TORAH OHR • PARSHAS LECH LECHA • MAAMAR 3

ולא יקרא עוד שמך אברם והיה שמך אברהם...

Your name shall no longer be called Avram

G-d left creation unfinished so that man would perfect it: the screens that hide G-dliness make a world possible, and through circumcision, and through weekday labor done in holiness, what was hidden is revealed and the mundane is raised up into Shabbos.

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

LikuteiTorah.com

THE CHASSIDISHE PARSHA

likuteitorah.com/torah-ohr/lech-lecha/3/

THE BIG IDEA

G-d left creation unfinished so that man would perfect it: the screens that hide G-dliness make a world possible, and through circumcision, and through weekday labor done in holiness, what was hidden is revealed and the mundane is raised up into Shabbos.

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 asks why circumcision changed Avram's name to Avraham. Following the Midrash, everything created in the six days needs perfecting by man, as bitter lupines must be sweetened. The Alter Rebbe explains why: creation is renewed each day from nothing, and the physical can come into being only through screens (parsa), like the curtain before the Holy of Holies. Each partition gives birth to a new, derivative light. Some screens stay within holiness ("holy and holy"); the screen between holy and mundane hides the light until realms feel separate from G-d, though He still sustains them. Within the mundane, the Jewish week is "mundane prepared in the purity of the holy": Shabbos shines into it, yet it must stay veiled so that work is possible, and through that work man renews creation and brings it up into Shabbos. Circumcision is the same perfecting: Avram, the "exalted father" hidden behind a screen, becomes Avraham, whose added hei reveals Chochmah and Binah (milah = mal plus Yud-Hei, "mal" meaning speech and facing). Below, circumcision uncovers the source of life "for our children," without taking away its loftiness.

OUTLINE

1 **Creation needs perfecting** ¶1

Circumcision and the Midrash of the lupines: G-d created the world to be completed by man. Daily renewal needs a screen, like the Temple curtain, between each world.

2 **The offspring light** ¶2

Each partition produces a new light, not of the essence of the first, until physical matter results.

3 **Holy and mundane** ¶3

Unlike the screens within holiness, the screen between holy and mundane conceals so fully that realms feel independent, while G-d still sustains them as "G-d of gods."

4 **The working week** ¶4

The mundane made holy: Shabbos shines into the weekdays, which must stay veiled so work can be done; labor renews creation and is raised up into Shabbos.

5 **Avram becomes Avraham** ¶5–7

Avram is the exalted source behind a screen; circumcision (mal plus Yud-Hei) reveals Chochmah and Binah, like speech and the Chashmal, down to the Time to Come.

6 **Circumcision in man** ¶8

Below, circumcision and peri'ah uncover the source of life "for our children," keeping its loftiness; for Jews, havdalah means the mundane made holy.

KEY CONCEPTS

Screen / partition (masach, parsa) מסך, פרסא

A barrier through which divine light passes from one level to the next. It hides the light enough for something new and distinct to come into being.

Offspring light (or shel toladah) אור של תולדה

The new light born on the far side of a partition, derived from the first light but not of its essence.

Holy and mundane בין קדש לחול

The deepest screen, which hides the light so completely that what is below it feels separate from G-d, unlike the separation of "holy from holy."

Mundane prepared in the purity of the holy חולין שנעשו על טהרת הקדש

Mundane activity permeated by holiness, like chol hamoed and the week that draws from Shabbos, while still veiled enough for work.

Perfecting (tikkun) תקון

Man's completion of a creation that G-d deliberately left unfinished, like sweetening bitter lupines; circumcision is its model.

Milah: mal and Yud-Hei מילה – מל י״ה

Circumcision as revealing: Yud-Hei stands for Chochmah and Binah, and "mal" means speaking and facing, so the hidden becomes open.

SECTION 1 • ¶1

Creation needs perfecting

1 ולא יקרא עוד שמך אברם[1,2] והיה שמך אברהם כי אב המון גוים וכו׳.

"Your name shall no longer be called Avram; rather, your name shall be Avraham, for [I have made you] the father of a multitude of nations," etc.

> The maamar opens with G-d's words to Avram at the covenant of circumcision, when the letter hei was added to his name. The question behind the whole maamar is why the circumcision should change his name and make him "father of a multitude of nations."

הענין כי הטעם למילה דכתיב אשר ברא אלקים לעשות[3] לתקן[4] שעדיין צריך תקון ע״י האדם כי הגם שכבר ברא אלקים את האדם לא בראו בשלימות

The explanation: the reason for circumcision [is that] it is written, "which G-d created to make," [meaning] to perfect, for it still needs perfecting by man. For although G-d has already created man, He did not create him complete.

> The phrase "which G-d created to make," said of the work of creation before the first Shabbos, is read with the Midrash as "created in order to be perfected": G-d deliberately left creation unfinished so that man would complete it. Circumcision is the model: the body G-d made is completed by a human act.

וכדאיתא במדרש רבה[5] (פ׳ בראשית פ׳ י״א) ששאל על המילה[6] אם חביבה היא המילה למה נברא האדם ערל[7] והיתה התשובה שכל מה שנברא[8] בשימ״ב [בששת ימי בראשית] צריכים עשייה ותקון וכמו התורמסין שצריכין תיקון.[9,10,11]

As is found in Midrash Rabbah (Parshas Bereishis, chapter 11): [someone] asked about circumcision, "If circumcision is so dear, why was man created uncircumcised?" And the answer was that everything that was created in the six days of creation needs [further] making and perfecting, just as lupines need perfecting.

> In the Midrash a philosopher asks why, if circumcision is so beloved, the first man was not given it, and the answer is that everything made in the six days of creation needs further work, just as bitter lupines must be sweetened before they can be eaten. The lupine becomes this maamar's image for perfecting creation.

ולהבין המשל איך הוא דומה לנמשל. הנה נודע מאמר המחדש בטובו[12] בכל יום תמיד מע"ב [מעשה בראשית]

And [we must] understand how the analogy resembles what it illustrates. Now, the saying is well known: "Who in His goodness renews each day, continually, the work of creation."

> Now the parable must be applied: in what sense is the world itself like an unfinished body or a bitter lupine? The Alter Rebbe begins from the morning blessing before the Shema, which says that G-d renews the work of creation every day.

תמיד הוא החדוש יש מאין וענין התהוות יש וגשמי מאין ורוחני א"א להיות כך רק ע"י בחיני [בחינת / בחינה] מ"ש והבדילה הפרוכת[13] לכם בין הקודש כו'

"Continually" is the renewal of something from nothing. And the coming into being of something [tangible] and physical from nothing and spiritual cannot happen except through the level of what is written, "The curtain shall separate for you between the Holy," etc.

> "Continually" means that creation is not a past event but an ongoing bringing of something out of nothing. For something tangible and physical to come out of what is spiritual, there must be something like the curtain in the Mishkan that divided the Holy from the Holy of Holies.

כי בהמ"ק [בית המקדש] שם היה מקור ההשפעה וגילוי השכינה[14] בקדה"ק [בקודש הקדשים] ולהיות ההשפעה נמשך משם ולהלאה לא היה ע"י גילוי כל כך

For in the Beis HaMikdash, there, in the Holy of Holies, was the source of the flow [of divine influence] and the revelation of the Shechinah (Divine Presence). And for the flow to be drawn from there onward, it could not be through revelation to such a degree,

> In the Beis HaMikdash, G-d's presence was openly revealed in the Holy of Holies, and from there blessing flowed out to the world. But if the flow had gone out with that same openness, nothing distinct from G-d could have come into being.

כי א"כ היה הכל אחד רק שנמשך ע"י מסך מבדיל והוא הפרוכת המבדיל בין קדה"ק [קודש הקדשים] ששם הי' [היה] גילוי השכינה לבחי'

for if so, all would be one. Rather, it is drawn through a separating screen: this is the curtain that separates between the Holy of Holies, where the revelation of the Shechinah was, and the level of

> Under full revelation everything would stay absorbed in G-d, "all one," leaving no room for a world that feels itself to exist. So the flow passes through a separating screen, pictured by the curtain before the Holy of Holies.

קדש ופרכת ת"א [תרגום אונקלוס] פרסא וכמה בחי' פרוכת הי' [היה] בבהמ"ק [בבית המקדש] ומשכן שכל ההשתלשלות מעולם ועד עולם הוא ע"י מסך פרסא מפסיק בין כל עולם כו'.[15]

the Holy. And "paroches" (curtain), Targum Onkelos renders "parsa" (partition). And there were several kinds of curtain in the Beis HaMikdash and the Mishkan, for the whole chain of descending worlds (hishtalshelus), from world to world, is through a screen, a partition that interrupts between each world, etc.

