶץ הַזֹּאת וַיִּבֶן שָׁם מִזְבֵּחַ לַה' הַנִּרְאֶה אֵלָיו׃

And the L-RD appeared unto Abram, and said: 'Unto thy seed will I give this land'; and he builded there an altar unto the L-RD, who appeared unto him.

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PARAGRAPH 10

43 **והנה להבין זה בעבודה**

A section beginning here is brought there with changes.

KEHOT'S NOTE

קטע מכאן מובא בהמשך בד"ה מצה זו תר"מ פרק כד ע' קסה בשינויים.

44 **נובלות חכמה של מעלה תורה**

The Midrash calls the Torah the "fallen fruit" of the wisdom above; the Alter Rebbe shows that this lowered form is precisely what lets us grasp supernal wisdom.

Bereshit Rabbah 17:5 בראשית רבה י"ז:ה'

... נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתין: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה:

"The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [taḥtena]" (Genesis 2:21). "The L-rd G-d cast [hipil] a deep slumber" - Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and does not do any work. Rav said: There are three slumbers: the slumber of sleep, the slumber of prophecy, and the ...

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KEHOT'S NOTE

ב"ר יז, ז. מד, יז. וראה שם פמ"ד. מובא גם לקמן ע, א. ונתבאר בע"ח שער הכללים ספי"א. וע"פ חסידות בדרך מצותיך מ, ב. ראה אוה"ת ירמי' ע' שמ. מובא בסה"מ תרל"ב כרך ב ע' תרכב. בלקו"ת שה"ש ה, ד מציין לכאן. קטע מובא בסה"מ תרל"ב ח"ב ע' תרכב.

45 **נובלות חכמה של מעלה תורה**

The same teaching appears again in the Midrash on

Avraham's vision, as the Kehot note cites.

Bereshit Rabbah 44:17 בראשית רבה מ"ד:י"ז

... נובלות מיתה - שינה, נובלות נבואה - חלום, נובלות העוה"ב - שבת. ר' אבין מוסיף תרתין: נובלות אורה של מעלה - גלגל חמה, נובלות חכמה של מעלה - תורה. והנה אימה חשיכה גדולה נופלת עליו אימה, זו בבל, דכתיב (דניאל ג): באדין נבוכדנצר התמלי חמא. חשיכה, זו מדי, שהחשיכה עיניהם של ישראל, בצום ובתענית. גדולה, זו יון. ר' סימון ורבנן רבי סימון אמר: מאה ועשרים דוכסים, מאה ועשרים אפרכון, מאה ועשרים אסטרטליטין. ורבנן אמרי: משישים שישים, דכתיב (דברים א): נחש שרף ועקרב. נחש, זו בבל. שרף, זו מדי. עקרב, ...

"It was as the sun was setting, and a slumber fell upon Abram, and, behold, dread, a great darkness, fell upon him" (Genesis 15:12). "It was as the sun was setting, [and a slumber fell]" - Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall is sleep, as when one sleeps one does not toil in Torah study, when one sleeps one does not do any work. Rav said: There are three kinds of slumber - the slumber of sleep, the slumber of prophecy, ...

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46 **כאלו אוחז בחכמה העליונה**

It adds an analogy: letters engraved on a gem cannot be read because of the gem's brilliance, only once they are stamped in wax.

KEHOT'S NOTE

בהמשך מצה זו תר"מ ע' קסה נוסף: ועד"מ אותיות החקוקי' על האבן טוב מחמת רוב בהירות האבן טוב א"א לקרוא אותם, כ"א דוקא כשחותמים על השעוה אז יכולים לקרות אותם:

PARAGRAPH 11

47 **והנה המשכת . . אורייתא מחכמה נפקת**

The Zohar says "the Torah comes forth from Chochmah"; the Alter Rebbe adds that its deeper source is Keser.

Zohar II, 121a זח"ב קכא, א

KEHOT'S NOTE

זח"ב קכא, א. וראה שם פה, א.

48 **אורייתא מחכמה נפקת**

A parallel Zohar passage the Kehot note points to.

Zohar, Yitro 21:378–22:389 ספר הזהר, יתרו כ"א:שע"ח-כ"ב:שפ"ט

According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

The Zohar; London, Soncino Press, 1933 (Public Domain)

49 **שתרי"ג מצות . . וז' . . תר"ך עמודי אור**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

פרדס שער ח' פ"ג.

50 **והוא מארחין לבנונית דגלגלתא**

The Kehot note points to this passage of the Idra Rabba for "the paths of the whiteness of the Skull" (Gulgalta), the level of Keser from which the mitzvos come.

Zohar III, 129a זח"ג קכט, א

KEHOT'S NOTE

ראה זח"ג קכט, א.

PARAGRAPH 12

51 **המלובשת בפ' קדש**

A further discussion of supernal wisdom clothed in the tefillin passages.

KEHOT'S NOTE

ע' באוה"ת פ' ראה ע' תשנז.

52 **בפ' קדש**

G-d tells Moshe, "Sanctify (kadesh) to Me every firstborn"; the passage that opens with these words (Exodus 13:1-10) is one of the four written on the parchment of the tefillin.

Exodus 13:2 שמות י"ג:ב'

קַדֶּשׁ־לִי כָל־בְּכוֹר פֶּטֶר כָּל־רֶחֶם בִּבְנֵי יִשְׂרָאֵל בָּאָדָם וּבַבְּהֵמָה לִי הוּא׃

'Sanctify unto Me all the first-born, whatsoever opens the womb among the children of Israel, both of man and of beast, it is Mine.'

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53 **כמ"ש בזהר**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ח"ב לח, ב.

54 **כמ"ש בזהר עד לא קבילת דכר**

The Zohar teaches that as long as Malchus has not received from the male she is a "poor" dalet; the Alter Rebbe applies it to tzedek becoming tzedakah through charity.

Zohar, Bo 5:129–6:141 ספר הזהר, בא ה':קכ"ט-ו':קמ"א

To indicate the union which took place on that night between the Masculine and Feminine aspects in the Divine attributes, and also the same union which will take place in the future Redemption:

The Zohar; London, Soncino Press, 1933 (Public Domain)

PARAGRAPH 13

55 **ולכן לא נאמר בתורה . . שהי' מאכיל אורחים כו' עד שבא לא"י**

Parallel discussions of why Avraham's hospitality is mentioned only after he came to the Land of Israel.

KEHOT'S NOTE

ראה אוה"ת לך לך כרך ד תרפב, א. כרך ו תתרעה, א. תתרעו, א. לקו"ש חט"ו ע' 160 הערה 28. כרך כה ע' 47 ואילך.

56 **לא הי' ממשיך כלום**

The Tzemach Tzedek notes there that a reason must be given why Avraham's deeds before the call drew nothing down.

KEHOT'S NOTE

עיין אוה"ת בראשית כרך ד פ' לך לך תרפב, א סע' ב' שצ"ל הטעם לזה. ובלקו"ש חט"ו ע' 84 הערה 13.

57 **ויאמר ה' אל אברם**

Havayah's call to Avram, "Go forth," read as the moment the supernal Emanator drew the power of descent into av ram.

Genesis 12:1 בראשית י"ב:א'

וַיֹּאמֶר ה' אֶל־אַבְרָם לֶךְ־לְךָ מֵאַרְצְךָ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ אֶל־הָאָרֶץ אֲשֶׁר אַרְאֶךָּ׃

Now the L-RD said unto Abram: 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee.

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58 **א"ב ר"ם**

It adds after av ram: "the level of the intellect hidden from all thought."

KEHOT'S NOTE

בהמשך מצה זו תר"מ נוסף: בחי' שכל הנעלם מכל רעיון.

59 **ותורה שם בישראל**

The psalmist recounts that G-d "established a testimony in Yaakov and placed Torah in Israel," commanding the fathers to teach their children; the Alter Rebbe reads "Israel" as the Patriarchs, through whom the Torah was prepared.