> The text cites the Targum for the word parsa: Targum Onkelos renders "the curtain of the screen" (paroches hamasach) as "the curtain of the parsa," the partition, and parsa is the word Kabbalah uses for the partitions between worlds. The several curtains of the Mishkan and the Beis HaMikdash reflect that every step of descent, from one world to the next, passes through such a partition.

SECTION 2 • ¶2

The offspring light

2 וזהו ענין המחדש בטובו שהתהוות מאין ליש הוא ע"י חדוש דהיינו ע"י מסך ופרסא נעשה אור חדש אור של תולדה[16] ואין זה ממהות אור הראשון[17] וכשיורד ומשתלשל נעשה עוד פרסא עד שנתהוה גשמיות ממש:[18]

And this is the meaning of "Who in His goodness renews": the coming into being from nothing to something is through renewal. That is, through a screen and partition a new light comes to be, a light that is an offspring, and it is not of the essence of the first light. And as it descends and devolves further, there comes to be yet another partition, until actual physicality comes into being.

> This is why the blessing speaks of "renewal": when light passes through a partition, what comes out on the other side is not the original light made smaller but a new light born from it, as a child is distinct from its parent. Each further partition produces yet another new light, until physical matter comes into being.

SECTION 3 • ¶3

Holy and mundane

3 אך יש כמה מיני מסכים המבדילין[19] שיש עוד בחינה שאומרים במוצאי שבת[20] המבדיל בין קדש[21] לחול

However, there are several kinds of separating screens. For there is another level, [of which] we say at the close of Shabbos, "Who separates between holy and mundane."

> Now a distinction. The screens described so far separate levels within holiness; the havdalah blessing names a different kind, the separation between holy and mundane.

שהוא מסך מבדיל גמור ואינו דומה לפרסא שמפסיק בין הקודש לקדה"ק [לקודש הקדשים] שזהו דרך השתלשלות אותו אור עצמו שנתגשם

This is a complete separating screen, and it is unlike the partition that interrupts between the Holy and the Holy of Holies, for that is the way of the chain of descent (hishtalshelus) of that very same light, as it becomes more material,

> The curtain between the Holy and the Holy of Holies lets the same light come down and grow coarser. What lies beyond it is still that light, only in a lesser form.

וגם לאחר הפרסא הוא קודש (וע"ד שמבדילין במ"ש ליו"ט [ליום טוב] המבדיל בין קדש לקדש) משא"כ בין קדש לחול הוא מסך שמעלים ומסתיר האור עד שנעשה נפרד ממש

and even after the partition it is holy (in the manner that at the close of Shabbos into Yom Tov we say the separation, "Who separates between holy and holy"). Not so between holy and mundane: that is a screen which hides and conceals the light until [what is beyond it] becomes actually separate,

> That is why what lies past such a partition is still holy, as the havdalah said when Yom Tov follows Shabbos separates "holy from holy." The screen between holy and mundane hides the light so completely that what is below it experiences itself as a separate existence.

כמו היכלות החיצונים[22] המגביהים א"ע [את עצמו] לומר לי יאורי[23] כו' אלא שואתה מחיה את כולם[24] וקרו ליה אלהא דאלהיא[25] ואינן כופרים ממש

like the outer chambers, which exalt themselves to say, "My river is mine," etc., only that "You give life to them all," and they call Him "the G-d of gods," and they are not outright deniers.

> The "outer chambers" are the realms outside holiness, which the Siddur version explains as the seventy heavenly ministers of the nations. They exalt themselves as self-made, like Pharaoh's boast "My river is mine," yet G-d gives them life, and the Talmud says they call Him "G-d of gods": they concede a supreme G-d and do not deny Him outright.

וזהו הודו לאלקי האלקי[26] כל"ח [כי לעולם חסדו] שלעולם חסדו והשפעתו מעולם ועד עולם עד שהוא בבחי' אלקי האלקים במקום ההעלם וההסתר והחושך ועל מסך מבדיל זה נאמר אלביש שמים קדרות[27] וכו':

And this is [the meaning of] "Give thanks to the G-d of the gods, for His kindness is le'olam (forever)": that His kindness and His flow [extend] from world to world, until He is at the level of "G-d of the gods" in the place of hiddenness, concealment and darkness. And of this separating screen it is said, "I clothe the heavens in blackness," etc.

> The Alter Rebbe reads "His kindness is le'olam" as "to the worlds": G-d's kindness reaches from world to world, even into the deepest concealment, where He is known only as the G-d above their gods. This thick covering is the screen of Isaiah's "I clothe the heavens in blackness."

SECTION 4 • ¶4

The working week

4 והנה בבחי' חול זה יש ב' בחינות א' חול גמור היכלות דנוגה[28] דקרו ליי אלקא דאלקיא כנ"ל.

Now, within this level of the mundane there are two levels. The first: the completely mundane, the chambers of Nogah, which call Him "the G-d of gods," as mentioned above.

> The mundane itself has two levels. The first is the wholly mundane: the "chambers of Nogah," the realm of kelipas nogah (the translucent husk that mixes good with bad), which, as said, acknowledge G-d only from afar as "G-d of gods."

הב' הוא בחי' חולין שנעשו על טהרת הקדש חולו של מועד דהיינו שנמשך הארה מקדושה בחי' בטול גם בהחול וכמו ע"י שמירת שבת יש הארה בששת ימי החול מבחי' קדושת השבת.

The second is the level of "mundane things prepared in the purity of the holy," [such as] the mundane days of the festival (chol hamoed). That is, an illumination from holiness, the level of self-nullification (bittul), is drawn even into the mundane; just as through keeping Shabbos there is an illumination in the six weekdays from the level of the holiness of Shabbos:

> The second is the mundane permeated with holiness. The phrase comes from halachah: ordinary food handled with the purity rules of sacred food. Chol hamoed, the working days of a festival, is the model: days of work that still carry the festival's holiness, just as Shabbos shines into the days of the week.

ג' ימים הראשונים משבת שעברה וג' ימים אחרונים משבת הבא וזה נמשך לישראל בששת ימי המעשה[29] מקדושת שבת להיות כל מעשיהם בחול

the first three days from the Shabbos that has passed, and the last three days from the coming Shabbos. And this is drawn to the Jewish people in the six workdays from the holiness of Shabbos, so that all their deeds in the mundane should be

> The week is split in two: Sunday to Tuesday draw from the Shabbos just past, Wednesday to Friday from the Shabbos to come. In this way a Jew's weekday activity itself can carry holiness.

ע"ד חולין שנעשו עטה"ק [על טהרת הקודש] (וזהו ענין הבדלה במו"ש [במוצאי שבת] ברוך המבדיל כו' הברכה היא המשכה שיהיו החולין נעשי' [נעשית / נעשים] עטה"ק [על טהרת הקודש])[30] ועי"ז נאמר ששת ימים תעשה מעשיך[31] וכו'

in the manner of "mundane things prepared in the purity of the holy." (And this is the meaning of havdalah at the close of Shabbos, "Blessed ... Who separates," etc.: the blessing is a drawing down, that the mundane things be prepared in the purity of the holy.) And of this it is said, "Six days you shall do your work," etc.

> So havdalah is not only a separation but a blessing, and in Chassidus a blessing means a drawing down: it draws holiness into the week so that the working days become "prepared in the purity of the holy." The verse "Six days you shall do your work" is read as the charge to do this.

וצריך להיות ששת ימי המעשה דוקא ע"י ההעלם ומסך (המבדיל בין קדש לחול) שאל"כ [שאם לא כן] היה בטול ממש

And the six workdays must be specifically through the concealment and the screen (that separates between holy and mundane), for otherwise there would be actual self-nullification,

> Yet the working days must stay veiled, with the screen in place. Otherwise the holiness would overwhelm them into complete self-nullification, and no work could be done.

וכמו ענין תפלת שמו"ע [שמונה עשרה] בהשתחוואו' [בהשתחוואות] וכמו שא"א להרים יד לפני המלך כו' ומאן דמחוי במחוג קמי מלכא[32] כו'.

as in the matter of the Shemoneh Esreh prayer with its bowings, and just as it is impossible to raise a hand before the king, etc., and "one who gestures with a finger before the king," etc.

> Compare the Shemoneh Esreh, where one stands and bows before G-d as before a king: in such a presence one may not raise a hand or even point a finger. Full revelation leaves no room for action.

ובאמת כתי' [כתיב] יגיע כפיך כי תאכל[33] ע"י ל"ט מלאכות הזורע והחורש והקוצר כו' דהיינו שע"י המעשה ממשיך הוי"ה חדשה והתהוות דבר חדש להיות המחדש בטובו מעשה בראשית דוקא וזהו אשר ברא אלקים לעשות.