Psalms 78:5 תהילים ע"ח:ה'

וַיָּקֶם עֵדוּת בְּיַעֲקֹב וְתוֹרָה שָׂם בְּיִשְׂרָאֵל אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ לְהוֹדִיעָם לִבְנֵיהֶם׃

For He established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers, That they should make them known to their children;

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KEHOT'S NOTE

תהלים עח, ה. בהמשך מצה זו תר"מ שם נוסף: "וע' במד"ר [ב"ר פס"ג ג] שכל האבות נקי' ישראל ומביא פסוקי' ע"ז".

60 **ומל' דאצי' נעשה עתיק לבריאה**

On the phrase in the previous paragraph that Malchus of Atzilus becomes the Atik of Beriah: the Miketz passage explains that the Keser of Beriah comes from the lowest level of Atzilus, just as Malchus of Adam Kadmon (called Malchus of the Infinite One) becomes the Atik and Keser of Atzilus.

KEHOT'S NOTE

נסמן לקמן לה, ד. קיג, ב.

PARAGRAPH 14

61 **אך לפ"ז**

There this section is marked "biur" (explanation).

KEHOT'S NOTE

במאמרי אדמו"ר הזקן — הנחות הר"פ ז"ל ע' ז' נרשם ע"ז: ביאור. וכן באוה"ת כרך ו תתרעז, ב משמע שזהו ביאור.

62 **מדוע לא זכו ישראל . . בגלות מצרים**

A later discourse that refers to this question of why the Torah was given only after the Egyptian exile.

KEHOT'S NOTE

בסה"מ תרס"ט ע קלט מציין לכאן.

63 **וימררו בחומר ובלבנים**

The Egyptians "embittered their lives with hard labor, with mortar and with bricks"; the maamar asks why Israel received the Torah only after this slavery, when the Patriarchs had already prepared it.

Exodus 1:14 שמות א':י"ד

וַיְמָרְרוּ אֶת־חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה בְּחֹמֶר וּבִלְבֵנִים וּבְכָל־עֲבֹדָה בַּשָּׂדֶה אֵת כָּל־עֲבֹדָתָם אֲשֶׁר־עָבְדוּ בָהֶם בְּפָרֶךְ׃

And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigour.

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64 **כשהיה בן צ"ט שנה**

"Avraham was ninety-nine years old when he was circumcised"; the maamar asks how, before that, he could bring about the unifications above, if circumcision is what makes the revelation possible.

Genesis 17:24 בראשית י"ז:כ"ד

וְאַבְרָהָם בֶּן־תִּשְׁעִים וְתֵשַׁע שָׁנָה בְּהִמֹּלוֹ בְּשַׂר עָרְלָתוֹ׃

And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin.

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65 **קיים אברהם כל התורה**

The Mishnah states that Avraham kept the entire Torah before it was given; the Alter Rebbe asks how, and answers that he kept it inwardly.

Kiddushin 82a:10 קידושין פ"ב א':י"

בְּנֶעֱרוּתוֹ מַהוּ אוֹמֵר? "וְקוֵי ה' יַחֲלִיפוּ כֹחַ". בְּזִקְנוּתוֹ מַהוּ אוֹמֵר? "עוֹד יְנוּבוּן בְּשֵׂיבָה", וְכֵן הוּא אוֹמֵר בְּאַבְרָהָם אָבִינוּ: "וְאַבְרָהָם זָקֵן... וַה' בֵּרַךְ אֶת אַבְרָהָם בַּכֹּל" – מָצִינוּ שֶׁעָשָׂה אַבְרָהָם אָבִינוּ אֶת כָּל הַתּוֹרָה כּוּלָּהּ עַד שֶׁלֹּא נִיתְּנָה, שֶׁנֶּאֱמַר: "עֵקֶב אֲשֶׁר שָׁמַע אַבְרָהָם בְּקֹלִי וַיִּשְׁמֹר מִשְׁמַרְתִּי מִצְוֹתַי חֻקּוֹתַי וְתוֹרֹתָי"

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

משנה סוף קידושין פב, א. וראה בארוכה בספר הערכים-חב"ד כרך א ע' כד.

להעיר מלקו"ת פ' תזריע בד"ה למנצח על השמינית פ"ב (כא, א) גבי ולכן הי' אברהם נביא גם קודם המילה וכו', וראה ביאורי הזהר לכ"ק הצ"צ ע' רנג.

PARAGRAPH 15

66 וימררו חייהם כו' בכל עבודה קשה

The embittering labor of Egypt, read as what drew down a revelation from above hishtalshelus.

Exodus 1:14 שמות א:י"ד

וַיְמָרְרוּ אֶת־חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה בְּחֹמֶר וּבִלְבֵנִים וּבְכָל־עֲבֹדָה בַּשָּׂדֶה אֵת כָּל־עֲבֹדָתָם אֲשֶׁר־עָבְדוּ בָהֶם בְּפָרֶךְ׃

And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigour.

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67 כולם בחכמה עשית

The psalmist marvels at creation: "How many are Your works, Havayah! You made them all with wisdom"; read here as Chochmah and Asiyah being equal at a level above them both.

Psalms 104:24 תהילים ק"ד:כ"ד

מָה־רַבּוּ מַעֲשֶׂיךָ ה' כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ׃

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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KEHOT'S NOTE

תהלים קד, כד.

PARAGRAPH 16

68 בבחי' פנימית

A parallel discussion of the inner and outer dimensions of the mitzvos.

KEHOT'S NOTE

ע' באוה"ת פ' ראה ע' תשנט, ד"ה אנכי תרצ"ט.

PARAGRAPH 17

69 וכשהיה בן צ"ט

"Avraham was ninety-nine years old when he was circumcised"; the maamar answers that circumcision was given to him then so that Yitzchak, born after it, would lead to Yaakov, whose sons received the Torah of mitzvos done in deed.

Genesis 17:24 בראשית י"ז:כ"ד

וְאַבְרָהָם בֶּן־תִּשְׁעִים וְתֵשַׁע שָׁנָה בְּהִמֹּלוֹ בְּשַׂר עָרְלָתוֹ׃

And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin.

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70 ניתנה לו במתנה מצות מילה . . יקבלו התורה

There the Alter Rebbe explains that the revelation of Atzilus, the World of Rectification, comes clothed in vessels, so the kelipos do not block it; therefore Avraham was a prophet, and G-d spoke with him, even before his circumcision.

KEHOT'S NOTE

71 ע"פ משה ידבר

That maamar (67d) asks: if Avraham kept the whole Torah before it was given, even eruv tavshilin, what was new at the Giving of the Torah? Its explanation (68c) answers that the mitzvos Avraham kept drew the Infinite Light mainly above, into Z'eir Anpin, while "Moshe would speak" drew the revelation down below, even into the World of Asiyah.

KEHOT'S NOTE

לקמן סז, ד. וראה באוה"ת בראשית כרך ד תרפב, א.

72 משה ידבר

At Sinai, as the sound of the shofar grew ever louder, "Moshe would speak, and G-d would answer him with a voice"; Torah Ohr's maamar on this verse (Yitro) explains the difference between Avraham's keeping of the Torah and the Giving of the Torah.

Exodus 19:19 שמות י"ט:י"ט

וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחָזֵק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֶנּוּ בְקוֹל׃

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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73 (ועמ"ש . . מ"ש כאן)

This parenthesis is a gloss of the Tzemach Tzedek, printed also in Rabbi Pinchas's transcript.

KEHOT'S NOTE

זהו הגהת הצ"צ, ונדפס גם בהנחות הר"פ ע' ז, אבל בכת"י 2062 (שהוא כת"י מעתיק מהנחת הר"פ) ליתא.

PARAGRAPH 18

74 הוא עשנו ולא אנחנו

Psalm 100 calls all the earth to serve G-d: "Know that Havayah is G-d; He made us, and we are His (written: and not we ourselves), His people and the flock of His pasture." The word lo is written with an alef and read with a vav; the Alter Rebbe reads the alef as Keser.

Psalms 100:3 תהילים ק':ג'

דְּעוּ כִּי־ה' הוּא אֱלֹקִים הוּא־עָשָׂנוּ וְלוֹ אֲנַחְנוּ עַמּוֹ וְצֹאן מַרְעִיתוֹ׃

Know ye that the L-RD He is G-d; it is He that hath made us, and we are His, His people, and the flock of His pasture.