And in truth it is written, "When you eat the toil of your hands," through the thirty-nine labors, sowing, plowing, reaping, etc. That is, through the deed one draws down a new existence and the coming into being of a new thing, so that there be "Who in His goodness renews the work of creation" specifically. And this is [the meaning of] "which G-d created to make."

> The psalm praises eating from the toil of one's hands, through the thirty-nine labors (the categories of work forbidden on Shabbos), because through work a person brings something new into being, just as G-d "renews" creation. The word used for that new existence, havayah, is written like the Name Havayah, the Name that brings all things into being. That is the meaning of "which G-d created to make": G-d created, and man's making completes it.

תורמוסין צריכין תקון להפוך מרירו למיתקו להיות מי שטרח[34] בע"ש [בערב שבת] יאכל בשבת שיתעלה הכל בבחי' שבת

Lupines need perfecting, to turn their bitterness into sweetness, so that "one who toiled on the eve of Shabbos will eat on Shabbos," that all be elevated into the level of Shabbos.

> Back to the Midrash's lupines: the world's bitterness is sweetened through human work, as the Talmud says that only one who prepared on Friday eats on Shabbos. The weekday effort is what is finally lifted up into Shabbos.

כי שבת היא מנוחה בחי' בטול כמו שמו"ע [שמונה עשרה] וא"א להיות כולו שבת כמו כולו שמו"ע [שמונה עשרה] רק תחלה להיות ימי החול כו'.

For Shabbos is rest, the level of self-nullification, like the Shemoneh Esreh; and it is impossible for it to be all Shabbos, just as [it cannot be] all Shemoneh Esreh; rather, first there must be the weekdays, etc.

> Shabbos is rest, a state of self-nullification like the Shemoneh Esreh, and life cannot consist only of that. The weekdays, with their concealment, must come first, and then they are raised up.

SECTION 5 • ¶5–7

Avram becomes Avraham

5 ותקון זה הוא ג"כ בחי' המילה כי עד שלא נימול אברהם היה שמו אברם אב הוא בחי' ראשית הגילוי יש מאין

And this perfecting is also the aspect of circumcision. For until Avraham was circumcised his name was Avram. "Av" (father) is the level of the first revelation of something from nothing,

> Circumcision is the same kind of perfecting. Before it, Avraham was called Avram, and "Av" (father) is Chochmah, called Abba, "father": the first revelation of something from nothing, the source of all flow.

שהוא מקור ההשפעה נק' בשם אב[35] והיה בבחי' רם על כל גוים[36] כו' מפני שהיה ע"י מסך.

which, being the source of the flow, is called by the name "father." And it was in the state of "ram" (exalted), "high above all nations," etc., because it was through a screen.

> "Ram" (exalted) describes that source as it stands above the world, "high above all nations," because it came through a screen and stayed hidden from them.

6 וע"י המילה נק' אברהם אב המון גוים להוסיף התכללות ניצוצות כי להיות ההארה בגלוי גמור עד שיתקרב הניצוץ ליכלל תחת כנפי השכינה הוא ע"י המילה כי מילה אותיות מל[37, 38, 39] י"ה הם חו"ב [חכמה ובינה].

And through the circumcision he was called Avraham, "father of a multitude of nations," to add the inclusion of sparks. For the illumination to be in complete revelation, until the spark draws near to be included under the wings of the Shechinah, is through circumcision. For milah (circumcision) is the letters mal [and] Yud-Hei, which are Chochmah and Binah.

> With the added hei he becomes "father of a multitude of nations": his influence now reaches outward to gather the sparks of holiness among the nations, until they come "under the wings of the Shechinah," the phrase used for one who joins the Jewish people. The word milah (מילה) divides into mal (מל) and the letters Yud-Hei, which stand for Chochmah and Binah.

ומל הוא לי [לשון] התגלות[40] כי מל מלשון ממללא שהדבור הוא המגלה את החכמה להיות החכמה יוצאת מכח אל הפועל ומההעל' אל הגילוי

And "mal" is a term of revelation, for "mal" is from the word "memalela" (speaks), for speech is what reveals the wisdom, so that the wisdom goes out from potential to actual, and from concealment to revelation.

> "Mal" is related to the Aramaic "memalela," speaks. Speech brings hidden wisdom into the open, so circumcision means the revealing of Chochmah and Binah.

ולכן לע"ל [לעתיד לבוא] דכתי' [דכתיב] אז אהפך אל עמים[41] שפה ברורה כתי' [כתיב] וראו כל בשר יחדיו[42] כי פי ה' דבר מחמת שיהי' [שיהיה] גילוי בחי' דבור התגלות אלקות[43] התגלות חכמה:

And therefore, in the Time to Come, of which it is written, "Then I will turn to the peoples a clear language," it is written, "And all flesh together shall see that the mouth of Havayah has spoken": because there will be the revelation of the level of speech, the revelation of G-dliness, the revelation of Chochmah.

> The prophets foretell that in the Time to Come the peoples will have a "clear language" and "all flesh" will see that G-d has spoken. That is the full revelation of divine speech, which is the revelation of G-dliness and of Chochmah.

7 וגילוי זה למעלה הוא בבחי' חשמל עתים חשות[44] דהיינו שלפעמים הוא בבחי' העלם סייג לחכמה שתיקה[45, 46] ועתים ממללות בחי' דבור וגילוי

And this revelation above is in the aspect of Chashmal: "at times silent" (chashos), that is, sometimes it is in the state of concealment, "a fence for wisdom is silence"; "and at times speaking" (memalelos), the level of speech and revelation.

> The Talmud reads chashmal, the radiance in Ezekiel's vision, as "chash" (silent) and "mal" (speaking): at times silent, at times speaking. So revelation above alternates: sometimes held back in silence, "a fence for wisdom," and sometimes expressed in speech.

וגם מל מלשון והוא ישב ממולי[47] שהוא פי' נגדי כלומר דבר שנראה כאילו הוא לנוכח עיניו.

And also, "mal" is from the phrase "and he dwells opposite me" (mimuli), which is explained as "facing me"; that is to say, a thing that appears as though it is before one's eyes.

> "Mal" also means "opposite," as in Balak's words about Israel "dwelling opposite me." Revelation means something set right before one's eyes, seen face to face.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **THE REBBE EXPLAINS**
>
> In the second maamar of Purim 5713, "על כן קראו לימים האלה פורים" (said at the Purim farbrengen and published by the Rebbe for Purim 5751), which asks why the festival is named for Haman's lot, the Rebbe links the lot with the name Achashverosh, read, as in the Tzemach Tzedek's Or HaTorah (his note 37), as „אחש ורוש" (achash and rosh), and explains what the silence (chash) in it is.
>
> The Rebbe explains the chash of the Chashmal, „עתים חשות" ("at times silent"), as „השתיקה דחש היא דשרש הדיבור הוא בחכמה ושתיקה היא בכתר שלמעלה" (a silence that stands above speech): „למעלה מדיבור מהחכמה" (the root of speech is in Chochmah, while silence belongs to Keser, which is above Chochmah). So he reads „סיג לחכמה שתיקה" ("a fence for wisdom is silence"): the fence („סיג מלשון „גדר ומקיף", siyag, a boundary that encircles) is Keser, around and above Chochmah. His note 44 sends the reader to the end of 12b, our ¶7, and to 12d (the next maamar) for chash as "a fence for wisdom is silence".

> The Alter Rebbe: וגילוי זה למעלה הוא בבחי' חשמל עתים חשות דהיינו שלפעמים הוא בבחי' העלם סיג לחכמה שתיקה
>
> The Rebbe: דשרש הדיבור הוא בחכמה, ושתיקה היא בכתר שלמעלה מהחכמה, כמארז"ל סיג לחכמה שתיקה
>
> Sefer HaMaamarim Melukat (new edition), vol. ג (אדר-סיון), p. ג'תשי"ה, פורים · סט

SECTION 6 · ¶8

Circumcision in man

8 ולמטה באדם התחתון הנה כתיב נעשה אדם בצלמנו[48] כדמותנו יש ג"כ מסך על אבר המשפיע שהוא בבחי' רם.

And below, in the lower man (for it is written, "Let us make man in our image, after our likeness"), there is also a screen on the bestowing organ, which is in the state of "ram" (exalted).

> The idea now comes down to man below, made "in G-d's image," so that his body mirrors the structure above. In him too there is a screen, the foreskin, over the organ through which life passes to the next generation; like the "ram" of Avram, the source of the flow is covered and hidden.

הנסתרות לה' אלקינו[49] חו"ב [חכמה ובינה] והנגלות לנו ולבנינו שע"י המילה נעשה נגלות לנו ולבנינו שהגילוי אינו אלא בבחי' לבנינו שהוא בחי' הולדה כי

"The hidden things belong to Havayah our G-d": [these are] Chochmah and Binah; "and the revealed things are for us and for our children": for through the circumcision they become "revealed for us and for our children," since the revelation is only in the aspect of "for our children," which is the aspect of begetting.

> The verse contrasts "hidden things," which belong to G-d, with "revealed things," which are "for us and for our children." The Alter Rebbe reads the hidden things as Chochmah and Binah, which circumcision reveals, and the revealing is "for our children," in begetting, the power to bring new life.

לכן כאשר נתוסף ה' באברהם מ"מ לא נעקר הר"ש באברהם שעדיין הוא בחי' רם אלא שנתוסף בחי' ה' להיות בחי' רם זה בגילוי.

For this reason, when the hei was added to Avraham, the reish was nevertheless not uprooted from Avraham, for he is still in the state of "ram" (exalted); only the level of the hei was added, so that this level of "ram" would be in revelation.

> That is why the hei added to Avraham's name did not remove the reish of "ram": the source stays exalted, but now it is revealed. Circumcision does not do away with the loftiness; it lets it shine openly.

והנה המילה היא גילוי (ופריעה היא גילוי יותר כמו ופרע את ראש האשה.[50] שחיטה מפורעת כו').

Now, circumcision is revelation (and peri'ah [uncovering] is even greater revelation, as in "and he shall uncover the woman's head"; "an uncovered slaughter," etc.).

> Circumcision itself is a revealing, and peri'ah, the second stage of the mitzvah, in which the thin membrane is drawn back, reveals still more. The verse about uncovering the woman's head and the phrase "an uncovered slaughter" show that the root of peri'ah means uncovering.

המסך המבדיל בין קדש לחול דישראל חולין שנעשו על טה"ק [טהרת הקודש] שהיא עיקר ההבדלה כי בשבעה[51] הבדלות להבדיל בין הטמא כו' אין אנו אומרים לפי שא"צ [שאין צריך / שאינו צריך] כ"כ [כל כך] כי מאחר שמעבירים ההבדלה שבין קדש לחול כו':

The screen that separates between holy and mundane, for the Jewish people, is "mundane things prepared in the purity of the holy," which is the main separation. For of the seven separations, we do not say "to separate between the impure," etc., because it is not so necessary; for since one removes the separation between holy and mundane, etc.

> For the Jewish people, the screen between holy and mundane is not the wall of the wholly mundane but the thin screen of "mundane things prepared in the purity of the holy," and this is the essence of havdalah. The passage ends abruptly, and the Kehot note records the Rebbe's remark that its wording needs some correction. The "seven separations" refers to a fuller havdalah formula known from the Sages, which listed up to seven distinctions, among them "between the impure and the pure." The havdalah we recite keeps only some of them and leaves that one out. The maamar reads the omission as a sign that for the Jewish people the essential separation is the one between holy and mundane, and once that separation is dealt with, the separation from the impure is not so necessary.

IN ONE'S AVODAH

The weekdays are not a lapse from holiness but its workshop: a person must do his work in the six days, with the screen of concealment in place, yet draw the light of Shabbos into it so that his labor becomes "mundane prepared in the purity of the holy." Through that effort he perfects creation, sweetens its bitterness and brings it up into Shabbos.

QUESTIONS FOR DISCUSSION

1. Why would G-d create a world, and a human body, that deliberately need perfecting by man?
2. How does the "offspring light" born through a partition differ from the original light, and why is that difference necessary for creation?
3. What distinguishes the screen "between holy and holy" from the screen "between holy and mundane"?
4. Why must the weekdays remain veiled rather than be full of revelation like Shabbos or the Shemoneh Esreh?
5. Why does the hei added to Avraham's name leave the reish of "ram" in place, and what does that teach about revelation?

FOR CHILDREN · AGES 9–13

For the children at the table

Finishing what G-d began

THE BIG IDEA

G-d left the world unfinished on purpose so that we would complete it: by doing our weekday work in holiness, we lift the world up into Shabbos.

When Avram was given the mitzvah of circumcision, his name became Avraham. Why does a person need this mitzvah at all? The Midrash answers that everything made in the six days of creation still needs to be finished by people, just as lupine beans are bitter until they are prepared and made sweet. G-d creates the world anew all the time. For a physical world to exist, His light must be hidden behind a screen, like the curtain (paroches) in the Beis HaMikdash in front of the Holy of Holies. Some screens are within holiness. But the screen between holy and mundane hides so much that the world can feel separate from G-d, even though He gives it life every moment. The Jewish week is special: the light of Shabbos shines into the weekdays, the first three days from the Shabbos before and the last three from the Shabbos after. Still, the weekdays must stay partly hidden, so that work can be done. Through our work we finish what G-d began and lift it up into Shabbos. The letter hei added to Avraham's name shows the same thing: what was hidden becomes revealed.

THE MASHAL

Lupines are beans that are bitter when they grow, and they cannot be eaten until a person prepares them and turns their bitterness into sweetness. So too, the world was created unfinished, and our work makes it sweet and complete. And just as the curtain in the Beis HaMikdash covered the Holy of Holies so that holiness could flow further out, G-d hides His light so that a world can exist.

QUESTIONS FOR THE SHABBOS TABLE

1. Why would G-d create a world that still needs to be finished by people?
2. The light of Shabbos shines into the weekdays. Which days get their light from the Shabbos before, and which from the Shabbos after?
3. What is one weekday thing you do, like homework or helping at home, that you could do this week in a way that prepares for Shabbos?

Explanation © likuteitorah.com, CC BY-NC 4.0: retold for children from our translation and explanation, with AI assistance; not yet reviewed by a human editor.

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ולא יקרא עוד שמך אברם**

The note says the Siddur prints a transcript of this maamar by the Mitteler Rebbe.

Genesis 38:4 בראשית ל"ח:ד'

וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתִּקְרָא אֶת־שְׁמוֹ אוֹנָן׃

And she conceived again, and bore a son; and she called his name Onan.

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

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסידור קמה, א. הנחת הר"מ בן אדה"ז בסה"מ תקס"ו ע' נה. בהתחלה "הנה בריתי אתך" בכותרת: "יום חמישי פ' תולדות תורה ברבים בסעודת מצוה בברית מילה". ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. המאמר (בשינויים) עם הגהות באוה"ת בראשית כרך ד תשטו, א. המאמר כמו שנדפס בסידור עם הגהות וקיצורים, שם תשיז, א. וראה שם תשיג, א. לכללות המאמר ראה גם דרך מצותיך מצות מילה (ח, ב). ד"ה כרמי כוי האלף לך שלמה תרל"ט ע' ח. פלח הרמון בראשית לח, ד.

2 **ולא יקרא עוד שמך אברם**

G-d changes Avram's name to Avraham at the covenant of circumcision, "for I have made you the father of a multitude of nations." This is the verse the maamar explains.

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.

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

KEHOT'S NOTE

בראשית יז, ה.

3 **אשר ברא אלקים לעשות**

The Torah closes the account of creation: G-d blessed the seventh day, for on it He rested from all His work "which G-d created to make." The Midrash reads "to make" as "to perfect," and the maamar builds on that reading.

Genesis 2:3 בראשית ב':ג'

וַיְבָרֶךְ אֱלֹקִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹקִים לַעֲשׂוֹת׃

And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating had made.

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

4 **אשר ברא אלקים לעשות לתקן**

Quoted in the note: everything created in the six days needs perfecting; the lupine, which stands for kelipas nogah, must have its bitterness turned to sweetness, and this perfecting is also circumcision, removing the screen that conceals.

Bereshit Rabbah 11:9 בראשית רבה י"א:ט'

רבי לוי בשם רבי חמא בר חנינא אמר: שלשה בריות היה הקב"ה בורא בכל יום ויום, באי ברא שמים וארץ ואורה, בב' רקיע וגיהנם ומלאכים, בג' אילנות ודשאין וגן עדן, בד' חמה ולבנה ומזלות, בה' עופות ודגים ולויתן, בו' אדם וחוה ורמשים, אמר רבי פנחס: בו' ברא ששה, אדם וחוה ורמש, ובהמה וחיה ומריאים, אמר רבי בנייא: אשר ברא אלקים ועשה אין כתיב כאן,אלא אשר ברא אלקים לעשות, כל מה שהיה הקב"ה עתיד לבראות בז' הקדים וברא אותו בו'.

Rabbi Levi said in the name of Rabbi Ḥama bar Ḥanina: The Holy One blessed be He created three creations on each day. On the first day He created the heavens, the earth, and light; on the second day, the firmament, Gehenna, and angels; on the third day, trees, grasses, and the Garden of Eden; on the fourth day, the sun, the moon, and the constellations; on the fifth day, birds, fish, and Leviathan; on the sixth day, Adam, Eve, and crawling creatures. Rabbi Pinḥas said: On the sixth day, ...

Wikisource Bereshit Rabbah (CC-BY-SA) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

KEHOT'S NOTE

ראה ב"ר יא, ז. וע' בפרש"י שם. מובא באוה"ת ש"ש ע' א'תפט "אך כי באמת הרי ארז"ל ע"פ אשר ברא אלקים לעשות לתקן כל מה שנברא בשי"ב צריכים תקון תורמסין שהוא ק"נ צריכים תקון להפך מרירו למיתקא ותיקון זה הוא ג"כ בחי' המילה להעביר המסך המסתיר שמק"נ כוי ע"ש".

5 **במדרש רבה**

The note also points to the Midrash at the end of Vayishlach, "the straw and the stubble... wait until the threshing floor comes," and says Or HaTorah quotes and explains it.

KEHOT'S NOTE

ראה גם מד"ר ס"פ וישלח ס"פ פ"ג התבן והקש כוי המתינו עד שתבוא הגורן כוי. מובא באוה"ת לך לך כרך ד ע' תשטו, א. תשכח, ב. ומבואר באוה"ת יתרו כרך ז ע' ב'תש.

6 **ששאל על המילה**

The Tzemach Tzedek discusses the Midrash's question about circumcision in his explanation of the mitzvah of milah.

KEHOT'S NOTE

ראה דרך מצותיך ח, ב.

7 **למה נברא האדם ערל**

It discusses the tradition that Adam was born circumcised, which bears on the Midrash's question why man was created uncircumcised.

KEHOT'S NOTE

ראה לקו"ש חכ"ה ע' 14 הערה 9 בענין שאדה"ר נולד מהול ע"ש.

there in heaven and earth from one day to the next? This sharpens why the blessing speaks of daily renewal.

KEHOT'S NOTE

בסידור מביא ראיה זה אחר הענין "אור של תולדה", ושם מוסיף "מה שאנו אומרים המחדש בטובו בכל יום מע"ב כו' דלכאורה מה זו חידוש יש בהשמים וארץ מיום לחבירו".

8 שכל מה שנברא

A later maamar discussing the Midrash's teaching that everything created needs perfecting.

KEHOT'S NOTE

ראה ספר המאמרים תש"ג ע' 100.

9 והיתה התשובה . . שצריכין תקון

The Tzemach Tzedek asks why creation was made so that it needs perfecting at all, and answers that it is so that man's service, an arousal from below, has a place.

KEHOT'S NOTE

באוה"ת לך לך כרך ד תשטז, א מבאר "ועדיין אינו מובן כי למה נברא שיהי' צריך תיקון" ע"ש וראה שם תשיז, א שמבאר שלכאורה הכוונה כדי שיהי' שייך עבודת האדם באתעדל"ת ע"ש בארוכה (המאמר הנ"ל הוא הגהות לסידור שער המילה קמה, א). וראה בסה"מ תרכ"ז ע' שיב. (הוצאת תש"ס) ע' שלה. בלקו"ש חכ"ה ע' 14 נתבאר איך לתווך זה עם מארז"ל עולם על מליאתו נברא ע"ש באריכות.

10 התורמסין שצריכין תיקון

It explains the image of lupines that need to be made fit.

KEHOT'S NOTE

ראה באוה"ת יתרו כרך ז' ע' ב'תש.

11 שכל מה שנברא בשימ"ב צריכים עשייה ותקון וכמו התורמסין שצריכין תיקון

A philosopher asks Rabbi Hoshaya why, if circumcision is beloved, it was not given to the first man; he answers that everything created in the six days needs further making: mustard and lupines must be sweetened, wheat ground, and even man needs perfecting. The Alter Rebbe builds the maamar on this answer.

Bereshit Rabbah 11:6 בראשית רבה י"א:ו'

פילוסופוס אחד שאל את רבי הושעיה, א"ל אם חביבה היא המילה מפני מה לא נתנה לאדם הראשון? א"ל מפני מה אותו האיש מגלח פאת ראשו, ומניח את פאת זקנו? א"ל מפני שגדל עמו בשטות, א"ל אם כן יסמא את עינו ויקטע את ידיו וישבר את רגליו על ידי שגדלו עמו בשטות, א"ל ולאלין מיליא אתינן, אתמהא, א"ל להוציאך חלק אי אפשר אלא כל מה שנברא בששת ימי בראשית צריכין עשייה, כגון החרדל צריך למתוק, התורמוסים צריך למתוק, החיטין צריכין להטחן, אפילו אדם צריך תיקון.

A certain philosopher once asked Rabbi Hoshaya, saying to him: 'If circumcision is so dear to Him [G-d], why was it not given to Adam the first man?' He said to him: 'Why does this man [the philosopher] shave the corner of [the hair on] his head but leave the corner of his beard?' He replied: 'It is because this [the head hair] grew with him in his period of foolishness.' He said to him: 'If so, he should put out his eye, sever his hands, and break his legs, ...

Wikisource Bereshit Rabbah (CC-BY-SA) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

12 המחדש בטובו

In the Siddur version this proof comes after the idea of the "offspring light," and it adds the question: what renewal is

13 והבדילה הפרוכת

G-d tells Moshe that the curtain in the Mishkan shall separate for them between the Holy and the Holy of Holies. The Alter Rebbe takes this curtain as the model of the screen through which every world receives its light from the one above.

Exodus 26:33 שמות כ"ו:ל"ג

וְנָתַתָּה אֶת־הַפָּרֹכֶת תַּחַת הַקְּרָסִים וְהֵבֵאתָ שָׁמָּה מִבֵּית לַפָּרֹכֶת אֵת אֲרוֹן הָעֵדוּת וְהִבְדִּילָה הַפָּרֹכֶת לָכֶם בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקָּדָשִׁים:

And thou shalt hang up the veil under the clasps, and shalt bring in thither within the veil the ark of the testimony; and the veil shall divide unto you between the holy place and the most holy.

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

KEHOT'S NOTE

שמות כו, לג. בסה"מ תקס"ו ס"ע נה ואילך מבאר יותר באריכות בענין המסך. באוה"ת כאן תשטו, א מבאר שייכות פסוק זה לכאן "כי הנה איתא שכל מה שיש בעולם היה במשכן בעולם יהי רקיע ויהי מבדיל בין מים למים, ובמשכן והבדילה הפרוכת לכם" ע"ש.

14 ששם הי' גילוי השכינה

The Siddur's explanation of Tanya chapter 52 discusses the revelation of the Shechinah in the Holy of Holies.

KEHOT'S NOTE

ע' בסידור בד"ה ביאור למ"ש בסש"ב פנ"ב.

15 מפסיק בין כל עולם כו'

Quoted in the note: by passing through a partition the flow changes into a newly made "something" that did not exist before, and the flow before the partition is called "nothing" relative to it.

KEHOT'S NOTE

בסה"מ תקס"ו מפרש "שע"י שעברה דרך פרסא נשתנה למהות יש מחודש מה שלא היה מקדם שבחי' השפע שקודם הפרסא נק' לגבי בחי אין". ע"ש בארוכה.

PARAGRAPH 2

16 אור חדש אור של תולדה

There Beriah is called "something from nothing" because its light comes through the parsa as an "offspring light," newly born like the insight a student gains from his teacher's parable.

KEHOT'S NOTE

ראה לקמן יד, ג. סידור קמה ב. סה"מ תקס"ט ע' ג. ביאוה"ז לאדהאמ"צ יז, א. סיום ר"ה תרס"ג. ביאור זה שנקי אור של תולדה מצויין ריבוי פעמים בדא"ח לכאן. וכן הלשון בסידור קמה, ב. אבל בסה"מ תקס"ו כתב המניח הרה"ק ר' משה בן אדה"ז שהמשכת השפע דזיו השכינה ב"ה מהיכל ק"ק

מצטרך להיות דרך מעביר הפרוכת" אבל לקמן בהביאור שם ע' סא מזכיר ענין "אור של תולדה".

17 **ואין זה ממהות אור הראשון**

The Tzemach Tzedek's glosses discuss why the light after the partition is not of the essence of the first light.

KEHOT'S NOTE

ראה אוה"ת בראשית כרך ד תשיח, א. ובספר הערכים-חב"ד כרך ג טור שפו הערה 6 שלכאורה הכוונה הוא שהטעם על מה שהאור הנמשך ע"י הפרסא נקרא "אור חדש" הוא לפי שע"י הפרסא משתנה האור מכמו שהי' קודם וממילא הוא חידוש לגבי האור שלפני הפרסא, ע"ש.

18 **פרסא עד שנתהוה גשמיות ממש**

The purpose of the partition is to let Beriah, Yetzirah and Asiyah receive the light at all.

KEHOT'S NOTE

ענין הפרסא הוא כדי שבי"ע יהי' ביכולת לקבל האור. ראה סה"מ תרל"ט ח"א ע' קעט בהנחת כ"ק מהורש"ב.

PARAGRAPH 3

19 **אך יש כמה מיני מסכים המבדילין**

It states that the partition is only a separation "between holy and holy," since after the partition it is still holy, which is why the text now turns to the separation between holy and mundane.

KEHOT'S NOTE

בסידור קמה, ב ובאוה"ת כאן תשטו, ב מבאר "מ"מ הוא רק הבדלה בין קודש לקודש שגם אחר הפרסא הוא קודש" וע"ז בא הביאור מענין המבדיל בין קודש לחול.

20 **עוד בחינה שאומרים במוצאי שבת**

A parallel discussion of the havdalah between holy and mundane, in the context of circumcision.

KEHOT'S NOTE

ראה דרך מצותיך מצות מילה ז, ב.

21 The prophet says the kohanim will teach the people "between holy and mundane." The Alter Rebbe uses the same pair, as said in havdalah, for the screen that separates holiness from the mundane.

Ezekiel 44:23 יחזקאל מ"ד:כ"ג

וְאֶת־עַמִּי יוֹרוּ בֵּין קֹדֶשׁ לְחֹל וּבֵין־טָמֵא לְטָהוֹר יוֹדִעֻם׃

And they shall teach My people the difference between the holy and the common, and cause them to discern between the unclean and the clean.

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

22 **כמו היכלות החיצונים**

It explains the outer chambers as the seventy heavenly ministers of the nations.

KEHOT'S NOTE

בסידור קמה, ג מבאר הענין בע' שרים.

23 **לי יאורי**

Pharaoh, the great crocodile of the Nile, boasts "My river is mine, and I made myself." It is the classic image of a power that sees itself as independent of G-d.

Ezekiel 29:3 יחזקאל כ"ט:ג'

דַּבֵּר וְאָמַרְתָּ כֹּה־אָמַר אֲד־נָי ה' הִנְנִי עָלֶיךָ פַּרְעֹה מֶלֶךְ־מִצְרַיִם הַתַּנִּים הַגָּדוֹל הָרֹבֵץ בְּתוֹךְ יְאֹרָיו אֲשֶׁר אָמַר לִי יְאֹרִי וַאֲנִי עֲשִׂיתָנִי׃

speak, and say: Thus saith the L-rd GOD: Behold, I am against thee, Pharaoh King of Egypt, The great dragon that lieth In the midst of his rivers, That hath said: My river is mine own, And I have made it for myself.

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

KEHOT'S NOTE

יחזקאל כט, ג.

24 **ואתה מחי' את כולם**

"You give life to them all": G-d sustains everything, even the realms that deny their dependence on Him.

Nehemiah 9:6 נחמיה ט':ו'

אַתָּה־הוּא ה' לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים׃

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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

KEHOT'S NOTE

נחמי' ט, ו.

25 **וקרו לי' אלהא דאלהיא**

The Talmud says that the nations call G-d "the G-d of gods": they acknowledge Him as supreme while serving intermediaries. Hence these realms are concealed, but not in outright denial.

Menachot 110a:5–6 מנחות ק"י א:ה'-ו'

איתיביה רב שימי בר חייא לרב (מלאכי א, יא) ממזרח שמש ועד מבואו גדול שמי בגוים ובכל מקום מוקטר מוגש לשמי ומנחה טהורה אמר ליה שימי את דקרו ליה אלהא דאלהא בכל מקום מוקטר מוגש לשמי בכל מקום סלקא דעתך אמר רבי שמואל בר נחמני אמר ר' יונתן אלו תלמידי חכמים העוסקים בתורה בכל מקום מעלה אני עליהן כאילו מקטירין ומגישין לשמי

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

מנחות קי, א.

26 **הודו לאלקי האלקי'**

"Give thanks to the G-d of the gods, for His kindness is forever." The Alter Rebbe reads "forever" (le'olam) as "to the

worlds": His kindness reaches even the places where He is known only as the G-d of gods.

Psalms 136:2 תהילים קל"ו:ב'

הוֹדוּ לֵאלֹקֵי הָאֱלֹקִים כִּי לְעוֹלָם חַסְדּוֹ׃

O give thanks unto the G-d of gods, For His mercy endureth for ever.

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

KEHOT'S NOTE

תהלים קלו, ב.

27 **אלביש שמים קדרות**

"I clothe the heavens in blackness, and make sackcloth their covering." Here it describes the screen that fully conceals the light between holy and mundane.

Isaiah 50:3 ישעיהו נ':ג'

אַלְבִּישׁ שָׁמַיִם קַדְרוּת וְשָׂק אָשִׂים כְּסוּתָם׃

I clothe the heavens with blackness, And I make sackcloth their covering.

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

KEHOT'S NOTE

ישעי' נ, ג. בסידור קמה, ג "שק הוא מרצופים של עור ולא של בגד . . ע"כ יהיו העי' שרים בבחי' נפרד כ"כ עד שמתכוונין למרוד בו". [בסהמ"מ תקס"ו ע' נז אינו מביא פסוק זה]. ועי' מזה בזח"א וישב דקפ"ה ע"א ובזח"מ שם ובמד"ר תחלת איכה וכי היפ"ע שמחמת זה הלבוש נמשך אותותינו לא ראינו כו' (כ"ק אדמו"ר הצ"צ בבוך ויקרא בשלימות דף יב, א).

PARAGRAPH 4

28 **היכלות דנוגה**

It discusses the chambers of Nogah in the name of a gloss by Rabbi Chaim Vital.

KEHOT'S NOTE

ראה מק"מ לזח"ב דף רכז, א בשם נ"ב מהרח"ו.

29 Ezekiel speaks of the gate of the inner court that is shut "the six working days" and opened on Shabbos. The same phrase describes the weekdays, whose holiness stays veiled until Shabbos.

Ezekiel 46:1 יחזקאל מ"ו:א'

כֹּה־אָמַר אֲד־נָי ה' שַׁעַר הֶחָצֵר הַפְּנִימִית הַפֹּנֶה קָדִים יִהְיֶה סָגוּר שֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה וּבְיוֹם הַשַּׁבָּת יִפָּתֵחַ וּבְיוֹם הַחֹדֶשׁ יִפָּתֵחַ׃

Thus saith the L-rd GOD: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath day it shall be opened, and in the day of the new moon it shall be opened.

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

30 **ברוך המבדיל . . שיהיו החולין נעשי' עטה"ק**

It reads the havdalah blessing "Blessed are You... Who separates" as saying that the separation makes refinement (birur) possible.

KEHOT'S NOTE

להעיר מספר המאמרים ת"ש ד"ה ויקם עדות ביעקב ע' 57: ברוך אתה המבדיל . . כי אפשר לברר.

31 **ששת ימים תעשה מעשיך**

"Six days you shall do your work, and on the seventh day you shall rest." The Alter Rebbe reads it as a charge to make the working days holy, within the concealment the week requires.

Exodus 23:12 שמות כ"ג:י"ב

שֵׁשֶׁת יָמִים תַּעֲשֶׂה מַעֲשֶׂיךָ וּבַיּוֹם הַשְּׁבִיעִי תִּשְׁבֹּת לְמַעַן יָנוּחַ שׁוֹרְךָ וַחֲמֹרֶךָ וְיִנָּפֵשׁ בֶּן־אֲמָתְךָ וְהַגֵּר׃

Six days thou shalt do thy work, but on the seventh day thou shalt rest; that thine ox and thine ass may have rest, and the son of thy handmaid, and the stranger, may be refreshed.

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

KEHOT'S NOTE

שמות כג, יב. בסידור קמה, ד ובדרך מצותיך ח, א מבאר ענין הציווי בזה באמרו "תעשה מעשיך" מה זו מצוה לעבוד עבודה גשמית. ביאור זה ליתא גם בסהמ"מ תקס"ו.

32 **ומאן דמחוי במחוג קמי מלכא**

The Talmud uses the image of one who gestures with a finger before the king for improper conduct in the royal presence. Here it shows that in full revelation of the King no action is possible.

Pesachim 57b פסחים נ"ז ב

Chagigah 5b:4 חגיגה ה' ב:ד'

אֲמַרוּ לֵיהּ לְהָהוּא מִינָא: מַאי אַחֲוִיית לֵיקוּם? עַמָּא דְּאַהְדְּרִינְהוּ מָרֵיהּ מִינַּיְיהוּ. וּמַאי אַחֲוִי לֵהּ? לָא יָדַעְנָא. אֲמַרוּ: גַּבְרָא דְּלָא יָדַע מַאי מַחְווּ לֵיקוּם, בְּמָחוֹג יַחֲוֵי קַמֵּי מַלְכָּא?! אַפְקוּהוּ וְקַטְלוּהוּ.

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

KEHOT'S NOTE

פסחים נז, ב. חגיגה ה, ב.

33 **יגיע כפיך כי תאכל**

"When you eat the toil of your hands, you will be happy and it will be well with you." The Alter Rebbe sees in human labor a new act of creation that completes G-d's work.

Psalms 128:2 תהילים קכ"ח:ב'

יְגִיעַ כַּפֶּיךָ כִּי תֹאכֵל אַשְׁרֶיךָ וְטוֹב לָךְ׃

When thou eatest the labour of thy hands, Happy shalt thou be, and it shall be well with thee.

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

KEHOT'S NOTE

תהלים קכח, ב.

34 **מי שטרח בערב שבת**

"One who toiled on the eve of Shabbos will eat on Shabbos": in the Talmud, a parable for this world and the World to Come. Here it teaches that the weekdays' work is what is raised up into Shabbos.

Avodah Zarah 3a:10 עבודה זרה ג' א:י'

אָמְרוּ לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, תְּנֵה לָנוּ מֵרֹאשׁ וְנַעֲשֶׂנָּה. אָמַר לָהֶן הַקָּדוֹשׁ בָּרוּךְ הוּא: שׁוֹטִים שֶׁבָּעוֹלָם! מִי שֶׁטָּרַח בְּעֶרֶב שַׁבָּת יֹאכַל בְּשַׁבָּת, מִי שֶׁלֹּא טָרַח בְּעֶרֶב שַׁבָּת מֵהֵיכָן יֹאכַל בְּשַׁבָּת? אֶלָּא אַף עַל פִּי כֵן, מִצְוָה קָלָה יֵשׁ לִי וְסוּכָּה שְׁמָהּ, לְכוּ וַעֲשׂוּ אוֹתָהּ.

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

KEHOT'S NOTE

ע"ז ג, א.

PARAGRAPH 5

35 **נקי בשם אב והי' בבחי' רם**

A further discussion of the name Avram as "father" and "exalted."

KEHOT'S NOTE

ראה אוה"ת בראשית כרך ד פי' לך לך תרפט, ב.

36 **רם על כל גוים**

The psalmist praises: "Havayah is high above all nations, His glory above the heavens." Here "ram," high, describes the source as it stays exalted above what is below it, because it passes through a screen.

Psalms 113:4 תהילים קי"ג:ד

רָם עַל־כָּל־גּוֹיִם ה' עַל הַשָּׁמַיִם כְּבוֹדוֹ׃

The L-RD is high above all nations, His glory is above the heavens.

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

PARAGRAPH 6

37 **מילה אותיות מל יי"ה**

There (79c), on the difference between speech, in which Chochmah and Binah (Yud-Hei) are clothed, and mere breath, the Alter Rebbe refers to this maamar: milah is mal Yud-Hei, mal meaning revelation through speech, so that Chochmah and Binah are revealed, "for the mouth of Havayah has spoken." Its opposite is "I was mute with silence," the silent chash of chashmal, because of the concealment of kelipas nogah.

KEHOT'S NOTE

טעמי המצות ס"פ לך לך, ע"ח שער לג פ"ג. מובא בלקו"ת פינחס עט, ג.

38 **מילה אותיות מל יי"ה**

It gives this division of the word milah in the name of Tikkunei Zohar, tikkun 22.

Tikkunei Zohar, Tikkun 22 · 65b:4–5 תקו"ז תיקון כב

שִׁימֵנִי כַחוֹתָם דָּא אוֹת בְּרִית מִילָה, וְאוֹת דִּימִין טָבִין, דְּאִיהוּ רְשִׁימוּ דִּשְׁמָא קַדִּישָׁא, כְּגַוְונָא דָּא (שם ל יב), מִ י יַ עֲלֶה לָ נוּ הַ שָּׁמַיְמָה, רִישֵׁי אַתָוון (נ"א תיבין) מִילָה, וְסוֹפֵי אַתָוון יהו"ה, מָאן דְּנָטַיר הַאי רְשִׁימוּ, כְּאִלּוּ נָטַיר שְׁמָא קַדִּישָׁא, וּמָאן דְּמַשְׁקַר בְּהַאי רְשִׁימוּ, כְּאִלּוּ מְשַׁקַּר בִּשְׁמָא קַדִּישָׁא, דְּהַאי אִתְקְרֵי חוֹתָמָא דְּגוּשְׁפַּנְקָא דְּמַלְכָּא. דְּכָל בַּר נַשׁ דְּנָטַיר הַאי רְשִׁימוּ לְתַתָּא, דְּאִיהוּ אוֹת בְּרִית, אוֹת שַׁבָּת, אוֹת תְּפִלִּין, אוֹת דִּימִין טָבִין, אִיהוּ רָשִׁים וְחָקִיק לְעֵילָּא, וְנָהִיר ...

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

בסה"מ תרל"ג ח"ב ע' ת בשם ת"ז תי' כב. טעמי המצות להאריז"ל פי' לך לך סוד מצות מילה ופריעה. בלקו"ת פנחס עט, ג מציין לכאן.

39 **מילה אותיות מל יי"ה**

The Kehot note cites the Arizal's Etz Chaim for dividing milah into mal and Yud-Hei. The Alter Rebbe uses it to show that circumcision reveals Chochmah and Binah.

Sefer Etz Chaim 33:3:1 עץ חיים ל"ג:ג:א

... ונחזור לענין כי הנה על ידי המילה שהוא כריתת ערלה עדיין הע' אורות הנ"ל המגולין לא נתפשטו רק בב"ש תחתונים דת"ת ובנ"ה אבל עדיין לא נתפשטו ביסוד עצמו דז"א וזהו ענין ד' אותיות מילה פירוש מ"ל י"ה. כי מ"ל הם ע' אורות המגולין וי"ה הם בחי' שליש עליון המכוסה ולמטה בסוד פריעה נבאר למה נקרא י"ה וצריך המוהל לכוין לזה בכריתת הערלה שע"י יתגלו מ"ל אורות הנ"ל במקומם עד הוד ע"ד הנ"ל ויכוין באומרו על המילה שהוא מ"ל י"ה כמ"ש ענין י"ה למטה בענין הפריעה שהוא ג"כ פרע י"ה. ...

Sefer Etz Chaim (Public Domain)

40 **ומל הוא לי' התגלות**

The same passage in Likkutei Torah (79c) quotes this explanation of mal as revelation: speech, "a speaking spirit," through which Chochmah and Binah are drawn into the open.

KEHOT'S NOTE

מובא בלקו"ת פינחס עט, ג.

41 **אז אהפך אל עמים**

Through the prophet, G-d promises: "For then I will turn to the peoples a clear language, that they all call in the Name of Havayah." It describes the future revelation that reaches even the nations.

Zephaniah 3:9 צפניה ג':ט

כִּי־אָז אֶהְפֹּךְ אֶל־עַמִּים שָׂפָה בְרוּרָה לִקְרֹא כֻלָּם בְּשֵׁם ה' לְעָבְדוֹ שְׁכֶם אֶחָד׃

For then will I turn to the peoples A pure language, That they may all call upon the name of the L-RD, To serve Him with one consent.

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

KEHOT'S NOTE

צפני' ג, ט.

42 **וראו כל בשר יחדיו**

In the prophecy of comfort for Israel: "The glory of Havayah will be revealed, and all flesh together shall see that the mouth of Havayah has spoken." In the Time to Come even physical flesh will perceive divine speech openly.

Isaiah 40:5 ישעיהו מ':ה

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִי ה' דִּבֵּר׃

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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

KEHOT'S NOTE

ישע' מ, ה.

43 **ולכן לע"ל . . מחמת שיהי' גילוי בחי' דבור התגלות אלקות**

It quotes this passage and adds that now, by contrast, we are in the state of "I was mute with silence," as explained

in Likkutei Torah, Tzav.

KEHOT'S NOTE

מובא באוה"ת נ"ך כרך א ע' ק ומוסיף ע"ז "וכמ"ש בלקו"ת פ' צו בד"ה והיה אור הלבנה פ"א שעכשיו הוא בחי' נאלמתי דומיה כו'".

PARAGRAPH 7

44 **בבחי' חשמל עתים חשות**

The Talmud explains chashmal as "at times silent, at times speaking." The Alter Rebbe uses it for revelation that alternates between concealment and speech.

Chagigah 13b:1–2 חגיגה י"ג ב:א'-ב'

חַיּוֹת אֵשׁ מְמַלְּלוֹת. בְּמַתְנִיתָא תָּנָא: עִתִּים חָשׁוֹת, עִתִּים מְמַלְּלוֹת. בְּשָׁעָה שֶׁהַדִּיבּוּר יוֹצֵא מִפִּי הַקָּדוֹשׁ בָּרוּךְ הוּא — חָשׁוֹת, וּבְשָׁעָה שֶׁאֵין הַדִּיבּוּר יוֹצֵא מִפִּי הַקָּדוֹשׁ בָּרוּךְ הוּא — מְמַלְּלוֹת. "וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק". מַאי "רָצוֹא וָשׁוֹב"? אָמַר רַב יְהוּדָה: כְּאוּר הַיּוֹצֵא מִפִּי הַכִּבְשָׁן. מַאי "כְּמַרְאֵה הַבָּזָק"? אָמַר רַבִּי יוֹסֵי בַּר חֲנִינָא: כְּאוּר הַיּוֹצֵא מִבֵּין הַחֲרָסִים.

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

KEHOT'S NOTE

חגיגה יג, ב. בסה"מ תקס"ו ע' ס "ענין חשמל שראה יחזקאל הנביא ע"ה כדאמרי' בגמרא מאי חשמל תנא עתים חשות ועתים ממללות, פי' שהחיות רצוא ושוב . . שלפעמים הם חשות בבחי' ביטול האמיתי". ענין זה ליתא בסידור.

45 **סייג לחכמה שתיקה**

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

KEHOT'S NOTE

אבות ג, יג.

46 **סייג לחכמה שתיקה**

Rabbi Akiva: "A fence for wisdom is silence." Here it describes wisdom held back in concealment.

Pirkei Avot 3:13 משנה אבות ג:י"ג

רַבִּי עֲקִיבָא אוֹמֵר, שְׂחוֹק וְקַלּוּת רֹאשׁ, מַרְגִּילִין לְעֶרְוָה. מָסֹרֶת, סְיָג לַתּוֹרָה. מַעֲשְׂרוֹת, סְיָג לָעשֶׁר. נְדָרִים, סְיָג לַפְּרִישׁוּת. סְיָג לַחָכְמָה, שְׁתִיקָה:

Rabbi Akiva said: Merriment and frivolity accustom one to sexual licentiousness; Tradition is a fence to the Torah; Tithes a fence to wealth, Vows a fence to abstinence; A fence to wisdom is silence.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

47 **והוא ישב ממולי**

Balak complains that the people of Israel "dwell opposite me." The Alter Rebbe draws from "mimuli" the sense of "facing," revelation before one's eyes.

Numbers 22:5 במדבר כ"ב:ה'

וַיִּשְׁלַח מַלְאָכִים אֶל־בִּלְעָם בֶּן־בְּעוֹר פְּתוֹרָה אֲשֶׁר עַל־הַנָּהָר אֶרֶץ בְּנֵי־עַמּוֹ לְקָרֹא־לוֹ לֵאמֹר הִנֵּה עַם יָצָא מִמִּצְרַיִם הִנֵּה כִסָּה אֶת־עֵין הָאָרֶץ וְהוּא יֹשֵׁב מִמֻּלִי:

And he sent messengers unto Balaam the son of Beor, to Pethor, which is by the River, to the land of the children of his people, to call him, saying: 'Behold, there is a people come out from Egypt; behold, they cover the face of the earth, and they abide over against me.

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

KEHOT'S NOTE

במדבר כב, ה.

PARAGRAPH 8

48 **נעשה אדם בצלמנו**

"Let us make man in our image, after our likeness." Because man is made in G-d's image, the screen and its removal above have a counterpart in the human body.

Genesis 1:26 בראשית א:כ"ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ:

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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

KEHOT'S NOTE

בראשית א, כו.

49 **הנסתרות לה' אלקינו**

At the covenant on the plains of Moav, Moshe tells the people: "The hidden things belong to Havayah our G-d, and the revealed things are for us and for our children forever." The Alter Rebbe reads the hidden things as Chochmah and Binah, which circumcision reveals "for our children."

Deuteronomy 29:28 דברים כ"ט:כ"ח

הַנִּסְתָּרֹת לַה' אֱלֹקֵינוּ וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ עַד־עוֹלָם לַעֲשׂוֹת אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת:

The secret things belong unto the L-RD our G-d; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law.

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

KEHOT'S NOTE

דברים כט, כח.

50 **ופרע את ראש האשה**

In the ritual of the sotah the kohen uncovers the woman's head. The verb is the root of peri'ah, and it shows that peri'ah means uncovering, a fuller revelation.

Numbers 5:18 במדבר ה':י"ח

וְהֶעֱמִיד הַכֹּהֵן אֶת־הָאִשָּׁה לִפְנֵי ה' וּפָרַע אֶת־רֹאשׁ הָאִשָּׁה וְנָתַן עַל־כַּפֶּיהָ אֶת מִנְחַת הַזִּכָּרוֹן מִנְחַת קְנָאֹת הִוא וּבְיַד הַכֹּהֵן יִהְיוּ מֵי הַמָּרִים הַמְאָרְרִים:

And the priest shall set the woman before the L-RD, and let the hair of the woman's head go loose, and put the meal-offering of memorial in her hands, which is the meal-offering of jealousy; and the priest shall have in his hand the water of bitterness that causeth the curse.

...ולא יקרא עוד שמך אברם והיה שמך אברהם

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

KEHOT'S NOTE

במדבר ה, יח.

51 **שו"ה כי בשבעה**

The Rebbe remarks on these words that "the wording needs some correction," which explains why the last lines of the maamar read abruptly.

KEHOT'S NOTE

לעיל בהערות ותיקונים לכ"ק אדמו"ר זי"ע מציין ע"ז "הל' צריך תיקון קצת". ולהעיר שבכל האוה"ת שנדפסו [לאחר שכתב כ"ק אדמו"ר זי"ע הערה זו] ליתא שני שורות אלו. ובאוה"ת כרך ד תשכ, ב הסיום קודם הקיצור: "אשר עונג העליון שנמשך ע"י העלאת מ"ן מבחי' החולין שנעשו על טה"ק. והנה אשר אותיות ראש שלמעלה מבחי' ראשית וזהו לעשות את השבת". בסידור מסיים בתי' "ופרע . . שחיטה מפורעת".

LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

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

The Hebrew text of Torah Ohr: © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted.

Our English translation, made from the Hebrew without Kehot's notes: CC BY-NC 4.0.

Our explanations, with the overview, the questions and the page for children: CC BY-NC 4.0.

"In the Rebbe's light": what the Rebbe says about a paragraph, found by AI in his sichos, letters and maamarim and checked against each source by further AI readers. Short quotes only, with the place of each. No person has reviewed it yet; check the place before relying on a detail. The Rebbe's works are published by Kehot and by Vaad Hanochos B'Lahak.

The notes: Kehot's marei mekomos ("Sources and References", including the Rebbe's notes) © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted; our notes on them: CC BY-NC 4.0.

Quoted sources, via Sefaria: Miqra according to the Masorah (CC-BY-SA); The Holy Scriptures: A New Translation (JPS 1917) (Public Domain); Wikisource Bereshit Rabbah (CC-BY-SA); The Sefaria Midrash Rabbah, 2022 (CC-BY); Wikisource Talmud Bavli (CC-BY-SA); William Davidson Edition - Vocalized Aramaic (CC-BY-NC); Tikkunei Zohar - Vocalized (Public Domain); Sefer Etz Chaim (Public Domain); Torat Emet 357 (Public Domain); Mishnah Yomit by Dr. Joshua Kulp (CC-BY).

This edition as a whole: CC BY-NC 4.0. Shuls, schools and non-profit projects may copy, print and share it freely, and may ask for donations to cover the cost of printing; it may never be sold. Credit Kehot Publication Society and likuteitorah.com. https://creativecommons.org/licenses/by-nc/4.0/

English translation and explanations: prepared for likuteitorah.com with AI assistance (claude-code/opus-5.5) and checked against the Hebrew and against Sefaria; not yet reviewed by a human editor. Please check anything important against the Hebrew.

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/

A free, non-commercial project; nothing here is sold. Not affiliated with Kehot, Sefaria or the Lubavitch Library. © likuteitorah.com

From likuteitorah.com/torah-ohr/lech-lecha/3/

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