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KEHOT'S NOTE

תהלים ק, ג. ראה לקמן סח, ב. מובא בלקו"ת אמור לד, א ושם מציין "וע"ד מ"ש באדר"ז דרצ"ב סע"ב ע"פ ולו נתכנו עלילות" ע"ש.

75 וביאור הענין

The Tzemach Tzedek's commentary on Tehillim, which also explains this verse.

KEHOT'S NOTE

ע' יהל אור במילואים ע' תשב.

PARAGRAPH 19

76 **אנכי**

The first of the Ten Commandments, which G-d spoke to all Israel at Sinai: "I (Anochi) am Havayah your G-d," opening with an alef.

Exodus 20:2 שמות כ:ב

אָנֹכִי ה' אֱלֹקֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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PARAGRAPH 20

77 **ואברם בן ע"ה שנה בצאתו מחרן**

Avram set out as Havayah had told him, and Lot went with him; "Avram was seventy-five years old when he left Charan." The maamar reads it as the passage from mind to emotion.

Genesis 12:4 בראשית י"ב:ד

וַיֵּלֶךְ אַבְרָם כַּאֲשֶׁר דִּבֶּר אֵלָיו ה' וַיֵּלֶךְ אִתּוֹ לוֹט וְאַבְרָם בֶּן־חָמֵשׁ שָׁנִים וְשִׁבְעִים שָׁנָה בְּצֵאתוֹ מֵחָרָן:

So Abram went, as the L-RD had spoken unto him; and Lot went with him; and Abram was seventy and five years old when he departed out of Haran.

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78 **וכשהיה אברם בן ע"ה היינו ז"פ עשר**

The Tzemach Tzedek quotes this reading of seventy-five as seven times ten plus five.

KEHOT'S NOTE

מובא באוה"ת בראשית כרך ז תתשעד, א.

PARAGRAPH 21

79 **רישא דעשו בעטפוי דיצחק**

There (20b) Eisav is called the dross of gold, the waste of Yitzchak's Gevurah, and from that waste Eisav came forth, yet "the head of Eisav" lay in Yitzchak's bosom.

Genesis 50:13 בראשית נ:י"ג

וַיִּשְׂאוּ אֹתוֹ בָּנָיו אַרְצָה כְּנָעַן וַיִּקְבְּרוּ אֹתוֹ בִּמְעָרַת שְׂדֵה הַמַּכְפֵּלָה אֲשֶׁר קָנָה אַבְרָהָם אֶת־הַשָּׂדֶה לַאֲחֻזַּת־קֶבֶר מֵאֵת עֶפְרֹן הַחִתִּי עַל־פְּנֵי מַמְרֵא:

For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field, for a possession of a burying-place, of Ephron the Hittite, in front of Mamre.

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KEHOT'S NOTE

תרגום יונתן בן עוזיאל בראשית נ, יג. וראה לקמן כ, ב.

80 **רישא דעשו בעטפוי דיצחק**

The Targum relates that Eisav's head rolled into Yitzchak's lap in the Cave of Machpelah; the Alter Rebbe uses it for something rooted in holiness before it is sifted out.

Targum Jonathan on Genesis 50:13 תרגום יונתן על בראשית נ:י"ג

... פַּלְגוּת מְעָרַת כְּפֵילְתָּא וּמִן יַד רָמַז לְחוּשִׁים בַּר דָן וְנָטַל סַיְיפָא וְקָטַע רֵישֵׁיהּ דְעֵשָׂו וַהֲוָה רֵישֵׁיהּ דְעֵשָׂו מִתְגַּלְגַּל עַד דְעַל לְגוֹ מְעָרְתָּא וְאַתְנַח בְּגוֹ עִיטְפֵיהּ דְיִצְחָק אֲבוֹי וְגוּפֵיהּ קְבָרוּ בְּנוֹי דְעֵשָׂו בַּחֲקַל כְּפֵילְתָּא וּבָתַר כֵּן קְבָרוּ יָתֵיהּ בְּנוֹי לְיַעֲקֹב בִּמְעָרַת חֲקַל כְּפֵילְתָּא דִיזְבֵן אַבְרָהָם יַת חֲקַלָּא לְאַחֲסָנַת קְבוּרְתָּא מִן עָפְרוֹן חִתָּאָה עַל אַנְפֵּי מַמְרֵא

But when his sons had brought him into the land of Kenaan, and the thing was heard by Esau the Wicked, he journeyed from the mountain of Gebala with many legions, and came to Hebron, and would not suffer Joseph to bury his father in the Double Cave. Then forthwith went Naphtali and ran, and went down to Mizraim, and came in that day, and brought the Instrument that Esau had written for Jakob his brother in the controversy of the Double Cave. And immediately he beckoned to Hushim the ...

Targum Jonathan on Genesis (Public Domain) • The Targum of Jonathan ben Uzziel, trans. J. W. Etheridge, London, 1862 (Public Domain)

81 **מעורבים הם עם זהב**

The Rebbe notes that "gold" appears in many places, but it seemingly should say "silver," since that is Avraham's level.

KEHOT'S NOTE

כן הוא בכ"מ, ולכאורה צ"ל: כסף שהרי הוא מדריגת אברהם — הערת כ"ק אדמו"ר זי"ע בהנחות הר"פ ז"ל ע' קצב לעמוד ח'.

82 **ולוט בגי' מ"ה**

The source for Lot equalling Mah (45) in gematria, with references to the Arizal's writings.

KEHOT'S NOTE

מאו"א ל, כז. וביאיר נתיב שם מציין לכמה מקומות בכתבי האריז"ל.

83 **רות המואביה**

Naomi returned from the fields of Moav, and with her "Rus the Moabite," her daughter-in-law, who became the ancestress of David; the maamar reads her as holiness drawn out of Moav.

Ruth 1:22 רות א:כ"ב

וַתָּשָׁב נָעֳמִי וְרוּת הַמּוֹאֲבִיָּה כַלָּתָהּ עִמָּהּ הַשָּׁבָה מִשְּׂדֵי מוֹאָב וְהֵמָּה בָּאוּ בֵּית לָחֶם בִּתְחִלַּת קְצִיר שְׂעֹרִים:

So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned out of the field of Moab—and they came to Beth-lehem in the beginning of barley harvest.

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84 **ונעמה העמוני'**

Rechavam son of Shlomo reigned in Yehudah, and "his mother's name was Naamah the Ammonite": through her the kings of David's house descend from Ammon. The maamar reads her name from noam, "pleasantness," as Binah.

I Kings 14:21 מלכים א י"ד:כ"א

וּרְחַבְעָם בֶּן־שְׁלֹמֹה מָלַךְ בִּיהוּדָה בֶּן־אַרְבָּעִים וְאַחַת שָׁנָה רְחַבְעָם בְּמָלְכוֹ וּשְׁבַע עֶשְׂרֵה שָׁנָה מָלַךְ בִּירוּשָׁלַם הָעִיר אֲשֶׁר־בָּחַר ה' לָשׂוּם אֶת־שְׁמוֹ שָׁם

מִכֹּל שִׁבְטֵי יִשְׂרָאֵל וְשֵׁם אִמּוֹ נַעֲמָה הָעַמֹּנִית׃

And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the L-RD had chosen out of all the tribes of Israel, to put His name there; and his mother's name was Naamah the Ammonitess.

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85 **מואב חכ' דקליפה**

The entry identifying Moav as the Chochmah of kelipah.

KEHOT'S NOTE

לקו"ת להאריז"ל פ' וירא. מאו"א אות מ' סעיף פה. וראה גם לקו"ת חקת סו, ג.

86 **הוא לשון נועם**

Kehot's note points to where this is explained further: Likkutei Torah of the Arizal.

KEHOT'S NOTE

לקו"ת להאריז"ל פ' וירא.

87 **נפרדו סיגי לוט מאברהם**

When Avram offered him the choice of land, Lot chose the plain of the Jordan and journeyed east, "and they parted one from the other"; the maamar reads this as the dross separating after refinement.

Genesis 13:11 בראשית י"ג:י"א

וַיִּבְחַר־לוֹ לוֹט אֵת כָּל־כִּכַּר הַיַּרְדֵּן וַיִּסַּע לוֹט מִקֶּדֶם וַיִּפָּרְדוּ אִישׁ מֵעַל אָחִיו׃

So Lot chose him all the plain of the Jordan; and Lot journeyed east; and they separated themselves the one from the other.

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PARAGRAPH 22

88 **ויאהל אברם עד מקום שכם**

Arriving in Canaan, Avram passed through the land "as far as the place of Shechem, as far as Elon Moreh"; the maamar's opening words, "Avram pitched his tent," are from a later verse (13:18). Shechem and Elon Moreh are read here as the Sefiros of Nukva.

Genesis 12:6 בראשית י"ב:ו

וַיַּעֲבֹר אַבְרָם בָּאָרֶץ עַד מְקוֹם שְׁכֶם עַד אֵלוֹן מוֹרֶה וְהַכְּנַעֲנִי אָז בָּאָרֶץ׃

And Abram passed through the land unto the place of Shechem, unto the terebinth of Moreh. And the Canaanite was then in the land.

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KEHOT'S NOTE

בראשית יב, ו.

89 **לו ישמעאל יחי לפניך**

When G-d promised him a son from Sarah, Avraham answered, "If only Yishmael might live before You!"; the maamar explains the plea as flowing from his power to draw revelation into Malchus.

Genesis 17:18 בראשית י"ז:י"ח

וַיֹּאמֶר אַבְרָהָם אֶל־הָאֱלֹקִים לוּ יִשְׁמָעֵאל יִחְיֶה לְפָנֶיךָ׃

And Abraham said unto G-d: 'Oh that Ishmael might live before Thee! '

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KEHOT'S NOTE

בראשית יז, יח.

90 **כי אחרי שנקרא אברהם בה"א**

The Rebbe infers from here that only after he was called Avraham could he elevate sparks, and refers to another talk explaining that the converts Avraham made did not have continuity.

KEHOT'S NOTE

בלקו"ש חט"ו ע' 177 הערה 40 מדייק מכאן שרק אחרי שנק' אברהם הי' יכול להעלות נצוצות, ומציין ללקו"ש ח"י ע' 89 הערה 14 דשם מבאר שלהגרים דגייר אברהם לא הי' להם המשך וקיום ע"ש.

91 **ואת הנפש אשר עשו**

Leaving Charan for Canaan, Avram took Sarai, Lot, their possessions and "the souls that they had made in Charan"; the Sages read these as the people Avraham and Sarah brought close to G-d, and the maamar as the sparks and souls they elevated.

Genesis 12:5 בראשית י"ב:ה'

וַיִּקַּח אַבְרָם אֶת־שָׂרַי אִשְׁתּוֹ וְאֶת־לוֹט בֶּן־אָחִיו וְאֶת־כָּל־רְכוּשָׁם אֲשֶׁר רָכָשׁוּ וְאֶת־הַנֶּפֶשׁ אֲשֶׁר־עָשׂוּ בְחָרָן וַיֵּצְאוּ לָלֶכֶת אַרְצָה כְּנַעַן וַיָּבֹאוּ אַרְצָה כְּנָעַן׃

And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gotten, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

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KEHOT'S NOTE

בראשית יב, ה.

92 **בה"א . . המשכה והתגלות**

Kehot's note points to where this is explained further: Likkutei Torah of the Arizal.

KEHOT'S NOTE

ראה לקו"ת להאריז"ל ס"פ מקץ וטעמי המצות ס"פ לך לך.

93 **ויקרא שם אברם בשם ה'**

Returning to the altar he had built at first, Avram "called there in the Name of Havayah"; read as drawing the hidden intellect down to the Sefiros of Nukva.

Genesis 13:4 בראשית י"ג:ד'

אֶל־מְקוֹם הַמִּזְבֵּחַ אֲשֶׁר־עָשָׂה שָׁם בָּרִאשֹׁנָה וַיִּקְרָא שָׁם אַבְרָם בְּשֵׁם ה'׃

unto the place of the altar, which he had made there at the first; and Abram called there on the name of the L-RD.

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KEHOT'S NOTE

בראשית יג, ד.

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THE CHASSIDISHE PARSHA

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This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306–309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok